REIMAGINING PASTORAL EDUCATION AND TRAINING

BY

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REIMAGINING PASTORAL EDUCATION AND TRAINING

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Michael Anthony Milton

ABSTRACT

REIMAGINING PASTORAL EDUCATION AND TRAINING

By
Michael Anthony Milton
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"Reimagining Pastoral Education and Training" is a professional doctoral project born out of a burden for pastor-parish challenges that lead to pastoral dropout. A basic prelude question assesses the perceived problem: "Is there really a declining corps of young pastors leaving the ministry, disrupting their families, and congregations, and forfeiting opportunities for good when communities need their services more than ever?" The research is unequivocal in its evidence-based conclusions: Pastors *are* leaving the ministry at an early point in their careers. This confirmation drives a follow-up. As one who has invested a career in both parish ministry and in theological higher education, the evidence of a veritable pandemic of aborted vocations evokes a visceral response, i.e., a deeply personal research question: "How can theological higher education adapt to respond to this crisis of vocation?" Chapter two examines the literature on the relationship of vocational crisis and theological education. Findings include the fact that the presenting issue of clergy burnout and dropout is endemic to diverse Christian communities, especially, in the West. Citing an abundance of corroborating research focused on clergy burnout and dropout in North America the author employs a mixed-method response to conclude that a gap exists in not only the literature but in the lives of ordinands. Pastors have often received a mono-modal education without the vocation parish-based training long practiced in the Church. The research reveals the possibility of an in-group bias among theological educators, a cognitive bias that has perpetuated a scholastic model of theological higher education since at least the nineteenth century. A response to the problem is posited: *Reimagine*—reconsider and refashion—a method of spiritual and vocational formation that can produce a biblically faithful, and vocationally sustainable pastoral ministry; an education and training model that can unite the university model and the vocational model for a "Pastoral Training Model." Chapter three is a record of research into pedagogical methodologies in the Pastoral Epistles. Evidence of a Pauline commitment to multimodality calls for an evaluation of modalities in our day, especially technology. Thus, Chapter four examines theological and philosophical voices on technology and vocational formation. The research yields compelling data that answers the first chapter questions: a multimodal teaching and learning model that embraces a renewed appreciation for the seminary and the indispensable place of the local church (or other area of ministry) can be a positive contribution to pastoral education and training. Reimagining Pastoral Education and Training can lead us "back to the future" of a Pastoral Training Model.

DEDICATION

To Mae and Aunt Eva

Good teaching cannot be equated with technique. It comes from the integrity of the teacher, from his or her relation to subject and students, from the capricious chemistry of it all. A method that lights one class afire extinguishes another. An approach that bores one student changes another's life.

—Parker J. Palmer, *Good Teaching: A Matter of Living the Mystery*

ACKNOWLEDGMENTS

It is easy to acknowledge, but almost impossible to realize for long, that we are mirrors whose brightness, if we are bright, is wholly derived from the sun that shines upon us. — C. S. Lewis, *The Four Loves*

The sun of anything good is surely from our God and Savior Jesus Christ. He shines in all things lovely, for he is love. He also shines through his providence. In his providence, Christ deposited gifts to his followers. Christ's people are thus prisms through which his love and grace are sent to others. Thus, it is good and right to acknowledge both the source and the prism through which his light came to me.

I am appreciative to the faculty and staff of Erskine Theological Seminary and their support of this research. I began and concluded this research and resource with the goal (if possible) of leaving a gift to the Body of Christ. I was serving as Provost of the Seminary when this project began. So, I am grateful for their encouragement during that time and the time of medical retirement that followed. I have been sustained by their prayers. I send a heartfelt thanks to Dr. Robert Gustafson, former President of Erskine Theological Seminary who worked with me to secure the grants to go forward with this research project. Thank you, Rob. I was so blessed to work with you during your important years at the seminary.

Ordinarily, one pays tribute to an assistant in ministry. While I certainly owe Mrs. Christine Hartung such honor, I must recognize her for more. Christine is a friend and like a daughter to us. Her role in this and other projects is significant. A police officer's wife, the mother of three children, she also cares for her aging parents. I have told her she is an inspiration. She most certainly is. Many don't realize that much of her effort is spent on supporting me in a disease that often debilitates me. She has rescued me on more than one occasion (as has Chris, her husband) when I encountered a serious symptom of the disorder. Thank you, Christine, for your faithful service to the Lord. I consider you not only a daughter in Christ and a friend, but a source of wisdom and guidance as you balance many projects at once to advance the Gospel. I am proud of you.

I also reserve a special place of thanks to my old friend and colleague in both theological higher education and United States Army Chaplain ministry, the Reverend Doctor R. J. Gore. He just happens to be the supervisor of this Doctor of Ministry Project (any errors are mine alone; and most all the "good stuff" belongs to his careful and Christlike guidance). Dr. Loyd Melton did more work than he should have had to do in sorting out my sequencing of courses. At this stage in my life and ministry I bring several letters after my name but apparently still lack the good sense to consult my esteemed colleague, Dr. Melton, who is also the Director of the Doctor of Ministry program, before

I received input from colleagues, students, and laity that was invaluable in adjusting, gaining insights, and, yes, rethinking assumptions.

With all errors falling on my own shoulders, I present this dissertation for the glory of God and, I trust, the good of others.

I pray that this project will not only support the ministry of the D. James Kennedy Institute for Reformed Leadership, and students graduating from Erskine Theological Seminary, but will become, in some small way, an enduring resource for the Church catholic. *Te Deum laudamus.*

PREFACE

I sat in the living room of Mrs. D. James Kennedy. Anne, widow of Dr. Kennedy, and daughter, Jennifer Kennedy Cassidy, hosted me in their elegant yet modest home to talk about an idea. We were thinking through a vision to form a legacy ministry to multiply the ministry core values of Dr. Kennedy in the lives of pastors. We agreed that the university model of seminary needed a closer relationship to the local church for "on-the-job-training" component. That was a Kennedy essential: unsurpassed scholarship wed to congregational-focused practice.

Yet, the vision was not fully formed when I was installed as the President of the D. James Kennedy Institute at the Ronald Reagan Ranch and Presidential Center. On that day in October 2013, Jennifer gave an inaugural address on behalf of the Kennedy family, and by the authority of the Board of Directors of Coral Ridge Ministries, Inc., I was vested as President of the D. James Kennedy Institute of Reformed Leadership. A burden was articulated as well as the vision to lift that burden. The burden had to do with addressing problems in gospel ministry that could be precluded by practical training. Yet, the descriptions of the problems were anecdotal in nature. We had an institute with a burden and a vision but lacked clarity in detail. We would wait on the Lord to guide us into his vision for the ministry.

The conviction for the vision of this professional doctorate was further nurtured as I conducted research at the University of North Carolina at Chapel Hill (2014). I was taking a statistics class in the Master of Public Administration (MPA) program. One of my assignments was to conduct quantitative analysis. I chose to do so within the context of ministerial failures—that is, for this purpose, viz., the termination of a career in ministry— studies from Duke University Divinity School, The Alban Institute, and other sources painted an exceptionally bleak picture. Qualitative data from observations, my research— composed of personal interviews with ministers who are struggling in their post seminary years—led me to believe that a systemic problem existed.

The presenting issue was (and remains) that ministers of the gospel graduate from theological seminary with an academic degree but (in many cases) no well-planned parish-based supervised practical ministry. Thus, the student takes courses without the indispensable benefits of putting the learner in on-the-job training. In such cases, pre-ordained ministerial students lack the experience of working through the dynamics of ministry application, including, e.g., theological reflection, supervisor feedback, and insights gained from putting course material "to work" in the multi-faceted laboratory of parish life. Having gone through Clinical Pastoral Education (CPE) and receiving board certification as both a pastoral counselor and a chaplain, I know the incredible benefits of writing out a verbatim of a ministry activity, conducting theological reflection, and bringing both the verbatim and one's reflections to a pastoral supervisor and peers. Indeed, the disciplines gained in such a platform as CPE not only reveal and, potentially, root out

negative approaches to ministry but also instills lifelong attentiveness and community for healthy ministry practice.

While addressing such topics, I am also mindful of the parish-based on-the-job-training that I received from Dr. D. James Kennedy and Coral Ridge Presbyterian Church. I will forever be thankful to Dr. Kennedy for the opportunities. He is in heaven now, and each day my wife (who interpreted for him and the services at Coral Ridge Presbyterian Church in sign language) and I realize just how right he was as a public theologian, a Christian shepherd, and a man of God. My friend and mentor, Dr. Kennedy, epitomized the saying *un homme en avance sur son temps.*

There are times when one is driven to research and write out of an experience of personal disappointments. This is not my case. My education, along with internship, residency, and fellowship in the gospel ministry, was vocationally satisfying, and, I believe, pastorally effective. I have always felt that my experiences were like the very highest-grade rocket fuel. That fuel catapulted me to a vision of the kingdom of God at work in the world, changing all things from the inside out. The energy I received from those educational and training forces remain dynamic, and as powerful as when I first received them. By God's grace, and the unlimited power of his Truth, the fuel of my training keeps me moving me forward to this day.

If there is any good in my stewardship of the gospel ministry, then the praise must go to God, and gratitude must go to the Reverend Robert E. Baxter, my home-church pastor; my teachers The Reverend Dr. D. James Kennedy, Dr. Andrew Boswell, Dr. Synesio Lyra, Dr. Robert L. Reymond, Dr. George Knight III, Dr. Joseph Hall, Dr. Bruce Fiol, Dr. Laird Harris, and my Ph.D. supervisors, The Reverend Drs. Eryl Davies, Noel Gibbard, and Canon Dr. William Price at the University of Wales. I was greatly challenged by the faculty and staff at the University of North Carolina at Chapel Hill, whence came much of the early research for this work.

I shall forever be grateful to God for the influence of my professors at the Defense Language Institute. I was eighteen years old and studying in Monterey, California. I was poor. I was in over my head. I thought I was smart enough to wing it. One man took notice of all three factors and intervened. Professor Zef Nekaj, an Albanian-American Catholic and Professor of Albanian, an escapee from a Communist labor camp in Yugoslavia, taught me how to learn and to express ideas. In thinking through my lessons from Dr. Nekaj, I keep thinking that he also taught me to teach. As he captivated us with remarkable stories of enduring the nightmarish decades of Communism (often with hilarious physical imitations of foolish Soviet guards who could be bribed with a piece of moldy bread and spoiled jam), he taught me even more. He taught me how to cherish a freedom that comes from God, not a human government. In education, Dr. Nekaj *showed me* student-centered teaching. Decades before "competency-based education" and "scaffolding" were "the thing," Professor Zef Nekaj set similar standards of excellence. When you achieved his levels, you could advance to a new level. And if you flinched? Then he took it personally. Any student who stutter-stepped invariably jettisoned this tenacious pedagogue into a fierce and focused campaign to wrestle success from defeat.

No respective student or students—an airman, "Coastie," CIA operations officer, FBI agent, Marine, Sailor, State Department field officer, Soldier, or Mariner—would ever remain behind. The Balkan baron of his "sacred classroom" labored until all students achieved standard.

My early mornings in Monterey (invariably joined by the playful otters beneath Fisherman's Warf, my favorite thinking place during those days in Steinbeck country), began with a question born out of yesterday's experiences: "Where will this magnificent curator of ideas take us today?" I can never erase the pure joy of anticipation of those unforgettable halcyon hours. His lesson plan must have contained only one ink-smeared line. "*Let them experience* Albania." The thing is Dr. Nakaj's lesson planner notes are unknown. Yet his lessons were renowned. What would follow would be an indelible three-hour one-man living history festival. His goals of imparting vocabulary, conjugating verbs, declining nouns, and teaching art and literature, history, and politics, were accomplished with a collection of characters—Cold War dictators, Illyrian widow women, English spies, little dogs jumping to get some cake at a northern Albanian wedding—all brought to life by one life-loving, imaginative, Albanian mountain man. He used a veritable magician's mystery bag of national costumes, impromptu pantomime, facial expressions, voices, and stories—oh the stories! —to host his amazing adventures of learning. He gloried in his students' accomplishments. I graduated from the Defense Language Institute in September 1977. Dr. Nekaj pulled me aside before graduation exercises. I had been his project. He had carved a unique individual out of the roughhewn stone that I presented. Perhaps, one should *not* say "unique," which suggests that I was his only project. The truth is that he was a sort of Professor Henry Higgins, and we were each, in our own way, Eliza. However, unlike Higgins in George Bernard Shaw's *Pygmalion*, Dr. Nekaj went about his transformative work with no interest in self-glory. He was totally focused on his students. I have never known a more student-centric instructor. Standing tall and as gangly as Abe Lincoln, Dr. Nekaj leaned in to whisper his personal charge to me (I have no doubt he repeated a personalized version of the charge to each of his students): "Learning is a privilege. It is nothing short of a gift from God. A course conclusion is never a terminal degree. A degree—any degree— is merely a 'license to learn.'"

Michael Anthony Milton
Palm Sunday 2022

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CHAPTER ONE

INTRODUCTION

For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life (2 Corinthians 1:8).

Ministry is difficult when things are good. When things aren't good, ministry can be downright traumatic. The introduction to this Doctor of Ministry project is presented in a narrative format. Indeed, what follows is a case study in parish dysfunction and clergy dropout.

This case study is about a fine young minister, named Andy, and his wife, Linda; one phrase that Andy could never get over, which he repeated each painful time that he retold his nightmare was: "Boy, they sure didn't teach this in seminary."

Such things should not be.

The problem that drives this project is put forward in this narrative case study.[1] The response to the problem will be further understood as the literature review (Chapter 2) examines the literature on the problem and considers the gaps in research concerning the "healing" of the problem.

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[1] Case studies offer the opportunity for students, church leaders, and others to read and isolate variables, discuss the relationship to the causes and consequences; they consider alternative ways to approach such problems. This dissertation includes a case study discussion guide in Appendix 1. The discussion questions are presented under the headings of "norms, functions, and concepts." For a peer-reviewed journal article on teaching theology with case studies, see, e.g., Gary Lenox McKnight, "Teaching Theology through Case Studies," DMin dissertation, Liberty Baptist Theological Seminary, 2005. https://www.liberty.edu/media/1420/documents/newbooklists/10232017eBooks.pdf.

The Case Study of the Former Reverend and Mrs.

*Andrew Clarke[2]

Emotionally ravaged, aged past their years, bewildered by broken dreams, and shattered ideals, with false expectations and failed expectations, and, too often, accompanied by a weeping wife and little ones in shock, they drive away from the church—from the session meeting, the deacons' meeting, and the congregational meeting—never to return.

The pastoral family, the *Clarkes—*Andy and his wife, *Linda—were in shock. Andy had completed seminary only twelve months prior to a series of unforeseen adversities that would culminate in a young pastor demitting the ministry. A solid student, who enjoyed the study of theology and the relationships with his professors, Andy had completed a well-respected Evangelical and Reformed seminary with accolades. There were several inquiries from congregations that came to Andy during the spring semester prior to seminary graduation. He and Linda had prayed about it and just did not feel the right call was before them. Then, through a friend of a friend, they heard about a need for discipleship minister in Tennessee. Andy sent his CV, and after only one interview by a search committee, Linda and Andy were packing up and heading to the Volunteer state. Both Midwesterners knew the South would be somewhat different. Yet, the Clarkes were not from "New York City," a famously unabashed mismatch; the Kansas State alumni were eager to settle in to their first call.

*Ephesus Presbyterian Church was the oldest church in the town and the county adjacent to Music City. At one time, before urban sprawl hit Nashville, in the 1980s,

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[2] The asterisks indicate a name has been changed.

*Ephesus was a separate town. By the late 1990s, Ephesus was just another small municipality that had been swallowed up by "the Metro."

The terms of Andy's call were marked with the title, "Minister of Discipleship." Part of the responsibilities of the role would be to develop the youth program, which had begun to grow under the previous pastor (who left to accept another call). The minister of discipleship, a new role that was created after the former minister departed, was also responsible for "upgrading" adult Sunday school, starting small groups, and overseeing all Christian education. It was hoped, but not mandated, that he would be an evangelistic presence in the larger community. The only other clergy on staff was the senior minister, the Reverend Rudolph Percy Adams. Pastor Rudy, as the congregation and the community called him, was a plain man of simple tastes; he had average gifts in preaching, was moderate, if somewhat mysterious, regarding his views in both theology and politics, but famously affable. Pastor Rudy was most comfortable in visiting hospitals, which he managed to do each week, often each day of the workweek. A local boy from Franklin, a Brentwood Academy alumnus from an old Nashville family, Rudolph Percy Adams was a graduate of both Vanderbilt University and Vanderbilt Divinity School. Forty-one years of age, unmarried, with a haircut after the fashion of a male model in a J. Press webpage—complete with a thick lock of college-era dark-brown hair, perennially falling down, without any affect whatsoever over a rather abbreviated forehead, and a prominent brow framing an intelligent face—Rudy dressed, daily, in navy chino slacks (cuffed) and a light blue Orvis pinpoint Oxford button-down dress shirt, worn without a tie on weekdays when in his church study (but always with a J. Press houndstooth jacket and Vanderbilt Commodore black and gold rep tie for hospital

and nursing home visits, which was seen to be hanging on the back driver side window in his 1999 silver four-door BMW 5 Series 528i). Pastor Rudy drank "Davidson's (loose leaf, coarse cut) Earl Grey tea"—that is how Rudy always spoke of his drink, never just "tea"—with a cup and saucer, apparently welded to his left hand. All of this is to say that, as Andy would put it to a therapist some years later, "Pastor Rudy was unique without even the slightest pretense. The man was clearly comfortable in his own skin. You just had to like him, except when schedules didn't work. Then, he was a very testy fellow, indeed. I hardly knew him on such occasions. Sadly, I was usually, somehow, a part of messing up plans, or schedules. But pastoring youth can be a little unpredictable." Pastor Rudy had been in a more "progressive" denomination before accepting the call to Ephesus and, subsequently, having to transfer into the conservative denomination. He did so without protestation because Ephesus Church was in that denomination; they had called him. Doctrinal differences were not that stark, and he could live without just about any doctrinal requirements. When asked about the change, Rudy would say, "It really was no big deal. I can be whatever you want me to be and be so with perfect sincerity." It was an amazing display of a lack of conviction, or a conviction to be pliable that owed more to Rudy's nature than his faith. However, Rudy had a mellow manner that allowed him to get on well with the other ministers. Pastor Rudy was loved for the man he was, even if mild complaints about his gifts in the pulpit were a persistent—but mostly nonthreatening—background drone for the twelve years he had been pastor at Ephesus Presbyterian Church.

As a congregation affiliated with a conservative Presbyterian Church denomination, governance was provided by elected lay officers called elders. The elders

functioned as a representative form of government indicative of Presbyterianism. Pastor

Rudy was only too obliging to let the "elders be elders" and "run the church." This

gesture was appreciated by the eleven ruling elders, all of whom were on a permanent or

"non-rotating" method of service. All but one of the session members had served for no

less than twenty years. *Frank Roy Fitzgerald—a young banker, new in town for nine

years—was voted in to replace an elder, a *Mr. William Price, a founding family member

of the town of Ephesus who had died at the age of 102. Mr. Price was said to have never

missed Sunday school "up until the time of the fall." His son, *Will Junior was a deacon

and the treasurer of the church. Will's job as an auto parts salesman allowed him to drop

in about every day to "check on the books," which he most certainly did with remarkable

and fastidious industry. He and Pastor Rudy were buddies. Rather than being irritated by

the frequent visits of the treasurer, Pastor Rudy welcomed the almost daily stop-offs.

Rudy and Will Junior were like old buddies, undoubtedly united in a comfortable

friendship by their moderation in all things but moderation. Both men were stubbornly,

immovably, and unrepentantly middle-of-the-road in everything from personality to

effort for work (except for Will counting the offering each week, inquiring about any

checks that were mailed, and reviewing computer printouts of the "in-take versus out-go"

sheets [otherwise known as profit and loss statements]). "I make my rounds at the church

to just make sure we don't break the budget," as Will Junior would often put it if anyone

ever inquired about his new silver ice metallic Silverado 3500HD truck parked at the

church so often. There were two things you could count on: Will Junior would always

have a new Silverado and the church would never come close to the ministry surpassing

the budget. Ephesus Presbyterian Church had never spent anywhere near the budget in over seventy-five years of session records.

The congregation reported their membership to their presbytery—the name for a Presbyterian judicatory—as three hundred members. The average worship attendance was 125 for the last twelve months. Recently, the attendance number was more like 80 souls. The congregational profile included descriptive phrases such as "middle income," "predominately White," a mix of "professional (Ephesus Presbyterian boasted of having a social security judge, the longtime acting police chief, the former mayor's widow, and a young pediatrician and his family; the latter member was a Black man married to a woman of unknown South American origin. The congregation was neither proud nor put off by the only racial minorities in the homogeneous congregation; some visitors perceived a "regionalism" or a prejudice held by some in the congregation against those from other parts of the nation who had been transferred to the Nashville area by their employers, particularly, those from the northeast), and 'gray-collared' technical workers (engineers and high-tech specialists who transferred to Ephesus or nearby towns to work at the new Intel factory located in an adjacent Nashville suburb). There were some "old timers," members who had been at Ephesus Presbyterian Church from the nostalgia-laced halcyon "good old days" when Ephesus, Tennessee, was its own town. The average age was 55 years old, a median number calculated downwards by the happy presence of the elders' grandchildren who were members, non-communing, by virtue of infant baptism.

Andy soon learned that "discipleship" was a very broad term in the church's lexicon, but he was happy to get his hands dirty in the many facets of fulfilling the Great Commission. In fact, he couldn't wait to get to work each day. Increasingly, however, the

young minister recognized that the very nature of the ministry, expectations of the senior

pastor, governance, and members was to be the youth pastor. Moreover, the level of

administration that was expected was not revealed. The church had no business manager,

only a volunteer administrative assistant—and, of course, Will Junior—and little money

in the budget allocated to address the need. In the third month, the senior minister

informed Andy that he would need to add administration to his job description. Will

Junior had picked up a new sales territory by Fort Campbell. The Reverend Rudy

explained,

> Will Junior is going to have to fight that traffic on I-24 for two days a week. I
> think the days of seeing that new Silverado around here every other day is a thing
> of the past. A lot will change around here. With me at the hospital and nursing
> homes, plus being seen at Rotary, it will be tough. Andy, I need you to step up.

The senior minister admitted that he lacked both the time and the necessary gifts

and training for church administration. Therefore, Andy dutifully assumed the role

without giving away any of the other responsibilities. As Pastor Andy (as he was called

by then, with special affection by the older ladies in the church) was assigned additional

responsibilities, he found that his commitments to discipleship ministries, particularly to

the youth of Ephesus Church, were not being met according to the standard (the new

terms of call that the session had created). Andy would say later,

> I knew that I was out of my league more than anyone! I knew that the youth
> ministry would suffer. After the admin gig got going, things went south—and
> quickly! I was balancing the various ministries as best I could, which was, to be
> honest, a disaster. I should have cried, 'help.' I felt like I was letting everyone
> down, especially Pastor Rudy.

Summer programs for youth were either halted for "the time being" or on-hold.

Counseling youth and parents—which, only months prior, had been a growing and

important ministry in the community—was, by his first month into administration,

showing signs of weakness. The numbers were down. The leadership would learn, post-crisis, that these people from the community made up a sizable portion of the "peripheral congregation." Peripheral church attenders are the congregational guests who visit at least once per month, motivated by personal crisis, personal invitation, or a life event (e.g., the birth of a couple's first child). The young man's discipleship ministry was, indeed, an open door through which needy people in the community would discover and at least half of them, become the peripheral church. As a church meets each week, member families in this unofficial group visit the church, thus raising the number of worshippers. Across a month of Sundays, peripheral church visitors can make up 10% of the total worshippers.[3] A systematic approach to outreach and assimilation will seek to reach these individuals and families, to invite them to the next step in their association with this Christian community: a new member's class (in my ministry, I called this class, "The Pastor's Welcome Class").

Therefore, the "nickels and noses" (i.e., the "stats of giving and worshippers), those universal indicators of church vitality were down.[4] The pastor's welcome class was all but empty; youth were dropping out. Their parents began to look elsewhere or to stay home. Of course, not surprisingly, the downturn was reflected negatively in the church budget. The leadership became concerned. The senior pastor was receiving heat from the lay leadership. The inescapable "next-think" came like a German passenger train: right

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[3] Michael A. Milton. Letter to The Reverend John Smed, Director of Church Planting, the Presbyterian Church in America. 1994. "Report to Mission to North America," January 15, 1994.

[4] Of course, this is sarcasm. Church giving and attendance can go down when a church is spiritually healthy. Church vitality is measured by obedience to the Great Commission of Jesus Christ through biblical preaching of right doctrine, the exercise of discipline for nourishing and healing broken people, and a Christ-centered community of fellowship and witness.

on time. The senior minister, a man who became a friend to Andy, almost immediately, suddenly backed away. At the same time, Andy could hear growing criticism coming from the parents of the youth. The voices became shriller. There is always a precipitating event to a conflict—a tipping point, a watershed event—and in this case, that breakpoint appeared during a session meeting. The division between concern and conflict came during a stated meeting on Monday, January 4, _____.

The docket for that evening included a discussion item about "declining membership from families with youth." During an open discussion, one of the ruling elders, a Mr. John E. Saunders, asked if he could speak. The moderator—the senior minister—recognized the retired banker and current president of the rotary club in town. John Earl Saunders stood to speak as if he was born for just such controversies. Since few ever stood to speak to an issue, the mere gesture raised tension and portended trouble. Mr. Saunders look down at a paper docket. He waved it as a trial lawyer might draw attention to evidence. "I want to say something about this matter of members leaving because of our youth ministry, or I should say our lack [his emphasis] of a good youth ministry." Balding, with a bit of a limp from a golfing incident that added a bit of bravery to his standing, Mr. Saunders removed his glasses and looked towards the floor with an obvious desire to appear burdened. A man of around 65 years of age, lanky and over six feet tall, dressed in country club golf-khakis, a navy-blue Polo shirt, and sockless with Weejuns (with a penny slid inside the famous loafer's flat-strap to remind him of his college years at Vanderbilt), looked every bit the image of a well-heeled "city father" in repose. Recently retired of the firm Saunders and Sons Land Development, the ruling elder took his index finger and thumb and pinched both eyes at the bridge of his nose, as

if that would help bring forth what was on his mind. He then scratched his head, and then

combed back any disheveled hair with his fingers. Whether affected or not, the gesture

became more melodramatic stagecraft to support what he was about to say. An eternal

minute had passed since John Earl Saunders had stood. This, too, appeared to be a

carefully crafted strategy to increase anticipation in the room. With equally dramatic

intent, John Earl Saunders put forward a statement, with a rhetorical question: "Now,

boys, I'm not that smart [another oratorical device that Saunders the Rotarian president

enjoyed using at such times], but what do these numbers tell you, fellas? I am just an old

real estate man [more understated flourish recognized as such but still appreciated by all

but Pastor Andy], but maybe I do know a thing or two about figures. Numbers,

gentlemen, tell a story, and do you know what I believe this story is?"

Saunders pivoted at the waist 180° and back. It was a pause to be assured of the

undistracted attention of every elder. John Earl, then, answered his question.

> It is about [John Earl took two Tennessee syllables to say "about"] a problem.
> And gentlemen—and I really hate to say this [Dr. Lucian Carter, a retired medical
> doctor, about eighty years of age, and a sympathetic ruling elder, who had worked
> for peace, leaned to the farmer next to him and whispered, "No, he doesn't hate it
> at all. Old John has been looking forward to this for a long time."]—yes sir, I
> really do—but we all know where the problem is, don't we?

One final theatrical action closed the elder's grandiloquence. Mr. Saunders turned

his eyes, not his head, only his eyes, to young Reverend Andy Clarke. He tightened his

face, a gesticulation designed to prepare his audience for what was coming: "My dear

brothers in the Lord, the real question is what to do about—well, to be candid—what do

we do about this here problem?" Andy felt numb. The session took no action that night.

However, Mr. Saunders' accusation acted as a shift in the church's foundation. A killer

wave was unleashed. It would sweep over the church for several unrelenting weeks. No

other session member spoke. Even the kindly Dr. Carter, who had prayed with Andy and

believed in him, said nothing. The old doc had no voice equal to the mob he sensed had

been stirred by John Earl Saunders. The senior pastor sensed that he would lose his

assistant minister. If these lions were in a feeding mode, he thought he would lay low,

and to Andy and Linda's deep hurt, he did.

Of course, Mr. Saunders' speech was not only bad acting, rude, and lacking in a

provable premise, but it was also unchallenged. That stink bomb would have never

ignited had it not been for the fuse of inaction on the part of the session. Someone might

have said,

> The main issue on the table—the loss of families with youth—might have been
> linked to Andy or his personality, or even the larger ministry of our church. Mr.
> Saunders, I agree: numbers tell a story, but is your version of things the true
> story? What if there is another story we haven't seen? Wouldn't we do well to
> hold our tongues and, instead of acting now, just appoint a few members of the
> church to investigate it. Then, we might get some answers. We might get a lot of
> responses! Let us be patient. Let us move carefully, slowly, and with dignity and
> purpose, depending on the Holy Spirit to guide us.
>
> Regrettably, that kind of speech was never made. The church erred. Andy erred in
> his response. A little campfire became a great inferno. Andy did not take the
> speech well. He was also hurt that his senior pastor did not speak to the matter.
> Instead, Andy stood, looked at the session, one by one and walked out of the
> room. There were more hisses over Pastor Andy's sudden departure than over
> John Earl's censorious accusations.

Andy hesitated to tell Linda what had happened. He cared for her security,

especially now that she was expecting again. As it turned out, Linda heard the news of

the controversy from a lady at a Bible study. "O honey," a fellow Bible student

responded, as this elder's wife saw the surprise on Linda's face, "I just thought you

knew!"

Things went from dust-up to disaster. The few parents who were left with youth under Andy's ministry took a stand for Andy. This initial act of public sympathy apparently caused the congregation to discern the sides: the senior pastor and the session against the assistant minister, Pastor Andy. Invisible but clearly perceived lines were drawn. Most of the congregants were not involved, for they were not involved in much of the community life of the church. The more vociferous defenders of the session called for Andy to leave. By the time of the next month's session meeting, the climactic discussion and a possible vote would be brought forth; that night never came. Andy and Linda borrowed money from Linda's dad, paid off the apartment lease, packed up, and headed out. He left a letter. The five-page letter rambled, as the clerk of session read it that night, but the careful listener was able to decipher the immature but passionate epistle. The letter was trying to say: "I quit. I did nothing wrong. You not only slandered me, but none of you also spoke up for me. I am finished. I will not put my wife and my child through this anymore. Yours in the Lord, Andy."

As Andy and Linda sat at a fast-food restaurant on their way to living with her parents, the dedicated former seminary student of just a year ago looked out into the parking lot and whispered words that have been codified in too many research papers: "My seminary education didn't prepare me for 80 percent of what I now was attempting to do." [5]

In hindsight, some elders began to speak—a little too late—but with conviction and regret. They agreed that the real issue was one of a division of labor. They were asking Andy to do too many things.

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[5] Robert E. Logan, *Beyond Church Growth* (Baker Books, 1990), vi.

Sure, he was a generalist, but even so, he could do so much. We should have prioritized goals for him. It would have been good for the senior pastor to speak up, too. Rather than take the time to address the division of labor—the need for both discipleship and youth ministry, as well as church administration—we just did nothing. We watched a fine young minister crash and burn.

Pastor Andy and his wife, Linda, packed-up their pain, like a street person pushing a token grocery cart, looking for their next call. It was later, five years into a second ministry, after Linda began to see a pattern of behavior problems in her husband. He would receive counseling help to work through the pain that had become a cancer.

The congregation they left behind were not much better. Many were upset, angry, disillusioned, personally wounded, and some just confused: some at the session, other at the senior pastor, and a few at themselves. A few folks left the church. When no help came from the presbytery during those difficult days, some elders even talked of separating and forming a new church. The worst outcome? Within only a year, the people just remember what they wanted to be true. However, the pastor buried the experience and went through it again, until his wife had the insight to see that they were living like veterans with post-traumatic stress syndrome.[6]

The lights refracted through the Tiffany-stained glass windows—still burning brightly after the decisive meeting that ousted a young pastor—mocking the signage in front of the sanctuary: "Grace Presbyterian Church." The irony is not lost on the cynical in the community who watch with a heartless self-congratulation. "That is why I don't go to church!" Of course, educators and researchers in other professions—in particular,

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[6] Many of the symptoms of PTSD are present in cases like the one we describe. See, e.g., Andrew J. Weaver, Harold G. Koenig, and Frank M. Ochberg, "Posttraumatic Stress, Mental Health Professionals, and the Clergy: A Need for Collaboration, Training, and Research," *Journal of Traumatic Stress* 9, no. 4 (1996): 847–856.

"helping professions"—grapple with the same issue: how adversity affects sustainable careers.[7]

There are others who have witnessed the carnage that follows a young minister's mistakes, mistakes that can unravel a legacy witness in the community, and mistakes that can undo the potential of their energetic, visionary pastor. They have seen the visceral pain shared by ministry family and the parish alike. The disillusionment of the pastoral relationship with their minister, who had arrived just a year ago with such hope and promise, leaves abysmal spiritual scars in the pastor, his spouse, his children, and the leadership of the congregation. No one will get over it soon, if at all.

These things should not be. One Australian researcher may have summed up the crisis with laser-like brevity:

> The threat to society of having diminished numbers of pastors in church-based ministry is too high a cost to ignore in Australia, especially considering the financial and emotional costs experienced by pastors, their families, the churches that they have served in, and the costs incurred by government agencies affected from their dropout.[8]

 This project seeks to stop the cycle of pain.

Churches, ministries, and pastors are hurting, in part, because too many clergy leave seminary with knowledge but without wisdom. The author of this dissertation has seen the phenomenon in multiple denominations, in a variety of personality types, ministry contexts, and over thirty years of service to the Church. It doesn't take a gray-

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[7] Robert Elkington, "Adversity in Pastoral Leadership: Are Pastors Leaving the Ministry in Record Numbers, and If so, Why?" *Verbum et Ecclesia* 34, no. 1 (January 2013): 1–13, accessed January 3, 2021, http://www.scielo.org.za/scielo.php?script=sci_abstract&pid=S2074-77052013000100023&lng=en&nrm=iso&tlng=en.

[8] Keith Mitchell, "Sustainability in Ministry and the Prevention of Dropout for Australian Baptist Pastors Serving in Local Church Based Ministries," 2020, accessed January 3, 2021, https://opus.lib.uts.edu.au/handle/10453/140793.

headed preacher to know about such ecclesiastical disasters. Almost any Christian can

tell her own version of the story. Newly ordained pastors without training in a

congregation can make career-crippling mistakes that not only costs them their ministry

but diminishes the witness of the Body of Christ.

The Project Response to the Problem

This Doctor of Ministry project seeks to research, design, and implement a

sustainable multiple-modality (i.e., "multimodal") post-seminary pastoral education

(information) and training (formation) program to confront the crisis of early-stage

pastoral failure.

What is Multimodality?

Multimodal teaching and learning is an umbrella term that describes a

pedagogical commitment to a student-centered program of study and professional

formation.

Multimodal content delivery. A commitment to student-centered content delivery

certainly involves the development of multiple modes of bringing the act of teaching and

learning to the student. However, multimodal teaching and learning is not merely a

plurality of delivery methods (e.g., online, residential, intensives, off-campus small

groups, and church-based delivery). It is tempting to limit one's commitment to the

multimodal conception to this limited meaning.

Multimodal teaching and learning philosophy. Instead, multimodality is a

pedagogical philosophy of teaching and learning, with an emphasis on intentionality in

course design so that content and learning outcomes are pursued through multiple modes

of teaching and learning. These modes include traditional university lectures (audible),

readings (visual), metaphoric story or illustrative narrative (conceptual or abstract), peer-to-peer interaction—a sort of mini-colloquially—and, more recently, the introduction of gaming. This project aims, positively, to create an affordable, accessible, and effective model for vocational pastoral training that will produce spiritually healthy and sustainable vocations for pastors, pastoral families, and their parish ministries. I dare hope that this project will also strengthen theological higher education, by encouraging a necessary return to the apprenticeship model (that includes the classic divisions of the theological encyclopedia, plus the ancient studies of, e.g., rhetoric, elocution, and philosophy), which is the norm for most of church history.[9]

One of the major trends in pastoral training is the concept of residency.[10] Much like a medical profession model, there is a seminary (often online and using the local church to put into place what is learned in the online classroom), which is mostly "informative," and residency, which is "formative." Medical training involves medical school, where one learns the anatomy of the subject, and post-graduate plus 1 (PG+1), the newly "ordained" M.D., begins practical work as an "intern." PG+2 is residency, and PG+3 is a fellowship. Based on a medical model, churches are opening up positions for freshly ordained pastors to learn the praxis of ministry in the local church. One pastor remarked about the trend for post-seminary residency: "It's becoming more and more the

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[9] Justo L. González, *The History of Theological Education* (Nashville: Abingdon Press, 2015).

[10] Jeff Brumley, "Pastoral Residencies Picking up as Churches Expand Ministry, Purpose," *Baptist News Global*, last modified February 24, 2015, accessed December 28, 2020, https://baptistnews.com/article/pastoral-residencies-picking-up-as-churches-seek-purpose/.

culture of the church, and the church is getting it. This allows us to live into being a teaching congregation."[11]

We propose a veritable reimagining pastoral training in the post-COVID world, one that involves a model that is historically relevant, biblically faithful, and ecclesial-centric. The proposed project would be informed by scripture, history, best educational practices, and professionally best vocational-training practices. The goal is both information by education and formation by training. The primary model is the professional education and training of medical doctors. The Journal of American Medical Association (JAMA) published research that documented the views of young physicians on their medical education and training. The high rate of satisfaction in preparing these young doctors for their professional careers is both a testimony to the current state of medical education in the United States of America and provides a successful template for other professions.[12]

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[11] "Pastoral Residencies Picking up as Churches Expand Ministry, Purpose," *Baptist News Global*, last modified February 24, 2015, accessed December 28, 2020, https://baptistnews.com/article/pastoral-residencies-picking-up-as-churches-seek-purpose/.

[12] Joel C. Cantor, Laurence C. Baker, and Robert G. Hughes, "Preparedness for Practice: Young Physicians' Views of Their Professional Education," *JAMA* 270, no. 9 (September 1, 1993): 1035–1040, abstract; accessed January 6, 2021, https://DOI.org/10.1001/jama.1993.03510090019005.
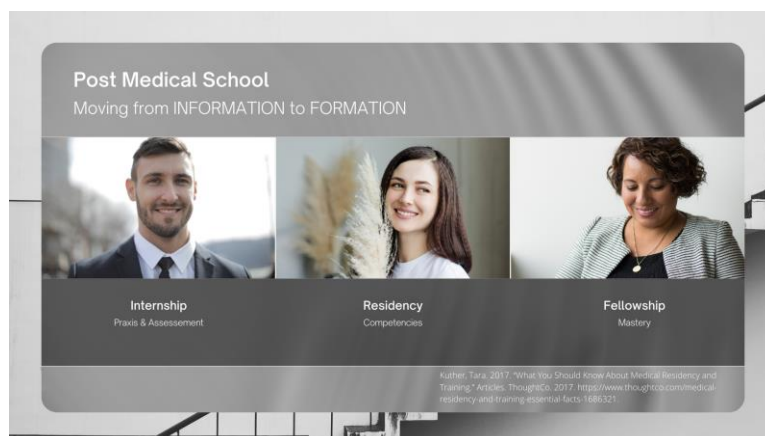
Figure 1.1 - Post-medical school vocational formation.

Medical school is a time of imparting information (certainly, there is formation in the process, but the primary goal is to teach the material necessary to carry out a vocation in medicine). Medical school is followed by a series of postgraduate intensive training experiences: internship, residency, and fellowship (becoming a subject matter expert in a field or branch of medicine).[13] Therefore, the medical doctor education and training is a combination of information and formation under the supervision of educators and practitioners. While medical school is fashioned after the university model, with an emphasis on information, the postgraduate stages of vocational training are fixed on formation. This dissertation seeks to borrow from those models, which are multimodal in pedagogy (tactile, auditory, and visual), multimodal in evaluation (testing, theological reflection, supervisory evaluation, testing grades, and competency-based), multimodal in delivery (residential, online, and parish-based by a supervisor), and multimodal in environment (parish, home, seminary, and community).

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[13] Tara Kuther, "What You Should Know About Medical Residency and Training," Articles, *ThoughtCo*, last modified 2017, accessed January 6, 2021, https://www.thoughtco.com/medical-residency-and-training-essential-facts-1686321.

Internship

The "Internship" phase of Reimagining Pastoral Education and Training begins with graduate-level theological education, viz., seminary. Seminary students are required to apply lessons from each course in the theological encyclopedia under ecclesial supervision in his or her parish ministry.[14] Supervisory evaluation and student-produced theological reflection follows.

Residency

The PG+1 phase, or "Residency," will occur in the first year after graduating from seminary. This will take place in a church. The curriculum and guide for residency—for resident, local leadership, and family—will come from the Pastoral Resident Program of the D. James Kennedy Institute of Reformed Leadership at Erskine Theological Seminary.

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[14] For example, Erskine Theological Seminary, as of 2019, requires a supervised ministry practicum, with supervisory evaluation, and student-produced theological reflection, for each class in the seminary curriculum (except for biblical languages).
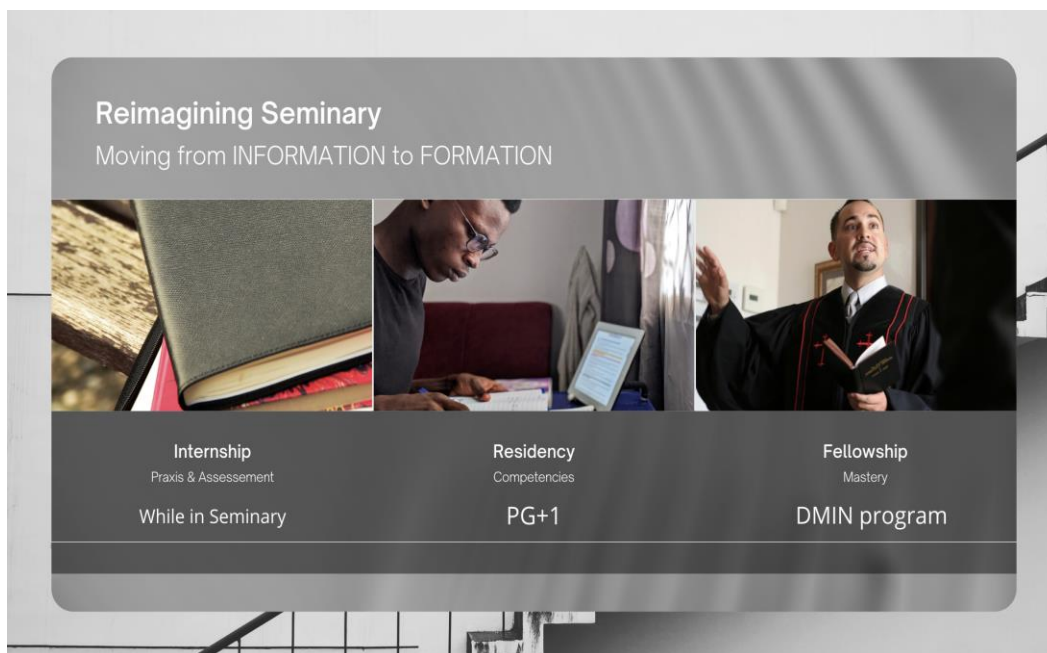
Figure 1.2: Overview of the proposed program for reimagining pastoral education and training.

Fellowship

PG+5 brings medical students to a time of specialization. This phase informs the

cycle of vocational training for pastors: fellowship becomes a time of (1) theological

reflection, (2) scholarly inquiry into issues facing the minister (or facing the Church), and

(3) a significant contribution to the pastoral ministry and the Church.

One of the challenges in recent years for theological higher education has been

coming to terms with the meaning and purpose of the Doctor of Ministry degree.[15] This

introduction will not go into the several contentions and outcomes (that the author has

been personally engaged in) but rather assert the usefulness of the degree in the

fellowship phase of pastoral education and training. The goals of theological reflection,

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[15] David Wells of Gordon-Conwell Theological Seminary generated much discussion about the place of the Doctor of Ministry degree in his works, David F. Wells, *No Place for Truth: Or Whatever Happened to Evangelical Theology?* (Grand Rapids: Eerdmans, 1994); *God in the Wasteland: The Reality of Truth in a World of Fading Dreams* (Grand Rapids: Eerdmans, 1994).

scholarly inquiry, and contribution to the pastoral vocation (or another aspect of a

Christian community) fit very well, indeed, within the Doctor of Ministry framework.

Lifelong Learning

Pastors move from fellowship, in the preparing stage, into the (hoped-for) longer

phase of ministry, "Growing." In the example shown, the minister then moves into the

"Mentoring" and "Reflecting" stages, both of which are post-retirement.[16] These stages

require occasional retreats for student, reflection, and peer interaction for solving

problems in the pastoral ministry. This dissertation proposes that lifelong learning is an

integral part of reimagining pastoral education and training.
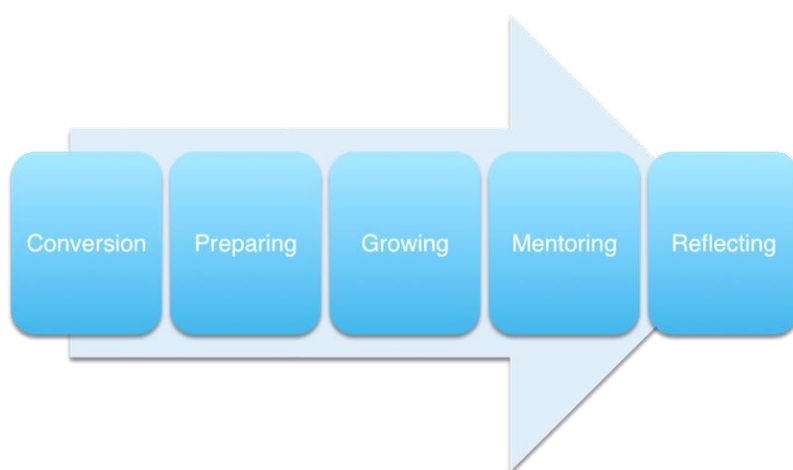
Figure 1.3: A pastoral lifecycle based on the life of the Apostle Paul (Milton, 2017)

Context

The context for this project is the theological seminary and post-seminary in the

first through fifth years of pastoral ministry, at a local church or ministry (e.g., military

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[16] See Michael A. Milton, "A Pastoral Life Cycle from the Biblical Record of St. Paul's Ministry." *Faith for Living, Inc.*, April 21, 2017, https://michaelmilton.org/2017/06/15/a-pastoral-life-cycle-based-upon-the-biblical-record-of-st-pauls-ministry/.

chaplain, correctional chaplain, etc.). Context is not only a place but a place of being. Context includes people, ideas, and influences.

Seminary Context

Theological higher education is in the midst of significant changes from, at least, two major watershed events. The first is the advent of mobile technology. The second is the appearance of a worldwide pandemic, the coronavirus (COVID-19). Each of these immense changes has an impact on theological higher education today and in the years ahead.

Parish Context

The local church in North America is undergoing a variety of challenges. COVID-19 has disrupted the routines of church life. The pandemic has also opened new ways of church leadership reaching constituents and prospective members. This frothy period in the stream of church life in North America is demanding reassessment and self-evaluation of ministry effectiveness in a rapidly changing society.

Pastoral Context

The pastoral ministry, in both definition and roles, is controlled by Holy Scripture. However, these immovable stakes are impaled in the shaky ground of a post-Christian "Secular Age." Arguably, the pastorate, more than ever, needs education and training that meets the present tumultuous times.

Rationale. This project is being undertaken because the literature on pastoral dropout and burnout quantitatively supports the anecdotal observations of many in theological education.

Statistics (Krejcir 2011) indicate that three pastors leave the ministry in North America every day, and significant numbers experience ministry burnout

(Chandler 2009:273–287) due to inordinate ministry demands. The literature suggests that this attrition in pastoral leadership is a global phenomenon, occurring in countries such as Australia (Miner, Downer, & Sterland 2010:167–188), Korea (Shinwan 2006:241–255), and the United Kingdom (Lewis, Turton, & Francis 2007:1–8), to name but a few. It is clear that the modern church ministry is exacting a heavy toll upon pastoral leadership. This author conducted a brief on-line survey amongst 51 pastors who have served, or are currently serving, in pastoral ministry in countries such as Canada, Netherlands, France, Germany, Norway, South Africa, United Kingdom, and the USA. The feedback from this survey was as follows:

• 98% had served in pastoral ministry for four years or longer

    • 75% stated that they had faced serious difficulty in the ministry

    • 75% stated that they had also faced intense opposition in the ministry

• 67% stated that they had faced exhaustion and sadness in their ministry tenure

• 52% stated that they had faced hardship in the ministry

    • 48% had faced loneliness during their ministry career

    • 44% faced serious doubt at some time in their ministry career

• 35% had dealt with feelings of fear whilst in their ministry career.[17]

Purpose

The purpose of this project is address pastoral burnout by designing and implementing a seminary-based multimodal vocational pastoral-training ministry for sustained spiritual health in both pastor and parish. The purpose may be expressed through the vision and mission model used in my courses on church planting and revitalization.[18]

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[17] Robert Elkington. "Adversity in pastoral leadership: Are pastors leaving the ministry in record numbers, and if so, why?" *Verbum et Ecclesia* [Online], Volume 34 Number 1 (12 August 2013).

[18] See Michael Anthony Milton. *Finding a Vision for Your Church: Assembly Required* (Phillipsburg: P & R Publishing, 2012).

Burden

The burden for a Doctor of Ministry project—or for that matter, a sermon or a

decision to follow a vocation—is the indispensable seed that is planted in the heart and

mind of the one who is "bothered" — to use the language of Abraham Joshua Fischer —

and senses that Almighty God is in some way offended or a part of His creation is in need

of redemption. The burden is articulated to arrive at a vision (that, in sequence, lifts the

burden). The burden for this DMIN project is centered on possible gaps in pastoral

education and training that can lead to vocational burnout and dropout.

The cost of abortive pastoral vocations is both staggering and unacceptable. Each

day three ministers drop out of their vocations. Yet, the increasing need for educated and

trained clergy signals a gap in spiritual care, which, in a secular age, equals to greater

human suffering. Ministers are often the first-line professional caregivers in an ecosystem

of spiritual and mental health.

> While there are several mitigating factors in this dropout rate, we are concerned
> with the response to adversity in the early years of ministry. One researcher wrote
> about adversity in the professional of medical nurses. The definition of
> "adversity" in this case is used by the author to describe such a challenge with
> clergy:
>
> Workplace adversity has been conceptualized in nursing as the cluster of negative,
> stressful, traumatic, or difficult situations or hardships stemming from working
> conditions, the work environment, and the daily challenges encountered in an
> occupational setting. It is often associated with excessive workloads, lack of
> autonomy, bullying and violence, and organizational issues such as
> restructuring.[19]

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[19] Elkington, "Adversity in Pastoral Leadership," 21, 7.

Values

Values are nonnegotiable faith and ethical core beliefs that provide guidance for the project.

The pertinent values for this Doctor of Ministry Project include:

1. Subscription to the historic Christian faith according to the scriptures, the catholic confessions, and as it is expressed in the Westminster Confession of faith, the Westminster Larger and Shorter Catechisms, and the Westminster Directory for Worship.[20]

2. Fraternal identification with the full-orbed Church Catholic by means of the historic Catholic creeds: The Apostles Creed, the Nicene Creed, and the Athanasian Creed.

3. The Rule of Faith as expressed in daily devotions in the Book of Common Prayer (Anglican Church in North America, 2019).[21]

4. Theological education is necessary for the life of the church.

5. Theological education and pastoral training are distinctive yet co-dependent for the education (information) and training (formation) of pastors for the Christian Church.

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[20] See, e.g., J. N. D. Kelly, *The Athanasian Creed (Quicunque Vult)* (Edinburgh: Adam & Charles Black, 1964). Joseph Rawson Lumby, The History of the Creeds: (I) Ante-Nicene (II Nicene and Constantinopolitan, (III) The Apostolic Creed, (IV) The Quicunque, Commonly Called the Creed of St Athanasius (Oxford: Deighton, Bell, and Company, 1880). Francis R. Beattie, *The Presbyterian Standards: An Exposition of the Westminster Confession of Faith and Catechisms* (Greenville: Southern Presbyterian Press, 1997).

[21] "Anglican Church in North America – 2019 Book of Common Prayer," *The Book of Common Prayer 2019*, 20129, accessed November 17, 2019, http://bcp2019.anglicanchurch.net/.

6. Modalities of content delivery and pedagogy are servants of the larger

   mandates of the Great Commission of Jesus Christ. Modalities may

   change. The Great Commission and the inerrant and infallible Word of the

   living God does not change.

<div align="center">Vision</div>

Vision is the life-giving lifting of the burden.

In this project, the vision is to design pastoral education and training strategies that are faithful to the scriptures, to the precedents of Church history, and which create sustainable pastoral and parish vocations, thus "Reimagining Pastoral Education and Training."

<div align="center">Mission</div>

The mission describes how one gathers resources to move toward the realization of the vision.

This dissertation draws on current literature, historic documents, pedagogical insights, and pastoral theology, among other disciplines, to create a mission with measurable goals that will move towards the vision of sustainable pastoral education and training, leading to healthy vocations and healthy local churches.

<div align="center">**Philosophy of Ministry**</div>

Philosophy of ministry speaks to essential and primary commitments chosen based on contacts, mission, and vision.

The philosophy of ministry tenets in this dissertation include:

1. All writing in the dissertation is for the edification and spiritual
   nourishment of pastors of all denominations and local churches of all
   denominations.

2. This dissertation is also committed to using citations that follow a
   taxonomy of sources, with peer-reviewed journal articles as the pinnacle
   of source material (after the Bible).

3. The third philosophical tenet is that the Great Commission of Jesus Christ
   is realized through a variety of expressions, but those expressions must
   have validity and faithfulness to the biblical mandate. Therefore, there is
   considerable research and writing relationship of technology to theology
   and technology to the *imago Dei* (the image of God in Man).

Goals and Research Methodology

1. The first goal to conduct research into the possible relationship of pastoral education
   and training and clergy burnout. Measurement will be conducted in a quantitative
   means by use of a survey.

2. The second goal will be identifying the major movements in theological education.
   Measurement will be conducted by qualitative means of observation and scholarly
   reflection of the supervisor.

3. The third goal is to integrate the best of pastoral education and training, in the West,
   with current modes of content delivery and knowledge gleaned from studies on clergy
   burnout. In this way, the project will have a greater chance of usefulness in the
   Church, by matching education and training with deficits in *praxis.* This goal will be

evaluated through qualitative means of interviews with educators in theological higher education.

4. The fourth goal is to construct and evaluate a comprehensive plan for pastoral education (information) and training (formation). The evaluation will take place through a qualitative means of interviews with ministers (who are at least "seminary + 5) and theological educators.

Definitions and Limitations/Delimitations

The following definitions of key terms will be used in the ministry project:

Definition 1. Multimodal: Multimodal education refers to both content delivery and various modes of teaching and learning.

Definition 2. Internship: Internships are the basic step in pastoral training. While denominations require internships for candidates, this project will refer to internships in a more general way, relating the term to the recognition that theological seminary can be both a place of education (information) and training—internship (formation).

Definition 3. Residency: Residency is the second step in pastoral education and training. Following a medical vocational program of training, the residence occurs in seminary + 1 (i.e., "One year post seminary graduation"). In this dissertation, residency refers to an advanced one-year supervised ministry in which twelve pastoral competencies are practiced, with theological reflection, supervision of a senior, experienced ordained minister, and interaction with family and peer-to-peer dialogue.

Definition 4. Fellowship: Again, the term is borrowed from the medical training experience. In our case, a fellowship occurs at seminary + 5. The fellowship is an intense

time of inquiry into a specific aspect of ministry under academic supervision. The Doctor

of Ministry degree serves as the recommended program of study, inquiry, and

contribution for this vital stage.

Definition 5. Lifelong Learning: Lifelong learning is a common concept.

However, in this dissertation, lifelong learning is used in a specific way. It is a final step

in the education and training program. Specifically, it refers to seminary + 8. Following

the fellowship, the minister interacts with the seminary community to access education

and/or training in a specific skill. Lifelong learning refers to post Doctor of Ministry

credentialing in certification programs of the seminary (e.g., stewarding vocation,

advanced pastoral counseling, church and society, and public theology).

A single delimitation will apply to this project, and that is the author's

ecclesiastical associations and convictions.

Biases: The author is a Presbyterian (PCA, ARP) minister serving in a theological

seminary.[22] The author has known and unknown biases that flow from my racial,

socioeconomic, generational interpretations of the world, and religious commitments. To

mitigate this limitation, I will submit my work to others for insight and correction.

Conclusion

Chapter 1 has established the problem of abortive pastoral vocations and the harm

brought to pastoral families and congregations. The chapter has, then, sought to present a

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[22] PCA refers to the Presbyterian Church in America. ARP refers to the Associate Reformed Presbyterian Church. The author holds credentials in both denominations, with the primary presbytery (judicatory) being the Tennessee Valley Presbytery of the PCA. Credentials to labor with the ARP were granted for church planting and serving at the official seminary of the Associate Reformed Presbyterian Church.

plan for addressing this costly problem in the Church. The chapters that follow will seek to establish the need for research by literature review (Chapter 2), the biblical (Chapter 3) and theological foundation for the work (Chapter 4), with special attention to the tension of technology and mentoring, a gap in the literature for purposes of locating the needed research for this project. The remaining chapters will introduce the design for the program (Chapter 5) that seeks to respond to the "problem," and examine the possible areas of difficulty, with considerations for further research (Chapter 5).

CHAPTER TWO

LITERATURE REVIEW

For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life (Galatians 6:8 ESV).

Introduction

The traditional second chapter of a dissertation seeks to demonstrate research in the subject, describing, if possible, a "gap" in the literature, and thereby establishing justification for the study, which will fill that "gap."[1] However, the goals of the Doctor of Ministry dissertation are not merely to create a localized project that contributes to the church but also to erect a foundation on which to build, expand, and adjust, as necessary, to fulfill the vision and mission of "Reimagining Pastoral Education and Training." Thus, the author seeks research that either demonstrates or questions the following: (1) there is a problem, viz., that pastors experience burnout, or some other related existential vocational and, finally, personal crisis; (2) that this crisis is a pathological condition that is infectious, viz., a vocational breakdown that is damaging both pastoral families, and congregations; (3) that the crisis is caused, at least in some demonstrated ways, by a problem in preparation for parish ministry; therefore, (4) there is a need for revisiting the way traditional North American seminaries both educate and train Christian shepherds.

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[1] See, e.g., Kevin Gary Smith, *Writing and Research : A Guide for Theological Students* (Carlisle: Langham Global Library, 2016), 161–66, https://books.google.com/books?id=s3LnDwAAQBAJ&dq=writing+the+literature+review+theology&lr=&source=gbs_navlinks_s.

Accordingly, this research will set the stage for further inquiry into the question: "Could multimodal education and training—i.e., a plurality of teaching and learning methods, as well as a range of content delivery vehicles to reach pastors 'where they are'—provide a preventative pedagogical herb for vocational illness? If so, how does this healing herb continue to give its curative properties throughout the life cycle of ministry?"

<div align="center">

Pastoral Burnout

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Researchers and ministry professionals have addressed how pastoral burnout is precipitated by internal and external causes; what costs it carries and how it impacts pastors, their families, and the churches and ministries in which they have served; and in what respect it necessitates intervention solutions.[2] Some well-meaning but unqualified parsons suggest that pastoral burnout is an avoidable condition, if ministers "[simply work harder to] . . . submit to an obedient, faithful pursuit of life with God rather than working at a frenzied pace to impress people and gain the approval of God."[3] Furthermore, some scholars point to psychological weakness or a lack of spiritual maturity on the part of the departing pastor as a major factor in burnout. Others attribute pastoral burnout and dropout to internal pressures such as workload and discontent or external pressures such as role ambiguity and family strain. Still others suggest pastoral burnout and dropout are connected to internal factors such as ". . . introversion,

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[2] See, e.g., Dawn Kilian, "Before You Burnout: Cultivating Sustainable Practices that Lead to Clergy Family Resilience," (DMin dissertation, George Fox University, 2020), 398. https://digitalcommons.georgefox.edu/dmin/398

[3] This is a personal recounting of opinions heard across the years of ministry.

personality type, and family upbringing . . ." and external factors such as ". . . role overload and . . . conflict with church members . . ."[4]

Aside from inquiries into what causes pastoral burnout, researchers have also focused on efforts to reduce pastor burnout that will assist in the melioration of financial and emotional costs experienced by all involved. Suggested and tested interventions have ranged from enhancing relational and interactional skills to developing resilience to increased training in the areas of physical, social, and emotional health combined with learning how to delegate tasks. The latter such efforts have been part of intervening solutions that involve sustainable pastoral education and training in general. However, despite the considerable efforts in these areas, pastoral burnout interventions have rarely been centered on multimodal pastoral education and training such as resilience and educational empowerment programs, which are typically specific to burnout in secular professions but which, along with seminary education, make up the focus of this dissertation.

<div align="center">Gap in the Literature</div>

A generous amount of current and relevant research literature focuses primarily on causes and implications of pastoral burnout. Another selection of recent research is focused on recommended individualized solutions. However, while occasionally focused on training or education—suggesting a simultaneous need for respecting the differences between education (using *informational* teaching and learning, the anatomy of pastoral vocation) and training (using *formational* teaching and learning, the *praxis* of pastoral vocation)—no research to date has focused on multimodal intervention or prevention of

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[4] These are common anecdotal remarks that are heard regarding our problem.

pastoral burnout in a way that comprises both pastoral education and training. That is, the extant empirical research evidences a gap in the literature. To wit, there is a need for merging education and training (*information* and *formation*) to address and prevent pastoral burnout, as is done in other secular professions.

This Doctor of Ministry (DMin) project seeks to isolate and research the presenting problem of rising numbers of clergy dropouts due, ostensibly, to a lack of training beyond seminary by considering the apparent challenge of formal seminary education and denominational programs that fail to combine both educational (informational learning) and on-the-job vocational training (formational learning) of North American pastors. Additionally, this DMin project seeks to stop the cycle of pain and to introduce a multimodal cure. To accomplish these purposes, this project considers the historical backgrounds of theological education and multimodal learning; the theoretical foundations for pastoral vocational training and informational and formational learning modes; the literature on types of generic burnout and factors contributing to pastoral burnout; current alternatives to, preventions for, and solutions to pastoral burnout; generic multimodal teaching and learning practices and teaching and learning practices that can ultimately contribute to multimodal solutions helping to prevent pastoral burnout; and potential implications of COVID-19 for the current project.

<div align="center">Burnout Typologies and Contributing Factors</div>

The study of workplace psycho-social pathologies is relatively recent. An early example of such research was conducted by Herbert J. Freudenberger, who considered workplace burnout in a 1976 study:

> The concept of staff burn-out is explored in terms of the physical signs and the behavioral indicators. There is a discussion of how the cognitive, the judgmental

as well as the emotional factors are intruded upon once the process is in motion. Further material deals with who is prone to staff burn-out and what dedication and commitment can imply from both a positive and negative point of view.[5]

Two decades later, in 1996, Christina Maslach at the University of California at Berkley completed her groundbreaking investigations, resulting in the Maslach Burnout Inventory (MBI):

> Burnout is a psychological syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who work with other people in some capacity. A key aspect of the burnout syndrome is increased feelings of emotional exhaustion; as emotional resources are depleted; workers feel they are no longer able to give of themselves at a psychological level. Another aspect of the burnout syndrome is the development of depersonalization (i.e., negative, cynical attitudes and feelings about one's clients). This callous or even dehumanized perception of others can lead staff members to view their clients as somehow deserving of their troubles.[6]

The prevalence of this negative attitude toward clients among human service workers has been well documented.[7] The development of depersonalization appears to be related to the experience of emotional exhaustion, and so these two aspects of burnout should be correlated. A third aspect of the burnout syndrome, reduced personal accomplishment, refers to the tendency to evaluate oneself negatively, particularly regarding one's work with clients. Workers may feel unhappy about themselves and dissatisfied with their accomplishments on the job.

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[5] Herbert J. Freudenberger, "Staff Burn-Out," *Journal of Social Issues* 30, no. 1 (January 1974): 159–165, https://doi.org/10.1111/j.1540-4560.1974.tb00706.x.

[6] C. Maslach, S.E. Jackson, and M.P. Leiter, *Maslach Burnout Inventory Manual* (St. Paul: Consulting Psychologists Press, 1996), Scott Dunbar et al., "Calling, Caring, and Connecting: Burnout in Christian Ministry," *Mental Health, Religion & Culture* 23, no. 2 (2020): 173–186.. See, also, Christina Maslach. "A multidimensional theory of burnout." *Theories of Organizational Stress* 68, no. 85 (1998): 16.

[7] Thomas A. Wills. "Perceptions of Clients by Professional Helpers." *Psychological Bulletin* 85, no. 5 (1978): 968.

Maslach's study was conducted on those in higher education and human services (e.g., psychologists, sociologists). There are overlaps between these professional and the ministry of the gospel and, thus, the studies mentioned are helpful for conceptualizing pastoral burnout. In concert with other clergy-focused studies, this study will consider four types of burnout that ministers of the gospel might experience: physical, relational, emotional, and spiritual.

Physical burnout is characterized by physical depletion caused by poor nutrition, a lack of physical exercise, and reduced sleep time. This is especially the case with pastors who are anxious or experiencing stress.[8] The impact of physical burnout can precipitate symptoms including headache, fever, back pain, neck and shoulder muscle ache and stiffness, and persistent tiredness and can manifest as heart attack, stroke, or stress related cancers.[9]

Emotional Burnout

As a response to extreme emotional and psychological demands along with overwhelming demands and expectations of one's time, attention, and energy, emotional burnout can be characterized by emotional exhaustion,[10] feeling ". . . drained and [experiencing] a lack of energy, causing the individual to be unable to unwind or recover." [11] Familiar to pastors experiencing emotional burnout are emotional numbness,

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[8] Yoseph Pedhu, Mungin Eddy Wibowo, Sugiyo, and Laura Sudarnoto, "Efforts to Overcome Burnout in Pastoral Counseling," in *International Conference on Science and Education and Technology* 2018 (ISET 2018), 588–591 (Paris: Atlantis Press, 2018).

[9] William E. Johnson III, "Pastoral Burnout of African American Pastors: Creating Healthy Support Systems and Balance" (DMin dissertation, Liberty University, 2018).

[10] Frederick, Dunbar, and Thai, "Burnout."

[11] Ibid.

feelings of compromised self-efficacy, failure, and/or self-doubt in addition to resultant

negative effects of conflict at church or home that further diminish the pastoral sense of

self-efficacy, and negatively impact the person's sense of spiritual well-being.[12, 13, 14]

When a pastor experiences emotional burnout, they will likely experience emotional

dissonance—whereby what they feel is in direct conflict with what they express

outwardly to conform to social norms.[15] In turn, the emotional dissonance contributes to

further emotional exhaustion, leading to feelings of decreased personal

accomplishment.[16]

Relational Burnout

Similar to emotional burnout, relational burnout is characterized as a need for

distance, isolation, or break from draining relationships caused by day-after-day draining

interactions and strained relationships within the church setting.[17] In addition, relational

burnout can be exacerbated when the pastor works in a relational style of ministry: given

human social-cognitive limits and time available for relationship investment, people are

believed to have the capacity to sustain approximately 150 personal relationships.[18] When

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[12] Dunbar, Frederick, Thai, and Gill, "Calling, Caring."

[13] Ibid.

[14] Jonathan Whiting, "Spiritual Well-Being as a Mediator in the Relationship Between Spiritual Behavior and Emotional Exhaustion in Pastors" (PsyD dissertation, 2017), 10. archives.northwestu.edu/handle/nu/25239

[15] Frederick, Dunbar, and Thai, "Burnout."

[16] Ibid.

[17] Strong, "Burnout among African American Pastors."

[18] Candace Coppinger Pickett et al., "Social Networks among Ministry Relationships: Relational Capacity, Burnout, & Ministry Effectiveness," *Journal of Psychology and Theology* 45, no. 2 (2017): 92, DOI: 10.1177/009164711704500202.

pastors, especially those with a relational-style, attempt to exceed the relational limit, they may experience distress and subsequent relational burnout.[19]

Spiritual Burnout

Spiritual burnout is characterized by spiritual disenchantment, expressed in signs of one losing meaning and purpose, feeling a loss of faith and/or calling by God, lack of desire to practice spiritual activities, and detachment from others, caused when one's spirituality is neglected to attend to that of others.[20, 21] As the label implies, spiritual burnout is the most threatening type of pastoral burnout, as spiritual empowerment is the culmination of ". . . humanity's doxological orientation to God." [22] And as scholars Wandee Wajanathawornchai and John Nicholas Blau, among many others, have determined, spiritual well-being is directly related to and is a primary predictor of pastoral burnout.

Contributing Factors of Pastoral Burnout

Several scholars have found intrinsic and extrinsic factors contributing to burnout that align with burnout typology and include personality type, personal cognitive-affective, relational, and workplace factors.

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[19] Ibid.

[20] Wandee Wajanathawornchai and Jon Nicholas Blauw, "The Impact of Spiritual Well-Being, Calling, and Religious Coping on Burnout, Mediated by Job Stressors, Among Thai Protestant Pastors," *Scholar: Human Sciences* 10, no. 1 (2018): 128, http://repository.au.edu/handle/6623004553/18142.

[21] Strong, "Burnout."

[22] Dunbar, Frederick, Thai, and Gill, "Calling, Caring," 10.

Personality Type Factors

According to some scholars, personality plays an important role in different dimensions of burnout in clergy.[23] Some researchers have identified personality traits that perform a specific function in contributing to or inhibiting the development of pastoral burnout. Facilitators include negative affectivity, extreme idealism and over-engagement, and neuroticism;[24] inhibitors include extraversion, self-esteem and self-efficacy, resilience, time-management and conflict resolution skills, internal locus of control, optimism, positive affectivity, level of spirituality, and pro-social attitude.[25] The measures of burnout for the clergy have been based on components including emotional exhaustion, depersonalization, poor job/vocation satisfaction, and low personal accomplishment,[26] but it is worthwhile to note that these constructs are abstract, subjective, and difficult to define, describe, and determine or pin down with 100% certainty. Furthermore, a study of personality factors contributing to pastoral burnout should consider interrelated or overlapping external, situational, and other factors.[27] In other words, personality alone cannot usher in or ward off burnout.

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[23] Sandra Buratti, Martin Geisler, and Carl Martin Allwood, "The Association Between Prosocialness, Relational-Interdependent Self-construal and Gender in Relation to Burnout Among Swedish Clergy," *Review of Religious Research* 62, no. 4 (2020): 583–602. Johnson III, "Pastoral Burnout."

[24] Craig Fee, "Causes of burnout among church leaders." Leslie J. Francis, Patrick Laycock, and Giuseppe Crea, "Assessing Clergy Work-related Psychological Health: Reliability and Validity of the Francis Burnout Inventory," *Mental Health, Religion & Culture* 20, no. 9 (2017): 911–921; Johnson III, "Pastoral Burnout."

[25] Fee, "Causes of Burnout." Johnson III, "Pastoral Burnout."

[26] Francis, Laycock, and Crea, "Assessing Clergy."

[27] Johnson III, "Pastoral Burnout."

Personal Cognitive-Affective Factors

Personal cognitive-affective factors have been aligned with stress coping as it is commensurate with risk for burnout. Such factors can make for personality complexes that perpetuate the risk for clerical burnout such as the pessimistic self-perceptions and low self-esteem that play major roles in an inferiority complex; the value of self-measure according to productivity level contribute to the Martha complex and/or the success complex; alternatively, the fixation on the part of the individual on being the only one destined to do the job of the hero or savior that as a belief or state of mind is most familiar to the messiah complex.

The Inferiority Complex

An individual with an inferiority complex experiences feelings of inadequacy generated when one is consistently reminded or repeatedly reminds oneself of limitations in unfavorable comparison to others.[28] Additionally, a person with an inferiority complex will have pessimistic self-perceptions and a low self-esteem that prevents them from being able to accept praise from others.[29] As one in a helping profession,[30] a minister with issues of inferiority may have experienced bullying in childhood and/or may have been subject to high expectations from others (parents, guardians, teachers) that they could not meet and needs that they are still compulsively trying to satisfy. In such cases, the lower the self-esteem a pastor has the higher the risk of burnout they face.[31] Notably,

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[28] Dawn Kilian, "Before You Burnout: Cultivating Sustainable Practices that Lead to Clergy Family Resilience."

[29] Strong, "Burnout."

[30] Ibid.

[31] Ibid.

both superiority and inferiority complexes have appeared in the theological and biblical

discourse in the context of pastoral accountability in any supervisory role. Such guided

accountability reaches back to Genesis 12-17 and the covenant concept of

Hebrew/Christian tradition.[32] God made a covenant with Israel, provided the people meet

the conditions of accountability (to God, to self, to others), God "will make of [them] a

great nation" (Gen 12:2).

The Martha/Success Complex

With the Martha complex (compulsory overworking) and the success complex the

individual is afflicted with being a perfectionist, having an exaggerated need for control,

a serious need for recognition, and a compulsive need to overwork to meet the

expectations of and satisfy the needs of others.[33] In an early edition of a work on

surviving the metaphorical storms of pastoral ministry, Daniel Henderson describes a

successful leadership instrument panel as consisting of nine "gauges:" applied truth,

spiritual intimacy, personal integrity, biblical identity, genuine accountability, eternal

significance, healthy family life, indispensable pain, and a captivating call.[34] In addition,

some measures of pastoral ministry success have highlighted the increased follower

dimension, whereby increasing the numbers in the congregation accredits the minister as

a successful pastoral leader.[35] However, pastors with a Martha complex or success

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[32] Bill Mullally, "The Effect of Presence and Power in the Pastoral Supervisory Relationship," *Holiness* 3, no. 1 (2020): 5–34.

[33] Johnson III, "Pastoral Burnout." Strong, "Burnout."

[34] Daniel Henderson, *Defying Gravity: How to Survive the Storms of Pastoral Ministry* (Chicago: Moody Publishers, 2010).

[35]Strong, "Burnout."

complex fix on overachievement, when the focus should be on having faith and being faithful, a sentiment credited to Mother Theresa. Indeed, even apostles who were shepherds of service, such as Paul, have pointed to faithfulness as the key to pastoral success, saying, toward the end of his ministry that his work involved ". . . serving the Lord with all humility and with tears and with trials which came upon me" (Acts 20: 19). The pastor enmeshed in a Martha complex in neglect of self and others is subject to compassion fatigue,[36] and is risking burnout by wearing a ". . . miserable yoke of worldly success . . . so crushing because it is a burden that God's servants were never meant to bear." [37]

The Messiah Complex

In paradoxical contrast to the inferiority complex is the messiah complex, also known as the savior complex,[38] whereby the individual takes on the unrealistic expectation that they are destined to be the one to help or save people. This individual is an overachiever with a Type A personality[39] that thrives on competitiveness, loathes failing, is a hyper-organized perfectionist with a distaste for time wasting, and works well past the goal achievement finish line.[40] Yet believing one must be all things to all people

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[36] Johnson III, "Pastoral Burnout."

[37] R. Kent Hughes and Barbara Hughes, *Liberating Ministry from the Success Syndrome* (Wheaton: Tyndale House Publishers, Inc., 2008), 106.

[38] E. B. Johnson, "You Need to Overcome Your Savior Complex and This is Why," LV Development (blog), Aug. 7, 2020.

[39] Strong, "Burnout."

[40] Crystal Raypole, "What It Really Means to Have a Type A Personality," Healthline (blog), Nov. 26, 2019.

by serving as a "surrogate" messiah until the Messiah actually arrives[41] puts the pastor at greater risk for burnout. While it is noble to put the needs of others first in loving, faithful service, the leader consistently sacrificing their needs and trying to fix people or help everyone will lose the sense of personal direction and identity[42] required for the effective pastor who must ". . . first take the plank out of [his/her] own eye, and then [he/she] will see clearly to remove the speck from [his/her] brother's eye" (Matt. 7:5).

Relational Factors

Some researchers have identified relational problems as a risk factor for burnout. For example, a recent study by the Barna Group on the state of pastors today reveals that 16 to 27% of pastors surveyed rank at medium to high risk for relational problems.[43] A pastor has a great number of responsibilities including delivering sermons and preaching the word, leading Bible-study groups, developing new programs, visiting shut-ins, performing last-rites, making hospital and prison visits, performing funeral rites and holding funeral services, presiding at weddings, managing church financial affairs, counseling and mentoring church members, and, among others, being proactive in the community.[44] However, as this list of expectations increases, so does that of stress-related health problems and subsequent burnout[45] That is, relational problems such as relational-

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[41] Johnson III, "Pastoral Burnout."

[42] Raypole, "What It Really Means."

[43] Barna Group, *The State of Pastors: How Today's Faith Leaders are Navigating Life and Leadership in an Age of Complexity* (Ventura: Barna Group, 2017).

[44] Mary Dowd, "Duties & Responsibilities of Pastors," Chron, Jan 25, 2021. Johnson III, "Pastoral Burnout." Thom S. Rainer, "How Many Hours Does a Pastor Work Each Week?" Church Answers (blog), July 6, 2013. Strong, "Burnout."

[45] Buratti, Geisler, and Allwood, "The Association."

interdependent self-construal (defining oneself through one's social roles and relationships)[46] have been found to be antecedents to burnout for clergypersons. How a pastor identifies oneself in relation to others is at the center of this phenomenon. The pastor is by virtue of the title of God's servant responsible for nurturing the horizontal relationships within the church,[47] whereby the higher the relational-interdependent self-construal for the pastor, the closer the pastor's connection to others.[48] However, these roles may be overwhelmed in practice and replaced by role demands and intrapersonal and interpersonal pressures[49] combined with a variety of ministering goals that subvert one's ability to listen to and know the congregation and therefore develop the relationship necessary to an effective pastorate;[50] in ironic turns where the higher the connection to the congregation—with the many expectations manifesting as requirements for the role of pastor—the greater the chance of becoming predictors of burnout for the clergyperson who cannot possibly meet all expectations and needs of all people at all times. This form of burnout, says scholar Rick Millikin, becomes seemingly ". . . linked to the separation from God, self, and others." [51]

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[46] Ibid.

[47] Dunbar, Frederick, Thai, and Gill, "Calling, Caring."

[48] Buratti, Geisler, and Allwood, "The Association."

[49] Dunbar, Frederick, Thai, and Gill, "Calling, Caring."

[50] Ibid.

[51] Rick Millikin, "Never Alone: Discovering the Path to Burnout Avoidance" (DMin dissertation, George Fox University, 2018), 13.

Workplace Factors

The working environment—comprising overwhelming workloads, an excessive number of work hours, a demanding number of clients, and the exceeding pressures of responsibilities—[52] is a prime contributor to pastoral burnout. However, Jesús Montero-Marín *et al.* have found that workplace factors leading to burnout, or a loss of meaning, or even frustrations, may be classified as "frenetic," "underchallenged," and "worn-out."[53] This simple classification born of intensive research portends enormously helpful spiritual and practical therapies for regaining pastoral equilibrium.

At the epicenter of work is the need to derive meaning from one's labor.[54] This, as it is connected to one's personal interest and meaningful activity, lends to self-actualization of one's potential, prompting purposeful engagement, stimulating self-esteem, and contributing to personal, dignified identity.[55] Moreover, as Thomas Frederick and colleagues assert, "When one derives meaning about vocation from a transcendent source, personal accomplishment is tied to a faith-based meaning-making system, creating a spiritual framework for understanding work."[56] This is exceedingly close to the

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[52] Yoseph Pedhu, Mungin Eddy Wibowo, Sugiyo, and Laura Sudarnoto, "Efforts to Overcome Burnout in Pastoral Counseling."

[53] Jesús Montero-Marín, Javier García-Campayo, Domingo Mosquera Mera, and Yolanda Lopez Del Hoyo. "A New Definition of Burnout Syndrome Based on Farber's Proposal," *Journal of Occupational Medicine and Toxicology* 4, no. 1 (2009): 1–17.

[54] Frederick, Dunbar, and Thai, "Burnout." Rabindra Kumar Pradhan, Priyasha Panda, and Lalatendu Kesari Jena, "Purpose, Passion, and Performance at the Workplace: Exploring the Nature, Structure, and Relationship," *The Psychologist-Manager Journal* 20, no. 4 (2017): 1–24.

[55] Ibid.

[56] Frederick, Dunbar, and Thai, "Burnout," 267.

author's studies on transcendent ethics and burnout in military officers.[57] Meaningful

work and purposeful engagement are generative in nature, resulting in an individual's

investment in self, family, community, and ultimately society.[58] However, when the job

demands exceed job resources,[59] when work and the working environment become so

demanding or overwhelming that the effort to generate, invest, and derive satisfaction are

thwarted, the individual achieves little more than *acedia*, or, apathy,[60] and the risk for

burnout is realized. The individual becomes indifferent, listless, and without care for the

work or those for whom they work. In extreme cases, research has shown that human

service practitioners can even view the client/patient (parishioner) as unworthy of care.[61]

Beyond the workplace factors are those overarching, looming contributors to

pastoral burnout characterized as the working paradigm of the church and its unchanging

values. In the second instance, Ronald Strong points to the assertions by scholars that any

organization needs to acknowledge, accept, and adopt change: new trends, information,

and technologies that would keep them up-to-date and sustainable. Yet, Strong implies,

the church, the last on the list to change, is out of date and faces the risk of becoming

moribund.[62] And in the first instance, Dawn Kilian summarizes observations of scholars

of clergy burnout, asserting that "clergy burnout has to do with the working paradigm of

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[57] Michael A. Milton, *From Flanders Fields to the Moviegoer: Philosophical Foundations for a Transcendent Ethical Framework,* 1st ed. (Eugene: Wipf and Stock Publishers, 2019).

[58] Frederick, Dunbar, and Thai, "Burnout."

[59] Johnson III, "Pastoral Burnout," 33.

[60] Frederick et al., (2018) cite Capps' (2000) use of the term, translating it to apathy. But interestingly, Oxford Languages features acedia as originating from a- = without, kēdos = Gr. Care and with a definition accompanying it that points to "spiritual or mental sloth."

[61] Maslach, Jackson, Leiter. *Maslach,* 192.

[62] Strong, "Burnout."

ministry clergy have adopted as a model for service."[63] According to Kilian, such

ministry models place exceeding and perhaps unrealistic demands on pastors who are

implicitly and explicitly assigned roles that are manifold, ambiguous, and conflicting and

that, combined with the absence of working hour standardization and congregation

expectations, make for a composite of predictors of pastoral burnout.

<p align="center">Current Alternatives, Preventions, and Solutions to Burnout</p>

In contrast to factors contributing to burnout are those associated with lower

levels of burnout, such as vocational satisfaction, social support, self-care, and spiritual

practices.[64] In kind, researchers have suggested alternatives, preventatives, and

interventions as solutions to lessening the occurrence of pastoral burnout. For instance,

Kilian covers short term evaluation and psychotherapy, the total ministry approach, and

the emotionally healthy leader formation alternative, among others, to relieve pastoral

burnout as well as build clergy family resilience. Applying short term evaluation and

psychotherapy is a solution carried out under the auspices of Emerge Counseling

Ministries established in 1973. Under Emerge, pastors and ministry families can take

advantage of the Short-Term Evaluation and Psychotherapy (STEP) specialized services

that begin with psychological testing to establish a baseline and that provides for

accelerated counseling taking place over a three- to four-day period. According to

Emerge, STEP counseling integrates ". . . Biblical truth with sound psychological

principles to help people live in the 'freedom for which Christ set us free (Gal. 5:1)' or to

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[63] Dawn Kilian, "Before You Burnout: Cultivating Sustainable Practices that Lead to Clergy Family Resilience," 12.

[64] Rosimar José de Lima Dias, "Burnout among Catholic Priests in Brazil: Prevalence and Associated Factors," *Interação em Psicologia* 23, no. 2 (2019).

live the 'abundant life' that Christ has promised."[65] With the total ministry approach,

introduced by the non-profit organization Total Ministry Health, emphasis is placed on

what founder Scott Reams has focused on in his doctoral research: transitions, crisis, and

burnout among ministry leaders.[66] The process begins with assessment using the Ream

Pastoral Health Scale (RPHS), developed by Ream based upon the Maslach Burnout

Inventory (MBI)[67] and following reporting on the results of the RPHS, opens a path to

ministry counseling options. Furthermore, with the emotionally healthy leader formation

alternative, the ministry leader can address burnout with two phases of Christian author

Peter Scazarro's emotionally healthy leader spiritual transformation process of examining

both one's inner and outer lives—[68] using, according to Kilian, the Healthy Use of Power

and Boundary Making steps.[69] However, as the scholar also indicates, these potential

pastoral burnout alternatives are ultra-specific to pastors more than their families or only

partially focused on solutions for burnout.[70]

Rick Milikin proposes another solution to address the root of the problem of

pastoral burnout and provide potential healing for "holistic personal and spiritual health."

[71] His solution involves a five-minute audio podcast entitled "Thriving," which in four or

more episodes introduces burnout, encourages the listeners to address their own burnout,

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[65] Kilian, "Before You Burnout," 50.

[66] Ibid.

[67] Maslach, Jackson, and Leiter, "The Maslach."

[68] Kilian, "Before You Burnout."

[69] Ibid.

[70] Ibid.

[71] Millikin, "Never Alone," x.

and inspires them to take action based on contemplation of the virtues of ". . . constancy, competence, and character."[72] The proposed solution may have some value, especially considering it is evidence-based, but for ministerial wholeness it should consist of information beyond just definitions or anecdotes and address practical steps in overcoming or avoiding burnout.

In another unique approach to solving pastoral burnout, Ronald Strong provides discussions of practical and Biblical principles for not only avoiding but overcoming burnout. For the practical principles for overcoming pastoral burnout, the researcher refers to three authorities: Archibald D. Hart, senior professor of psychology and dean emeritus of the School of Psychology at Fuller Theological Seminary; Korean American pastor and scholar Dong Sup Jung; Frank Minirth, psychiatrist and author whose medical practice focuses on the integration of Christian principles into mental healthcare at the Minirth Clinic in Dallas, Texas. Strong encapsulates the principles in a table and with text that summarizes how "burnout does not necessarily mean failure;"[73] "the pastor should recognize that he or she is a fragile person;"[74] "every pastor will face burnout at some time . . . seek God's help."[75] But of superior merit are Strong's biblical principles, which the scholar extracts and amalgamizes in terms of the lessons learned from the

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[72] Ibid, 65.

[73] Strong, "Burnout," 101.

[74] Ibid.

[75] Ibid.

"breathtaking"[76] Moses: avoid working too much,[77] delegate authority for serving,[78]

address the problem,[79] and unstring the bow,[80] the latter which the researcher interprets as

taking a day off to regenerate resources. These final solutions, based on principles both

practical and Bible-based, have weight in terms of pastoral burnout examined through

psychosocial lenses focused on the pastoral role and differentiation of self as well as that

in Christ as discussed by Scott Dunbar, Thomas Frederick, Yvonne Thai, and John Gill in

their work on burnout in Christian ministry. These authorities emphasize that pastoral

differentiation of self in Christ ". . . embodies the core of one's identity as grounded in

Christianity (being adopted into the family of God via Christ's saving work) and living

out relationships based on enacting Christian virtues like faith, hope, and love . . . ."[81]

Moreover, as an intrapersonal solution in response to burnout, differentiating of the self

in Christ requires ". . . practicing spiritual disciplines to enhance emotional regulation and

value-based actions."[82] These authorities also connect such restorative solutions to the

practice of mindfulness espoused by others[83] by suggesting that practices of prayer

mindfulness can mitigate burnout.[84] To these interventions may be added the previously

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[76] Ibid.

[77] Ibid, 103.

[78] Ibid.

[79] Ibid, 104.

[80] Ibid.

[81] Dunbar, Frederick, Thai, and Gill, "Calling, Caring," 6.

[82] Ibid, 7.

[83] See Paul Gilbert, *The Compassionate Mind: A New Approach to Life's Challenges* (Oakland: Harbinger Publications, 2010). Paul Gilbert, "Introducing Compassion-focused Therapy," Cambridge University Press [online] (2 Jan. 2018).

[84] Dunbar, Scott, Frederick, and Gill, "Calling, Caring."

cited Maslach Burnout Inventory (MBI). While more geared to diagnosis, the MBI results may provide more directed intervention for the pastor experiencing burnout.

The literature review moves to consider the curative initiatives for pastoral burnout with an inquiry into theological education and vocational training as both preventative and post-episodic treatments.

<div align="center">Historical Background to Theological Education</div>

One prominent church historian commented on theological education: "Theological education has always been vital to the Church's life and mission; yet today it is in crisis, lacking focus, direction, resources and students."[85]

The first mention of a form of theological education or training appears in the Old Testament, with Samuel, ". . . the last and the climax of the Judges, the end of the old order of things and the beginning of the new, the watershed, the borderland between the theocracy and the monarchy . . . the reformer, the reorganizer of Israel . . . the priest, prophet and judge."[86] It was here that the first band (or school) of prophets is mentioned, a group that would be hidden from Jezebel "by fifty" in caves, and would evolve as members of a learned and learning collective gathering at Israel, Ramah, Gilgal, Jericho, Carmel, and Samaria, under the "tuition of Samuel, Elijah, and Elisha . . . with instruction in (a) prophesying-worship, (b) sacred music, (c) practical matters of their day; 6) with their time wholly occupied in (a) study and worship, (b) doing errands for their masters and God, [and] (c) performing the regular duties of a prophet."[87] The Old Testament also

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[85] Justo L. González, *The History of Theological Education* (Nashville: Abingdon Press, 2015).

[86] Ira M. Price, "The Schools of the Sons of the Prophets," *The Old Testament Student* 8, no. 7 (March 1889): 244.

[87] Ibid, 249.

notes the learning of doctrine (Isaiah 29:24) and to "learn to maintain good works for necessary uses" (Titus 3:14); but the New Testament begins a trajectory of not prophet but pastor training, with Timothy (1 Tim 4:11-16; 2 Tim 2:2) and Paul (Acts 14:23; 20:17-38; Titus 1:5) as teachers of leaders and featuring instruction in churches (Acts 13:1-3, 14:26-28, 18:22-28).[88] Timothy and Paul are central to the origins of pastoral training, as Timothy, pastor at Ephesus continued his development and as Paul, who would come to challenge Timothy to ". . . train others in the faith . . ."[89] would himself train pastors (elders) in churches in Ephesus.[90] Pastoral training continues in the New Testament, with pastors such as Saul and Barnabas as well as Simeon, Lucius of Cyrene, and Manaen confirmed, appointed, and encouraged at Antioch, Asia Minor, and Ephesus (Acts 13:1-3; 14:21-23; 15:14; 18:24-28, 20:17-38). At some undetermined point, the catechumens, who were young Christians or Christian converts preparing for baptism, were some of the first to undergo religious instruction by a catechumenate, an institution through which they were prepared for church membership.[91] The catechumens and catechumenates appear in the Epistle to the Galatians (6:6), a letter written by Paul to Christians that reads, "Let the one who is taught the word share all good things with the

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[88] These biblical citations were identified by Andrew Thomas Hancock, who notes that leadership development also appears throughout the Old Testament with Moses and Elijah as mentors. See Andrew Thomas Hancock, "Pastoral Training Approaches in the Local Church: A Multi-Case Study" (DMin dissertation, Southern Baptist Theological Seminary, 2018), 11.

[89] Hancock, "Pastoral Training," 13.

[90] Ibid.

[91] Justo L. González, *The History of Theological Education*.

one who teaches"[92] and begin to decline after the conversion of Roman Emperor

Constantine (306-337 AD).[93]

The medieval period, the fifth through fifteenth centuries, gave rise to the

monastery as a place of learning for followers of monastic rule who pursued isolation and

intimacy with God.[94] Moreover, as scholar Brian David Millis contends, "The medieval

mind, following Augustine, gave priority to revealed truth, and to faith as the starting

point in the pursuit of truth. Faith preceded reason, constrained its operation, fixed its

boundaries, and prescribed its conditions. And if reason's boundaries were set, then

reason should be humble."[95] In response to the stymied intellectualism that arose in the

early years of the Holy Roman Empire (800-1806),[96] compounded by the prohibition by

the Western Catholic Church of any independent philosophical or scientific thought, the

monasteries of the early Medieval period welcomed theological and philosophical

reflection.[97] As such, the monks continued the practice of copying and reading the

scriptures of the Desert Fathers and studied classical poetry, history, science, medicine,

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[92] Ibid.

[93] Ibid.

[94] Ibid. Domenic Marbaniang, "Historical Overview of Theological Education," forthcoming in *Theological Education in Twentyfirst Century*, uploaded August 2019.

[95] Brian David Millis, "Faith, Learning and Christian Higher Education," 100.

[96] While the dates for the Holy Roman Empire extend through the abdication of Francis II in 1806, the multi-ethnic European (often uneasy) alliance effectively dissolved in the Napoleonic Wars (1803-1815) and the establishment of the French Empire under Napoleone di Buonaparte (1769 – 1821) *Empereur des Français.*

[97] Luca Nunziata, and Lorenzo Rocco. "The Protestant Ethic and Entrepreneurship: Evidence from Religious Minorities in the Former Holy Roman Empire." *European Journal of Political Economy* 51 (2018): 27-43.

and philosophy;[98] along with nuns of the Christian Church they had roles significant to retaining and preserving knowledge.[99] At the same time, Episcopal emphasis on learning was beginning to shift to training priests while educating children in ways of math and grammar as well as psalms and hymns.[100]

In the late 11th and early 12th centuries, the intellectual awakening was launching the development of cathedral schools.[101] Both monastic and cathedral schools left a legacy of learning that ushered in the first universities—such as the Abbey of Saint Victor and the University of Paris,[102] attracting students lured by the combined treatment of rationalism and mysticism by the European theological faculties.[103] By the late Middle Ages, the university, known then as the *stadium generale*,[104] was born, given rise by the trend toward clerical training the universities inherited from the bishops traditionally responsible for clergy training assigned by the cathedral chancellor and instituted under the authority of the Pope or the Papal Bulls.[105] These *studia generalia* extended (and later absorbed) the Cathedral and monastic schools[106] and were run by the Rector, the Master

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[98] Ibid.

[99] Ibid.

[100] Ibid.

[101] González, "The History." Marbaniang, "Historical Overview."

[102] González, "The History."

[103] Ibid.

[104] Ibid. Marbaniang, "Historical Overview." Millis, "Faith."

[105] Marbaniang, "Historical Overview."

[106] According to Hanrahan (1964), there was still an underbelly of suspicion that intensive study and especially teaching of the arts was separate from the practices of monks: monastic reformers of the eleventh and twelfth centuries were typically opposed to such schools. See J. Hanrahan, "Cathedral Schools: The Institutional Development of Twelfth-Century Education," in Report of the Annual Meeting of the Canadian Historical Association 43, no. 1 (1964).

of Masters who taught bachelors from all around Europe in higher education pursuits

through a course of studies in Grammar, Rhetoric and Dialectic (Trivium courses) and

Arithmetic, Astronomy, Music and Geometry (Quadrivium courses).[107] As one Doctor of

Ministry researcher wrote, "Faith . . . permits access to truth that is otherwise beyond

reason; it is not in conflict with reason, for reason itself acknowledges the superior reach

of faith."[108]

By the sixteenth century, the seminary had been established by the Council of

Trent, based on the insistence of the necessity of seminary priestly formation. The study

of theology in universities accompanied by the continued study of Canon law was also in

progress under the aegis of the Roman Catholic (Latin) Church, later to be established by

municipal administrations and kings presiding over educational reform efforts. [109, 110]

During this time of reformation in Christianity—in the Reformist Calvinist and Lutheran

orthodox eras—Protestant scholasticism emerged to define and defend the Church

doctrine while teaching systematic theologies at universities.[111] Scholasticism was

fundamentally informed by the works and methodology of such scholars as Peter

Abelard, who applied reason ". . . to the data of faith" and applied to theology the

Aristotelian dialectical method of elementary logic to arrive at the Augustinian

conclusion that the [medieval] . . . mind . . . gave priority to revealed truth and to faith as

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[107] Marbaniang, "Historical Overview."

[108] Millis, "Faith," 115.

[109] David Oakley, "Seminary Education and Formation: The Challenges and Some Ideas about Future Developments," *International Studies in Catholic Education* 9, no. 2 (2017): 223–235.

[110] González, "The History."

[111] Ibid. Marbaniang, "Historical Overview."

the starting point in the pursuit of truth." [112] "Indeed," writes Millis, ". . . it was Abelard's application of the dialectical approach which laid the foundations of the scholastic method which would dominate the northern universities for the next three centuries." [113] But by the late seventeenth century, during the Age of Enlightenment, rivals were beginning to challenge the leading position taken by Christian theology in the university,[114] which was partnered at the time with rationalist, empiricist, and other perspectives of human understanding that challenged the authority of scripture, theological claims, and religious traditions.[115] Such skepticism and disputes survived through to the early nineteenth century, when a faith-learning integration movement— based on determining the relationship between Christian faith and human knowledge— began to debate 1) whether such a relationship inherently exists; 2) whether such a relationship is integral and of significance here; 3) whether the place for theology in higher education meets the requisites for theoretical and scientific validity or mandated a pre-commitment of faith by enrollees.[116] Regardless of the arguments in favor or against, the continuance of theological education by seminaries and theological and Bible colleges can be said to function on the premises of Thomistic theology (that systematic theology of Thomas Aquinas, "Albertus Magnus's Dominican confrere and pupil . . ." and the quintessential theologian of the Schoolmen) as it aligns with dialectical reasoning

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[112] Millis, "Faith," 99, 100.

[113] Ibid, 102.

[114] Juan Pablo Domínguez, "Introduction: Religious toleration in the Age of Enlightenment," *History of European Ideas*, 43:4 (2017): 273–287.

[115] Ibid.

[116] Millis, "Faith."

to accommodate ". . . the content of the revealed knowledge of God . . . characteristic of scholasticism" [117] and of theology as it has ". . . remained a domain of faith, since it was founded upon divine . . . [upon that which is] not ascertainable by reason and which therefore must be accepted by faith . . ." [118] faith that ultimately reveals by "[permitting access to]," truth.[119]

Historical Background to Multimodal Learning

Technology changes but principles can remain the same. In many ways theological education is returning to its roots. Old Testament Israel received instruction in the oral tradition, apprenticeship, distance learning, writings, lectures, sermons, prayers, and personal tutoring. In the New Testament the Apostle Paul taught Timothy and Titus through asynchronous distance education via the epistle. He assigned lessons. He called for the practice of the public reading of Scripture, for intensive study, and for spiritual formation by self-examination. Thus, the Bible is the original textbook in multimodal teaching and learning.

Multimodality is the application of multiple modes of communication and the requisite multiple literacies—textual, aural, linguistic, spatial, and visual—to one composition/product[120] to create meaning using two or more different semiotic (sign and symbol system) resources. Multimodal learning describes practices in terms of the textual, aural, linguistic, spatial, and visual resources used to apprehend knowledge and

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[117] Ibid, 113.

[118] Ibid.

[119] Ibid.

[120] Kathy A. Mills and Len Unsworth, "Multimodal Literacy," *Oxford Research Encyclopedias* (Oxford, UK: Oxford University Press, 2017). Theo van Leeuwen, "Multimodal Literacy," Metaphor (2017).

create meaning.[121] After centuries of monomodality—print-only texts, oil-based

paintings, and single-discipline academic study of different modes of expression—[122]a

multimodality movement was spearheaded by the avant-garde of the early twentieth

century: text began to be accompanied by visual representation; painting was not limited

to oils; mass media produced text with pictures and color.[123] By the onset of the digital

age, educational materials had come to involve more than just the printed word, offered

for learners in the form of online, Web 2.0 text, film, animation, graphic novels,

PowerPoint and Prezi presentations, e-posters, and social media tools (wikis, blogs, social

bookmarking)[124] that have been found by researchers to contribute to teaching and

learning by ". . . imparting information . . . , enacting collaborative learning, and . . .

preparing students for exploring concepts." [125] To date, Web 2.0 digital technologies have

evolved, having been upgraded to Web 3.0 (the semantic web) digital and virtual

technologies, all of which have been found by researchers to support teaching and

learning through virtual worlds of users (through avatars) connecting, communicating,

and interacting, in real-time, benefitting by fostering self-directed learning.[126]

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[121] Jako Olivier, *Self-directed Multimodal Learning in Higher Education* (Capetown, South Africa: AOSIS Books, 2020).

[122] According to van Leeuwen (2017), monomodality of different modes of expression were relegated to each one's single discipline: "each with its own methods, its own assumptions, its own technical vocabulary, its own strengths and its own blind spots." See van Leeuwen, "Multimodal Literacy," 4.

[123] Ibid.

[124] Vasiliki Papageorgiou and Petros Lameras, "Multimodal Teaching and Learning with the Use of Technology: Meanings, Practices and Discourses," 14th International Conference on Cognition and Exploratory Learning in Digital Age (CELDA) (International Association for Development of the Information Society, 2017).

[125] Ibid, 133.

[126] Abbas Foroughi, "Web 3.0: How 'the Internet of Everything' Will Impact Higher Education" [Online], 2017. Abbas Foroughi, Gongjun Yan, Hui Shi, and Dazhi Chong, "A Web 3.0 Ontology Based on

Theoretical Foundations

An early conceptualization of burnout was expressed by Maslach, Schaufeli, and

Leiter (2001) using five common elements:

> . . . (a)There is a predominance of dysphoric symptoms such as mental or emotional exhaustion, fatigue, and depression. (b) The emphasis is on mental and behavioral symptoms more than physical ones. (c) Burn-out symptoms are work-related. (d) The symptoms manifest them-selves in "normal" persons who did not suffer from psychopathology before. (e) Decreased effectiveness and work performance occur because of negative attitudes and behaviors.[127]

Following a progression of conceptualizations of burnout was Teater and

Ludgate's notion of compassion fatigue, based on the previously cited Maslach Burnout

Inventory (MBI) developed by Maslach, Jackson, and Leiter.[128] To Teater and

colleagues, compassion fatigue—i.e., caregiver stress, secondary traumatization,

vicarious traumatization, compassion stress, caregiver fatigue, bystander effect, trauma

exposure response—[129] was a function of absorbing the suffering of others[130] and

characterized in terms of emotional exhaustion, depersonalization, and feelings of

reduced personal accomplishment.[131] Based on such characterizations, the current

concept of burnout is reiterated by scholars such as McFarland, Hlubocky, and Riba as it

afflicts caregivers in the medical field, represents a mismatch between worker and work

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Similarity: A Step Toward Facilitating Learning in the Big Data Age," *Journal of Management Analytics* 2, no. 3 (2015): 216–232. Olivier, *Self-directed.*

[127] Christina Maslach, Wilmar B. Schaufeli, and Michael P. Leiter, "Job Burnout," *Annual Review of Psychology* 52, no. 1 (2001): 404.

[128] Maslach, Jackson, and Leiter, "The Maslach Burnout."

[129] Martha Teater and John Ludgate, *Overcoming Compassion Fatigue: A Practical Resilience Workbook* (Eau Claire: PESI Publishing & Media, 2014).

[130] Ibid.

[131] Ibid.

environment, and lends to mental health interventions.[132] Thus, cognitive-behavioral conceptualizations of burnout inform models for intervention of pastoral burnout that range from the self-care model to the multimodal self-care approach for burnout intervention and prevention of relevance to this study.

The Self-Care Model

Clergy who flourish are those who have obtained success or prosperity over the course of their careers through a variety of factors that may include a consistent desire to serve God and lead His people, the ability to reflect upon and learn from important experiences in ministry, and a focus on maintaining self-care and adequate support systems.[133] The self-care model is based on a foundation of self-care predictor variables that developed contribute to caregiver well-being. According to Rupert and Dociak, these include professional support (building supportive relationships with peers), professional development (pursuing opportunities for professional growth and engaging in enjoyable professional activities), life balance (building relationships and engaging in activities outside of work), cognitive awareness (monitoring and managing workplace stress and reactions), and daily balance (managing demands and structuring the workday).[134]

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[132] Daniel C. McFarland, Fay Hlubocky, and Michelle Riba, "Update on Addressing Mental Health and Burnout in Physicians: What is the Role for Psychiatry?" *Current Psychiatry Reports* 21, no. 11 (2019): 1–8.

[133] Bledsoe, T. Scott, and Kimberly A. Setterlund, "Thriving in Ministry: Exploring the Support Systems and Self-care Practices of Experienced Pastors," *The Journal of Family and Community Ministries* 28, no. 1 (2015): 48–66.

[134] Patricia A. Rupert and Katherine E. Dorociak, "Self-care, Stress, and Well-being among Practicing Psychologists," Professional *Psychology: Research and Practice* 50, no. 5 (2019): 344.

The Multimodal Self-Care Approach for Burnout Intervention and Prevention

The multimodal self-care approach, the alternative considered in this study, could comprise intervention-prevention strategies that include a) self-help intervention for the development of affect regulation; b) self-help intervention for the development of resilience; b) education/training and the development of mindfulness; c) team building and psychological support groups; d) education/training for the development of mindfulness.
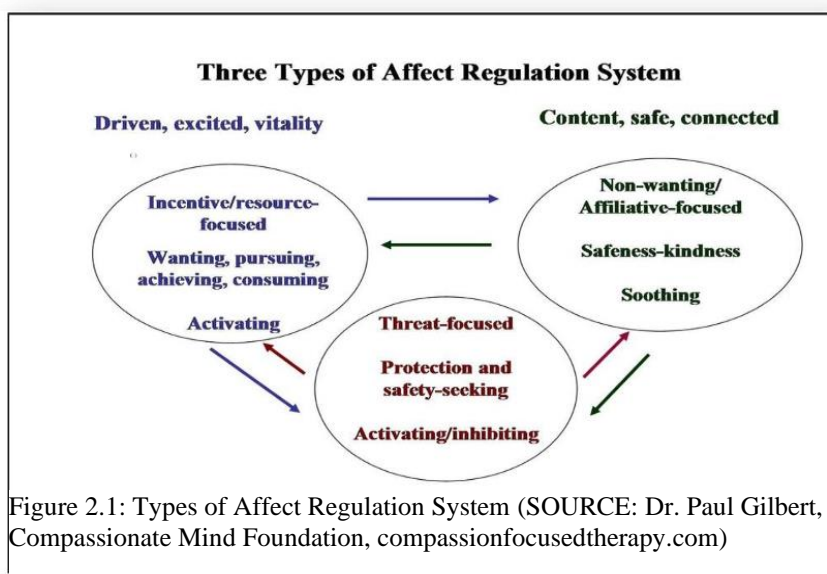
Figure 2.1: Types of Affect Regulation System (SOURCE: Dr. Paul Gilbert, Compassionate Mind Foundation, compassionfocusedtherapy.com)

Self-care intervention for the development of affect regulation. In a depiction of human affect regulation, Gilbert's affect regulation systems model illustrates three bio-psychological systems: 1) a threat/protection system; 2) a drive/excitement system; 3) a soothing/contentment system (see Figure 2.1).[135]

Perceived threat triggers the threat/protection system; the drive/excitement system is activated when the individual is in pursuit of goals and accomplishments and the

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[135] Paul Gilbert, "The Compassionate Mind Foundation and Compassion Focused Therapy," 2007.

soothing system functions to regulate safety and well-being.[136] Stress (leading to eventual

burnout) occurs in a system imbalance: for example, when the threat system is dominant

over the other two systems, the individual can tend towards overreaction to negative

stimuli, persistent hyper-vigilance, and excessive worry. Any negative affect, such as that

associated with stress and anxiety, is strongly related to burnout. Or, as Zhao, Li, and

Shields determined, negative effect in part mediates that of emotion regulation ability on

job burnout.[137] Therefore, combined with the cognitive awareness dimension of the self-

care model, which emphasizes monitoring workplace stress and reactions—[138] where one

burnout intervention objective is emotion or affect regulation—the affect regulation

systems model informs and lends to strategic stress management strategies.

Self-care intervention for the development of resilience

One of the most often discussed features of successful self-care for practitioners

in caring, helping professions such as ministry is resilience—the capacity and ability to

recover, spring back, or bounce back from difficulty, endure, persevere—as it prevents or

remediates burnout.[139] The Bible mentions resilience several times over, such as in 4

Maccabees 16:1, as the aged man endures agonies for the sake of religion, or 2

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[136] Gilbert, "Compassion and Cruelty: A Biopsychosocial Approach," in *Compassion: Conceptualisations, Research and Use in Psychotherapy*, edited by Paul Gilbert, 9–74 (East Sussex, UK: Routledge, 2005).

[137] Jia-Lin Zhao, Xu-Hong Li, and John Shields, "Managing Job Burnout: The Effects of Emotion-regulation Ability, Emotional Labor, and Positive and Negative Affect at Work," *International Journal of Stress Management* 26, no. 3 (2019): 315.

[138] Rupert and Dorociak, "Self-care."

[139] Barcons et al., "Effectiveness." Thomas M. Skovholt and Michelle Trotter-Mathison, *The Resilient Practitioner: Burnout and Compassion Fatigue Prevention and Self-care Strategies for the Helping Professions* (Abingdon, Oxon, UK: Routledge, 2016).

Corinthians 12:12, as Paul writes in his second letter to the Church at Corinth that he ". . .

persevered in demonstrating among [them] the marks of a true apostle, including signs,

wonders and miracles." But the building of resilience for a practitioner in any profession

can start with self-care. Just as pastors as human beings have physical, emotional,

psychological, social, and spiritual needs so do they have to build physical, emotional,

psychological, social, and spiritual resilience. Some scholars recommend resilience

building through self-care that includes getting the appropriate amount of rest, taking off

work on the Sabbath, and recharging when necessary.[140] Others suggest seeking social

support, establishing boundaries, routine, and being faithful.[141] Holding onto faith

especially means one needs to ". . . keep praying and talking to God when crisis hits [and]

strive for meaning through journaling, prayer, Scripture reading, and conversations with

those [one trusts]."[142] Combined with the cognitive awareness dimension of the self-care

model—which emphasizes monitoring and managing workplace stress and reactions—

such self-care efforts have been found to be beneficial to being able to cope, thrive, and

bounce back in times of difficulty or stress leading to burnout.[143]

Team building and psychological or social support groups

Another strategy for burnout intervention, either individually or occupationally

focused, is the practice of team building and using support groups. For example, in a

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[140] Christopher Ash, *Zeal Without Burnout: Seven Keys to a Lifelong Ministry of Sustainable Sacrifice* (The Good Book Company, 2016).

[141] Jaime Aten and Kent Annan, "4 Steps to Cultivating Pastor Resilience," *The Exchange*, 21 Apr. 2020.

[142] Ibid, 4.

[143] Rupert and Dorociak, "Self-care."

study by Ahola, Toppinen-Tanner, and Seppänen, the participation in cognitive coping

training and a social support group for 90-minutes a week for seven weeks and in peer

support group sessions of two hours, ten times a week resulted in a decrease in emotional

exhaustion and/or cynicism.[144] Such team building using support groups functions to help

through a healing community or social support system that may include a personal coach

or therapist, a spiritual director, and peers that create a network of mutually caring

individuals[145] and has been found by several authorities to help build the resilience

needed to prevent or mitigate burnout.[146] For as it is written in Hebrews 10: 24, ". . . let

us consider how to stimulate one another to love and good deeds, not forsaking our own

assembling together, as is the habit of some, but encouraging one another*; and all the

more as you see the day drawing near."

Education/training for the Development of Mindfulness

It is through mindfulness—when through the Bible, God's Word, one meditates

and lives out the truths for cultivating Christlikeness—[147] that spiritual formation can

begin, occur, and evolve for pastors in Christian education and training in discipleship. A

multimodal compassionate mind training model developed by Gilbert features the

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[144] Kirsi Ahola, Salla Toppinen-Tanner, and Johanna Seppänen, "Interventions to Alleviate Burnout Symptoms and to Support Return to Work among Employees with Burnout: Systematic Review and Meta-analysis," *Burnout Research* 4 (2017): 1–11.

[145] Kilian, "Before You Burnout."

[146] For example, see Kilian, "Before You Burnout." Wayne M. Sotile, Rebecca S. Fallon, and Gary R. Simonds, "Moving from Physician Burnout to Resilience," *Clinical Obstetrics and Gynecology* 62, no. 3 (2019): 480–490. Martha Teater and John Ludgate, *Overcoming Compassion Fatigue*.

[147] Wilson Teo, "Christian Spiritual Formation," *Emerging Leadership Journeys* 10, no. 1 (2017): 138–150.

attributes and skills of a compassionate mind that a psychotherapist helps the client develop; the therapist also teaches the client to use on themselves.[148] Ideal for pastors in training, the model (Figure 2.1) features an inner ring of skills and attributes that in this instance the pastor-in-training would develop to use with their own clients and on themselves (sensitivity, caring, sympathy, empathy, non-judgment, and distress tolerance); an outer ring of modes training is required as they align with textual, aural, linguistic, spatial, and visual dimensions of multimodality (compassionate reasoning, behavior, sensation, feeling, attention, and imagery).[149] The model is predicated, as Gilbert asserts, on the understanding that "People can be taught to engage mindfully with a whole range of therapeutic interventions that focus on thoughts, feelings and behaviours."[150] Also combined with the cognitive awareness dimension of the self-care model, which emphasizes monitoring workplace stress and reactions,[151] the multimodal compassionate mind training model attaches importance to pastor-in-training mindfulness as a strength developed to build resilience and avoid burnout.[152]

Figure 2.2: Multimodal Compassionate Mind Training Model Attributes and Skills of Compassion (Source: https://rebrand.ly/F-5)

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[148] Gilbert, *The Compassionate Mind.* Gilbert, "Introducing Compassion-Focused Therapy."

[149] Ibid.

[150] Ibid, para 26.

[151] Rupert and Dorociak, "Self-care."

[152] Beth A. Steinberg, Maryanna Klatt, and Anne-Marie Duchemin, "Feasibility of a Mindfulness-based Intervention for Surgical Intensive Care Unit Personnel," *American Journal of Critical Care* 26, no. 1 (2017): 10–18.

Self-directed Multimodal Learning

Self-directed multimodal learning, the soluble of focus in this dissertation, is

based on the social semiotic theory.[153] The connection, says Jako Olivier, between social

semiotics and multimodal learning, is clear, as any theory of learning must also involve a

theory of meaning.[154] Therefore, Olivier explains that self-directed multimodal learning is

meaning making learning.[155] As a foundational theory for a study of self-directed

multimodal learning, social semiotics is premised on humans signifying and symbolizing

practices (interpreting signs and symbols to make meaning) in specific social and cultural

contexts. The self-directed multimodal learner undergoes a process of taking initiative,

diagnosing their learning needs, establishing learning goals (or intended learner

outcomes), determining the resources that will be needed for learning and accomplishing

the intended learner outcomes, identifying and applying the appropriate learning

strategies, and self-evaluating the original intended learning outcomes.[156]

Several scholars have recently researched the auspices of multimodal teaching

and learning in generic (or secular) contexts. For instance, Azevedo and Gašević

researched multimodal multichannel self-regulated learning using such advanced Web

3.0 technologies as intelligent tutoring systems, hypermedia, serious games, and

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[153] Gunther Kress, "Pedagogy as Design: A Social Semiotic Approach to Learning as Communication," Universitas Tarraconensis. *Revista de Ciències de l'Educació* 1, no. 2 (2019): 23–27. Olivier, "Self-directed."

[154] Ibid.

[155] Ibid.

[156] Ibid.

immersive virtual learning environments. [157] The data they analyzed was determined to be

necessary for understanding the reciprocating interchange among cognitive, affective,

metacognitive, and social processes and determining the impact of these processes on

learning, problem solving, reasoning, and conceptual understanding in learners of any age

and any context. C. B. Barcons and colleagues examined multimodal training in medicine

as it specifically improved physician burnout through job satisfaction and self-

management of personal well-being: with 28 (8 control group, 8 experimental group)

general practitioners who underwent the routine clinical Mental Health Support Program

for Primary Care (and the experimental group also receiving a multimodal training

program with an Integrated Brief Systemic Therapy (IBST) approach), the researchers

examined level of burnout, professional satisfaction, and psychopathological state via a

baseline and 10-month mark clinical interview survey questionnaires.[158] Results indicated

that the experimental group general practitioners scored higher than their counterparts on

the global psychopathological state, growing job satisfaction, and management of their

burnout.[159] Indeed, particularly in education contexts, several researchers have identified

advantages to multimodal teaching and learning in general and multimodal self-directed

learning in particular.[160]

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[157] Roger Azevedo and Dragan Gašević, "Analyzing Multimodal Multichannel Data about Self-Regulated Learning with Advanced Learning Technologies: Issues and Challenges," *Computers in Human Behavior* 96 (2019): 207–210.

[158] Azevedo, "Analyzing Multichannel Data."

[159] Barcons et al., "Effectiveness."

[160] For example, see Grant Blashki, Hui Yang, and Leon Piterman, "General Practice Training in China: A Multimodal Experiential Program Provided by Australian Educators," *Family Medicine and Community Health* 6, no. 1 (2018): 14–19. Abbas Pourhossein Gilakjani, Hairul Nizam Ismail, and Seyedeh Masoumeh Ahmadi, "The Effect of Multimodal Learning Models on Language Teaching and Learning," *Theory & Practice in Language Studies* 1, no. 10 (2011). Alan Hirvela and Diane Belcher, "CH 27 Reading/Writing and Speaking/Writing Connections: The Advantages of Multimodal Pedagogy," in

Formational and Informational Learning Combined for

Preventing Pastoral Burnout

The focus of this study on pastoral burnout includes the potential preventative solution of combining both education (informational learning) and on-the-job vocational training (formational learning). Spiritual formation reaches back to the Roman Catholic Church for the training of full-time ministers in both the academic arena and spiritual disciplines.[161] Formational education or training is based on three main objectives: that believers achieve a Christ-likeness at the personal level, become a people of God at the community level, and establish the Kingdom of God at the missional level.[162] The movement of God's influence from the personal to community level and missional level functions through formational learning to build pastoral reflection, formation, and competence through studies in scripture, theology, and ordination by a broad, threefold model of engagement in grassroots, ministerial, and academic education.[163] However, formational learning is highly context-specific to theological education and involves indicators of actions, attitudes, and behavioral traits characteristic to the formation of students in theological curricular, extracurricular, and co-curricular terms.[164]

Handbook of Second and Foreign Language Writing, edited by Rosa M. Manchón and Paul Kei Matsuda, 587–612 (Boston, MA: Walter de Gruyter, 2016). Rui Kang, Yeprem Mehranian, and Charles Hyatt, "Incorporating an Image-based, Multimodal Pedagogy into Global Citizenship Education," *International Journal of Education & the Arts* 18, no. 23 (2017).

[161] Teo, "Christian Spiritual Formation."

[162] Ibid.

[163] Volker Glissmann, "Grassroots Theological Education," *InSights Journal for Global Theological Education* (2019): 53–67.

[164] Andrew M. Bain and Ian Hussey, *Theological Education: Foundations, Practices, and Future Directions* (Eugene, OR: Wipf and Stock Publishers, 2018). Nathan Chiroma, "Mentoring and the Ministerial Formation of Seminary Students," *Stellenbosch Theological Journal* 3, no. 1 (2017): 51–68.

Informational learning by contrast is academic that increases the skill and/or knowledge

mastery of specialized content, typically for secular professions and also undertaken

online. [165] Yet, according to several authorities, ministerial preparation, as important as it

is, had in the early part of the century come to be implemented by institutions (the

seminary or other denominational theological training institution) challenged for their

irrelevance, flux state, and globally uncertain capabilities for training future ministers.[166]

In such respects, theological education is changing to take advantage of advancements in

educational technologies (such as Web 2.0 and Web 3.0 technologies) to deliver a

composite of formational and informational education delivered through distance

education, blended learning (online and brick-and-mortar learning environments

combined), hybrid courses, or fully online e-learning[167] that can ". . . build capacity in

formational education with the positives of accessibility, participation, and flexibility . . .

[and] based on sound pedagogy and the innovative use of instructional technology [can

be] used to craft a supportive learning environment [to] prepare students for ministry in a

world revolutionised [sic] by technology." [168]

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[165] Vardan Mkrttchian et al., "Web-Based Learning and Development of University's Electronic Informational Educational Environment," *International Journal of Web-Based Learning and Teaching Technologies* (IJWLTT) 14, no. 1 (2019): 32–53.

[166] See Chiroma, "Mentoring," 52. Marilyn Naidoo, "Ministerial Training: The Need for Pedagogies of Formation and of Contextualisation in Theological Education," *Missionalia: Southern African Journal of Mission Studies* 38, no. 3 (2010): 347–368.

[167] Naidoo, "The Nature and Application of Formational Learning in the Distance Medium," *HTS Theological Studies* 75, no. 1 (2019): 1–7.

[168] Ibid, 6.

Multimodal Teaching and Learning Practices for a

Sustainable Model for Vocational Training in a Parish

Environment

Of significance to this study is multimodal teaching and self-directed multimodal learning for pastoral vocational (formational) training combined with online (informational) learning that can ultimately contribute to solutions to preventing pastoral burnout. Where a theory of learning is always accompanied by that of meaning, and where self-directed multimodal learning is informed by semiotic theory and is about meaning making,[169] is where the aforementioned dovetail to make meaning. Jako Olivier asserts that self-directed multimodal learning is meaning-making.[170] Moreover, Thomas Frederick and colleagues assert, in terms of pastors deriving meaning from their work through mindfulness, "When one derives meaning about vocation from a transcendent source, personal accomplishment is tied to a faith-based meaning-making system, creating a spiritual framework for understanding work."[171]

Several researchers have evidenced multimodal teaching and learning, though none have focused investigation of self-directed multimodal learning as formational and informational pastoral education and training, and only a few on multimodal teaching and learning in the context of the ministry or pastoral vocational training. For instance, Arkwright and Chihota investigated appreciative inquiry and multimodal texts as tools for transformational learning in a Christ-following, missional learning community

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[169] Olivier, *Self-directed*.

[170] Ibid.

[171] Frederick, Dunbar, and Thai, "Burnout," 267.

context. The tools were found to support collaborative research efforts by staff and facilitate the reimagining of core values and identities as Christian higher education teachers. The associated steps of appreciative inquiry, combined with the researcher-implemented multimodality, resulting in facilitating improved mindfulness or higher consciousness.[172] Furthermore, in a unique dissertation, Miles studied solutions for increasing discipleship, including alternative communities, scripture-focused discipleship movements, Bible mobile applications, and multimodal social network methods. In the latter instance, taking cues from multimodality and higher education, decentralized social movements and habit-forming software development were used to build content for a collaborative extension of the church. According to Miles, appropriating multimodality ". . . becomes critical for the church as a method for sharing the story of the Bible with Christians and equip them to share the story of their faith naturally in everyday life."[173]

Potential COVID-19 Implications

The 2020-2021 global COVID-19 pandemic created changes in education and training modalities that will transcend the emergency conditions.[174] This was the mixed-method research conclusion by Agueda Benito et al.:

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[172] James Arkwright and Clement Chihota, "Using Appreciative Inquiry and Multimodal Texts as Transformative Tools Within a Christ-Following, Missional, Learning Community," in *Reimagining Christian Education*, edited by Johannes M. Luetz, Tony Dowden, Beverley Norsworthy, 259–269 (Singapore: Springer Nature, 2018).

[173] Jennifer Miles, "Discipleship in a Digital Age: Leveraging Multimodality and Digital Networks" (DMin dissertation, George Fox University, 2020), iv.

[174] Jeremy Page in Beijing, Drew Hinshaw in Warsaw, and York Betsy McKay in New. "In Hunt for Covid-19 Origin, Patient Zero Points to Second Wuhan Market." *Wall Street Journal* (New York). 2/26/2021, 2022, https://www.wsj.com/articles/in-hunt-for-covid-19-origin-patient-zero-points-to-second-wuhan-market-11614335404.

COVID-19 has had terrible consequences; however, the pandemic has brought along some positive effects and improvement opportunities in higher education, and, if the results of the present study are any indication, the future of face-to-face higher education should be hybrid.[175]

In general, self-directed multimodal learning as informational and formational pastoral vocational training and education has implications for ". . . individual preference, interactional acts, instructional action, and institutional delivery." [176] But in contemporaneous terms, such an approach to preventing pastoral burnout also has implications in a time in history when COVID-19 has straight-jacketed many solutions and interventions for education in general and pastoral training and education in particular. For instance, Aten and Anan stress how COVID-19 ". . . has caused more work that needs to be done than you'll ever be able to accomplish in one day." [177] However, as these and other authorities note, innovations in technology have made the minister more accessible to their church and community. Provided healthy boundaries are set and kept and burnout is being addressed, managed, mitigated, and prevented, the push to isolation (of social distancing) need not be a death sentence to theological students, pastoral training educators, or disciples and clergy and their congregations. Indeed, research already reveals that COVID-19-precipitated trends toward online education are positively impacted, as distance learning is cost-effective, takes less time, and increases retention.[178] As this literature review highlights, the trajectory of theory and practice has

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[175] Águeda Benito et al., "Changes That Should Remain in Higher Education Post COVID-19: A Mixed-Methods Analysis of the Experiences at Three Universities," *Higher Learning Research Communications* 11 (January 4, 2021), https://scholarworks.waldenu.edu/hlrc/vol11/iss0/4.

[176] Olivier, *Self-directed*, 10.

[177] Aten and Annan, "4 Steps."

[178] See Brooke Auxier, "How Americans View Tech in the Time of COVID-19," Pew Research Center, n.d. D. R. Motwani, "Role of E-learning mode of Education during Lockdown Period in the Wake

moved toward self-directed multimodal learning for formational and informational

education combined as hybrid and online learning to inform, galvanize, build, and

support resilience, faith, and behavior that will steel one against pastoral burnout.

Multimodal teaching and learning—education and training that is auditory, visual;

conceptual, tactile; along with delivery modalities that include a hybrid of online and on-

the-ground (and for our study, both formal and informal, informational and formational,

but always intentional—is *the way forward* for a comprehensive pastoral education and

training program.

Before moving to constructing the model, it remains to shape the proposal with

insights from both biblical-theological and ethical studies. These chapters now follow.

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of COVID-19," in Two Day National Interdisciplinary E-Conference on COVID-19: Crises, Effects,
Challenges and Innovations, 16–17, June 2020, Annasaheb Gundewar College, Nagpur: 196–199.

CHAPTER THREE

BIBLICAL FOUNDATION OF PASTORAL
EDUCATION AND TRAINING

> The end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith makes up the highest perfection. — John Milton, *Tractate of Education* (1644)

Introduction to the Chapter

This chapter seeks to establish biblical foundations for a program of multimodal clergy apprenticeship (i.e., vocational) training of clergy, viz., Reimagining Pastoral Education and Training. The paper will seek to reflect the research in locating the biblical foundation for the models of pastoral education and training gleaned from the Old and New Testaments, with a focus on the Pastoral Epistles. Additionally, Jesus' approach to education and training will be considered. The chapter concludes with considerations on the application of the biblical models of pastoral education and training.

A Biblical Understanding of

the Pastoral Office

Any biblical understanding of the role of the Christian Shepherd, an office-bearer in the kingdom of God, must start in the beginning: in the Book of Genesis. Before people are Shepherds, God himself is our Shepherd. Not only does the Lord Jesus Christ, the second person of the Holy Trinity, identify himself as the good Shepherd (i.e., in John 10), but also the triune God demonstrates his pastoral nature in creation.

Thus, the role, the office, and the duties of the pastor have their origins in the narrative about God in the book of Genesis. God is pastoral as he hovers over the face of the deep. God demonstrates his pastoral nature as he Shepherds the unformed elements into a meaningful and perfectly aligned cosmos. The Lord not only creates all living things but is shown to be personally involved with his creation. Thus, the Lord is the Good Shepherd who seeks communion with, and has intimate knowledge of, this creature that he has made.

While it might also be said with justification that God is like a builder, an architect, or a parent, it is certainly true that he is a Shepherd.[1] He is the Shepherd of the cosmos and his creation on earth. He is a Shepherd of human beings. The Shepherding ministry of the triune God is also expressed as the reality of his triune nature as unveiled across time, for the Father, as the progenitor of all things, *Shepherds* the creation that he loves. The Son came to earth to Shepherd human beings from the state of separation from God to unity with him. Jesus is a mediator and an advocate. Jesus is also the first, and always, the good Shepherd who loves his sheep. Similarly, the Holy Spirit is a *pastor*. The Holy Spirit is *a teacher*. The Holy Spirit is *the comforter*. The Holy Spirit brings honor and glory to the Father and the Son and, with Nicene exactness, with the Father and the Son is glorified. The Holy Spirit, likewise, is a pastor.

The force of this first observation is, in part, to demonstrate the importance of reflecting this primary role and relationship of God with his people. Therefore, we trace the story of God's pastoral ministry from creation to a new heaven and a new earth. In

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[1] See John R. W. Stott, *The Preacher's Portrait: Some New Testament Word Studies* (Grand Rapids: Eerdmans, 1961).

doing so, we recognize that Scripture has provided us with the ultimate model in pastoral ministry. We also find our justification for this study and for all undertakings involved with supporting the Christian Shepherding ministry of the church. Our model is first and always the very person of the triune God.

The Pastoral Epistles

Background

The Pastoral Epistles are so called for their emphasis on the application of doctrine and apostolic authority to the work of establishing churches at Ephesus, and on Crete, respectively. According to the document, Paul is the author. However, the authorship of the Pastoral Epistles became a lightning rod for critical dissent, with F. D. E. Schleiermacher, and J. G. Eichhorn among the first to systematically question its authenticity. Through the exegetical labors of evangelical scholars such as "D. Guthrie, J. N. D. Kelly, G. D. Fee, G. W. Knight III, and W. D. Mounce," the critical school was soundly refuted in the twentieth century.[2] As George W. Knight III writes of the authorship, "The letters all claim to be by Paul the Apostle of Christ Jesus (1 Tim. 1:1; Titus 1:1; 2 Tim. 1:1), and this assertion is made in salutations similar to those in the other Pauline letters" (see the commentary at 1 Tim. 1:1ff.).[3] Likewise, the recipients are authenticated in the greetings, as Knight asserts: "The recipients of the letters are identified in the salutations as Timothy (1 Tim. 1:2; 2 Tim. 1:2) and Titus (1:4)."[4]

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[2] P. H. Towner, "The Letters to Timothy and Titus," in *The Letters to Timothy and Titus* (Grand Rapids: Eerdmans, 2006), 10, https://books.google.com/books?id=tRwFvpn1a44C.

[3] George W. Knight III, *The Pastoral Epistles* (Grand Rapids: Eerdmans, 1992), 4.

[4] Knight, The Pastoral Epistles, 6.

The office of the pastor develops throughout the Old Testament and into the New.[5] The culmination of the teaching of God as a pastor may be Jesus' command to Peter to "feed my sheep."[6] Jesus is pastor. Peter is the vicar of Christ. However, those letters from Paul to Timothy and Titus, which we call the Pastoral Epistles, are undoubtedly the most straightforward teachings about the nature, qualifications, and duties of the Christian Shepherd. Indeed, Mark Allen Powell described them in their vocational framework:

> Pastoral Letters [is a] a common designation for three letters attributed to Paul, two of which are addressed to Timothy and one to Titus. These three letters are called "pastoral" because they are written to individuals who are leaders of local congregations. They also deal with what are often considered to be "pastoral matters," i.e., issues related to responsible and orderly care for Christian congregations.[7]

The pastoral education and training that constitute these three letters were recognized early in church history. The designation of 1–2 Timothy and Titus as the Pastoral Epistles is traced to the earliest days of the church, owing to several factors that provide the incontestable focus of the epistles: Paul's unequivocal intentions stated in the letters, the pastoral vocation of the recipients, Paul's lessons on theology and praxis, and the central concern for the various interests centered on the locus of Christian liturgy and life:

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[5] See, e.g., John E. Johnson, "The Old Testament Offices as Paradigm for Pastoral Identity," *Bibliotheca Sacra* 152, no. 606 (1995): 182–200; John R. W. Stott, *The Preacher's Portrait: Some New Testament Word Studies* (Grand Rapids: Eerdmans, 1961). Carl Taylor has provided a solid contribution to pastoral identity studies in his 2011 Doctor of Ministry dissertation. See Carl Taylor, "An Examination of Key Foundational Elements for Pastoral Identity as Found in the Life and Writings of the Apostle Paul" (DMin dissertation, Liberty Baptist Theological Seminary, 2011), https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1565&context=doctoral.

[6] See John 21:15–17.

[7] Mark Allan Powell, ed., ""*The HarperCollins Bible Dictionary (revised and updated)* (New York: HarperCollins, 2011), 746.

In Christian tradition, these three writings have been grouped together since the second century. They are addressed to individuals rather than to churches. The benediction at the end of each letter assumes a group of readers; however, in general, the letters offer advice to their recipients about church order, false doctrine, leadership standards, and pastoral oversight of church life.[8]

Thus, the text forms a unified and super-abundant reservoir from which may be drawn brimful nets with teeming models for considering our research question and hypothesis. Specifically, in the Pastoral Epistles, we are attuned to the inspired revelation that informs and guides us concerning the specific concern for pastoral education (information necessary to conduct the work of pastoral ministry) and pastoral training (practical, supervised application of education).

The Pastoral Epistles undoubtedly address the presenting issue that this dissertation seeks to address—pastoral burnout or abortive pastoral ministries because of costly errors earlier in the ministry. Indeed, one cannot imagine a better source for our study. The Pastoral Epistles also demonstrate that a multimodal approach to both communicating and delivering the content to the pastor, Timothy, is the norm rather than the exception. Finally, the force of Paul's writings to Timothy and Titus confirms the cardinal contention in this dissertation: education and supervised training are—must be—two sides of the same coin. Pastoral education and training are the essential currency of ministry that can secure safe passage through the rocky shoals of the early years of the pastorate. Those early years of pastoral ministry, faced without the expert supervision of senior clergy, can foment opportunities for a young pastor to make crippling mistakes—

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[8] Walter A. Elwell and Barry J. Beitzel, "Pastoral Letters," *Baker Encyclopedia of the Bible* (Grand Rapids: Baker Book House, 1988), 1618.

missteps that can lead to congregational division, vocational termination, and even family decline.[9]

The Apostle Paul: Seminary Course Designer?

We hold that the Bible is the inerrant and infallible Word of the living God.[10] The Pastoral Epistles of Paul are most certainly an essential destination in the Bible to learn about God's intention for pastoral education and training. Since the Holy Bible is God's word to us and the Pastoral Epistles are a rich vein of divine truth in the precious stones of Scripture, we can be certain that our quest for a biblical foundation of pastoral education and training is guided by the right vectors. It only remains for the explorer to take the voyage, and, upon arrival, to respectfully, humbly, and carefully mine the priceless expository pearls at the destination. We seek to not only gaze upon the treasure trove of pastoral truths but also to categorize them, prepare them for application, and consider their uses.

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[9] Consider the following personal reflection: Harold D. Scott, "Personal Reflections on Pastoral Burnout" (Pasadena: Fuller Theological Seminary, DMin Program, 1994). For further study on the problem, the following could be added to our literature review: Ruben Exantus, Pastoral Burnout and Leadership Styles: Factors Contributing to Stress and Ministerial Turnover (Bloomington: AuthorHouse, 2012); Scott Dunbar et al., "Calling, Caring, and Connecting: Burnout in Christian Ministry," Mental Health, Religion & Culture 23, no. 2 (2020): 173–186; G. Lloyd Rediger, Clergy Killers: Guidance for Pastors and Congregations under Attack (Louisville: Westminster John Knox Press, 1997); Michael Todd Wilson and Brad Hoffmann, Preventing Ministry Failure: A Shepherd's Guide for Pastors, Ministers, and Other Caregivers (Downers Grove: IVP, 2007).

[10] See e.g., John Frendreis and Raymond Tatalovich, "Validating Protestant Denominational Classifications Using the Chaves Inerrancy Scale, "*Politics and Religion* 4, no. 2 (August 2011): 355–365, accessed July 12, 2021, https://www.cambridge.org/core/journals/politics-and-religion/article/abs/validating-protestant-denominational-classifications-using-the-chaves-inerrancy-scale/EB56323C86A61B5522EF2557B2B822F6. Robert Wuthnow, *The Restructuring of American Religion* (Princeton: Princeton University Press, 1988). G. T. Kurian and S. C. Day, *The Essential Handbook of Denominations and Ministries* (Grand Rapids: Baker Publishing Group, 2017), https://books.google.com/books?id=AA_eDAAAQBAJ.

Furthermore, this chapter recognizes Paul's methods in pastoral education and training for Timothy and Titus. Paul used letters and personal visits as well as doctrinal and vocational instruction. In the mode of delivery, in the content, and in pedagogical method, the Apostle Paul exhibits a command of a multimodal system of teaching and learning. The concept of "Paul as course designer" is incontestable if one considers education and training as flowing from a vision of student outcomes. From Paul's conversion to his remarkable ministry, the great Apostle to the Gentiles was both captivated and driven by the singular vision of God's mission in the world and by the imputed righteousness of Jesus Christ and our Lord's substitutionary atonement on the cross. The totality of Paul's teaching was eschatological, as he anticipated the return of Jesus Christ and the establishment of a new heaven and new earth. Indeed, Paul's theology became his biography. He was truly the "Apostle of the Heart Set Free."[11] There could be no greater instructor for young or young-in-the-ministry Christian Shepherds in the challenging milieu of apostatizing congregations than the man Saul of Tarsus.

We therefore launch ourselves into a studied consideration of the Pastoral Epistles as a guide in theological education and vocational training. Our endpoint is a sustainable, Christ-centered, biblically faithful method for Christian Shepherding of Christian communities.

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[11] F. F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids: Eerdmans, 1977).

Pastoral Epistles as Guidance for

Pastoral Education and Training

Background

The Pastoral Epistles stand apart from other instructive letters as they are written

to ministers for the work of pastoral ministry. We cannot disagree with the opinion of

Frank Leslie Cross and Elizabeth A. Livingston: "The chief subject of these Epistles is

the organization of a Christian ministry able to combat the false doctrine that Timothy (1

Tim. 1 and 4, 2 Tim. 2:15–4:8) and Titus (3:9–11) are told to confront." [12] There has been

a considerable scholarly inquiry and not a small number who have concluded that the

enemies of Paul in the Pastoral Epistles "are likely former coworkers whose apostasy has

made the situation difficult for Timothy and Titus (1 Tim. 1:3–7; 6:4; 2 Tim. 1:15; 2:17;

4:10; Titus 1:14; 3:9; Ellis, Prophecy, 114)." [13] The pastors who are at Ephesus and

Crete, respectively, are students of the Apostle Paul.

Paul, whose training came first in the human form, from the school of Gamaliel

[Heb *gamlîʾēl* (גַּמְלִיאֵל); Gk *Gamaliēl* (Γαμαλιηλ)],[14] a veritable Oxbridge pedigree, and

then, supernaturally, via the unmediated tutelage of Jesus Christ, uses the letters to impart

divine revelation, pastoral wisdom, and personal encouragement. Saul of Tarsus, having

been converted by Jesus Christ on the road to Damascus, was also called by God to

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[12] F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford University Press, 2005), 1635.

[13] Drake Williams, "Paul the Apostle, Critical Issues," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham: Lexham Press, 2016). 1

[14] Bruce Chilton, "Gamaliel (Person)," ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 903.

preach the gospel.[15] Paul, his preferred name from the Roman vernacular, was sent into

the Arabian desert for three years. While we are given scant information about that sacred

encounter, we can say that Paul received instruction directly from the resurrected Christ.

Upon his return, the "Apostle of the Heart Set Free" learned that his incomparable

education would need supervised guidance. Thus, after a less than cordial welcome by

the Jewish community of believers, Barnabas brought Saul to James and Peter.

Presumably, given their unique relationship to the Lord Jesus—half-brother and a leader

of the Twelve, respectively—James and Peter wore the mantle of authority that could

provide Paul with the experience he needed to conduct his ministry. Thus, as Philip H.

Kern demonstrates, Saul of Tarsus' ultimate acceptance into the Christian community—

short of the most daring and successful covert operation in history—became the proof of

his authentic conversion:

> One of the main ways that Luke demonstrates Saul's changed relationship with
> God is to show this change in group affiliations. That is, while not an end in itself,
> his new corporate identity points to the ultimate reality underpinning his change.
> This Luke accomplishes by forging a chain connecting all the major characters in
> the apostolic community.[16]

<div align="center">Paul as Multimodal Professor</div>

This man Paul, who knew pastoral education and training at the highest levels

possible, overcame the impassable obstacle of distance to deliver education and training

by letters. Adaptation of teaching to reach the student, and adaptation of delivery to

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[15] See Acts 8–10.

[16] Philip H. Kern, "Paul's Conversion and Luke's Portrayal of Character in Acts 8–10," *Tyndale Bulletin* 54, no. 2 (2003): 72, accessed July 23, 2021, https://legacy.tyndalehouse.com/tynbul/Library/TynBull_2003_54_2_06_Kern_PaulsConversionActs8-10.pdf.

mimic the classroom—"blending with purpose"—is the very picture of "multimodal" education.[17] Paul remains a preeminent model in history for such flexibility in teaching:

> For though I am free from all *men,* I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law; to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law; to the weak I became as weak, that I might win the weak. I have become all things to all *men,* that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with *you (*1 Cor. 9:19–23 NKJV).

Passion and Pedagogy

A church planter is a preacher on fire with a passion borne of a sacred encounter with Jesus Christ so that the passion becomes a compelling force drawing other people into the sacred flames. And so it was with Paul as a missionary and as a teacher. This is far from a personality-centered educator. If a personality has its etymological roots in a "mask," then the effervescent radiance of Christ in a man is not personality but possession by a person.[18]

> Personality is that which constitutes and characterizes *a person*. The word "person" (Lat. *persona*) is derived from the mask through which an actor spoke his part (*persona*). "From being applied to the mask, it came next to be applied to the actor, then to the character acted, then to any assumed character, then to anyone having any character or station" ; lastly, it came to mean an individual, a feeling, thinking and acting being. For full personality there must be self-consciousness, with the capability of free thought and action—self-determination—hence, we speak of personal character, personal action, etc.[19]

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[17] Anthony Picciano, "Blending with Purpose: The Multimodal Model," *Journal of the Research Center for Educational Technology* 5, no. 1 (October 30, 2009): 4–14, accessed July 23, 2021, http://rcetj.org/index.php/rcetj/article/view/11.

[18] Robert N. Sollod and Christopher F. Monte, *Beneath the Mask: An Introduction to Theories of Personality* (New York: John Wiley & Sons, 2008).

[19] W. L. Walker, "Person, Personality," ed. James Orr et al., *The International Standard Bible Encyclopaedia* (Chicago: The Howard-Severance Company, 1915), 2337.

Saul of Tarsus, the man, the person, is critical to the success of the mission of God in the Pastoral Epistles. The message reigns supreme but the messenger delivers it with an open self:

> Good teachers possess a capacity for connectedness. They are able to weave a complex web of connections among themselves, their subjects, and their students so that students can learn to weave a world for themselves. The methods used by these weavers vary widely: lectures, Socratic dialogues, laboratory experiments, collaborative problem solving, creative chaos. The connections made by good teachers are held not in their methods but in their hearts—meaning heart in its ancient sense, as the place where intellect and emotion and spirit and will converge in the human self.[20]

"The Apostle of the Heart Set Free" was born out of a convergence of death to self and new life in Christ.[21] One of the most remarkable statements of this convergence is in Paul's Epistle to the Galatians, a passage not unknown to many who have made it a life verse:

> For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, *w*ho loved me and gave Himself for me. I do not set aside the grace of God; for if righteousness *comes* through the law, then Christ died in vain (Galatians 2:19–21 NKJV).

The new life motif is deployed using his testimony in the service of pastoral education and training. Paul is open—the "Authentic" teacher—with his love for Jesus the Christ, the church, the two ministers under his tutelage, and all the saints in his charge.[22] Such teaching demonstrates an embracing of his students despite their physical distance.

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[20] Parker J. Palmer. *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (New York: John Wiley & Sons, 2017), 11.

[21] Bruce, *Paul*.

[22] Palmer, *The Courage to Teach*, 30.

With Paul, the sacred text erupts with the transformative light of God illumining

the inner man, Paul, and thus bringing light all around him. Reading the Pastoral Epistles

is an experience of meeting the very power of Saul's conversion. As Donald Guthrie

writes, Paul's doctrinal teaching is "underlined by Paul's conversion."[23] The reader

senses that the blinding light of Christ's presence on the road to Damascus infused a

perspicuous light of apostolic authority, supernatural insight, and an incomparable love

into the very soul of the teacher in the Pastoral Epistles.

<div align="center">1 Timothy</div>

The letters discuss pastoral concerns that must be addressed by Timothy at

Ephesus and Titus at Crete. Each letter addresses the presenting issue of "heretics, as he

considers them, who hawk around a message distinct from, and opposed to, the true

gospel, sow strife and dissension, and lead morally questionable lives."[24]

The first letter to Timothy is summarized succinctly by Mark E. Matheson in the

Holman Illustrated Bible Dictionary:[25]

> First, of two letters Paul wrote to Timothy. The letter was written in
> approximately A.D. 63, following Paul's first imprisonment in Rome. It is likely
> that Paul left Rome and travelled to Ephesus. There is some debate concerning the
> place of writing. Rome and Macedonia have been offered as possibilities.
> Perhaps, in light of 1 Tim. 1:3, Macedonia could be the better choice. The letter
> was addressed to Timothy in Ephesus. Paul had urged Timothy to remain in
> Ephesus and lead this important church as its pastor (1:3).
>
> [The] Purpose [of 1 Timothy may be summarized by the following:] Paul had
> hoped to visit Timothy in Ephesus but was fearful of a delay. If he were delayed,

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[23] Donald Guthrie, "The Pastoral Epistles: An Introduction and Commentary" (Grand Rapids: Eerdmans, 1990), 155.

[24] J. N. D. Kelly, "Pastoral Epistles" (London: Bloomsbury Academic, 1963), 10, https://books.google.com/books?id=t84kfQfTB50C.

[25] Chad Brand and Eric Mitchell, *Holman Illustrated Bible Dictionary* (Nashville: B&H Publishing Group, 2015).

he wanted Timothy to "know how people ought to act in God's household" (3:14–15 HCSB). The epistle contains instructions concerning order and structure in the church and practical advice for the young pastor. One important theme in this and the other two Pastoral Epistles (2 Timothy and Titus) is sound teaching. Paul urged Timothy and Titus to confront the false teaching by sound or healthy teaching. This word occurs eight times in these three letters (1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Titus 1:9, 13; 2:1–2). See Letters; Paul; Timothy.[26]

Paul knew of the problems in every Christian community in more than an academic way. He knew the actors, the stage, and the storyline. Indeed, the Apostle Paul remained at Ephesus longer than any other Christian community he visited (Acts 19:1–20). In Acts 20 we learn that the great Apostle's labors were met with both loving acceptance and hostile rejection. For instance, we read:

> You know, from the first day that I came to Asia, in what manner I always lived among you, serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ. And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. None of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God (Acts 20:18-24 NKJV).

In a word, Paul knew the problems and the players.[27] Paul also knew that the stakes were high for the continuation of the Christian community as part of the church catholic.

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[26] Mark E. Matheson, "First Letter to Timothy." Chad Brand et al., *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible Publishers, 2003), 1598.

[27] See also D. T. Thornton, *Hostility in the House of God: An Investigation of the Opponents in 1 and 2 Timothy* (University Park: Penn State University Press, 2016), https://books.google.com/books?id=ltYNEAAAQBAJ.

2 Timothy

"Tender words from a mentor" is a fitting description of 2 Timothy.[28] The Second

Epistle of Paul to Timothy from his prison in Rome is undoubtedly one of the most

touching books in the canon of Holy Scripture. The mere use of the vocative "O

Timothy" in 1 Timothy 6:11 and 6:20 (the emotive interjection "O," untranslated in the

New International Version, occurs often, as Paul [6:11; Rom. 2:1, 3; 9:20; Gal. 3:1]) calls

the reader to attention.[29] This is a deeply personal letter. Paul appeals to his younger

colleague: Guard what has been entrusted to your care. Gordon Fee wrote of this letter,

"Above all else, Timothy himself is to guard this trust, by not being attracted to so-called

knowledge and by doing his best to stop its pervasive influence in the church. As we have

seen throughout, everything in the letter in some way touches this concern."[30]

Paul inaugurates this second letter to Timothy with the language of pathos,

familiarity, and affection: "Paul, an Apostle of Jesus Christ by the will of God, according

to the promise of life, which is in Christ Jesus, To Timothy, a beloved son: Grace,

mercy, and peace from God the Father and Christ Jesus our Lord." He continues:

> I thank God, whom I serve with a pure conscience, as *my fo*refathers *did,* as
> without ceasing I remember you in my prayers night and day, greatly desiring to
> see you, being mindful of your tears, that I may be filled with joy, when I call to
> remembrance the genuine faith that is in you, which dwelt first in your
> grandmother Lois and your mother Eunice, and I am persuaded is in you also.
> Therefore, I remind you to stir up the gift of God which is in you through the

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[28] C. R. Swindoll, *Insights on 1 & 2 Timothy, Titus* (Carol Stream: Tyndale House Publishers, Incorporated, 2014), 163; https://books.google.com/books?id=u7cAAwAAQBAJ.

[29] Gordon D. Fee, "1 & 2 Timothy, Titus," in *1 & 2 Timothy, Titus*, Understanding the Bible Commentary (Grand Rapids: Baker Books, 1988), accessed July 14, 2021, https://app.logos.com/books/LLS%3ANIBCNT75TI/references/page.iii?tile=right.

[30] Fee, *1 & 2 Timothy, Titus.*

laying on of my hands. For God has not given us a spirit of fear, but of power and of love and of a sound mind (2 Timothy 1:3-9).

Thus, Paul designs a veritable pastoral education and training curriculum for Pastor Timothy, the young man who followed the founder of the Christian community at Ephesus. As Matheson specifies,

> The letter was the last letter of which we have a record written by Paul. He wrote this letter from his jail cell during his second imprisonment in Rome. He was awaiting trial for his faith. It is clear that he felt he would not be released (4:6). If Nero executed Paul and if Nero was killed in A.D. 68, when Paul had to have been executed sometime before. The letter can be dated between A.D. 63 and A.D. 67. Timothy was the recipient of Paul's letter. He had been the Apostle's representative in the city of Ephesus for some time.
>
> The letter contains Paul's stirring words of encouragement and instruction to his young disciple. Paul longed to see Timothy (1:4) and asked him to come to Rome for a visit. It is generally believed that Timothy went. Paul asked him to come before winter (4:21) and bring the winter coat Paul left in Troas (4:13). Timothy was also asked to bring the scrolls and the parchments so that Paul could read and study (4:13).[31]

The nature of the epistle makes it an invaluable source of guidance for pastoral formation. Paul understandably invests more time in the faithful discharge of the ministerial office and less attention to theological issues.

Titus

While there is an emotive quality to the relationship between Paul and Timothy, there is affectionate professionalism discerned between the mentor and protégé named Titus, a Gentile of remarkable usefulness in the post-resurrection missionary efforts.[32]

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[31] Matheson, "Timothy, Second Letter to," *Holman Illustrated Bible Dictionary* (Nashville: Holman), 159.

[32] Crete (Κρήτη, *Krētē*). A large island in the Mediterranean Sea approximately 100 miles (160 km) southeast of the Greek mainland; marks the southern border of the Aegean Sea. Crete is mentioned in the account of Paul's sea journey to Rome (Acts 27) and as the location for the ministry of Titus (Titus 1:5). See John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie

Paul's epitaphs concerning Titus reveals his respect for this gifted and trusted evangelist, and possibly due to the place where the two men first met:

- (2 Cor. 2:13) "brother" (τὸν ἀδελφόν μου, ton adelphon mou)

- (2 Cor. 8:23) "partner" (κοινωνός, koinōnos)

- (2 Cor. 8:23) "fellow worker" (συνεργός, synergos)[33]

There is another hint about Paul's relationship with Titus. In Titus 1:4, Paul calls Titus his "true son in our common faith" (γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, gnēsiō teknō kata koinēn pistin) (Titus 1:4 NIV). Paul typically uses this language to describe his converts (1 Cor. 4:17; 1 Tim. 1:2; Philem. 1:10). Titus as a convert of Paul may support the view that he came from Antioch—where much of Paul's early evangelistic activity happened (Acts 11:25–26; 13:1).[34] Indeed, "Titus appears to have been 'one of the most trusted and valuable helpers of Paul.'" While the researcher has less data to access in Paul's Epistle to Titus, compared to 1 and 2 Timothy, the letter is nevertheless a veritable goldmine of pastoral theology. Titus is thus a remarkably fruitful and divine subject for learning more about pastoral education and training.

The *Anchor Yale Bible Dictionary* says of Titus,

Titus [Τιτος] was a gentile Christian (Gal. 2:3) and one of Paul's chosen travel companions (Gal. 2:1) and fellow workers (2 Cor. 8:23). He was also Paul's trusted emissary for the Corinthian community (2 Cor. 12:18) and one who assisted with the collection for the church in Jerusalem (2 Cor. 8:6). In addition,

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Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder, eds. *The Lexham Bible Dictionary* (Bellingham: Lexham Press, 2016).

[33] Ryan Lokkesmoe, "Titus," ed. John D. Barry et al., *The Lexham Bible Dictionary* (software version) (Bellingham: Lexham Press, 2016).

[34] Lokkesmoe, *Titus.*

Titus is the intended recipient of the NT pastoral letter bearing his name (Titus 1:4).[35]

Titus' pastoral career is discerned from the Pauline references as Luke did not include them in the "selective chronicle" of the Acts of the Apostles.[36]

Paul's epistle to Titus contains both education and training—doctrinal information that is necessary to fulfill the calling of a Christian Shepherd of God's flock and supervised ministry standards and competencies to effectively apply the doctrine in life. The Apostle had an effective partnership with Titus.[37] Together, this formidable missionary team had founded the Church in Crete: "Paul and Titus apparently visited Crete at some point and planted churches there. Titus 1:5 indicates that Paul left Titus in Crete to establish order in the churches and appoint elders."[38]

Biblical Understanding of Pastoral

Education and Training in

Pastoral Epistles

The dissertation asserts that the Apostle Paul overcame obstacles of distance, time, and faculties of presence to teach his pastoral students. Paul demonstrated the adaptability of pedagogy and flexibility of content delivery to bring about his teaching

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[35] John Gillman, "Titus (Person)." David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 581.

[36] Ibid.

[37] Jean Calvin, *The Second Epistle of Paul the Apostle to the Corinthians and the Epistles to Timothy, Titus, and Philemon* (Grand Rapids: Eerdmans, 1996), 86–87. Standardize Eerdmans citation

[38] Mark S. Krause, "Crete," ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham: Lexham Press, 2016).

mission. His methods were deployed in the service of the mission, never the other way around.

<div align="center">Preliminary Thoughts on</div>

<div align="center">Pastoral Epistles</div>

There is a sense, of course, that the entirety of 1 Timothy, 2 Timothy, and Titus are pastoral education documents, full stop. Each sentence, each new movement in the letters, is an incomparable example of pastoral education. For instance, while 1 Timothy 1:1 is part of the greeting (1–2), the text provides remarkable information that supports the pastoral education of Timothy. The passage reads: "Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope. To Timothy, a true son in the faith. Grace, mercy, and peace from God our Father and Jesus Christ our Lord."

Thus, as we might categorize pastoral education as information contrasted with pastoral training as formation, we must note that both are conveyed to Pastor Timothy in just these two verses:

The Apostle Paul embodies the authority of Jesus Christ by direct communication. The power of this information for Pastor Timothy is that he is receiving education and training from Jesus Christ himself mediated through the Apostle.

Paul teaches Timothy that Jesus Christ is, at once, Almighty God, our Savior, and our Lord. Moreover, he is our hope:

> But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life (Titus 3:4-7 NKJV).

Of this section of Scripture in Titus, George W. Knight III writes, "All three persons of the Trinity are mentioned: The Father 'saved us' (v. 5) and 'poured out' the Holy Spirit on us (v. 6) 'through Jesus Christ.'"[39]

Both the theological assertions that Christ is God, and that Jesus Christ is our hope provide necessary theological truth for the young pastor to Shepherd the problematic congregation at Ephesus. Divinity precedes hope. Paul is saying we have hope because Jesus Christ is the Lord God.

The Pauline greeting of "Grace, mercy, and peace from God our Father in Jesus Christ our Lord," conveys vital theological information even as it establishes a rule of orthodoxy in the Christian communities. God's grace is a product of God's mercy, which brings peace between the God and man through Jesus Christ our Lord. This theological treatise-in-miniature provides Timothy with essential knowledge that establishes doctrinal depth for the work of Shepherding the church at Ephesus. This greeting, which one may be tempted to dismiss as mere throwaway words of introduction, is, to the contrary, a critical key to unlock access to divinely defined success in the mission of God in the world. For instance, Timothy's sermons might include questions directed to those who have caused trouble within the congregation:

"The instructions that I give you are not my own. They have been granted and defined by an Apostle commissioned by Jesus Christ. Be very careful that you are hearing the very word of God."

"Have you received and yielded your heart and mind to the revealed nature of Jesus of Nazareth as both Almighty God and Savior?"

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[39] Knight, *The Pastoral Epistles*, 338.

"I am but a Christian pastor. However, I stand in a spiritual apostolic succession, for the Apostle Paul refers to me as his 'son.' I speak as a son of an Apostle."

"The disruptive talk, the agitated rivalry between divisions of discord in the congregation, must all yield to the glorious salvation that is unfolded in God's plan of salvation: grace, mercy, and peace."

The same controversies over false teaching, spiritual pride in Judaizers, and spiritually unhealthy practices that occur in one community surface in each letter. While Paul composed these monumental epistles in pastoral theology, and as the Apostle and his ministers established new Christian communities across southern Europe, the Mediterranean air was choked with the hackneyed fetor of Roman syncretism ("The attempt to combine different or opposite doctrines and practices, esp. in reference to philosophical and religious systems").[40] Despite these enormous cases of opposition to the Gospel, Robert W. Yarborough reminds us that Paul's Pastoral Epistles are just that: pastoral, loving, and filled with care for those men who were witnessing Jesus Christ.

> Paul elsewhere refers to himself as the "father" of those who received Christ through his missionary or pastoral efforts (1 Cor. 4:15; cf. 1 Thess. 2:11; Philem. 10). Paul's expression of fatherly nurture is a reminder that the religion he represents, like the God he serves, has love as both inner essence (1 John 4:8) and outward marker (Matt. 22:34–40).[41]

Roman and Greek deities were sometimes reshaped to be compatible with Jewish traditions, and with insincere spiritual dexterity to coalesce with new belief systems:

> Romans had an affinity for selective borrowing from the cultures around them, especially from peoples they had conquered, and this was evident in Roman religion. Thus, the traditions, characteristics and mythology of the Greek

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[40] Frank L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford University Press, 2005), 1579.

[41] Robert W. Yarbrough, *The Letters to Timothy and Titus*, ed. D. A. Carson, Pillar New Testament Commentary (Grand Rapids; London: Eerdmans; Apollos, 2018), 474.

pantheon are reproduced in the Roman tradition, so that, for example, Zeus is renamed Jupiter; Hera becomes Juno; and Ares, the god of war, is called Mars. Rome was very willing to honor any new god who might present itself, and the pontifex Maximus, the high priest, would coordinate celebrations for the many deities. The only proviso made by Rome was that a group must not promote theirs as the only god, and it was on these grounds that a basic conflict with the Christian church was to develop.[42]

Amazingly, each letter is advanced on near-identical presenting issues. Thus, into populations suffering from such spiritually stupefied ideas, customs, and everyday hearsay, the church is advanced. How so? Christian Shepherds were set apart by the apostolic practice of the laying on of hands as evangelists would be God's ambassadors of grace. Their stories have become our standard for pastoral education and training.

Excursus into Pastoral Education

and Training in Pastoral Epistles

1 Timothy 1

Verses 1–2

The occasion of this epistle is to provide instruction to the Apostle Paul's "true child in the faith," Timothy. The setting for the letter, which was "likely written about A.D. 62–64," is the vibrant metropolitan city of Ephesus.[43] The Apostle Paul had planted the church at Ephesus, and, in his call to return to Jerusalem to preach the Gospel to the Jews, he had set anchor in the harbor there. The scene that follows, recorded in Acts 20, is a remarkable memoir of the trials and joys of church planting in that city. The Apostle

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[42] Nathan P. Feldmeth, *Pocket Dictionary of Church History: Over 300 Terms Clearly and Concisely Defined*, The IVP Pocket Reference Series (Downers Grove: IVP Academic, 2008), 120.

[43] Don Wilkins and Edwin Andrews. *The Text of the New Testament and the Science and Art of Textual Criticism (*Cambridge, OH: Christian Publishing, 2017), 66.

Paul gave strong instruction to the elders of the church to guard the gospel. Dr. Luke, the personal physician of the great Apostle, wrote the book of Acts. He closed this section of his history of the Acts of the Apostles with the scene that is unsurpassed in its pathos and expressions of love and appreciation between the Apostle Paul and the Ephesian elders.

This summary of Paul's relationship with the church of Ephesus is important. The reader must recall the contextual dynamics that are ever before the aging Apostle. He undoubtedly longs for Timothy to continue the good work at Ephesus. Ephesus, the capital city of the Roman province of Ionia and proconsular Asia, was on a circuit of churches. The seven churches of Asia Minor are referenced by our Lord and Savior Jesus Christ in his revelation to the Apostle John when John was imprisoned on the Isle of Patmos (the closest metropolitan area being Ephesus).[44]

Verses 3–11

One of the most important things to see in Paul's writings in the Pastoral Epistles is that education (information, theology, doctrine) is effortlessly intermingled with recommendations for practice.[45] For instance, in verse 4 the Apostle Paul teaches Timothy not to give heed to fables and endless genealogies which bring division rather than edification. There is a theological component to that statement as well as a practical point: human beings are saved by God's grace and through the power of the Spirit not the boasting of the flesh, which endless genealogies promote. The Christian life is interdependent with others. Thus, anything that strikes at the community of Christians

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[44] See e.g., Frederick Fyvie Bruce, "St John at Ephesus," *Bulletin of the John Rylands Library* 60, no. 2 (1978): 339–361.

[45] David Raffe, "Bringing Academic Education and Vocational Training Closer Together" (Centre for Educational Sociology, University of Edinburgh, 2002).

bound together in faith catholic is not only harmful but sinful. In this way, we can see how both are active.

Having admitted that the Apostle Paul necessarily teaches Timothy by a curriculum that is both theological and practical, we do recognize that there is a distinction.[46] The church was being established. There were no universities or seminaries. The model of preparation for ministry was an apprenticeship that embodied both theology and praxis.[47] The development of theological higher education, which we treat as a distinct subject in other parts of this dissertation, was built on the work of the Apostle Paul, who recognized the distinctive value of both doctrine and practice. Of course, we must be circumspect in how we apply Paul's methods in varying contexts. As we have also witnessed in church history, there have been times where the conflict of theology and praxis was either broken or divided, with an excessive emphasis on one or the other. Our hope in this dissertation is to propose a model of ministry preparation that gives credence to both the teaching of doctrine in the university model and the supervised oversight of the practice of the application of the doctrine in the apprenticeship model. The Apostle Paul continues in the same vein of teaching through verse 11.

Verses 12–20

One of the most powerful tools in teaching is one's testimony.[48] Specifically, the testimony of the supervisor or the mentor to the protégé is a powerful example for the

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[46] David Snedden, "Fundamental Distinctions between Liberal and Vocational Education," *Curriculum Inquiry* 7, no. 1 (March 1, 1977): 41–52, https://DOI.org/10.1080/03626784.1977.11076203.

[47] David M. Csinos, "'Come, Follow Me': Apprenticeship in Jesus' Approach to Education," *Religious Education* 105, no. 1 (2010): 45–62.

[48] William C. Weinrich, "Evangelism in the Early Church," *Concordia Theological Quarterly* 45, no. 1–2 (1981): 61–75.

young minister. Verses 11 through 20 of 1 Timothy 1 is an excellent example of this truth. Paul's background, his unbelief, and his wickedness, which included the persecution of believers, is established so that others may know that when God calls them, he uses all. When God reclaims human beings who have been in rebellion, he powerfully uses them. In fact, the Apostle Paul says in verse 16: "Howbeit for this cause, I obtained mercy, that in 'me' first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."

As the Apostle Paul is giving instruction, the burst into spontaneous doxological combustion in verse 17 is striking: "Now unto the King eternal, immortal, invisible, the only wise God, the honor and glory forever and ever. Amen." Throughout his writings, the Apostle Paul demonstrates that a pastoral supervisor must not only teach and model godly doctrine but also must demonstrate the response to God's grace. It is as if Paul becomes so overwhelmed by God's grace that saved such a sinner that he launches into a time of praise and thanksgiving. Could it be that seminary graduates who enter the ministry and miss a supervisor who, like the Apostle Paul, is given to spontaneous outbreaks of doxology and gratitude is missing an extraordinary component of ministry preparation?

The last verse of 1 Timothy 1 has both educational and vocational value for the pastor at Ephesus. Paul, having warned that some have made a shipwreck of their Christian faith, supports his assertion with strong circumstantial evidence: "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blasting" (1 Tim. 1:20).

This passage has tremendous value for Timothy and is an example of how a residential supervisor may also help the resident pastor to assess, diagnose, and treat. It is an exercise in critical thinking and theological reflection as well as pastoral application. For instance, Paul is teaching a doctrinal truth that discipline is a necessary mark of the true church. While verse 19 does not provide clarity concerning the grave situation with Hymenaeus and Alexander, it nevertheless models an intricate tapestry of the lessons both pastoral and vocational. For instance:

Doctrinal instruction: "holding faith, and a good conscience" (1 Timothy 1:19 NKJV). In this case, Timothy is instructed by the Apostle Paul concerning the practical place of faith and discipleship to Jesus Christ in relationship to one's inner life. True faith, when rightly practiced, cultivates, and sustains a "good conscience."

Alternatively, as the human soul is conditioned by the gospel of Jesus Christ, and faith is born and matures, one may certainly anticipate a healthy spiritual synchronization between faith and life. What if Timothy were able to question the Apostle Paul—and we do not know if that happened—and ask him to explain the passage and its relationship to his mission of the revitalization and stabilization of the Christian community in Ephesus? The questions of the text, therefore, may initiate healthy catechetical dialogue. Similarly, there is a vocational aspect of this passage that likewise serves as a prompt for mentor/supervisor and protégé/pastoral-resident dialogue.

Vocational instruction: "of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:20). Hymenaeus and Alexander become experiential support for the doctrinal assertions in verse 19. "Of whom . . ." is the grammatical bridge to draw this illustration from Paul's reservoir of

experience. This is a frequent device that is used by the Apostle Paul, and his approach

was undoubtedly effective. Timothy is thus given doctrinal truth concerning pastoral use

of discipline, as well as an example. Critical thinking and theological reflection will also

be needed to separate components of the illustration that are exclusive to the Apostle Paul

and those that are normative for all post-apostolic pastors. While the Apostle Paul has

apostolic investiture to conduct such severe discipline and the confidence of positive

outcomes, he is operating within a framework that involves Satan. In a normative post-

apostolic discipline situation, the Christian Shepherd may use this passage to warn of the

terrible consequences of, e.g., false teaching (also, see 1 Timothy 2 and the consequences

of unrepentant sin). However, the book of Jude provides unequivocal instruction

concerning dealings with the devil (Jude 1:9). If the archangel Michael refused to use

direct cursing against Satan, but rather said, "the Lord rebuke you," then how much more

must we as mere mortal pastors approach cases of spiritual disease or demonic activity

with prudence? The biblically normative model for supervised assessment, diagnosis, and

treatment of the pathologies of the human soul and the human community is, as seen

here, careful examination and application of the Holy Scriptures.

1 Timothy 2

The second chapter of the Apostle Paul's First Epistle to Timothy is also marked

by a healthy intermingling of doctrine and practice.[49] Chapter 2 reflects Paul's concern

for public worship. The conduct of participants would have considerable influence on the

Ephesian non-believers. In this sense, the Apostle Paul is concerned with, viz.,

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[49] See e.g., the outline in John Stott, *The Message of 2 Timothy* (Downers Grove: InterVarsity Press, 2021).

doxological evangelism.[50] Thus, Chapter 2 is divided into concerns over public prayer for authorities, a thought which leads to a doctrinal teaching for Timothy about God's intent for the world; in verses 8 to 15 the Apostle Paul is concerned about the role and relationship of men and women in public worship. Specifically, the Apostle Paul expresses concern that the men in the Ephesian church were displaying a kind of officiousness that even involves violence, or we might say "rough-housing."

In verses 9 through 15 Paul once again intermingles the doctrinal and practical aspects, balancing his concern for the men in the congregation with the women. They too have been guilty of using their femininity to draw attention to themselves. Additionally, Paul expresses what has become a controversial assertion, viz., that women should refrain from teaching men or governing them. What appears to be a practical admonition is supported by a deeply theological rationale. Paul appeals to the creation order to support, viz., the essential Mosaic teaching concerning role relations grounded in the creation ordinance: "For Adam was first formed, then Eve and Adam were not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (1 Tim. 2:13–15 KJV).

What is most helpful about this chapter is how the Apostle Paul identifies the fallen condition of both men and women, and how that fallen condition is manifested within the public worship service. We cannot help but agree with George W. Knight, who sees verse 15 as a doctrinal passage emphasizing the unique role of women in

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[50] For discussion on doxological evangelism, see e.g., Paul Chilcote, "The Integral Nature of Worship and Evangelism: Insights from the Wesleyan Tradition," *The Asbury Journal* 61, no. 1 (January 1, 2006): 7–23, https://place.asburyseminary.edu/asburyjournal/vol61/iss1/3.

redemption. The passage does not mean that only those women who can bear children will be saved. Nor does it mean that salvation comes by childbearing. Rather, the Apostle Paul, having issued a command, even though grounded in the creation ordinance, will undoubtedly become a source of contention. He anticipates this possibility of internal strife because of the limitations placed on Mammon and worship and signifies the loftier role of women in bringing forth the Messiah. The redemption of womankind, in the global sense, is contrasted with the fall and her beguiling by Satan.

Christianity is a faith of redemption for individuals. So, the Apostle Paul adds the very important qualifying phrase, "notwithstanding she should be saved in childbearing, if they continue in faith and charity and holiness with sobriety." Therefore, the passage is given personal focus for the congregation. This is in many ways an extraordinary section of Holy Scripture, for it requires Timothy to think critically with theological reflection at the cosmic level and the personal level simultaneously. Thus, the Apostle Paul applies a reversal-of-the-fall redemption to womankind while requiring women, like men, to repent and receive Christ.

This is a seamless model for integrating doctrine and practice, critical thinking, and theological reflection in the relationship between the pastoral supervisor and the new pastoral resident. The model also provides an opportunity for Socratic teaching and learning.[51]

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[51] There is considerable scholarship devoted to the influence of Socratic teaching on the Apostle Paul. See e.g., Mike King, "We Are the Conscious Musicians—Electronic Art, Consciousness, and the Western Intellectual Tradition," in *Reframing Consciousness*, ed. Roy Ascott (Portland: Intellect Books, 1999), 30.

1 Timothy 3

Once again, the Apostle Paul continues his letter to Timothy. Chapter 3 now offers instruction on the qualifications for church officers and the reason for the qualifications, the church of God.

Verses 1–7

Following Paul's teaching that it is a good thing to desire the work of a presbyter, he launches into the actual qualifications. Those qualifications are marked by three values: (1) Character, (2) Conduct, and (2) Capability.

Verses 8–13

The deacon, the other office addressed by Paul, reflects the same necessary personal components except one: the deacon should (presumably, if married) have a wife who meets the same characteristics, although put in a different language ("even so must their wives be grave, not slanderers, sober, faithful in all things)." The first three standards speak of the deacon's wife in her character and conduct, and the last must surely include her faithfulness to Jesus Christ, to her family, and to her role in the body of Christ.

Verses 14–16

The Apostle Paul seeks to encourage Timothy to anticipate an apostolic visit to Ephesus. However, his present work might delay or prevent his coming, and it is for this reason that Paul instructs Timothy in these matters concerning the order and form that should be present in the church. The Apostle Paul also provides the reason for his instruction as it relates to the very church of our Lord and Savior Jesus Christ. He speaks of the "House of God, which is the church of the living God, the pillar and ground of the

truth." For the Apostle Paul, whether the House of God is a borrowed room in a synagogue or the living room of a wealthy parishioner, that space becomes separated unto God. Wherever the people of God are gathered in public worship, there also is the sanctuary of the living God. J. N. D. Kelly sees the last verse in the section, verse 16, as a hymn or a confessional statement.[52]

The force of this section for our purposes is to recall that the pastoral education and training of the minister of the gospel is worthy of the highest pedagogical, vocational, and spiritual formation practices. We advocate from these verses that it is essential to raise, not lower, the requirements for public ministry. We also argue that the raising of standards should not be on a track with one rail, but rather on two rails, incorporating the strengths of both the university model and the apprenticeship model. Both are abundantly evident in the Pastoral Epistles and in this section.

<div align="center">1 Timothy 4</div>

Verses 1–5

As Paul clarifies heretical practices that have arisen in Ephesus, we see how a pastoral supervisor can direct a resident towards unhealthy trends in the culture or even in the church. This is an essential part of the apprenticeship program for a pastor of the people of God.

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[52] See J. N. D. Kelly, "Commentary on 1 Timothy Chapter 3," in *Pastoral Epistles* (London: A&C Black, 1963), 89, 179, 180, 91, 191. In fact, Kelly asserts that some have committed errors of interpretation by missing the centrality of hymnody in Paul's teaching (p. 91).

Verses 6–16

Paul continues with personal commentary and admonition that will help to strengthen Timothy in his ministry. One of the most important parts of the Pastoral Epistles about our dissertation mission lies in verses 13–16. Paul writes,

> Till I come, give attendance to reading, to exhortation, and to doctrine. Neglect, not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. Meditate upon these things; give thyself holy to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

This personal charge from the Apostle Paul to Timothy contains the mentoring pattern that we would hope to see between a pastoral resident supervisor and a pastoral resident. We note the components in the charge:

• Be an example to the believers in faith and works.

• Practice the public reading of Scripture and focus your ministry on the public conducting of the liturgy in the Word of God for that week.

• Make sure that your ministry reservoir is filled with the reading of all kinds, expository preaching, with careful attention to the doctrinal growth of the saints at Ephesus.

• Do all of this under the authority that was granted unto you in the laying on of the hands of presbytery.

• Continue lifelong learning to stir up the gift that was given unto you by God through the means of the judicatory.

• Practice Christian meditation that your soul may be enlarged, evident to others, and therefore encouragement to the people that their pastor is, in fact, a man of God,

trustworthy, and possessing the ethos necessary to carry out such a stout and difficult ministry; and

     • As you preach the gospel, make sure that you are preaching the gospel to yourself before you proclaim it to others.

<div align="center">1 Timothy 5</div>

Chapter 5 again demonstrates the application of theology in the care of the saints. The chapter, which concerns the discernment of the needy—in this case, widows who are "true widows" (5:3)—shows the relationship between character, conduct, and faithfulness. Paul asserts that to abandon the God-given role relationship is to set oneself up for diabolical activity: "Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. For some have already turned aside after Satan. If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows" (1 Tim. 5:14–16).

As literature research demonstrates, many young ministers make pastoral mistakes in the first few years because of an inability to apply the education gleaned from the university model to the parish community (i.e., skills usually learned via an apprenticeship model).[53] Timothy benefited from Paul's pedagogy as well as his praxis. Once more, the dual model is demonstrated in Holy Scripture as necessary for both the formation of the Christian Shepherd and the faith and life of the Christian community.

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[53] See Csinos, *Come Follow Me,* 1.

Verses 17–25

In verses 17–25 Paul once again provides practical and vocational training for elders. Whether one subscribes to a two-office view, with the elder being distinguished by representative governance of the local church or "word and doctrine" (v. 17), or one of several other interpretations of elder, including the concept of dividing the minister and the ruling elder into two offices, with the deacon as the third, the guidance that Paul offers Timothy is applicable. As we are more concerned here with the demonstration of pedagogy and practice rather than a strict interpretation of the text, we are content to assert that vocational training is necessary for the young minister dealing with both pastoral colleagues and elders—lay leaders in the local church. Indeed, the literature demonstrates that conflict within these groups is to be expected. A university model study of the biblical ground for the pastoral office or elder or deacon is insufficient for addressing the complex dynamics that can occur in the actual office.

<div align="center">1 Timothy 6</div>

The Apostle Paul also addresses the role relationship of the minister with members of his congregation in their various and diverse stations of life. These include "bondservants," "Masters," and differentiated pastoral strategies for believing masters and non-believing masters. Verses 3–10 provide wisdom for Timothy that is reminiscent of the book of James. The Apostle Paul warns Timothy about the perennial presence of the wealthy and their propensity to fall into those temptations unique to wealth: "For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness and pierced themselves through with many sorrows" (1 Tim. 6:10). Not only is Paul concerned about the unique temptations of those with accumulated wealth

but also for those who seek wealth at the expense of godliness. Money is not only a root of all kinds of evil for those who have wealth but for those who strive to pursue it as a life priority. Once more, while some of these things will be gleaned from seminary instruction in, e.g., a course on the Pastoral Epistles, the apprenticeship model will provide relevant and real models that cannot only be assessed and diagnosed, but also treated as a spiritual cure.

For the Apostle Paul, all theology is practical. All theology must preach. Paul thus calls on Timothy to continue in his spiritual formation on the essential elements of the gospel of Jesus Christ, viz., that there is an eternal life to be gained; that almighty God calls a certain number of his disciples to proclaim the unsearchable riches of Christ which brings life to the world; and that this proclamation must be grounded in the historical gospel of Jesus' life, death on the cross, resurrection, and reappearance. The reader of 1 Timothy 6:11–16 once again witnesses the spontaneous doxological combustion of the Apostle Paul when he breaks into praise, thereby demonstrating the presence and the power of the Holy Spirit as the cultivated dominant force in his life: "He who is the blessed and only potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen" (1 Tim. 6:15–16).

There could hardly be a better example of a spiritual and pastoral mentor providing authoritative guidance and urgent warning, accessible almost exclusively through the apprenticeship model, than the closing charge of Paul in 1 Timothy:

> Oh, Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge—by professing it some have strayed concerning the faith. Grace be with you. Amen (6:20–21).

2 Timothy 1

In many ways, Paul's last epistle to Timothy, written during his second

imprisonment between A.D. 64 and 68, remains the most significant epistle in support of

a pastoral education that is both doctrinal and practical. The introduction uses the familiar

Pauline form for the opening greeting, with some notable differences from 1 Timothy.

The insights of George W. Knight are helpful here:

> This letter begins like other Greek letters and the other Pauline letters with the
> author in the nominative (v. 1), the addressee in the dative (v. 2a), and words of
> greeting (v. 2b). The unique feature in Paul's letters is the expansion of each
> element with Christian elements. This salutation is nearly identical with 1 Tim.
> 1:1–2; for a fuller handling of those elements see the comments there. There are
> two differences: Here Paul says that his apostleship is διὰ θελήματος θεοῦ κατ᾽
> ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, while in 1 Timothy he says that it is κατ᾽
> ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν.[54]

In Chapter 1 the Apostle Paul introduces his letter from prison by speaking of "the

promise of life which is in Christ Jesus" (2 Tim. 1:1). His characteristic introduction of

"grace, mercy, and peace from God the Father and Christ Jesus our Lord" is a constant

reminder that the apprenticeship model is built upon the doctrinal model. While much

attention has been given to the praxis gained in a pastoral residential environment, the

opening of Paul's letters calls both pastoral supervisor and pastoral resident to recognize

the a priori position of theology. This is a suitable place in the dissertation to remind

ourselves that one cannot possess *practical insight* into the organizational behavior of the

local church without *doctrinal insight* gleaned from the inerrancy and infallibility of the

Holy Bible, the doctrine of God and man, of Christ and salvation. Additionally, an

understanding of the Crimson Cord that binds all the sixty-six books of the Bible into one

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[54] Knight. "The Pastoral Epistles," 363.

glorious covenant of grace is of little to no use without practical application. This sequence of training revealed in the Scriptures remains the calling of God as a disciple, the calling of God to proclaim the gospel, and the preparation of the ministerial candidate, firstly by doctrinal instruction and secondly by vocational training. To confuse the sequence either accidentally, coincidentally, or intentionally is to introduce spiritual and parochial pathologies. These pathologies lead to serious miscalculations in Christian Shepherding if not humanly irreparable damage to a pastor, pastoral family, other ministers, church officers, the congregation, and likely, the larger community of believers and unbelievers.

In verses 3–7 the Apostle Paul exhibits one of the characteristics of apprenticeship training that is, usually—though not always—absent in the university model. The Apostle Paul, who knows Timothy's testimony, and who is acquainted with his family, uses the knowledge of Timothy's mother, Eunice, and his grandmother, Lois, to encourage his pastoral protégé. The benefit of sequencing pastoral preparation in a similar way to medical school, moving from studying the anatomy of the subject—theological seminary—to the practice of the discipline—a one-year residency following seminary—is the incomparable benefit of pastoral supervision that knows the complete person of the protégé. It is not uncommon for the supervising minister to become acquainted with the pastoral resident's family, e.g., during the ordination service or during subsequent visits to the church. Such positive background intelligence provides the supervising minister with a familial background to help the pastoral resident. This is true whether the family background is one like Timothy's, in which his mother and grandmother were believers, or in the case of a young minister whose family of origin is non-Christian. Both scenarios

have an impact on the formation of the young preacher. The wise supervisor, taking his cue from the Apostle Paul, can leverage personal information about the resident's family to address positive and negative issues that the young minister might face.

2 Timothy 2

Chapter 2 of 2 Timothy provides the general reader, as well as the course designer for a pastoral education and training program, the opportunity to witness the personal application of doctoral education to the pastoral resident. The Apostle Paul charges Timothy, a young man known for his timidity, to be strengthened "in the grace that is in Christ Jesus" (2 Tim. 2:1). Moreover, Paul encourages Timothy to be a ministry multiplier. Just as he had heard the gospel from the Apostle Paul, so he must be able to train others. Paul sees a veritable spiritual apostolic succession of gospel preachers coming into being by God's provision under the ministry of his spiritual great-grandchildren and great-great-grandchildren.

As the Apostle Paul appeals to the Lord Jesus, from the (spiritual) seed of David, and his passion and resurrection, he reminds Timothy that the ruling motif for the Christian life, and especially the pastoral ministry is the very life of our Lord and Savior Jesus Christ. As Christ ministered, so must we. As Christ ministered through others, therefore we must equip others to fulfill the gospel mission. As Christ was betrayed, so we must expect the trial. As Christ endured the ignoble experience of the cross and yet through the cross realized victory, we anticipate that we are more than conquerors through the very things that come against us. As Christ was raised, so shall we be raised, along with those who have heard our gospel.

Even more, the message which we have preached is not in vain. God's Word will not return unto him void but will accomplish all he intends for it to do. The Apostle Paul moves to a confessional statement that summarizes the antecedent message: "For if we died with him, we shall also live with him. If we endure, we shall also reign with him. If we deny him, he will also deny us. If we are faithless, he remains faithful. He cannot deny himself" (2 Tim. 2:11–13).

Paul in his second chapter discusses faithful and unfaithful workers. One of the great challenges of pastoral ministry is to understand the difference between sheep and wolves. Sheep may present to the pastor in a variety of conditions: young and healthy, young and weak, unwise, filled with great zeal without knowledge; they may appear as older, mature believers who are battling spiritual pride, harboring the often-unavoidable conflicts that come from a life lived within a Christian community of others, whose faith and life are at different points on the sanctification spectrum. These are all sheep to be tended.

Wolves are not to be treated in the same way. In the glorious transformative power of the gospel, wolves like Paul may become sheep. We pray that they do. However, to guard the flock we must be careful with the pearls of heaven lest they be trampled underfoot by the wild dogs of the earth. These are all things that may be learned in seminary. In addition, each of these wise sayings must be experienced under supervised ministry within the context of a living Christian community of Word, sacrament, and prayer.

2 Timothy 3

> But know this, that in the last days, perilous times will come for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away (2 Tim. 3:1–5).

The challenges of ministry are not only tied to oneself, seeking the spiritual formation from which to project life-giving ministry, but also from the devil and those who are under his control. Paul's litany of evil that has now come in the last days—"the last days" being the very days Timothy will minister in—is typically Pauline in its superlative composition. The group of people and their various sinful afflictions is daunting. Undoubtedly, as we read Paul's prescribed offensive and defensive mechanisms that follow this section, one could be forgiven for asserting that Paul is "stacking the deck" to show that so great an opposition will need supernatural responses.

Here again we see the importance of the coupling of doctrine and practice. If a pastoral supervisor is not grounded in the doctrine of the Word of God and those distinct divisions of the theological encyclopedia that make up the curriculum in theological higher education, he might be tempted to teach his protégé how to deal with these pathologies of the human soul out of anecdotal evidence only. If the pastoral mentor is theologically uneducated, he will undoubtedly turn to the sciences of psychology, organizational behavior, communication, or interpersonal relations, to name only a few antidotes from the humanism casebook. The example of the Apostle Paul in 2 Timothy 3:10–17 is the model that pastoral supervisors must follow.

The prophylactic and purgative therapies for the "perilous times" (3:1) and the "evil men and imposters" (3:13) are to be derived and dispensed from the doctrine of the

Word of God. It is from this assertion that Paul moves to define and defend the spiritual

physician's pharmacology: "All Scripture is given by inspiration of God, and is profitable

for doctrine, for reproof, for correction, for instruction in righteousness, that the man of

God may be complete, thoroughly equipped for every good work" (2 Tim. 3:16–17).

The closing section of the letter, which we have as chapter 4 of 2 Timothy, is a

further application of Paul's thinking. The primary method of delivery of the celestial

pharmacology to heal the pathologies of the human soul is the exposition of the Word of

God. As Paul provides braces and buttresses to support his assertion, so also the pastoral

mentor prioritizes and epitomizes the spiritual methodology revealed by God in 2

Timothy.

Verses 6 through 22 of chapter 4 remain some of the most moving sections of

literature in the biblical canon. Paul anticipates a trial that will end in his execution. The

Apostle is not surprised that he is being "poured out as a drink offering" (4:6), since he

understands that his life and ministry operate beneath the ruling motif of the gospel of

Christ. The tender request at the conclusion of Paul's second epistle to Timothy is not

only replete with pathos but remains a powerful personal lesson in the residential year of

pastoral education and training: "Get Mark and bring him with you, for he is useful to me

for ministry. And Tychicus I have sent to Ephesus. Bring the cloak that I left with Carpus

at Troas when you come—and the books, especially the parchments" (2 Tim. 4:11–13).

Along with Paul's warning to Timothy concerning a parishioner by the name of

"Alexander the coppersmith" (4:14) and how "no one stood with me, but all forsook me"

(4:16), the Apostle reminds Timothy that such is to be expected in gospel ministry,

therefore: "may it not be charged against them" (4:16); and that despite all, "the Lord

stood with me and strengthened me so that the message might be preached fully through me, and that all the Gentiles might hear" (4:17), and that even as he anticipates his demise he declares, "The Lord will deliver me from every evil work and preserve me for his heavenly kingdom. To him be glory forever and ever. Amen" (4:18).

One of the great challenges in the post-seminary years of pastoral ministry, especially the first three to five years (I speak not only experientially but refer the reader and the examiner to the research in the literature review of Chapter 2 above) comes from one's personal misunderstanding of the nature of gospel ministry. The newly ordained pastor typically still feels the powerful doctrinal thrust of seminary: the godly example of the faculty, the interpersonal strengthening that comes from the seminary community, and the renewed knowledge of the promises of the Word of God. All these things are necessary and good—and in the case of the promises of the Word of God are not merely good but divinely wrought and therefore infallible—and the power of such successful liftoff catapults the new minister into what he expects to be an orbit of ministry for a lifetime. Such is the power, such is the necessity, of the university model of a Bible-believing, Christ-centered, Great Commission-focused theological school of higher education.

However, the incubation of these irreplaceable values must be wed to the real-world climate, which is anything but the stable, soul-strengthening environment of seminary. This dichotomy—soul-strengthening seminary and soul-crushing ministry context—will invariably and inevitably provoke a crisis of meaning if not a depression of the minister's soul. When the minister is married or married with children, the entire family will likely experience this crisis. At the root of the problem is a misunderstanding,

a false expectation, and sometimes an inability to grasp the implications of the biblical anthropology which was taught in the seminary curriculum. That anthropology speaks to original sin, actual sin, and residual sin in the lives of believers.

In the ebb and flow of pastoral ministry, the doctrinal must assume the necessary attire of the practical. It is not as though the practical is in an opposite magnetic field from the doctrinal. It is, rather, the necessary second step in pastoral education and training. False expectations—e.g., that the people of God will innately respect the authority of the Word of God, the theological truths that the Bible teaches—are often the deceptive culprits in a conflict with peers and parishioners, confusion over the divine application of God's promises, or anguish from a sense of unmitigated incoming hostile fire. To be "hit by friendly fire" is surely one of the most painful experiences in the life of the Christian Shepherd. Pastoral residency, such as we are witnessing in the multimodal teaching and learning methodology of the Apostle Paul, can help in the transition from the seminary classroom to the church session room (i.e., boardroom, vestry, council, etc.). Indeed, our thesis is that the Bible teaches that Christian Shepherds require both doctrinal education (the nature of which is *informational*) and vocational training (the essence of which is *formational*). Such preparation is a scripturally derived cure for false expectations that induce abortive pastorates, cause conflicts and consequences that can mar the mission of both the pastoral family and the Christian community.

Titus

The arrangement of the pastoral letters in the Holy Scriptures is not according to

chronology.[55] Titus was likely written by the Apostle Paul during what is called his

"fourth missionary journey." That is, Acts 28 concludes the story of Paul with his

ministry while under house arrest in Rome. The extra-biblical historians of antiquity

(viz., the author of 1 Clement and Eusebius) along with the biblical record of Philippians,

Philemon, and the Pastoral Epistles, all support a fourth missionary journey, leading to

Paul's imprisonment in Rome and eventual martyrdom under Nero in A.D. 68. Thus, it is

likely that Paul wrote the first epistle to Timothy at Ephesus, and to Titus at Crete, at the

beginning of the "fourth missionary journey," e.g., A.D. 62–64. Titus likely is, in fact, the

first of the Pastoral Epistles since Paul refers to Titus' pastoral appointment in both Crete

(1:5) and the Roman Provincial territory of Dalmatia (resulting from the split of Illyricum

in A.D. 10; the Illyrian people, approximately the modern Albanians, occupied the

area).[56]

Titus 1

The Apostle Paul begins his letter to Titus on the island of Crete with the

characteristic language that must be described as both educational and vocational. For

instance, Titus observes his mentor identifying himself as "a bondservant of God" (Titus

1:1). Likewise, the Apostle Paul imparts doctrinal truth that has pastoral application when

he writes, "And Apostle of Jesus Christ, according to the faith of God's elect and the

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[55] See e.g., the chapter outline of the Pastoral Epistles in I. Howard Marshall and Philip H. Towner, *The Pastoral Epistles* (London: A&C Black, 2004), ix.

[56] Suetonius, "Illyricum," in *Suetonius: Life of Augustus* (Oxford: Oxford University Press, 2014), 348.

acknowledgment of the truth that accords with godliness, in hope of eternal life which

God that cannot lie, promised before time began, but has in due time manifested his word

through preaching, which was committed to me according to the commandment of God

our Savior" (Titus 1:1–3). Granting this notable idiosyncrasy in the Apostle Paul's

writing, let us move to examine the passages that follow according to the major themes of

education and vocation.

Verses 5–16

What becomes immediately obvious to the reader is the unfinished establishment

of the church at Crete. While Titus and Paul began the evangelistic work there, Titus was

being charged to finish the work. This would necessarily entail the gathering, training,

and ordination of a plurality of overseers for the Christian community. Within this

charge, we see the typical Pauline emphasis upon character. The passage lends itself to

proposing that Titus was not merely appointing overseers but preachers of the gospel. In

verse 9 Paul writes, "holding fast the faithful word as he has been taught, that he may be

able by sound doctrine, both to exhort and convict those who contradict" (Titus 1:9).

Paul builds on the antecedent passage by noting the remarkably dysfunctional

Christian community at Crete. The charge to deal with those who are "insubordinate,

both idle talkers and deceivers, especially those of the circumcision, whose mouths must

be stopped, who subvert whole households, teaching things which they ought not, for the

sake of dishonest gain" is necessarily severe. In describing the confusion over false

teaching and the practical work that Titus has before him, along with those overseers who

would be appointed, Paul urges that their "mouths must be stopped" (v. 11) and "rebuke

them sharply, that they may be sound in the faith" (v. 13).

Could such a conversation be had today between a pastoral mentor and protégé? Between pastoral supervisor and pastoral resident? Given that one of the marks of the church according to the reformed faith is church discipline, we should expect such a mature and frank dialogue between mentor and protégé. The lesson will be learned one way or the other.

This may be one of the best examples of why we need pastoral education and training, with training being a supervised ministry that is necessarily tethered to the seminary educational experience. Seminary without a necessary time for living out what one learns in the classroom—i.e., at least one year of residential training—is the exact model that is often being used throughout the church in the West, and the consequences are all too convincing: there must be another way. How refreshing to see a pastor under the tutelage of an older, wiser, and seasoned mentor who can discuss the challenges and opportunities of ministry. There is no replacement for a mentor-protégé times of theological reflection after a ministry event.

Titus 2

Paul discusses Christian living in the elect community by emphasizing the role relationship of its members to each other and thus to the community. For Paul, there is doctrinal fidelity to be maintained in these practical assertions.

In a day (whether our day is best described by Charles Taylor's Secular Age, or Jurgen Habermas' Post-Secularism) where the received traditional role relationships established in great part by the writings of the Apostle Paul have been challenged and rejected, and the minister of the gospel must thread the needle (like running a two–inch oilfield rope through a nano-sized opening in a miniature sewing needle), Paul's

instruction to Titus is nothing less than incredible.[57] There is a word for the older men, the older women, the younger women, the young men, and those who were in service to others, viz., employees, bondservants, indentured servants.

It is difficult to imagine that a young man coming out of seminary being ordained in the same year that he graduates seminary and assumes a parish ministry could be expected to assume the mature level of pastoral ministry that is required by Scripture. Each of these scenarios calls for supervised guidance, theological reflection, meditation, possible discussion with peers, and undoubtedly, discussion with one's family whenever possible. All the Pastoral Epistles are presented in multimodal teaching and learning pedagogy and content delivery because the object of the instruction is on the job. There would certainly have been instruction in doctrine, but the doctrine had to now put on the armor of faith and practice.

<div align="center">Titus 3</div>

Verses 1–8

This is a rich doctrinal section of the epistle to Titus in which he characteristically exalts the grace of "our God and Savior," Jesus Christ. The gospel is presented when Paul writes,

> Not by works of righteousness which we have done, but according to his mercy he saved, through the washing of regeneration and renewing of the Holy Spirit, whom he poured out on us abundantly through Jesus Christ our Savior, that having been justified by his grace we should become heirs according to the hope of eternal life. This is a faithful saying, and these things I want you to affirm constantly, those who had believed in God should be careful to maintain good work. These things are good and profitable to men (Titus 3:5–8).

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[57] Jürgen Habermas, *An Awareness of What Is Missing: Faith and Reason in a Post-Secular Age* (Cambridge: Polity Press, 2010) and Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2009).

Of course, by instructing Titus to "constantly" (v. 8) preach this gospel, Paul the Apostle is calling on Titus to minister out of the centering point of God's grace, his provision of righteousness and atonement, and election through the pouring out of the Holy Spirit. The passage is very reminiscent of Paul's admonition to Timothy that if you teach these things, and live these things, you will save not only others but yourself.

Verses 9–15

Paul completes the epistle to Titus with the commandment to avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable. In other words, Titus is dealing with the same issue, the identical doctrinal divisions, that were marking the congregation at Ephesus. This fact is a likely indicator that the cultural influences of both first-century rabbinical Judaism and Roman dominance of religious thought were inculcated, indoctrinated, and, thus, endemic to the threat against Christian communities. In a first-year residency, pastoral supervisor and pastoral resident should include discussions, strategies, and prayer about the prevailing winds of unbiblical thought in the location of choice, paying careful attention to susceptible points in one's Christian formation and present community.

Verses 16–25

Special attention should be paid to the farewell in verses 23–25 of this chapter. The passage demonstrates the importance of a college of preachers. The Apostle Paul includes his fellow prisoner, Epaphras, along with Mark, Aristarchus, Demas, and Luke, whom he calls "my fellow prisoner," and "my fellow laborers." A biblical foundation for pastoral education and training should therefore include the opportunity to cultivate collegial relationships with other ministers. The principles embedded in the passage

surely encouraged the pastoral supervisor to assist the pastoral resident in composing a learning contract that includes the cultivation of relationships with other ministers both within and without one's respective fellowship.

Biblical Understanding of Pastoral

Education and Training in

Jesus' Ministry

Like an academic processional in which the most senior administrator is last in the line, the ministry of Jesus now appears in this closing section of the paper. Indeed, his ministry of pastoral education and training is distinct, several paces behind Paul and the others. His ministry is unveiled as no less divine than the revelation of, e.g., Peter and Paul, yet we must recognize his royal supremacy, his immutability, and truly incomparable place. He is the Word, the λόγος of the triune God, for, "At the beginning was the Word, and the Word was with God, and the Word was God. He was at the beginning with God" (John 1:1).

There is a sense in which the whole of Jesus' ministry was given to pastoral education and training. Whether directly (i.e., teaching the disciples with no one else present) or indirectly (e.g., preaching to others as the disciples observed), Jesus focused his kingdom activities on preparing the disciples for the mission of God in the world.[58]

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[58] See e.g., Mark Dever, *Discipling: How to Help Others Follow Jesus* (Chicago: Crossway, 2016), https://books.google.com/books?id=NSXxCwAAQBAJ.

Conclusion

Jesus Christ self-identifies as the Good Shepherd.[59] Jesus' choice of this pastoral metaphor perfectly demonstrates activities of God towards Man throughout sacred history. For D. A. Carson, "The Shepherd/sheep theme not only brings its own rich allusions to the Old Testament but reintroduces the subject of Jesus' death . . . ." [60]

From creation, through God's relationship to the world through Israel and the patriarchs, to the New Covenant record of Jesus of Nazareth as the supreme and only Mediator and Good Shepherd between God and Man, the Lord's plan is unveiled and enacted through pastoral means. The Pastoral Epistles seek to isolate, study, and apply those communicable pastoral attributes of our God and Savior Jesus Christ to journeyman and residential pastors alike.

A biblical foundation for pastoral education and training includes a distinction between doctrine and practice but does not separate them. Short of returning to the first-century apprenticeship model—which is an ordinary first step in the development of churches in new parts of the world, e.g., the Global South, the Global East—the institutional distinctions of the university model and the apprenticeship model must stress the necessary union of doctrine and praxis. Anything less than this biblically revealed pattern will result in less-than-ideal results. The mission of God in the world demands a careful study and application of the pastoral education and training of those who are called to proclaim the unsearchable riches of Christ. In his important work "The Mission & Ministry of Jesus," The Reverend Dr. Donald J. Goergen, O.P., a Dominican priest and

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[59] D. A. Carson, "Jesus as Shepherd of the Sheep (10:1–21)," in *The Gospel According to John* (Grand Rapids: Eerdmans, 1991), 379.

[60] Ibid.

missions' scholar, stated the biblically mandated duty of the church in refreshingly

unequivocal terms: "In every generation, the good news of God's salvation needs to be

proclaimed."[61]

After all our considerations this avowed mission is why we educate and train

Christian Shepherds. Our warrant to do so is in the teleological revelation of our glorious

Creator who has covenanted to live the life we could never live and die the death that

should have been ours. This is the biblical foundation of pastoral education and training.

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[61] D. J. Goergen, *The Mission and Ministry of Jesus* (Eugene: Wipf & Stock Publishers, 2003), 25; https://books.google.com/books?id=pu1KAwAAQBAJ.

CHAPTER FOUR

THEORETICAL AND HISTORICAL FOUNDATIONS

The peculiar predicament of the present-day self surely came to pass as a consequence of the disappointment of the high expectations of the self as it entered the age of science and technology. Dazzled by the overwhelming credentials of science, the beauty and elegance of the scientific method, the triumph of modern medicine over physical ailments, and the technological transformation of the very world itself, the self finds itself in the end disappointed by the failure of science and technique in those very sectors of life which had been its main source of ordinary satisfaction in past ages. — Walker Percy, *Lost in the Cosmos*

Theology and Technology

This chapter draws on recent studies (2016–present) and the standard literature on technology and society studies, covering the second half of the twentieth century to the present. Additionally, the chapter uses works from antiquity. The following sections locate and examine the significant factors that could—or, indeed, should—affect this Doctor of Ministry project. The material is classified according to influences that are (1) theoretical, (2) practical, and (3) historical. The researcher used a qualitative method of "connecting strategies" to categorize the literature.[1]

The chapter is guided by a prevailing question: "What is the meaning of the union of theology and technology?" Any new initiative holds the potential for misunderstandings. The author has experience with both sides of this question, engaging

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[1] Joseph A. Maxwell and Barbara A. Miller, "Categorizing and Connecting Strategies in Qualitative Data Analysis," *Handbook of Emergent Methods*, 2008, 461–77.

with theological education through online teaching and learning (OTL), and yet maintaining a strong belief in the Scriptures. God's select servants frequently received instruction, guidance, and implementation skills that required multimodal communications. The Bible is an example of teaching and communication that relies on written and oral modalities.

This chapter seeks to locate the issues that impact this question and that guide this dissertation. While not exhaustive, the list of concerns informing this research includes the following: theoretical issues related to theological norms, pedagogy, content delivery theories, philosophy of education, and other essential variables; practical concerns, which are functional and which could either threaten the realization of the project or help secure its success; and historical issues that affect the project, which must be considered to enable the researcher to test the project concepts based on precedent and to understand them in their cultural contexts. Following some historical considerations, this chapter includes a section on the impact of the COVID-19 pandemic.

Before launching into the triad of study concerns (theoretical, practical, and historical), the author addresses two outlier concerns: Malcolm Gladwell's "tipping points" (trends that become a norm) and Jacques Ellul's "between Ellul and a hard place" (concerns about technology). Both help to identify contexts and norms for the study. Following the treatment of these two outliers and the three main sections, this chapter includes a section on the impact of COVID-19, where the author investigates what may be the single greatest tipping point in the culture at this time and how it has affected multimodal higher education and other areas of life.

Outlier Issues

Tipping Points

This Doctor of Ministry project seeks to provide vocational pastoral training in multiple modalities and historically validated forms (e.g., the university model, the apprenticeship model, congregational environments, and seminary environments).[2] One key and often-controversial element in the training ecosystem is the role of technology in the teaching of theology and religious studies. While some remain skeptical of its use—concerned, rightfully, over technology's potential, if not propensity, to deconstruct and reframe human relationships—others in theological higher education argue that educating clergy through multimodal means had reached the tipping point much earlier.[3] Gladwell famously wrote a book on the issues of causation and societal change.[4] In his international bestseller *The Tipping Point*, Gladwell described the idea encapsulated by this term:

> The tipping point is that magic moment when an idea, trend, or social behavior crosses a threshold, tips, and spreads like wildfire. Just as a single sick person can start an epidemic of the flu, so too can a small but precisely targeted push cause a fashion trend, the popularity of a new product, or a drop in the crime rate.[5]

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[2] Carey Jewitt, *Technology, Literacy and Learning: A Multimodal Approach* (East Sussex, England, UK: Psychology Press, 2006). See also Carey Jewitt and Gunther Kress, eds., *Multimodal Literacy* (New York: Peter Lang Inc., 2003).

[3] Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (Boston: Little, Brown, 2006).

[4] Ibid.

[5] Malcom Gladwell, "The Tipping Point," author's page, gladwell.com, July 29, 2015, http://gladwell.com/the-tipping-point/.

We can assess whether this notion helps us fix our stance on ideas, ways, and means by considering the countless fields and sectors that employ the same analogy.[6]

Gladwell's insights are ubiquitous, whether in the subject of crime, fashion, or education. Subject matter experts (SMEs) in higher education, in general, have written that higher education is now at the point of no return, with diverse speculation as to the future: "Our current system of higher education has reached a tipping point. My prediction is that we will be living in a very different reality within a year as far as university education is concerned. Higher education is about to implode." [7]

Other SMEs are propounding similar opinions of higher education:

> The integrated reality of digital life is quickly making the old divide between "traditional" and "online" classes—and hybrid courses or programs, which toggle between the two—obsolete. [Online teaching and learning] creates an identity crisis for many schools that highly value the formative power of "being there" in the classroom, chapel, and community life. Yet the question the disruption of the internet raises is "where" does education happen?[8]

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[6] For further studies on the concept of "tipping points," see Giles Foden, *Skittles: The Story of the Tipping Point Metaphor and Its Relation to New Realities* (British Academy, n.d.), accessed January 13, 2021, https://www.universitypressscholarship.com/view/10.5871/bacad/9780197265536.001.0001/upso-9780197265536-chapter-3. Foden saw the phrase as a metaphor to explain complex systems at work. Foden (1967–), Professor of Creative Writing at East Anglia University, wrote about the power of metaphor as follows (from the abstract): "Metaphors allow for new ways of interpreting scientific prediction and construct, as science itself uses metaphors, so aiding the developing present, by redefining past circumstances for possible adaptive futures. Metaphors can liberate, but they can also obstruct; they can communicate, and they can trample. The key is to combine the freedom of thought with interdisciplinarity and flexibility of analysis. Metaphors also encourage narrative options and contingencies, thereby enabling a range of interpretative pathways for bifurcated futures."

[7] Alexander Zubatov, "Higher Education is About to Implode," *The Imaginative Conservative*, April 27, 2020, accessed January 13, 2021, https://theimaginativeconservative.org/2020/04/higher-education-implode-alexander-zubatov.html.

[8] Christian Scharen and Sharon Miller, "(Not) Being There: Online Distance Education in Theological Schools," *Auburn Seminary*, August 2017, accessed January 13, 2021, https://auburnseminary.org/reportare/not-being-there/.

Researchers have begun to focus on these issues. Indeed, there are distinguished study centers in theology that are investigating the role relationship of clergy preparation and digital learning and online teaching and learning (OTL).

The Center for the Study of Theological Education (at Auburn Theological Seminary) researched the question of OTL in 2017.[9] Heidi A. Campbell, Professor of Communication at Texas A&M University, and Stephen Garner, Academic Dean and Professor of Theology at Laidlaw College in New Zealand, produced a helpful volume, Networked Theology, on "negotiating faith in a digital age." [10] The authors offered an assessment of our present situation with respect to faith and technology that is valuable to this project:

> We live in a world where our digital technologies are increasingly intersecting with our spiritual lives. This is not only changing personal presentations of faith as blogs, podcasts, and social media become important public platforms for individuals to discuss their beliefs—but also the way we do church. The Barna Research Group reported significant increases in church leaders' use of the internet (from 78 percent in 2000 to 97 percent in 2014), especially for information gathering, keeping up existing relationships, and making new friends. It also noted an increase in pastors' perception of the internet as useful for facilitating spiritual or religious experiences (from 15 percent to 39 percent). In 2014, nine out of ten pastors believed that it is "theologically acceptable for a church to provide faith assistance or religious experiences to people through the Internet." Overall, many churches in America viewed the internet as having moved from being a luxury to being an essential tool for ministry.[11]

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[9] Kathaleen A. Cahalan et al., *Integrating Work in Theological Education* (Eugene: Pickwick Publications, 2017).

[10] Heidi A. Campbell Campbell, A., and Stephen Garner. "Networked theology: negotiating faith in digital culture." *Perspectives on Science and Christian Faith* 69, no. 3 (2017): 191+. *Gale Academic OneFile* (accessed April 7, 2022). https://link.gale.com/apps/doc/A509193073/AONE?u=anon~f9229a82&sid=googleScholar&xid=b6250c3e.

[11] Heidi A. Campbell and Stephen Garner, *Networked Theology (Engaging Culture): Negotiating Faith in Digital Culture* (Grand Rapids: Baker Academic, 2016), 1.

What if then, theological higher education has surpassed the mythical tipping point? What if Christian Scharen and Sharon Miller are correct? What if the older residential modalities are no longer viable? How do Christian educators view the newly emerged OTL model? In a word, if technology is introduced as a primary mode of the delivery of theological education, what do we lose and what do we gain?

<div align="center">Between Ellul and a Hard Place</div>

Mixing theology and technology can be volatile. For many, the mere notion of coupling human-made technology and divine theology creates a poisonous concoction, portending disturbing and even apocalyptic reactions.[12] Such persons—first world or third world, educated or uneducated, Western, Eastern, Calvinist, or Arminian— undoubtedly fear that any such mingling of technology and theology will inevitably detonate a dreadful sequence of irresistible eruptions that can, and most likely will, have devastating outcomes. The sensitive and concerned parties—be they Christian, religious, or irreligious—dread that a technology-theology union can disrupt and even destroy the *imago Dei* in humanity and deface the idea of the Divine. Others, less reactionary but no less concerned, have considered theology and technology as successfully co-existing under a watchful eye of specific "meta-methodological" templates for moral safekeeping, a sort of leaded containment vessel to keep fissured chain-reactions from leaking into the existential, the ethical, and the eschatological.[13] For Martin Heidegger, an ever-vigilant

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[12] The uneasy relationship between technology and religion is addressed in David Morgan, "Religion and Media: A Critical Review of Recent Developments," *Critical Research on Religion* 1, no. 3 (2013): 347-356. Emerging technologies and the Christian faith are also placed in context in Knut Lundby, *Religion Across Media: From Early Antiquity to Late Modernity* (New York: Peter Lang, 2013).

[13] Meta-methodology is a process used routinely in the natural sciences to evaluate a subject using a plurality of research methods and respective conclusions. In theology and religious studies, meta-methodology is a significant tool in the critical thinking step of theological reflection. See Turner's quote in J. Rick Turner, "Meta-Methodology," in *Key Statistical Concepts in Clinical Trials for Pharma*, ed. J. Rick

skepticism is a primary tool by which to keep Frankenstein's monster at bay: "The closer

we come to the danger, the more brightly do the ways into the saving power begin to

shine and the more questioning we become. For questioning is the piety of thought." [14]

In contrast, Dr. Jeffrey Shaw, Associate Professor of Strategy and Policy at the

Naval War College, believed that technology must serve theological norms, not the other

way around. He wrote in a 2017 article:

> Society generally views technology through a rational lens, judging technological products only insofar as they enhance convenience to provide some new capability. Technology (and the many products that have emerged from the rapid increase in technology) has had an undeniable impact on society in every sphere, including healthcare, communications, economics, education, finance and the military. However, rarely is technology examined in any kind of theological context.[15]

In response, Lawrence J. Terlizzese maintained in his *Trajectory of the 21st*

Century that the problem of theology and technology is one of transcendence and

immanence.[16] Investigating Ellul's *The Technological Society* and the dystopia of Aldous

Huxley's *Brave New World*, Terlizzese saw theology as practically, not essentially,

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Turner (New York: Springer, 2012): 41–49, https://DOI.org/10.1007/978-1-4614-1662-3_5: "Meta-methodology facilitates the quantitative evaluation of the evidence provided by two or more individual clinical trials that have addressed the same research question. It commonly involves not only the statistical combination of summary statistics from various trials (study-level data), but also refers to analyses performed on the combination of subject-level data. Reasons for employing this methodology include: providing a more precise estimate of the overall treatment effect of interest (in the efficacy or the safety realm); evaluating an additional efficacy or safety effect that requires more power than any of the individual trials incorporated could provide; evaluating an effect in a subgroup of participants, or a rare adverse event in all participants; and assessing the possibility of a systematic effect among apparently conflicting study results" (from the abstract).

[14] Martin Heidegger, "The Question about Technology," in Craig Hanks, *Technology and Values: Essential Readings* (Hoboken: John Wiley & Sons, 2009), 99–113.

[15] Jeffery M. Shaw, "Technology through the Theological Lenses of Thomas Merton and Jacques Ellul," *The Presbyterian Outlook*, May 24, 2017, https://pres-outlook.org/2017/05/technology-theological-lenses-thomas-merton-jacques-ellul/.

[16] Lawrence J. Terlizzese, *Trajectory of the 21st Century: Essays on Theology and Technology* (Eugene: Wipf and Stock Publishers, 2009).

incapable of containing the fission and resulting domino chain-reaction of inhumanity.[17]

In the new "world concentration camp," there is little difference between "Auschwitz and

Malibu." For Huxley, technology could bring "Christianity without tears." [18] Meanwhile,

Jürgen Habermas understood the move from humanity to post-humanity not merely

through technology but as man's relationship to technology.[19]

A common concern in this discourse is dehumanization due to a hyper-reliance on

technology. The attempt to create an authentic community through technological means

is a delusion. According to Terlizzese, it is a form of idolatry: the worship of technology.

Continuing this discussion, Terlizzese emphasized the "presence of absence" in

communal electronic meeting(s) when he wrote in "The Technological Simulacra,"

> An electronic community is not a traditional community of persons who meet face
> to face, in person, in the flesh where they establish personal a presence. Modern
> communication technologies positively destroy human presence. What
> philosopher Martin Heidegger called Dasein "being there" (embodiment or
> incarnation) is absent.[20]

In such contexts, as Susan White argued, technology in the church creates an

expectation that pastors will be as quick, as responsive, as well presented, and as

articulate as the images the congregation sees, for instance, on a Sunday morning screen

in the sanctuary.[21]

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[17] Ibid.

[18] Aldous Huxley, *Brave New World* (Oamaru, NZ: Strelbytskyy Multimedia Publishing, 2020), Ch. 17.

[19] Terlizzese, Trajectory of the 21st Century, 47.

[20] Lawrence Terlizzese, "The Technological Simulacra: On the Edge of Reality and Illusion," *Probe Ministries* (blog), November 14, 2016, https://probe.org/the-technological-simulacra-on-the-edge-of-reality-and-illusion/.

[21] Susan J. White, *Christian Worship and Technological Change* (Nashville: Abington, 1994).

Theoretical Issues of Theology and Technology

The Digital Age, Incarnation, and Excarnation

This project on designing and implementing a multimodal approach to pastoral education and training to create a comprehensive pastoral training model necessarily involves technology. The phrase "necessarily involves technology" must be emphasized because how digital technology serves as a logistical agent in content creation and delivery requires reflection. The phrase "slow technology" denotes the reality of potential dangers in using technology to communicate biblical truths, as well as the consequent need for theological reflection.[22] To consume technology without reflection is to join a crowded herd without concern for humanity. In this researcher's experience, the supreme critique of a multimodal approach to theological higher education is not about a mentor penning an epistle to a protégé. Instead, the most fervent assessment is reserved for technology. Still, the meaning of this new, possibly uneasy, relationship between student, professor, and technology is not without good cause. There is an uneasiness among philosophers and theologians concerning the use of technology to achieve sublime ends. Indeed, there are necessary "moral negotiations that accompany technological change." [23] It is crucial for theology to respond to these "moral negotiations" by at least posing thoughtful questions about what we gain and lose through such ethical bargaining.

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[22] The term "slow technology" originates in Lars Hallnäs and Johan Redström, "Slow Technology–Designing for Reflection," *Personal and Ubiquitous Computing* 5, no. 3 (2001): 201-212. https://DOI.org/10.1007/PL00000019.

[23] Langdon Winner, The Whale and the Reactor: A Search for Limits in an Age of High Technology (Chicago: University of Chicago Press, 2010), 7.

There is no public intellectual more studied on the matter than the French reform social scientist Jacques Ellul. Robert Merton wrote the introduction to Ellul's classic, *The Technological Society*, and summarized Ellul's understanding of technology:

> Technique [Ellul used the word "technique" deliberately to say that this philosophical idea, which gives rise to "technology," appears in other realms of life apart from the "machine" and industry] refers to any complex of standardized means for attaining a predetermined result. Thus, it converts spontaneous and unreflective behavior into behavior that is deliberate and rationalized. The Technical Man is . . . committed to the never-ending search for the one best way to achieve any designated objective.

With this statement, Ellul and Merton presented a forceful thesis, stating that contemporary society is a "civilization committed to the quest for continually improved means to carelessly examined ends." [24]

The contemporary social theorist, Sarah Louise Macmillan of Duquesne University, wrote convincingly about Ellul's influence in the context of the phenomenon that she designated as "tech-Gnosticism" :

> Today, Ellul's sense of "technique" could be like a "tech-Gnosticism" —an unwavering faith in both self-expression and its vehicle in the newest technological innovations. This is also backed by the general assumption or expectation of instantaneous material results. The symptoms of technique in the educational sphere are reflected in shrinking liberal arts programs and an increasing emphasis on the instant payoff, pre-professional degrees, and STEM.[25]

Neil Postman also wrote with an awareness of the inherent danger of technology. One of Postman's students, Geraldine Forsberg, Professor of English at Western

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[24] Jacques Ellul, John Wilkinson, and Robert King Merton, *The Technological Society* (New York: Vintage Books, 1964). The entirety of Merton's introduction is not only an interpretation of Ellul but quite obviously his own philosophical commitments. From this work, others like Neil Postman popularized Ellul's thought to a North American and British audience.

[25] Sarah Louis Macmillan, "Ellul and Weill," *The International Ellul Society* (January 2022), accessed April 23, 2022, http://ellul.org/ellul-and-weill/.

Washington University, observed, "Postman knew that our contemporary image-oriented media are robbing us of our creative abilities."[26]

In his classic, *Amusing Ourselves to Death*, Postman reflected on our flawed human nature and saw the likelihood that we would misuse technology.[27] Others, like Ellul, saw technology as a powerful agent that could harm the human soul.[28] Indeed, Ellul's *The Technological Society* offers the most comprehensive philosophical reflection on the issue of technology and humanity to date. Almost everything that followed stood on his shoulders. Merton wrote of the balanced nature of Ellul's thought:

> Despite Ellul's forceful emphasis upon the erosion of moral values brought about by technicism, he has written neither a latter-day Luddite tract nor a sociological apocalypse. He shows that he is thoroughly familiar with the cant perpetuated by technophobes and, for the most part, manages to avoid their clichés. Indeed, he takes these apart with masterly skill to show them for the empty assertions they typically are. Neither does he merely substitute a high moral tone or noisy complaints for tough-minded analysis. His contribution is far more substantial. He examines the role of technique in modern society. He offers a system of thought that, with some critical modification, can help us understand the forces behind the development of the technical civilization that is distinctively ours.[29]

Shelley's Frankenstein's monster carries both dangers in its story.[30] The professor is lured into the misuse of technology by his fallen nature.[31] In Shelley's updated story of

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[26] Geraldine Forsberg, "Neil Postman and the Judeo-Christian Worldview," *Second Nature*, online journal, February 2, 2015, https://secondnaturejournal.com/neil-postman-judeo-christian-worldview/.

[27] Neil Postman, Amusing Ourselves to Death: Public Discourse in the Age of Show Business (New York: Penguin Books, 2006).

[28] Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007).

[29] Ellul, Wilkinson, and Merton, *The Technological Society*.

[30] For contemporary reflections on the Prometheus myth in postmodernity, with lessons for the use of technology in our era, see Haym Hirsh, "Postmodern Prometheus," *Science* 357, no. 6350 (2017): 460, https://DOI.org/10.1126/science.aan8674.

[31] Ellul, Wilkinson, and Merton, *The Technological Society*. On page 282 of *Why Things Bite Back*, Tenner makes a point that is important for this discussion: that exercise, e.g., running, can "bite back" and reverse the very things one hoped for (e.g., by damaging the joints). See Edward Tenner, *Why*

Prometheus, Frankenstein's monster, representing thoughtless technology-come-to-life, is hell-bent on killing the human that created him. Both views differ from those of the Luddites, who began as English textile workers and who saw the Industrial Revolution's new machinery as threats.[32] Their violence against machinery caused a parliamentary response in "The Protection of Stocking Frames Act."[33]

These and other commentaries lend to a focus on a series of theological questions: Is it possible to bring mentorship, coaching, and vocational formation to newly ordained ministers from a remote location and maintain theological and vocational integrity? What are the theological variables at work in this process? How can multiple modalities influence theological faithfulness? If it does, how do we guard against this threat? There is a dangerous irony in appealing to technology in preparing future pastors to assess, diagnose, and treat the human soul. Following Jesus' journey from heaven to earth, to become man without ever ceasing to be God, Christians often speak of this supreme act of humility as an incarnation. Missionaries who leave their homes to go to other people, acquire their language, and assume their customs are said to be "incarnational—just like Jesus."[34] However, Charles Taylor, in his contemporary masterpiece *A Secular Age*, perceived a marked rejection of incarnation in the post-Christian culture of the West. The

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Things Bite Back: Technology and the Revenge of Unintended Consequences (London: Vintage Books, 1997).

[32] Paul Donovan, *Profit and Prejudice: The Luddites of the Fourth Industrial Revolution* (Abingdon, UK: Routledge, 2020).

[33] William David Evans and Anthony Hammond, *A Collection of Statutes Connected with the General Administration of the Law: Arranged According to the Order of Subjects, with Notes* (Cornwall, UK: W. H. Bond, 1836).

[34] The Incarnation is often cited as the warrant for the mission of the Church in its most contextualized expression. See, e.g., Cornelius Johannes Petrus Niemandt. "Missiology and Deep Incarnation." *Mission Studies* 34, no. 2 (2017): 246-261.

Canadian philosopher understood intentional self-isolation—with a concurrent dependence upon technology—as a replacement of incarnation with "excarnation." The term is commonly understood as the removal of flesh from a corpse.[35] He described excarnation thus:

> So, it is not surprising, then, that the "religion" of this impersonal order is also de-Communion-ed, de-ritualized, and disembodied. Taylor helpfully describes this as a process of excarnation. In contrast to the central conviction of Christian faith—that the transcendent God became incarnate, enfleshed, in Jesus of Nazareth—excarnation is a move of disembodiment and abstraction, an aversion of and flight from the particularities of embodiment (and communion).[36]

The term Taylor coined does not refer to a novel concept. Notably, Ellul dealt with this matter in *The Technological Society*.[37] There is a natural, if not an uneasy, alliance between postmodernity, "a secular age," and the rise of technology. The excarnation factor of one feed on the other, and vice versa. The entirety of the reflection on technology and society—technology as idolatry—and the hesitance of users is both understandable and needed. Those of us who believe that a multimodal theological higher education can enjoin technological advancements, such as OTL, in the available modes of education and training should be patient and prayerful toward detractors.

In studying the Bible as a young Christian shepherd, I located both unequivocal prohibitions and significant inferences regarding the use of *image*. The Second Commandment in the Decalogue prohibits the Israelites from making material images of deity: "Thou shalt not make unto thee any graven image, any likeness of anything that is

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[35] "Excarnation Definition and Meaning," *Collins English Dictionary*, accessed January 1, 2021, https://www.collinsdictionary.com/us/dictionary/english/excarnation.

[36] James K. A. Smith, "'Excarnation' in Religion for Moderns," in *How (Not) to Be Secular: Reading Charles Taylor* (Grand Rapids: Eerdmans, 2014), 58.

[37] Ellul, Wilkinson, and Merton, *The Technological Society*.

in heaven above, or that is in the earth beneath, or that is in the water beneath the earth"

(Exodus 20:4 KJV). I wondered then, as so many others have, why the God of these

people would have included instructions on how they were to symbolize or not symbolize

their experience with God. It is a strange injunction to include as part of an ethical system

unless its Author assumed a connection between forms of human communication and the

quality of a culture. We might conclude that a people who are being asked to embrace an

abstract, a God who is there but who cannot be seen—who commands us to think

thoughts after God—would be morally contaminated by the habit of drawing pictures or

making statues or depicting their ideas of God in physical and iconographic forms.[38] The

Jewish faith is one of thinking—a religion of the Word, not of image.[39] The God of the

Jews exists in the Word and through the Word, an unprecedented conception requiring

the highest order of abstract thinking. Iconography thus became blasphemy, so that a new

kind of God could enter the culture. People like us (i.e., twenty-first-century followers of

Jesus Christ) who are in the process of converting their culture from word-centered to

image-centered might profit by reflecting on this Mosaic injunction.[40] The Lord answers

our questions about thinking about God: "Jesus said to him, '*You shall love the Lord your*

God with all your heart, with all your soul, and with all your mind.' This is *the* first and

great commandment'" (Matt. 22:37–38 NKJV. Emphasis is added).

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[38] See, for example: "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect" (Rom. 12:2 ESV); "Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature" (1 Cor. 14:20 ESV).

[39] "Thou shalt not make unto thee any graven image, or any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth" (Exod. 20:4 KJV).

[40] Postman, Amusing Ourselves to Death, 9.

We need not be Luddites.[41] We can use technology in the service of humanity. As Christians, we can use technology as a "Roman road" in the service of the Great Commission of Jesus Christ.[42] Nevertheless, the voices of Ellul, Postman, and even Shelley should serve as prophetic signposts to remember the danger of the idolatry that exists with the image-centered force called technology.

<div align="center">Theoretical Issues in Theology and Pedagogy</div>

This project advocates multimodal teaching and learning (a variety of teaching and learning means and modes) in theological higher education. However, we must stress that OTL holds an essential place in the model. One of the significant concerns about content-delivery online is how the process affects pedagogy. To put it another way, one might ask, "How does online teaching and learning impact the philosophy of teaching and learning?"

Jennifer Miles provided the church with a significant theological reflection on multimodal teaching and learning in theological higher education with her dissertation *Discipleship in a Digital Age: Leveraging Multimodality and Digital Networks*. There, she wrote,

> Cognitive and psychological changes have changed how people seek and understand knowledge. The development of horizontal networks made of both space of places, physical locations, and space of flows, Internet locations, has

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[41] Edward "Ned" Ludd led a worker's revolt against the installation of machinery in the textile mills of the Midlands, Manchester, Yorkshire, and other parts of Northern England from 1811 to 1817. The Luddites were not merely against all machinery but resisted those technologies that portended to reduce workers' wages or to replace them altogether. Steven E. Jones, *Against Technology: From the Luddites to Neo-Luddism* (Abingdon, UK: Routledge, 2013), 1-3; Kevin Binfield, *Writings of the Luddites* (Bethesda: Johns Hopkins University Press, 2004).

[42] "The Roman Road" is a frequently used reference to the elaborate and efficient Roman transportation system that was utilized for the spread of the gospel in the early church. Thus, technology— e.g., the Internet, smart phones, satellites—are entities built for a human empire but used by Christians to fulfill the Great Commission. See, for instance, Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 2004).

reshaped academic, social, and political spheres. The rise in entertainment to transfer information has shifted society's focus to one of experience and service in everyday life. These changes have impacted the institutional church through a reduction of individuals self-identifying as Christian and in behaviors traditionally considered Christian. In response, the church can redefine how the church builds daily community through horizontal networks informed by an understanding of missional ecclesiology.[43]

Multimodal higher education touches upon theological norms and ministerial functions and exists within a contextualized theatre. However, because technology is a singularly prominent and enigmatic element in the constellation of teaching and learning modes, it faces considerable resistance. To read Ellul, Postman, McLuhan, and Schultz—undeniably brilliant thinkers on the role of technology in our humanity—one cannot help but think that there are solid reasons to be hesitant, if not resistant, to its use.[44] Thus, we must think carefully about whether and how to implement it.

Indeed, we might even venture to say that technology's introduction to education is fraught with dangers. It is reckless to join a herd moving at high speeds towards a hill with no visibility of what lies on the other side. Likewise, moving into the field of multimodal theological higher education before thoughtfully assessing both the risks and rewards, the knowns and unknowns, and the possible outcomes is simultaneously thoughtless, impertinent, and dangerous.

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[43] Jennifer Miles, *Discipleship in a Digital Age: Leveraging Multimodality and Digital Networks* (DMin dissertation, George Fox University, 2020), vi, https://digitalcommons.georgefox.edu/dmin/381.

[44] Marshall McLuhan and Lewis H. Lapham, *Understanding Media: The Extensions of Man* (Cambridge, MA: MIT Press, 1994); Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Vintage, 2011); Quentin James Schultze, *High-Tech Worship* (Lincoln, IL: Lincoln Christian College and Seminary, 2006); Quentin J. Schultze, *Habits of the High-Tech Heart: Living Virtuously in the Information Age* (Grand Rapids: Baker Books, 2004); Jeffrey M. Shaw, *Illusions of Freedom: Thomas Merton and Jacques Ellul on Technology and the Human Condition* (Eugene: ISD LLC, 2014).

There are several ways to consider the sources of resistance. One is to utilize empirical data to list the objections to OTL. The other is to apply qualitative methods to locate and evaluate concerns related to multimodal theological higher education. The following section on practical issues relies on the latter approach.

Practical Issues

What are the practical issues that can either ensure success or cripple a project? This section considers practical issues from three perspectives: institutional resistance, student resistance, and economic realities. Possible responses that could help mitigate the practical problems are offered for each of these perspectives.

The Failure to Adapt Pedagogical Methods to Learners

Multimodal theological higher education—and theological higher education in particular—is nothing new.[45] As we have seen, it is the primary way theological education has been spread throughout church history. The most significant difference, naturally, is the advantage of digital technology, which can expand the previously monological dimension of letters and lectures. Due to the rate of technological expansion today, it is possible that other teaching modes and learning modifications will arise before this dissertation is completed.

Multimodal theological higher education allows for some professors to focus on one area and some professors to concentrate on another. Not everyone has to become a SME for OTL. Administrators should reassure faculty (and their constituencies) that the multimodal system is an addition and not a subtraction from the relatively novel

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[45] See, for example, Justo L. Gonzales, *The History of Theological Education* (Nashville: Abingdon Press, 2015).

monomodal lecture of the last few centuries.[46] New ways of teaching and learning are an addition to pre-existing and continuing modes.

Numerous teaching and learning methodologies have emerged as OTL has matured. An area of unique concern in theological higher education is the shift from lecturer to participant.[47] Many share my own experience of equating lectures with preaching:[48] "To preach is to proclaim, to announce, to declare a word from God, to present publicly the good news, to deliver a religious discourse related directly or indirectly to a text of Scripture."[49] Preaching as the primary identity of an ordained minister (as many theology professors are) is even more pronounced in the Reformed Faith:

> The proclamation and explanation of the Word of God in Scripture with relevance to particular communities and their context. The Reformation shaped a renaissance in biblical preaching consisting in careful exegesis and practical application. Influenced to varying degrees by ancient rhetoric, the Reformers sought to articulate the message of Scripture clearly and simply, understanding preaching as a divinely ordained means of conversion and the power of salvation.

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[46] Gonzales, *The History of Theological Education*. See also an anthology of peer-reviewed historical research on the subject that is specific to theological education in North America: Frank Dixon McCloy, "The History of Theological Education in America," *Church History* 31, no. 4 (1962): 449-453, https://dx.DOI.org/10.2307/3162747.

[47] Rena M. Palloff and Keith Pratt, *Building Learning Communities in Cyberspace*, vol. 12 (San Francisco: Jossey-Bass, 1999); Rena M. Palloff and Keith Pratt, *Collaborating Online: Learning Together in Community*, vol. 32 (John Wiley & Sons, 2010).

[48] This is commentary based on the author's experience of leading faculty for a greater part of a 30-year career. The attitudes of theology and religious studies faculty mirrors that of Palloff and Pratt (2020), i.e., from resistance to questioning to a truce of sorts. However, the level of acceptance often fails "to move beyond the replication of the face-to-face experience" (abstract). See the research in Rick L. Shearer et al., "What Students Want: A Vision of a Future Online Learning Experience Grounded in Distance Education Theory," *American Journal of Distance Education* 34, no. 1 (2020): 36-52, https://dx.DOI.org/10.1080/08923647.2019.1706019.

[49] Fred B. Craddock, "Preaching," in *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 451.

They emphasized that pure preaching is a mark of the true church, giving it priority in worship.[50]

Thus, practical challenges can emerge, for example, when a seminary dean begins to introduce online educational theory to those who see, as Paul did, his primary work as preaching: "That Paul understood his mission to be that of a preacher is quite clear from Paul himself: 'For Christ did not send me to baptize but to preach the gospel'" (1 Cor. 1:17); "'Woe to me if I do not preach the gospel!'" (1 Cor. 9:16).[51] Yet, as we have seen, the Apostle Paul used all means to educate and train (e.g., in the Pastoral Epistles).

Careful, respectful dialogue should accompany such shifts. The modern seminary is an outgrowth of Western ideas that have birthed remarkable successes. However, the "linear approach" to theological higher education, considering Christian growth in non-linear learning cultures (e.g., the Global South and Global East) calls for a reevaluation of other modalities of learning, for example by engaging with the community one is called to serve. As Perry Shaw wrote, "[t]he surge of theological education in the rapidly growing church of the Majority World has highlighted the inadequacy of traditional Western methods of thinking and learning to fully accomplish the task at hand."[52]

On Preaching and Teaching as the Work of the Professor

The present author is a preacher and teacher. I am more comfortable expounding a text from the Holy Bible than I am discerning the learning styles and pedagogical cultural

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[50] Kelly M. Kapic and Wesley Vander Lugt, *Pocket Dictionary of the Reformed Tradition* (Downers Grove: IVP Academic, 2013), 88.

[51] Kapic and Lugt, *Pocket Dictionary*, 453.

[52] Shaw expounded on the "linear" concept in research on theological education sponsored by Langham Partnerships. See the abstract for Perry Shaw and Havilah Dharamraj, *Challenging Tradition: Innovation in Advanced Theological Education* (London: Langham Creative Projects, 2018).

preferences of a given community. However, when called to teach postulants to become

good Christian shepherds and preachers, we must place an emphasis on the latter.

The differences between preaching (proclaiming the Gospel) and teaching (a transfer of

content with the goal of students learning the content) are significant.

> In Hebrew, the verb לָמַד (*lāmad*) "to teach, to learn," whose adjectival form לִמֻּד (*limmud*) means "taught, pupil," is often connected to the תּוֹרָה (*tôrâ*) "law, Torah, teaching" of God. God "makes known" (נָגַד, *nāgad*) his will and expects that his people will instruct (יָרָה, *yārâ*) their children in it, training (חָנַךְ, *ḥānak*) them up in it. Sometimes, however, God's people stray from the path he has revealed, and he must "rebuke" (יָכַח, *yākaḥ*) them as he did in the captivity.

> In the NT, the main verb for "to teach" is διδάσκω (*didaskō*). Jesus is called διδάσκαλος (*didaskalos*, "teacher") and ῥαββί (*rhabbi*, "rabbi, teacher"); his followers are referred to as μαθητής (*mathētēs*, "disciple," literally "learner" or "pupil"). They are commissioned to make more disciples by teaching new followers of Jesus Christ all that God has commanded. To this end, teaching (διδασκαλία, *didaskalia*, or διδαχή, *didachē*) and instruction (παιδεία, *paideia*) is a vital part of ministry in the NT. This involves learning (μανθάνω, *manthanō*) not only doctrine, but also ethical and practical wisdom.[53]

As Arthur Rowe of Spurgeon College concluded, "[f]rom the evidence presented

here it may well be that what we mean by preaching and teaching are different from each

other and different from related activities in NT times."[54]

The primary appeal of the lecture to a person called to preach is understandable,

even laudable. However, the goal of education and training future preachers has for most

of church history involved a more comprehensive, integrated, and long-term strategy.[55]

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[53] Michael R. Jones, "Teaching," in *Lexham Theological Wordbook*, ed. Douglas Mangum et al., Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

[54] Arthur Rowe, "Preaching and Teaching," *Evangel* (Summer 1999): 49.

[55] Gonzales, *The History of Theological Education*.

A Model of Multimodal Seminary

Dietrich Bonhoeffer recognized the need for multimodal pastoral education and

training. The underground seminary movement at Finkenwald created a community—a

centerpiece of Bonhoeffer's theology of the church—through clandestine theological

education.

> In times of conflict, often great ideas emerge. This was the case in the theological
> education provided by the Confessing Church in Germany. Beginning with the
> preachers' seminaries like Finkenwalde and moving toward the collective
> pastorates when that became necessary, Bonhoeffer and other church leaders took
> steps to provide an adequate foundation for ministers. The idea of a preachers'
> seminary preceded the necessity experienced by the Confessing Church. It came
> about because of inadequate preparation of ministers for the tasks of ministry by
> the theological schools. Bonhoeffer adapted the approach to fit the needs of the
> day.[56]

Charles Marsh noted that Finkenwalde became "a sort of virtual seminary."[57]

Therefore, to ask a minister who is serving as a professor, and who quite likely sees the

lecture as a sort of sermon, perhaps fulfilling his vocation "to preach the gospel," is to

engage in a deeply existential confrontation. Faculty reaction to the "scaffolded" method

of teaching and learning—in which the professor moves from instructor to facilitator to

participant, as students move from learners to practitioners—could be understood as a

hostile action against their divine calling.[58]

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[56] Frank K. Wentz, "Take the Seminaries to the Candidates," *The Christian Century* (1975): 5-12.

[57] Charles Marsh, *Strange Glory: A Life of Dietrich Bonhoeffer* (New York: Alfred A. Knopf, 2014), 260.

[58] For more on scaffolding as a pedagogical method, see Sara Weinstein and Devorah Preiss, "Scaffolding to Promote Critical Thinking and Learner Autonomy among Pre-Service Education Students," *Journal of Education and Training* 4, no. 1 (2017): 68-87.

A Hesitancy to Invest in Resources to Support Multimodal

Distributed Content

The budget line item for investments in leading-edge technologies and the human

capital needed to operate and manage these technologies has been a matter of concern

since at least the post-WWII era.[59] In past years, the church has supported the university

model.[60] Increasingly, however, this type of funding has diminished as development

officers and seminary presidents have focused up to 90 percent of their efforts on raising

funds to support the institution's mission.[61] Indeed, Robert Kauffman, Jun Liu, and Dan

Ma stated the following in their study of budgeting technology:

> Innovations involving information technology (IT) provide potentially valuable
> investment opportunities for industry and government organizations. Significant
> uncertainties are associated with decision-making for IT investment though, a
> problem that senior executives have been concerned about for a long time.[62]

One of the challenges of this new model is the diversion of the senior leadership's

focus from the seminary vision and mission to quite simply surviving. When seminary

leaders can spend only ten percent of their roles addressing student services, faculty, and

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[59] See, for example, Robert J. Kauffman, Jun Liu, and Dan Ma, "Technology Investment Decision-Making under Uncertainty," *Information Technology and Management* 16, no. 2 (2015): abstract.

[60] Kristen P. Bentley and Charisse L. Gillett, "Transforming Economic Challenges and Student Financial Well-Being," in *Transforming Service: Reflections of Student Services Professionals in Theological Education* (Eugene: Pickwick, 2020). The authors listed this concern in both the abstract and in numerous citations throughout their study.

[61] Loren Anderson, "Columbia Theological Seminary — President," *The Journal of Blacks in Theological Education*, February 9, 2022, https://www.jbhe.com/2022/02/columbia-theological-seminary-president/. This is this author's experience from serving as Chancellor at Reformed Theological Seminary (RTS), President of RTS-Charlotte, President *ad interim* RTS-Orlando, and as President *ad interim* at Knox Theological Seminary. At a new presidents' meeting held by the Association of Theological Schools (ATS), then-president of ATS, Daniel Aleshire, warned the participants of the emerging crisis of funding, tuition degradation, and the changing face of development.

[62] Kauffman, Liu, and Ma, "Technology Investment Decision-Making."

staff training, it is unsurprising that there would be an attention deficit on these significant issues, in addition to forecasting. The ability to anticipate cultural trends affecting theological higher education and shifts in student expectations becomes, at best, a backburner concern.[63] Thus, many seminaries began to play catch-up during the 2020 COVID-19 pandemic. Seminary administrators who had already invested in information technology prior to the pandemic were at a distinct advantage in continuing their work of educating and training future pastors than those who had not previously invested in it.

<div align="center">Transactional Teaching and Learning and the Necessity of Cura</div>

<div align="center">Personalis</div>

David Tripp asked, "[i]s it not possible for seminary students to become experts in a gospel that they are not being exposed and changed by?" [64] This question and its dangerous possible consequences encapsulate this section's concerns. Mark Dever of Capital Hill Baptist Church wrote:

> Brothers, seminaries don't make pastors in three years; under God local churches make pastors. We are what God uses to do that. Seminaries can be helpful, but it's local churches that make pastors. And we must lead in that work. Like Luther training pastors in Wittenberg and Calvin in Geneva, each of those pastors represents an investment . . . . You want to see revival come in your area? Pray and give your life to the training of the next generation of preachers.[65]

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[63] Personal reflection on Chancellor and CEO service at Reformed Theological Seminary.

[64] Paul D. Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry* (Wheaton: Crossway, 2012), 49.

[65] Mark Dever, "Endurance Needed," T4G.org, Spring 2016, accessed September 1, 2016, http://t4g.org/media/2016/04/endurance-needed-strength-for-a-slow-reformation-and-the-dangerous-allureof-speed/. For more quotes from seminary leaders and pastors on the need to return to the apprenticeship model, see Andrew Thomas Hancock, "Pastoral Training Approaches in the Local Church: A Multi-Case Study" (Louisville: Southern Baptist Theological Seminary, 2018), 9.

A valid critique of both "traditional methodologies" and "emerging trends" in theological education is that the methods are often transactional.[66] By transactional, we mean that didactic material is conveyed, studied, and recited in order to measure course goals and student learning outcomes.[67] The problem with transactional learning is that it is not designed for the spiritual formation of future Christian shepherds (including missionaries, teachers, professors, and other Christian lay and ordained vocations).

The university model, or the inherited Western tradition of preparing ministers of the gospel, as maintained and constantly refined by well-meaning accreditors, excels in constructing and implementing measurement devices to gauge course standards—overwhelmingly in favor of student-demonstrated information. This is well enough, as Christianity is a religion of the Word. Teaching and learning to a set standard and reciting that Word (and supporting words and ideas) is to be expected. However, little to no time is designated to the expectation of the Holy Spirit's transformative power in the life of the seminarian (or pastor in a Doctor of Ministry program, for example).[68] The effect of

[66] See, for example, the research in Deborah H. C. Gin, G. Brooke Lester, and Barbara Blodgett, "Forum on Seminary Teaching and Formation Online," *Teaching Theology & Religion* 22, no. 1 (2019): 73-87.

[67] Measurement is not the same as metrics. To measure something is to compare outcomes to a standard. Metrics involves a secondary step that distinguishes the object of analysis in terms of depth. Metrics not only weighs an outcome with a standard but compares that quotient with another. For example, "We taught twenty students in the course." Metrics takes another step: "We taught twenty students in the course, which is ten more than in the same course and same semester last year." The metrics can go deeper: "Of the twenty students, half held social science undergraduate majors. The same course taught in the same semester last year was composed entirely of humanities majors." See Ruth Henderson, "What Gets Measured Gets Done. Or Does It?," *Forbes*, June 8, 2015, https://www.forbes.com/sites/ellevate/2015/06/08/what-gets-measured-gets-done-or-does-it/.

[68] This is not to say that theological faculty fail to engage students at this level of spirituality. Indeed, most professors this author knows seek this dynamic in prayer. However, in some cases, the mechanisms of course design and even course implementation fail to include such activities or outcomes. Thus, formation is an unplanned activity that depends on the impetus of the professor. In such cases, spiritual formation is coincidental to information. The phrase "what is not planned is usually not

this pedagogy is to create educated persons shaped by information rather than formation.[69]

Designing courses in both educational and vocational training must transcend calls for a renewed emphasis on *cura personalis*. Matthew Kostek of Duquesne University defines this term as he described the centering point of a Spiritan pedagogical commitment: "The phrase, cura personalis, is Latin and has been interpreted to mean 'care of the whole person,' 'education of the whole person,' or holistic education." [70]

While the Spiritan Congregation, as a Roman Catholic order concerned with the seminary education of underprivileged candidates for the priesthood, is theologically distant from a Reformed theological education and training enterprise, there is something vital in common: spiritual formation of future pastors. For instance, Kostek reflected on the broader identity of a Spiritual pedagogy: "The Spiritan Congregation has been involved in education essentially since its founding more than 300 years ago. The Roman Catholic Priest Claude François Poullart des Places founded the Congregation with one of the primary intentions being to help poor seminarians obtain an education." [71] The author shared how he came to understand the Spiritan approach to teaching and learning:

> My introduction to the idea of *cura personalis* was in listening to a colleague from a Jesuit university describe how it impacted the teaching in her department.

accomplished" comes to mind. Thus, we must plan spiritual formation and intentionally seek the presence and power of the Holy Spirit.

[69] For more on transactional versus transformational leadership in teaching and learning, see Mehmet Korkmaz, "The Effects of Leadership Styles on Organizational Health," *Educational Research Quarterly* 30, no. 3 (2007): 23-55.

[70] Matthew Kostek, "Spiritan Pedagogy and Cura Personalis in a Large Lecture Hall," *Spiritan Horizons* 11, no. 11 (2016): 17.

[71] Kostek, "Spiritan Pedagogy."See also Claude François Poullart des Places, and Maurice Carignan. *The Spiritual Writings of Father Claude Francis Poullart Des Places Founder of the Congregation of the Holy Ghost* (Pittsburgh: Duquesne University, 1959).

She drew a connection from the way a physical therapist treats not just an orthopedic condition but the entire patient as a person, not as an injury. This requires considerations that are anatomical, physiological, psychological, and philosophical or spiritual. I immediately saw the connection to the teaching in my own department and to Duquesne University as a whole. The connection in fact is spelled out in bold letters and can be found at the bottom of the page of official University letterhead, "Education for the Mind, Heart, and Spirit" ; this aphorism often used to describe and summarize the ethos of Duquesne University seems to be *cura personalis* rephrased.[72]

Historical Issues

This section considers theological education through the ages, seeking to locate appropriate portable trends and patterns incorporated into the DJK Pastoral Residency program.[73] As we contemplate the changes that have taken place, including societal transformation through coveted technology, we are left with two questions: How do these things impact the historical model of what we might call "post-seminary pastoral residency" ? And does the multimodal approach look like pastoral training in the history of the Church? We must consider the defining stages in the development of theological higher education.

The Old Testament

The Old Testament literature reveals the education of both priests and prophets through apprenticeship. Whether we examine the biblical evidence of priests' training in Leviticus, or the school of the prophets led by Samuel and Elijah, we see the apprentice model. In the Old Testament, the other theological education model, distance learning

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[72] Kostek, "Spiritan Pedagogy."

[73] The author expresses appreciation for the suggested divisions of the history of theological education found in González, *The History of Theological Education.*

through writings, risk being anachronistic. Indeed, the apprentice model and the distance model via scripture are the only models evidenced in the Old Testament.

The New Testament

Likewise, the New Testament demonstrates the education of clergy through mentors or apprenticeship. By this time, rabbinic schools were under way. In them, we may see the beginning of biblical practice combined with professional ministry informed by Greco-Roman scholarship, and in particular rhetoric and logic. No figure stands out more in receiving this kind of synergistic education than the Apostle Paul, who announced,

> I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day (Acts 22:3).

The Years of Roman Persecution

The years of persecution caused a break with the more formal Jewish-rabbinical modalities for the education of the Christian clergy. There was thus a return to ministerial training by apprenticeship. This development did not necessarily mean that education did not emphasize rhetoric, logic, and elocution, but the primary concern was the catechumen. Senior clergy trained junior clergy and postulants with the same question-and-answer approach to learning the Scriptures as the laity. Undoubtedly, pastors taught pastors-to-be.

The Edict of Milan (313 CE) and the Edict of Thessalonica (380 CE)

After Constantine's (272–337) Edict of Milan in 313, the persecution of Christians officially ceased.[74] However, it was not until the Edict of Thessalonica (390) under Theodosius I (347–395) that the church of Jesus Christ (specifically, the Roman Catholic Church) was declared the official religion of the empire.[75] Naturally, this new era of acceptance brought great inertia to the preparation of clergy for the church. Indeed, theological education began to enjoy a period of expansive growth. By this time, the apprenticeship model continued but with bishops adding their own knowledge to the training of ministerial candidates. Again, the significant educational contributions apart from the Old Testament or New Testament and histories were logic and rhetoric.

The fall of Rome disrupted the pattern of the education and training of pastors. However, it was also a time of great evangelism in the Northern European triad. The function of training pastors to care for those joining Christian communities shifted from the local church and the diocese to the monastic orders. The monastic orders were recognized as useful to the church, as pastors were sent to monasteries and abbeys. There, they received education in the Scriptures, history, languages, and almost certainly logic, rhetoric, Greco-Roman philosophies, and what we might call "the study of ecclesiology." By this time, the Roman Church was developing an increasingly complex system of

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[74] For a studied defense of the traditional view of the Edict of Milan, see Milton Anastos, "The Edict of Milan (313): A Defence of Its Traditional Authorship and Designation," *Revue des études byzantines* 25, no. 1 (1967): 13-41.

[75] For a study of the period, see William Kenneth Boyd, *The Ecclesiastical Edicts of the Theodosian Code* (The Lawbook Exchange, Ltd., 2005). For a study of the historical documents, see Sidney Z. Ehler and James B. Morrall, *Church and State Through the Centuries: A Collection of Historic Documents with Commentaries* (New York: Biblo and Tannen, 1967).

ecclesial governance. Those training to be pastors needed to understand the various officers' role relationships within the church courts.

The University in the Thirteenth Century

Perhaps the most transformative and consequential event in theological higher education took place in the thirteenth century. During that time in Europe and Britain, the university arose as a center of learning. The university model did not completely displace the apprenticeship model. By the time of the Reformation, we know that Luther's ideas were strongly grounded in Scripture and in the university model education. As the Reformation spread, those being called into the ministry went to Geneva, Strasburg, Edinboro, and Zürich to study under the noted Reformers. Again, the norm was the apprenticeship model informed by the university.

Eighteenth-Century Evangelicals

Eighteenth-century evangelicals began to see a fracturing of the older order of training ministers in both the Anglican and Roman Catholic communities. Even so, apprenticeship remained the predominant component within a multimodal education. The evangelical movement stressed the need for an educated ministry but emphasized that education was to be strong in piety.

In theological education, there was a significant reaction to Reformation, Protestant scholasticism.[76] This theological antiphon caused the eighteenth-century evangelical churches and movements, like the Methodists, to stress apprenticeship, the catechumen, while deemphasizing the university model. The tension between the

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[76] Jordan J. Ballow. "Deformation and reformation: Thomas Aquinas and the rise of Protestant scholasticism." *Aquinas among the Protestants* (2017): 25-48.

university model of ministerial education, which was viewed as Protestant scholasticism,

and evangelical apprenticeship in the local church or under the ministry of an evangelist,

heightened to a tipping point. Preparation for the ministry in the eighteenth century

returned to the apprenticeship catechumen model.

> . . . and I believe that if presiding elders did their duty in this way, it would be
> more advantageous than all the colleges and Bible institutes in the land; for then
> they could learn and practice every day . . . the Presbyterians, and other
> Calvinistic branches of the Protestant Church, used to contend for an educated
> ministry, for pews, for instrumental music, for a congregational or stated salaried
> minister. The Methodists universally opposed these ideas, and the illiterate
> Methodist preachers set the world on fire, the American world at least, while they
> were lighting matches![77]

The denominations in the American colonies in the East Coast were unwilling to

adapt to new outreach modalities, adaptive methods for ministerial preparation, and

expanded views of missions, as the context (the American frontier) caused Methodism to

take root. Indeed, the Methodist Episcopal Church remained the largest Christian

denomination in the United States of America until 1967, when Southern Baptists

became the numerical majority.[78]

<center>The Nineteenth Century to Today</center>

From the nineteenth century to the present, there has been an increasing return to

the university model. This transition toward an accredited degree as evidence of ministry

preparation has replaced the older catechumen and apprenticeship modalities. At the time

of this writing, in 2021, theological higher education is going through another

transformative stage. The decline of mainline seminaries and the flourishing of

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[77] John Fremont Beeson, *John Wesley and the American Frontier* (Maitland: Xulon Press, 2007).

[78] Mark Tooley, "Fifty Years Since Methodism Grew in America," *Juicy Ecumenism*, January 28, 2015, https://juicyecumenism.com/2015/01/28/fifty-years-since-methodism-grew-in-america/.

conservative and evangelical seminaries has resulted in a winnowing out of seminaries.

At the same time, a movement has arisen to bring theological education back to the local

church. Much of this has been associated with the rise of the megachurch. Increasingly,

this movement has reemphasized apprenticeship and catechumen but without abandoning

the influence of the accreditation models.

The growth of the Global South and Global East has brought a fresh appraisal of

theological higher education. Indigenous education customs are merging with traditional

Western clerical training. For instance, this author supported the Lausanne Declaration

concerning global pastoral training. Its summary statement reads,

> Since the formal and non-formal sectors of pastoral training have knowingly and
> unknowingly allowed ourselves to be divided in heart and efforts, we declare
> together that we shall endeavor to build trust, involve each other, and leverage the
> strengths of each sector to prepare maturing shepherds for the proclamation of
> God's Word and the building up of Christ's Church in all the nations of the
> world.[79]

Summary of Historical Issues

We may conclude that the predominant mode of educating the next generation of

clergy has been and remains the apprenticeship model. In some ways, the university

model introduced in the thirteenth century was a revival of the rabbinic schools of Jesus's

time, the kind of school that St. Paul would have gone to. The move toward post-

denominationalism and the increased importance of the local church over ecclesiastical

hierarchies remains a vibrant and growing movement in the Church.

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[79] In The Lausanne Movement, Cape Town 2010 (Cape Town, South Africa: Lausanne, 2010), https://rreach.org/wp-content/uploads/2017/05/Pastoral-Trainers-Declaration-Cape-Town-2010.pdf, the articles of the Declaration include "Ministry Affirmations in Pastoral Training." These articles represent yet another expression of multimodal theological higher education and training.

This dissertation project finds great affinity with historically predominant apprenticeship models and mentorship in the parish Christian community. Apprenticeship in the local church is vital to the history of theological education. Considering theoretical, historical, and practical issues, the single most significant issue affecting multimodal theological higher education today remains to be determined.

Post-COVID-19 and Multimodal Teaching and Learning

Among the pressing issues or variables driving this project, there is nothing that competes with the disruptive, transformative coronavirus pandemic.[80] Those who read these words in subsequent years may be surprised that the pandemic was viewed as so transformative. On the other hand, today we recognize it as a watershed event sweeping across the twenty-first-century landscape. Those who specialize in "predictive analytics techniques available for trend analysis, different models and algorithms" consider the pandemic the single most transformative incident in the world today.[81]

The COVID-19 pandemic has affected almost every area of daily life. Indeed, some believe that we will likely remember it as an economic crisis rather than a healthcare crisis.[82] From education to municipal budgets, from international relations to the relationship between church and state, and from psychological practice to online

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[80] Rolf Lidskog, Ingemar Elander, and Adam Standring, "COVID-19, the Climate, and Transformative Change: Comparing the Social Anatomies of Crises and Their Regulatory Responses," *Sustainability* 12, no. 16 (2020): 6337.

[81] Parikshit N. Mahalle et al., "Data Analytics: COVID-19 Prediction Using Multimodal Data," in *Intelligent Systems and Methods to Combat Covid-19*, eds. Amit Joshi, Nilanjan Dey, and K. Dalip C. Santosh (Singapore: Springer, 2020), 1–10, https://DOI.org/10.1007/978-981-15-6572-4_1.

[82] Hal Brands and Francis J. Gavin, *COVID-19 and World Order: The Future of Conflict, Competition, and Cooperation* (Baltimore: Johns Hopkins University Press, 2020).

worship, the coronavirus has reshaped daily living in every Western nation and in many

parts of the third world.[83] This dissertation asks: "How does this variable impact the

ministry project at hand?"

There is no argument that the 2020–2021 pandemic affected all education,

including theological higher education. The more pressing and relevant question guiding

this study is: "Were the cultural shifts during COVID-19 powerful enough to produce

multimodal teaching and learning as the new norm?" The literature overwhelmingly

affirms that this was the case.[84]

A surprising number of scholarly assessments of this question, including peer-

reviewed articles, have been published since the onset of the pandemic. Of course, there

has been no shortage of opinion pieces on how coronavirus has affected the church

ministry. This discussion seeks to steer clear of such opinion and thus sticks to the more

trusted literature.[85]

In terms of the resistance to adapting to multimodal theological higher education,

what are some of the likely consequences of the coronavirus, and how do they affect the

post-seminary residency ministry proposed in this Doctor of Ministry project? In the

context of COVID-19, what are the practical issues that can either secure success or

cripple a project? This section considers practical issues from three perspectives:

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[83] For instance, see Lidskog, Elander, and Standring, "COVID-19" ; Alexander P. Henkel et al., "Robotic Transformative Service Research: Deploying Social Robots for Consumer Well-Being During Covid-19 and Beyond," *Journal of Service Management* 31, no. 6 (2020): 1141-1148.

[84] Mahalle et al., "Data Analytics."

[85] Michael A. Milton, "A Taxonomy of References in Writing Graduate-Level Theological Papers," June 21, 2019, https://michaelmilton.org/2019/06/21/a-taxonomy-of-references-in-writing-graduate-level-theological-papers/.

institutional resistance, student resistance, and economic realities. Each of these perspectives will be given possible responses that could help mitigate practical problems.

<div align="center">Institutional Resistance</div>

There was a time when resistance to multimodal theological higher education came from accreditation agencies. Those days are over. Today, the Association of Theological Schools (ATS), for example, recognizes the need to modify standards to allow for OTL. COVID-19 only accelerated the implementation of such policies. So, where is there still resistance?

First, institutional resistance is inevitable. Faculty members who have little to no experience in multimodal content design and delivery can respond with skepticism or refuse to participate. Some find that such changes present an opportunity for retirement. Others try to find different organizations—in this case, theological seminaries—that have not adopted multimodal theological higher education. That will become more difficult over time, as the public increasingly expects higher education to deliver its offerings in more accessible and affordable ways. In other words, higher education, whether theological or otherwise, cannot refuse the technology that is already part of our everyday lives.

How do we respond to institutional resistance? First, some resistance has theoretical or theological grounds that are valid and that we must address with care. For example, this dissertation focuses on the insights of Neil Postman and others who have reflected on technology's impact on humanity. Accepting criticism seriously is a sign of honor to the person who raised the concern. There is no other way to respond to criticism and to seek to understand the motivation behind it than to listen. Second, multimodal

theological higher education is not new. As discussed here, it is the primary way theological education has taken place throughout church history.

Naturally, the most remarkable difference is the advantage of technology, as it allows for OTL. Scholars often cite Moore's Law as a working model for the growth of technology and change:[86] "In 1965, Gordon E. Moore—co-founder of Intel—postulated that the number of transistors that can be packed into a given unit of space would double about every two years." [87] The model was a good one, but Silicon Valley has now surpassed Moore's Law.[88]

If we apply this reality to education, we can assume that other modes of teaching and learning will arise. However, multimodal theological higher education will remain a constant. New technologies offer additional or adaptive means of content delivery. Multimodal theological higher education also allows professors to focus on different area and modes of teaching. Not everyone has to become a SME in OTL. The ability of multimodal education to allow for diversity in teaching and learning assures faculty and administrators that this system is a positive addition. New ways of teaching and learning continue to be added to pre-existing, continuing models.

<div align="center">Student Resistance to Multimodality</div>

It may seem far-fetched to think that there is student resistance to multimodal education, but it does exist. Some students believe multimodal theological higher

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[86] Adrian McMenamin, "The End of Dennard Scaling," *Cartesian Product* (blog), April 15, 2013, https://cartesianproduct.wordpress.com/2013/04/15/the-end-of-dennard-scaling/.

[87] For an introduction to Moore's Law, and other eponymous laws associated with technology see Carla Tardi, "Moore's Law Explained," *Investopedia*, accessed January 18, 2021, https://www.investopedia.com/terms/m/mooreslaw.asp.

[88] Ibid.

education necessarily excludes other forms of content delivery. This is not the case. Multimodal education must include a philosophy that recognizes the validity of diverse content delivery. Multimodal theological higher education is student centric. The idea behind it is not to bolster an institution's resume but to serve students in their cultural contexts.

<center>Economic Resistance to Multimodality</center>

The reasons for economic resistance to technological development are also valid. Multimodal education that requires the addition of OTL and mobile learning also invariably requires an investment. There must be an investment in human and material resources. This can take place across several years of budgeting rather than all at once.

Part of the well-planned introduction of multimodal teaching and learning is a strong philosophy of education and budgeting that tells a story. I learned this in my accounting courses at the University of North Carolina at Chapel Hill. In this case, the story being told in the budgets of institutions transitioning from single mode to multimodal education revolves around the need to meet student needs. The story offers imaginative and creative ways to meet those needs through incremental budgeting. By incorporating a philosophy of budgeting to advance multimodal theological education, the administration reimagines the budget as a visionary narrative expressed with numbers. Yet, the budget must be a story that reflects a larger story in the world.

<center>Viability of Multimodality</center>

Theological school administrators have expressed concerns about OTL, giving rise to excellent and necessary caution. However, this field has now evolved into one of the largest subdivisions in the theory of higher education. The question of applying OTL

to professional vocations such as the clergy, physicians, and attorneys is valid and must be heard.

With the COVID-19 outbreak, higher education institutions were instantly cast into "supporting" OTL, even if they had previously resisted it. Suddenly, institutions of higher learning, including those for theology, began to develop technological responses to the pandemic's inhibition of learning. As a provost at Erskine Theological Seminary, I witnessed the frantic pace of adaptation of our sister institutions and the undergraduate school connected to Erskine. I was grateful that we had already started implementing OTL.[89] To help others, we constructed a course in designing and teaching online learning.[90] To date, more than 1,200 educators have accessed the OTL training course.[91] COVID-19 has thus demonstrated the need for significant changes in content delivery.

Undoubtedly, some administrators, faculty, and students will continue to resist OTL in theological higher education. If born out of scholarly reflection, such resistance is good and should be heard and embraced. Indeed, there are numerous reasons—some even testing our philosophy of education—that require questioning. Resistance is necessary to build strength, so resistance to OTL and multimodal education can create resiliency, which we need to make long-lasting adjustments in the ever-moving seas of change.

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[89] The reference to an undergraduate school is Erskine College, Due West, South Carolina.

[90] Langley Shealy, "Seminary Announces Online Teaching and Learning Course Opportunity – Erskine Seminary," *Erskine College and Erskine Theological Seminary*, last modified May 27, 2020, accessed January 16, 2021, https://seminary.erskine.edu/seminary-announces-online-teaching-and-learning-course-opportunity/.

[91] Michael Milton, "The Courage to Grow: An Introduction to Online Teaching and Learning for Higher Education Faculty," *Udemy.com*, 2020, https://www.udemy.com/course/online-teaching-for-faculty/.

Multimodality and the Concern for Interpersonal Engagement

Some administrators have concerns that faculty-student relationships suffer due to lack of contact in the classroom. This argument arises from the legitimate concern that student-to-student peer relationships, which is important in both vocational formation and learning, reduce dramatically when seminary education moves from a brick-and-mortar classroom to an online environment. There are undoubtedly other concerns about adding OTL to multimodal learning in theological higher education. However, the central question remains: "Can online education faithfully serve the Great Commission of Jesus Christ?"

Reflections on Resistance to Adaptation to Multimodality

Replies to resistance in the face of change should be offered in a spirit of humility and concern. The principles of mutuality and magnanimity should guide our actions. Extraordinary events require that we make headway by trial and error. As the landscape changes, well-meaning people disagree. For instance, in the receding of a flood, as in New Orleans after Hurricane Katrina, there are new dimensions to the landscape.

Hurricane Katrina, which hit New Orleans in August 2005, produced a regional, if not national, breaking point ("before Katrina, after Katrina"). About 80 percent of the city—mostly residential neighborhoods more than tourist areas or the business district—was suddenly underwater. Katrina caused approximately 1,200 deaths and is frequently thought of as one of the worst storms in U.S. history. It was also the costliest storm on record, causing an estimated $108 billion in property damage. Adding to the devastation was the fact that Katrina displaced more than one million people in the Gulf Coast region.

Efforts to create stronger hurricane defenses for the city were completed in 2018, at a cost of $14.6 billion.[92]

So, how did things change after this catastrophic event? Some things never returned to how they were before. This can be both good and bad. For instance, the Ninth Ward, hit harder than many other areas, has become a symbol of renewal. Through certain private foundations, hundreds of new homes have replaced the existing shacks.[93] On the other hand, crime increased in other areas. In some cases, despite the national relief efforts and the millions of dollars of private and public funds that were given to rebuild New Orleans, there are places that are still devastated. For those residents, things will never be the same. Things were bad before, and they are worse now.

Observers note that the things that were sources of unity prior to Katrina continued to create unity in the aftermath. Existing institutions and traditions enhance unity and collective healing. Communities are likely to unite to preserve the artifacts and symbols that identify their shared history and offer signs of hope for a common future. In New Orleans, Democrats and Republicans, Blacks and Whites, the upper-class Garden District residents and the lower-class Ninth Ward residents joined together to support Jackson Square, the French Quarter, and other important sites that generated tourism and thus income for the city. Just as Katrina transformed the history of New Orleans and as its after-effects brought discontinuity, we can expect the same regarding theological higher education and the post-COVID-19 environment.

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[92] Sharon Keating, "The Truth About New Orleans After Hurricane Katrina," *TripSavvy*, August 25, 2019, https://www.tripsavvy.com/truth-about-new-orleans-after-katrina-1604305.

[93] Ibid.

Post COVID-19

Faculty objections and concerns are serious, as they come from fellow educators and ministers of the gospel. Resistance is not just an opportunity to show how curmudgeonly one can be. Instead, basic structural change invariably brings angst, nostalgia, and inspires serious questions about what will come next. We all disregard such voices to our own peril, for these are real human responses that demand understanding, forbearance, and a mutual concern for the vision and mission of theological higher education. History demonstrates that there are numerous responses to a watershed event like COVID-19 and its relationship to the necessary adaptation of multimodal theological higher education.

Market Corrections

The coronavirus pandemic has tested both the validity of OTL, and which models do or do not work. When new and innovative procedures are introduced into any market or field of study or industry, there is resistance, hyper enthusiasm, and a transition phase. The latter includes: (1) the introduction of the idea to the market; (2) a limited, almost hobby-like use of the innovative instrument; (3) a tipping point at which the innovation becomes both economically viable and practically useful; and (4) the growth of the model, often replacing or seriously altering the former product. The literature indicates that the tipping point for OTL came during COVID-19, when there was necessary upward growth leading to the acceptance of this medium of content delivery.

Before the 2020 pandemic, some significant universities had already started adjusting their content delivery.[94] I experienced this at the University of North Carolina at

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[94] In 2009, I met with the Director of Online Learning at Stanford University in Palo Alto, California. While serving as chancellor of a multi-site graduate school of theology, I was interested in the

Chapel Hill, where 100 percent of the content for an MPA was delivered using OTL

concepts.[95] I also completed a post-doctoral certification in higher education teaching and

learning at Harvard University.[96] By the time of the pandemic, our oldest educational

institutions were delivering undergraduate, graduate, and professional courses and

degrees through online education. The same can be said for universities like Stanford, the

University of California at Berkeley (where I had the opportunity to spend the day with

the Director of Online Learning for the university), and almost all state universities. With

such great interest and investment in online learning at these institutions, it almost seems

that the tipping point was reached even before 2020.

<div align="center">Post-COVID-19 Tipping Point</div>

The advent of the pandemic fueled a more rapid rate of change than what was

already afoot. It propelled multimodal higher education past the tipping point. It is not

hyperbolic to state that OTL has become an accepted standard for primary and secondary

education, to undergraduate education, and in professional and academic pursuits. For

instance, many medical schools have announced that the spring 2022 semester will be

100 percent online. Medical practitioners would face tremendous problems in their

preparation and training if technology were limited to merely putting lectures on screens.

However, technology companies have now introduced methods that allow students to

participate in surgery from a remote distance.

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innovative ways that Stanford was using online technologies to both supplement curricula at the campus and to reach out to new students around the world.

[95] "Master of Public Administration," UNC-Chapel Hill 2021, https://mpa.unc.edu/.

[96] Florica Saracut, "Milton, Michael A. – Erskine Seminary," *Erskine Theological Seminary*, accessed February 22, 2022, https://seminary.erskine.edu/staff-member/michael-a-milton/.

Other Professional Education Models

Similarly, after the pandemic, theological education will almost certainly continue to use OTL as a significant part of multimodal teaching and learning. Harvard Medical School has already instituted "HMX" or Harvard Medical School Online.[97] If medical and law schools integrate OTL into their multimodal education, we can be reasonably confident that theological higher education will follow. Indeed, ATS reported that 54 percent of their 270 member schools had grown over the prior year, in large part due to OTL during the COVID-19 crisis. It is unlikely that the methodology that brought life to so many schools will be abandoned once the pandemic is over. With the opportunity for synchronous and asynchronous learning—allowing the professor to divide the class into small groups using separate digital classrooms, with the professor virtually moving from room to room to listen and give guidance—we have an opportunity to offer an equivalent if not superior theological education.

Conclusions on the Impact of COVID-19 on the Project

History offers us some insight to suggest what the impact of COVID-19 will be on reimagining pastoral education and vocational training through multimodal means. These may be summarized as follows:

Firstly, the pandemic has proven to be a tipping point for content delivery in higher education. Graduate theological education must now review its best practices, improve its standards, support faculty development, and seek to articulate a philosophy of multimodal education that integrates OTL.

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[97] "Online Learning for Institutions," HMX | Harvard Medical School, accessed January 18, 2021, https://onlinelearning.hms.harvard.edu/hmx/institutions/.

Secondly, for other seminaries (or faculty) that have resisted the societal move to OTL (or at least to multiple learning modalities), COVID-19 has offered an unexpected but necessary nudge to embrace what they previously avoided.

Thirdly, like other "markets," transformations have a way of winnowing the wheat from the chaff. Pennsylvania railroad companies adapted their services to the move for railway passenger transportation. Alas, the same railroad failed to see the decline and demise of rail as mass transportation in the United States and became a veritable case study in how to lose sight of your business because of a failure of vision. Pennsylvania Railroad went bankrupt as General Motors replaced the railroad with the automobile. Pennsylvania Railroad missed "the tipping point" in consumer preference by resisting to be a "transportation company," and not merely a train company.[98] All successful organizations must consider the more extensive "business." Seminaries, the "seedbeds" that produce ministers, remain the same: they seek to prepare men and women to fulfill the Great Commission of Jesus Christ. Whether they do so online or using multiple modalities of content delivery, the mission remains the same. By making this transition, these organizations can, in some cases, discover new energy and passion for the authentic mission, stripped from older stereotypes, false identities, and comforts.

Theological higher education will face continuity and discontinuity after COVID-19. No one wants to risk being a false prophet or acting like a gypsy reading a crystal ball. Nevertheless, history teaches us that watershed events are called as such because things change significantly after the event; this much is certain.

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[98] Mark Reutter. "The Great (Motive) Power Struggle: The Pennsylvania Railroad v. General Motors, 1935-1949." Railroad History 170 (1994): 15-33.

Chapter Conclusions

Projects are not implemented in a vacuum. Pressing issues lead to real problems and, if left unattended, they become threats and then active attacks, like mealworms eating through grain from the inside out. However, this metaphor is limited; burrowing worms must be destroyed, or else the grain grows rancid, and the people go hungry. Resistance is not an enemy but a reality. We must not destroy it but respond to it. Hearing sources of resistance inspires growth and produces fruit, which then feeds the people.

We should also recall the wisdom of Martin Buber: "All journeys have secret destinations of which the traveler is unaware."[99] Through the "I and Thou" philosophy of Martin Buber, even conversations about technology and faith can become learning experiences.[100] Slow, empathetic responses to objections to new ideas or new ways of doing things are an expression of the Judeo-Christian communication strategy we see in Buber's "I and Thou." Therefore, this chapter has sought to isolate and examine the impact of several key variables, including theoretical, practical, and historical issues. It also gave special attention to COVID-19 as a watershed event that will potentially transform every area of life, including modalities of higher education. The chapter paid particular attention to the warnings of thinkers like Ellul, McLuhan, Postman, and Schultz.

The final chapter of this dissertation will offer summary conclusions, but it is essential that we note at this point that multimodal theological higher education has been and remains the primary working model for educating pastors in the church. The church

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[99] Martin Buber. *The Legend of the Baal-Shem* (London: Routledge, 2013), 26.

[100] Martin Buber. *I And Thou* (New York: Charles Scribner & Sons, 1970).

has and continues to teach and learn in a remarkably diverse catalogue of modalities,

including in-person lectures, mobile teaching, asynchronous and synchronous OTL,

gaming, roleplaying, case studies, audible and visual methods, pastoral letters, and

informal but intentional mentoring. However, technology has drawn the most attention as

a new multimodal component. OTL offers a certain possibility for democratization in

theological education, and a unique potential for division. Technology, however, is a

pliable instrument, and OTL is merely one of the plurality of paths by which pastors are

educated and trained. Technology is a powerful instrument driven by contextualization;

however, it demands attention to theological norms and practical concerns.

Postman, who built on both Ellul and McLuhan's works, offered five things we

need to know about technology in an address in Denver he delivered in March 1998. He

offered a career's worth of insight into how technology solves some things and

complicates others, and he urged his students to ask fundamental questions about

technology:

> Perhaps the best way I can express this idea is to say that the question, "What will
> a new technology do?" is no more important than the question, "What will a new
> technology undo?" Indeed, the latter question is more important, precisely
> because it is asked so infrequently.[101]

Air conditioning is essential in places like the Carolinas, Georgia, Louisiana,

Texas, and even in London at summer's peak. Yet, what did we do before the

technological innovation of air conditioning? People gathered in cool places, under trees,

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[101] Neil Postman, "Five Things We Need to Know About Technological Change," in Course
Material (Private Talk, Denver: University of California at Davis, 1998), 5,
https://www.cs.ucdavis.edu/~rogaway/classes/188/materials/postman.pdf.

or in root cellars. This allowed for a sense of community that might have been lost with the advent of a machine-cooled home.

<div align="center">A Parable of U.S. Patent 1,511,824</div>

United States Patent No. 1,511,824 of October 14, 1924, changed the world. Its rather unpretentious designation for the invention it signified veiled its transformative power. The title of the patent? "Method of Preserving Piscatorial Products." The inventor's business went bankrupt; he was a former taxidermist. He was nicknamed "Bugs" by his high school classmates, owing to the curious young man's prodigious interest in entomology. Bugs' curiosity did not equate to successful business ventures. In fact, Bugs had a disastrous string of failures. He held and lost various jobs, including an ignoble appointment that led to the cure for Rocky Mountain fever. Bugs' job was to set traps and capture hundreds of creatures in the Montana wilderness. The Brooklyn-born man then isolated and help preserve thousands of ticks that he removed from everything from beavers to bobcats and wolverines to weasels. The job ended, and Bugs went back east.

Through another adventure with Inuit Indians in Newfoundland, the curious, young, self-taught scientist developed a way to fast-freeze fish filets. Thus, he invented the "method of preserving piscatorial products." After numerous business failures, the well-traveled and impecunious inventor applied his innovative technology of fast freezing to fresh vegetables. Bugs' invention caught the attention of a company that became General Foods. The buy-out made Bugs a wealthy man. Later, his new technology became ubiquitous in food stores worldwide (this singular feat was accomplished by the young man's invention of the machine and concept of frozen foods in grocery stores).

Clarence Frank Birdseye II became a household name, and everyone in the Western world became acquainted with Birdseye's frozen vegetables.

However, following Postman's theory that technology comes with a Faustian bargain, demanding the sacrifice of one thing to gain another, this process was not all positive. What was lost may seem small, yet a closer investigation of the consequences of Birdseye's technology reveals that his invention led to his isolation, familial distancing, and perhaps even a disruption of the transfer of feminine wisdom. Who can say if the loss of this community and mentoring led to a rise in divorce, depression, or unhappiness?

For Bugs, Birdseye's fast-freezing machine removed a familiar sight from the hamlets and towns, farming communities, and big cities around the U.S., Canada, and Great Britain. What was the visage? The need to gather and shell peas and beans promoted a healthy communal ritual that was largely reserved for women. The tradition carried vast unappreciated benefits, as older women mentored younger women, transferred wisdom, problem-solved, offered wisdom on family life and on topics peculiar to women. Girls and young ladies gathered on back porches with older relations and neighbors, with some sitting on the steps with a bowl of English peas in their laps, listening. Mothers, grandmothers, aunts, cousins, and neighbor-women in rocking chairs, shelling butterbeans, pinto beans, or black-eyed peas, dispensed oral traditions about their families, inside information on how to deal with unruly calves and wayward husbands, broody Buff Orpingtons, and how to teach Sunday School lessons to third grade boys. Therapists were not needed if women gathered to snap green beans and shell butterbeans. Who can calculate the value of the intergenerational wisdom of women gathered to perform common labor like canning vegetables? Bugs Birdseye had no idea.

The Right Questions

Indeed, rather than moving thoughtlessly to adopt technology as another component in a multimodal system of teaching and learning, the wise educator and administrator must ask these and similar questions: "How will this new modality change the essentials of one's philosophy of education? How will this new modality impact the vision of theological higher education? How will this advance the Great Commission of Jesus Christ?"

Therefore, this chapter concludes with lessons learned. Multimodal theological education has been the norm for educating and training pastors throughout history, and OTL is but one component of multimodal education. However, because of its transformative power, we must be thoughtful of its consequences. COVID-19 is a watershed event that catapulted OTL into a leading position in terms of multimodality. However, this technology requires reflection. Or, in Postman's wise words, we must ask: "What will this do? What will this undo?"[102]

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[102] See Postman's evaluation method for innovation in Postman, *Technopoly*, 61.

CHAPTER FIVE

INTRODUCING THE PASTORAL TRAINING MODEL

Another sign of our effectual calling is diligence in our ordinary calling. Some
boast of their high calling, but they lie idly at anchor. Religion does not seal
warrants to idleness. Christians must not be slothful. Idleness is the devil's bath; a
slothful person becomes a prey to every temptation. Grace, while it cures the
heart, does not make the hand lame. — Thomas Watson (1620–1686)

Introduction to the Chapter

The research for the Pastoral Training Model is providential and intentional,

formal and informal, and, at length, aided by the rigorous academic framework of a

Doctor of Ministry program at Erskine Theological Seminary (see Appendix II). There is

one thing it is not. The broader research, when research is understood as a pursuit of

insight and understanding, is not solitary. The pursuit of the successful resolution in a

score relies on an orchestra of contributions. In this sense, then, Chapter 5 is the coda.

The force of our research into the present cases of early burnout and dropout in

Christian clergy leads us to the fruit of Reimagining Pastoral Education and Training.[1]

The most potent antidote to the poison that afflicts clergy and congregations must possess

intrinsic properties that not merely block the unabated destructive course of the poison

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[1] Barbara G Wheeler, and Anthony T Ruger, "Sobering Figures Point to Overall Enrollment
Decline," *TRUST Journal* (2013).

but also remove and replace it with a life and ministry flowing from the life of Christ, Thomas Watson's "divine cordial."[2]

Research and Development of the Pastoral
Training Model (PTM)

Newly ordained clergy are subject to a veritable gumbo of high expectations by self, family, congregation, denominational officials, and parishioners. The expectations have hitherto been addressed (in many Protestant denominations) by means of the university model of pastoral training. Praxis often occurs either as a single course in field education or as student-initiated part-time work in a local church. Both plans are to be commended. However, the data presents a narrative, or, if you prefer, a portrait of a graduating seminarian as insufficiently prepared for the rigors of parish ministry.[3] This project has demonstrated that such a "gumbo" of increasingly difficult demands on clergy paired with little background in practical training and application of critical skills for pastoral ministry has created—to maintain the famous Creole dish metaphor for ministry variables and pastoral inexperience—an inedible and even poisonous product. To wit, ministers are burning out and dropping out because, in part, the church has allowed the post-enlightenment university model to overtake the hybrid of university (the grammar of the vocation) and apprenticeship (the practice of the vocation).[4] The research has led us to

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[2] Thomas Watson, *A Divine Cordial; The Saint's Spiritual Delight; the Holy Eucharist; and Other Treatises* (Religious Tract Society, 1848), https://books.google.com/books?id=1NZPAAAAcAAJ,

[3] See, e.g., Janet F. Fishburn, "Seminary Education Tested by Praxis," *Religion Online* 2022 (2022), https://www.religion-online.org/article/seminary-education-tested-by-praxis/.

[4] Fishburn, "Seminary Education Tested."

urge a change back to a hybrid model as soon as possible. With this conviction and to this end, the dissertation has led to the research and development of the Pastoral Training Model. The final chapter in this Doctor of Ministry dissertation aims to review the research, development, and plans for implementation and evaluation, as well as a summary of the project, with suggestions for further research.

<div align="center">The Research Variables</div>

The research for the Pastoral Training Model is providential and intentional, formal and informal, and, at length, aided by the rigorous academic framework of a Doctor of Ministry dissertation at Erskine Theological Seminary. The primary types of research are detailed below.

Research in the Pastoral Epistles

The contextual study in the Pastoral Epistles is undoubtedly the seminal influence on this research and resource. Studying the Pastoral Epistles under George Knight III (1931–2021) begat an apparently incidental starting point for research into the preparation of Christian pastors for service in the church. The event was most certainly providential instead of intentional. Under Knight's line-by-line, pericope-by-pericope exegetical study of 1 and 2 Timothy and Titus, I became stunningly conscious that the education and training of gospel ministers is multimodal (though I would not have called the Apostle Paul's observed pedagogical method by that name in those more analog days of teaching and learning), didactic, personal, and practical. Indeed, Knight stressed the point that ministerial education extends beyond the university to the place of ministry, i.e., combining "residential" with "lifelong" learning (e.g., Ephesus and Crete,

respectively). This method became normative for me as I progressed in a career of simultaneously serving in both the parish and the academy (and in military chaplaincy).

Research by Immersion

In a real sense, the mix of study, inquiry, and service with denominational representatives, students, boards of seminaries, faculties, and seminary leadership formed a foundation for planning research into the education and training of Christian clergy. This groundwork, constructed over three decades of ministry, led to more intentional, sequential, and formal research planning and implementation.

Research Across Time

There are several ways that one could describe the research planning process. One way is chronological. Hence, we present the significant milestones in planning for Reimagining Pastoral Education and Training in their chronological order.

Chronology

2012: D. James Kennedy (1930–2007) served as my supervisor in a pastoral internship. It is difficult to adequately convey the effect that Kennedy had on my ministry. It is indisputable that of Kennedy's pronounced concerns a co-equal education and training for ministry was forefront. Kennedy's commitment to the wedding of the "university model," with "on the job training" is evident in many of his published works as well as his ministry. Indeed, this pedagogical adherence is reflected in the ministries he founded, including Evangelism Explosion International and Knox Theological Seminary.

2013: Following the meeting with the Kennedy family, I met with the Board of Trustees of Coral Ridge Ministries, Inc., who held the comprehensive legal rights to D. James Kennedy's name and legacy (after Mrs. Kennedy had received due compensation).

Upon receiving the request from the Kennedy family that I carry on the legacy of D. James Kennedy in pastoral education and training by founding a new Institute in his name, the board took up the matter with their General Counsel. The board voted unanimously to share the name at no cost to our nonprofit, Faith for Living, Inc., to establish an Institute within that 501(c)(3) for the purpose of carrying on Kennedy's legacy in post-seminary education and training of clergy of all denominations. In the fall of that year, I was invited by Michael Reagan, the son of President Ronald Reagan, to speak at the Reagan Ranch and the Reagan Presidential Center on "Ronald Reagan's Legacy in Religious Liberty." At that meeting at the Young America's Foundation, Mrs. Jennifer (Kennedy) Cassidy announced that the D. James Kennedy Institute of Reformed Leadership is now founded and that I was appointed by her family as president of the Institute to carry on the work of her father in pastoral education and training. I had the opportunity of introducing the Institute to the audience at the presidential center, though I told them that we were at the beginning of the journey of research and exploring to seek a strategy that would meet Dr. Kennedy's vision of "excellence in all things and all things for Christ."

2014–2015: I was called to active duty as the senior instructor and subject matter expert for higher education, course design, preaching, liturgy, and pastoral care at the United States Army Chaplain Center and School in Fort Jackson, South Carolina. While the active-duty tour in the Army suspended formal planning work for this project, God providentially used that time to deepen my understanding of content delivery for pastors in the field. Indeed, I had the task of providing Professional Military Education (PME) for captains and majors serving in positions around the globe. I led a team to develop

Convention. What appeared to be an interruption of research and planning for the thirty-five courses ranging from pastoral care to military history and the Geneva Institute became a season of remarkable forward movement. My faculty time at the Army Chaplain Center and School was a critical time in the planning phase of the Institute in that it allowed me to explore and become more familiar with multimodal education. During this time, I was also credentialed as a Subject Matter Expert in Higher Education Teaching and Learning by the Training and Development Office of the United States Army.

2015: After being released from active duty, I was called by Erskine Theological Seminary to assume an administrative role of strategic planning and leadership along with a faculty position: the James H. Ragsdale Chair of Missions and Evangelism. The seminary voted to accept my tenured full professorship rank, and I began my labors there in October 2015. Once again, it appeared that my needed efforts in developing the D. James Kennedy Institute would be put on the back burner as I was given a role to help the seminary recover from a probationary period imposed by the Association of Theological Schools (ATS). My role was to listen and learn, meet with ATS, work with the President of the College and Seminary, the Executive Vice President of the Seminary (to whom I reported), and to compose a strategic response (in cooperation with others such as the Dean of the Seminary). By God's grace the Association of Theological Schools recognized our plan, and we began a positive movement towards a new future. The planning followed a ten-year reaffirmation study that I led at Reformed Theological Seminary. So, the activity of strategic planning, also, became a serendipitous opportunity

to strengthen planning skills—and ideas—for the D. James Kennedy Institute of Reformed Leadership.

2016: As part of my labors as the chair of evangelism and missions, I determined to plant a new church in Weddington, North Carolina. I called a pastoral assistant who would ultimately take over the work, and we gathered a Presbyterian church. During this time, I had the opportunity to meet with the Executive Director of Outreach North America of the Associate Reformed Presbyterian Church (ARP). Outreach North America (ONA) expressed great interest in the D. James Kennedy Institute for training church planters. We thus entered a partnership that was subsequently approved by the General Synod of the Associate Reformed Presbyterian Church (2017). The D. James Kennedy Institute became the official organ for post-seminary education and training for the ARP.

2018: Erskine Theological Seminary administration and board became interested in transferring the D. James Kennedy Institute to Erskine College and Seminary. Indeed, after a series of conversations, all decided that it was in the best interest of the Institute to be located on the campus of the seminary. It was during this time that I desired to immerse myself in a deeper study of multimodal teaching and learning in multimodal content delivery. I applied to and was received into the post-doctoral certification program at Harvard University. There, for six months, I had the opportunity to submerse myself in the theme of multimodal teaching and content delivery.

Out of this fellowship came a paper that considered the challenges and opportunities of applying multimodal learning theological higher education. Surrounded by young and freshly minted PhD postdoctoral fellows, I became acutely aware of my

gray hairs! However, the younger post-doctoral students from around the world welcomed me into their cohort and we enjoyed a great time of research, writing, and producing resources that would support multimodal teaching and learning in higher education. I received a Certification in Higher Education Teaching and Learning from Harvard University's *Bok Center for Teaching and Learning*. A postdoctoral fellowship came a little later in life (and *after* moving through the academic ranks rather than before) but just in time for the project before me. This time of intensive study became a watershed moment for me and for the Institute, for it was during this time that I was able to plan the four stages of "Reimagining Pastoral Education and Training" more carefully. I was also able to inquire into the pedagogical insights of others and learn about the emerging remote logistics in higher education content delivery. Moreover, I researched the thought of Jacque Ellul and Neil Postman and found their work to be essential in considering the use of technology in learning (for further study on the critique and my response see chapter 4 of this dissertation).

2019: I was asked to serve as Provost of Erskine Theological Seminary by Robert Gustafson, then-president of the college and seminary. I continued to pursue research on the project even as I sought to implement the Erskine Seminary strategic plan: to stabilize and strengthen the administrative platform of the seminary from which to project sustainable ministry into the next generation.

Thus, research for the project was at once varied and extensive, quantitative and qualitative, experiential and case study. The necessary union of research in higher education and the inquiry into the Pastoral Epistles as a model of vocational training led to a formal mixed method research approach. In turn, this research led to the presenting

issue of pastoral burnout and dropout. Upon contemplating on the problem, I was led to that place like King David when he cried in the crucible of battle against the Philistines, "Is there not a cause?" (1 Sam. 17:29b KJV)

The Development of the Pastoral Training Model

The research leads to the resource: the Pastoral Training Model (PTM), a multimodal education and training model that unites the university model of theological higher education with the apprenticeship model of pastoral vocational training. This section will describe the setting, purpose, and goals of the Pastoral Training Model (See Appendix II).[5]

The Setting, Sponsor, and Stakeholders in the Pastoral

Training Model

This section will describe the setting for the ministry and the sponsor. The relationship of the PTM to the respective stakeholders is then explored in terms of feature-function-benefit approach.[6]

The Setting for the Pastoral Training Model

The setting for this Doctor of Ministry project is identified by four vectors. These are the sponsor (i.e., The D. James Kennedy Institute of Reformed Leadership), the pastor

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[5] Michael A. Milton, "The Pastoral Training Model of Instruction." The D. James Kennedy Institute of Reformed Leadership, November 20, 2021, https://kennedyinstitute.net/ptm.

[6] See, e.g., Raquel Florez-Lopez, and Juan Manuel Ramon-Jeronimo, "Marketing Segmentation through Machine Learning Models: An Approach Based on Customer Relationship Management and Customer Profitability Accounting," *Social Science Computer Review* 27, no. 1 (2009/02/01 2008), accessed 2022/03/24, https://dx.DOI.org/10.1177/0894439308321592.

and family (home, office, community), the congregation or parish, and the academy (Erskine Theological Seminary).

The Sponsor for the Pastoral Training Model

The D. James Kennedy Institute of Reformed Leadership (hereafter, "The DJK Institute") is a 501(c)(3) research institute, under the corporate sponsorship of Faith for Living, Inc., a North Carolina nonprofit corporation founded by Michael A. Milton in 2004 and incorporated in 2013.[7] The DJK Institute provides public theology in the service of the church through research, writing, and resources. I began the research on the project through the D. James Kennedy Institute of Reformed Leadership and strengthened the concept with input from colleagues at Erskine Theological Seminary. The Reimagining Pastoral Education and Training program will move from research and writing, accomplished in this Doctor of Ministry degree program, to a publicly available resource for the body of Christ, housed at Erskine Theological Seminary.

The Pastor and Pastoral Family

The Pastoral Training Model includes a community of stakeholders. However, the object of the project is the pastor and pastoral family. The Pastoral Training Model seeks to support the pastor and family in these ways:

Provide an experience of both vocational formation and spiritual formation during seminary. This is the Internship phase of the Pastoral Training Model.

Strengthen the pastor and family by providing a post-seminary apprenticeship program that uses subject matter experts, pastoral supervisors, lay leaders, peers, and the

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[7] Corporate disclosures on Faith for Living, Inc., and its unit, the D. James Kennedy Institute of Reformed Leadership, are available at the nonprofit evaluation site GreatNonprofits.org. See the proprietary link: https://kennedyinstitute.net/nonprofit-profile.

family in ministry experiences of twelve pastoral competencies. Using multimodal teaching and learning, as well as multimodal content delivery, the resident will be able to conduct residency in the very place of his first calling.

"Stay with the pastor and family" from seminary to journey's end with research-based content to sustain clergy through seminary plus five years (the third phase, Fellowship), on into the productive years of ministry (Lifelong Learning), and even through the late-career stages of transition to retirement and post retirement.[8]

The Congregation

The congregation (i.e., ministry setting, e.g., parish church, chaplain ministry at a hospital) benefits from the Pastoral Training Model by realizing these goals:

1. The congregation benefits from being a residency location by the elevated focus on congregational ministry.

2. The congregation enjoys greater spiritual and organizational health by the resident and supervisors in training that works to preclude conflict.

3. The congregation participates in pastoral training. One of the residency team members is a "lay leader" in the local church. This vital actor in the PTM can enter each of the pastoral competency after-action reports (theological reflection and critical thinking) to bring the voice of the "pew" in shaping the resident's vocation. This not only can benefit the "teaching congregation" (i.e., that church where the resident serves, a sort of "teaching hospital"), but also create a dynamic presence of connectionalism as the

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[8] The usage of the terms retirement and post-retirement is not intended to either promote or diminish this stage of ministry. However, the minister and family will at some point, because of age or infirmity move to a slower pace of labor.

church is quite literally investing in the spiritual and organizational health of other churches the resident may serve.

The Academy: Erskine Theological Seminary

The institutional setting for the co-curricular program is Erskine Theological Seminary.[9] This project is named in the official strategic plan of the seminary. The partnership with the DJK Institute, approved by the General Synod of the Associate Reformed Presbyterian Church ("ARP") in 2017 (and subsequently by the Board of Erskine College and Seminary), locates the Institute at Erskine Theological Seminary. The goals for the seminary include:

1. Demonstrated leadership in theological higher education through adoption of a comprehensive plan of education and training, the Pastoral Training Model. This also reflects the goals I had as provost of the Seminary to craft the institutional profile to one of excellence in scholarship with the finest in vocational training. The profile of the institution is enhanced by embodying a vision of a model of ministry that both maintains faithfulness to the confessions and creeds of the Faith and engages constituents and the larger Church with a multimodal education and training ministry that links the seminary to the pastor and church throughout the lifecycle of the pastor.[10]

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[9] There is an admitted but necessary imbalance between the variables in this section. The goals for Erskine Theological Seminary, representing other seminaries, as well, must be established with some detail and cited support, for the Seminary is the literal "seedbed" for the project. Its preeminence in the strategy justifies its greater attention in this section.

[10] This remains a question to be explored, viz., the likelihood of an ordained minister to maintain a relationship with his or her seminary once they have graduated. For example, an assumption (of a problem) is presented: "Most seminary graduates serving as pastoral practitioners are often concerned that they did not receive what they needed for parish life." Is the quantitative research available to support this statement? If so, then, a follow-up questions might be this: "If most seminary graduates serving in ministry believe they were not prepared for the ministry, what percentage of those North American clergy polled would be interested in seeking a resource center at their seminary or another?" Such research would be enormously beneficial to related studies, e.g., post seminary residency parish-based programs, fellowship-

2. Student-centered ministry like the Pastoral Training Model that can attract the new-model students.[11] The program supports Erskine Theological Seminary by helping to build a contextually relevant teaching and learning platform from which the institution can project ministry into future generations. Theological higher education in North America is undoubtedly at a pivotal point. Apart from the contextualized changes in North American society that are impacting the church, the academy, and the role of clergy in society, the philosophical underpinnings of an English law and Western values (consisting of stable norms that included the contributions of Greek democracy, the rights under the Magna Carta, Judeo-Christianity, Christian [or, after the Enlightenment] virtue ethics, e.g., the Protestant Work Ethic) have moved from modern to postmodern, and beyond to "A Secular Age."[12] Indeed, Jürgen Habermas has written that the Secular Age is already caving into a Post-Secular Age (one that is as welcoming to Judeo-Christianity as the Secular Age).[13] Reimagining Pastoral Education and Training recognizes the

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level studies, and lifelong learning resources. In light of the question, we might use the role of the Alban Institute founded by Loren Meade. The Alban Institute is, now, located at Duke Divinity School, following Loren Meade's retirement (2014) and death (2018). With the legacy of the Alban Institute available at Duke Divinity School, the researcher would have a wealth of information available, including subscription rates, demographic studies that might have been conducted by Meade, and possibly research conducted by the Alban Institute on clergy in search of *praxis* literature from a theological higher education source.

[11] This reference—"New Model" —for the prospective seminary student and fledgling pastor of today (2021) is borrowed from the "new model Army" of Oliver Cromwell during the English Civil War (1642-1651). That such a "new model" does, indeed, exist will be supported by references in the following paragraphs. The analogy between an English army and the church is not of novel usage. See, e.g., William Haller, "The Word of God in the New Model Army," *Church History* 19, no. 1 (1950).

[12] On Christian or "virtue ethics" see J. Philip Wogaman, *Christian Ethics: A Historical Introduction* (Louisville: Westminster John Knox Press, 2010), Michael A. Milton, *From Flanders Fields to the Moviegoer: Philosophical Foundations for a Transcendent Ethical Framework* (Eugene: Wipf and Stock Publishers, 2019). On the those things that comprised "Christendom," see, e.g., Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford University Press USA, 2011), James Kurth, "Western Civilization, Our Tradition," *Intercollegiate Review* 39, no. 1/2 (2003).

[13] Jürgen Habermas, "Notes on Post-Secular Society," *New Perspectives Quarterly* 25, no. 4 (2008). Habermas' understanding of the sequencing of public philosophy and theology from secular to post-secular appears to be adopted by other scholars in North America and assumed as they contemplate

philosophical-social disruptions of the late twentieth century and early twenty-first

century as a contributing factor in the problem of clergy burnout and dropout. However,

rather than treating the phenomenon as an unavoidable downward spiral without remedy,

we seek to respond to the crisis. The Pastoral Training Model encourages a student-

centric, congregational-focused, and prayerfully sustainable strategy of clergy education

and training for a lifetime. Like Daniel's response to capture by Nebuchadnezzar, the

Pastoral Training Model is a way of educating and training Christian shepherds while in a

cultural "Babylonian captivity."[14] Moreover, we posit a parable of sorts as a description

of our view:

A farmer faces the need for plowing his field even as a storm gathers. The

impending disaster forces the farmer to decide: "Do I respect the means of plowing, with

my sturdy and reliable mule, or do I hire a tractor to meet the need of the moment?" The

farmer kept the mule and hired a tractor. The dilemma and its solution are not unlike the

situation the church faces. So, our project is this: Rather than straining to pull an outdated

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strategies for the church in this new age. For example, Miroslav Volf proposes the gospel as accumulated common wisdom that allows believers to speak at the table of ideas in post-secularism. For James Davison Hunter of the University of Virginia, the appropriate response to the shifting cultural winds is a "'faithful presence' [that] seeks to honor God by 'being fully present' to 'each other…to our tasks…within our spheres of influence'" (243–247). Analysis of Hunter by Karen V. Guth, "To Change the World: James Davison Hunter's 'Faithful Presence' Meets Political Theologies on the Margins," *Theology Today* 69, no. 4 (2013/01/01 2013), accessed 2022/03/24, https://dx.DOI.org/10.1177/0020964312463140. Read Hunter and Volf in their important contributions of public theology: James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (Oxford: Oxford University Press, 2010), Miroslav Volf, *A Public Faith: How Followers of Christ Should Serve the Common Good* (Grand Rapids: Brazos Press, 2011).

[14] The Babylonian Captivity metaphor is not unrelated to the seismic shifts in the ascendancy of the secular age. D. L. Smith-Christopher writes, "Among the many historical-critical issues surrounding the study of the Hebrew Bible, the changing perspectives and assessment of the Babylonian Exile over the course of the twentieth century ought to be cited as one of the debates most impressive for dramatic swings of opinion and perspective." See Daniel L Smith-Christopher, "Reassessing the Historical and Sociological Impact of the Babylonian Exile (597/587–539 Bce)," in *Exile: Old Testament, Jewish, and Christian Conceptions* (Leiden, Netherlands: Brill, 1997).

monomodal university model of clergy preparation—a good mule for its time—we augment the well-worn beast-of-burden with a new tractor. The field (of the kingdom) will still be plowed, and the crop (of new students and ministers) might even realize an increased yield (a multitude of souls safe in the arms of Jesus on the Day when he comes again). So much change in the church seems to demand that the object to be updated is somehow wrong-headed, or even evil, while the new thing is virtuous by its very appearance. If such a perspective on the church militant is, indeed, true, then we are uniformly in protest of such an opinion. There are (and there have always been) ways and means that are good that nevertheless must be updated for the sake of the gospel in context. There is neither virtue in one nor evil in the other. The means of carrying the gospel to others (and preparing those who carry the message) often changes. Truth changes not (e.g., John 8:32).

The Pastoral Training Model is designed to serve students who are more than likely between 26 and 40 years of age, married with children, involved with their local church, and have a first career already underway.[15] As Barbara Wheeler stated in a comprehensive Auburn Center for the Study of Theological Education white paper on the state of theological education in North America, there is a decline in full time equivalent hours.[16] There is a decrease of students entering the Master of Divinity program, with a concurrent rise in other master-level programs.[17] Wheeler explains,

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[15] See Barbara G. Wheeler and Anthony T. Ruger. "Sobering Figures Point to Overall Enrollment Decline." *TRUST Journal* (2013).

[16] Wheeler, "Sobering Figures," 7.

[17] Ibid, 6.

The Master of Divinity program is becoming less prominent. In 1992, 69 percent of students were enrolled in M.Div. programs; today that has diminished to 63 percent. Meanwhile, all the modest enrollment [sic] gain over two decades has been in "professional" M.A. degree programs intended to prepare for various ministries. These programs enrolled 14 percent of students two decades ago; now they enroll 20 percent.[18]

However, online teaching and learning represented a growth area in an otherwise regressive report: "Enrollments in distance education have continued to grow, in contrast to the overall pattern of enrollment decline." [19] Given that the Pastoral Training Program is a comprehensive, sequenced educational and vocational process that relies on digital teaching and learning, the presence of such a plan may demonstrate the institutional emphasis on thoughtful innovation that faithfully serves the goals of evangelical and Reformed Christian theological higher education. The seminary as think-tank—biblically faithful, Christ-centered, and mission-oriented research, writing, and resources to support sustainable spiritual and vocational health of ministers and congregations—for the church (and culture) creates a new dynamic that can be at once attractive to students, faculty, and staff, responsive to the needs of others, and useful to the church and the mission of God in the world. The penultimate section of this chapter and dissertation seeks to describe this project.

Reimagining Pastoral Education and Training through
the Pastoral Training Model

At length, the research has led to this resource: "The Pastoral Training Model (PTM)." The dissertation research has produced the instructional design for an ecclesial

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[18] Ibid, 7.

[19] Ibid, 9.

resource that connects parish to academy and seminary to the pastoral lifecycle: the

Pastoral Training Model.[20] The purpose of the Pastoral Training Model is to strengthen

the education and training of gospel ministers to fulfill the Great Commission of Jesus

Christ more effectively.

The project's purpose arises out of a burden to address the problems created by a

lack of practical experience in parish ministry. The purpose is best pursued when a

storyline is articulated. The storyline of the Pastoral Training Model is told in

movements. These movements may be arranged in a sequence of turning points. These

movements are named as follows:

• Overview

• Vision and Mission

• Standards and Outcomes

• Discussion of Pastoral Training Model Phases

What follows, then, is the equivalent of an *executive summary*, or to maintain the

imagery of the opening paragraph of this chapter, this is an *overture* of the Pastoral

Training Model of the D. James Kennedy Institute of Reformed Leadership at Erskine

College and Seminary.

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[20] The prodigious English poet-lawyer-preacher of Saint Paul's Cathedral in London, John Donne (1572-1631), sensing the lengthening of shadows in his life, lifted a weakened hand to scratch these immortal words: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main." The oft-quoted line from Donne's "Meditation XVII" (1624) is an appropriate epigraph for this chapter of the dissertation. The Pastoral Training Model is replete with the fingerprints, dreams, insights, innumerable hours of hard work, and pastoral sensitivities of so many. I trust the "Acknowledgements" page of this work will provide some sense of the collaborative efforts of many. Donne's famous quote is an appropriate epigraph for this chapter (indeed, for all my ministry and life). For Donne's line, see, e.g., the 2010 classics reprint: John Donne, "Meditation XVII," in *Devotions Upon Emergent Occasions and Death's Duel* (New York: Cosimo Classics, 2010), 108.

Overview of the Pastoral Training Model

The Pastoral Training Model (see Appendix II) is a comprehensive program of study and apprenticeship intended to support and sustain the pastor (or someone in another expression of ordained ministry), family, and congregation from seminary Internship (supervised ministry practicum for each seminary course) to Residency (the first year following graduation from seminary, taking place at the newly ordained minister's place of service and involving 12 pastoral competencies delivered online and on-the-ground, with a carefully designed system of asynchronous online lectures by senior practitioners, ministry experience with verbatim, and supervised theological reflection), Fellowship (seminary + 5 years, in which the minister enters a Doctor of Ministry [or similar] program for the purpose of theological reflection, vocational renewal, and scholarly contribution to an area of need in gospel ministry), and Lifelong Learning (multimodal systems delivering needed courses of study and training to address clergy challenges through the pastoral lifecycle).

Vision and Mission Statement

The Vision and Mission of the Pastoral Training Model provides a framework that informs the use of the model, shapes culture, and guides decisions. The following expression of the vision and mission of the Pastoral Training Model is based on earlier research in organizational behavior.

Burden (the problem that seeks a solution)

The Pastoral Training Model is burdened by brokenness in pastors and churches. Pastoral burnout and dropout have become epidemic, often leaving clergy, clergy families, and congregations in pain. Disappointment and misunderstanding leading to

conflict in pastor-parish relations can beget successive generations of spiritual and organizational pathologies. The human suffering leads to an unnecessary disruption of the Great Commission.

Values (the salient truths that provide moral guideposts for a faithful response to the burden)

1. The Pastoral Training Model is grounded in God's Word to cure the burden.

2. The Pastoral Training Model is rooted and grounded in the values of Reformed and Evangelical Christianity, as expressed by the Westminster Confession of Faith with its Shorter and Larger Catechisms (1647); and by the "ecumenical creeds" of Christian history (The Apostles' Creed (AD 150-750), the Nicene Creed (AD 325-381), and the Athanasian Creed (AD 435-535).

3. The Pastoral Training Model depends on collaborative partnerships to lift the burden. We do more together.

4. The Pastoral Training Model recognizes the mosaic of the body of Christ and seeks to serve the church catholic.

5. The Pastoral Training Model seeks to help all those involved in pastoring and the training of pastors be wise stewards of the gifts and graces afforded to us in addressing the burden of this ministry. We value multimodal expressions of both teaching and learning as well as content delivery to our students and pastors.
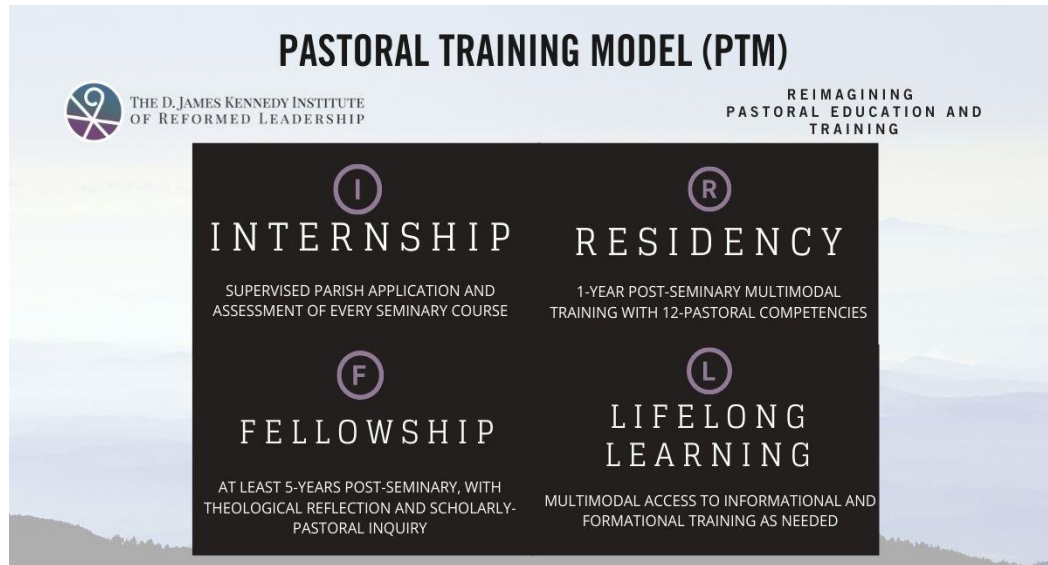
Figure 5.1: The Pastoral Training Model four stages. See the website: https://kennedyinstitute.net/video-overview.

Vision (the certain hope that lifts the Burden)

The Pastoral Training Model vision is that we reimagine pastoral education and training to recover both scholarship and apprenticeship to support and sustain spiritual and community health in pastors, their families, and the ministries they serve. The care of the institution extends beyond seminary years proper and helps to bridge the cultural distance between seminary and pastorate.

Mission (the way to realize the Vision)

The Pastoral Training Model unites the university model and the apprenticeship model to produce spiritual, scholarly, and vocational formation through a program of four phases that follows the lifecycle of a pastor.

Strategy (how to practically pursue the Vision to lift the Burden)

The Pastoral Training Model, as a ministry of the D. James Kennedy Institute of

Reformed Leadership, partners with Erskine Theological Seminary to realize the vision.

Organization (the intentional, collective gifts of individuals in community to realize the Vision)

The Pastoral Training Model (PTM) is divided into four phases that follow a

Christian Shepherd from seminary through the conclusion of the pastoral lifecycle. The

first phase is internship. The second phase is residency. The third phase is fellowship.

The fourth phase is lifelong learning. The seminary is therefore a career long companion

and knowledge manager for the pastor.

Using a multimodal approach to education and logistics the Pastoral Training

Model focuses on three essential areas of pastoral development: scholarly formation,

vocational formation, and spiritual formation.

A Word on Pedagogical Method

We agree with a University of South Africa faculty member in theology who

opined:

> Society is transforming from the industrial era to an information based, network society. There is widespread consensus that due to this revolution in society, education needs to make a paradigm shift in order to stay relevant to the changing needs of society. Although this paradigm shift is promoted widely in academic literature, it seems as if in practice there are stumbling blocks preventing higher education to make positive strides into a new direction . . . .[21]

The Pastoral Training Model that emerges from Reimagining Pastoral Education

and Training is not limited by metaphorical moats guarding older paradigms. The

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[21] Erna Oliver, "A Move Towards Heutagogy to Empower Theology Students," HTS: Theological Studies 72, no. 1 (2016), https://dx.DOI.org/DOI:10.4102/hts.v72i1.3394.

program, like a church plant, can adopt creative solutions to the problem and adapt

teaching and learning according to best practices, technologies available and in use, and

pedagogical methods that can reach students and pastors in their own language. Yet also,

like a wise church planter, the program administration should look to tried and true

methods of teaching and learning and to listen to voices of caution concerning the

possible ontological dangers treating pathologies of the soul through new technologies

(see the discussions of, e.g., Neil Postman, in chapter 4 of this dissertation).

The pedagogical method for the Pastoral Training Model, emerging from the

research in this dissertation, is multimodal in both content delivery and teaching and

learning approach. The educational method is also adaptive. Each phase of the PTM

seeks awareness of diversity and natural preferences in others. This intentionality in

awareness seeks to support the diversity of teaching and learning preferences, especially

those contra-positional inclinations, e.g., tactile-abstract, typographical-visual, and static-

moving. The Pastoral Training Model employs a scaffolding methodology of teaching

and learning that moves the student from learner to practitioner and the instructor from

teacher to coach. Theological reflection and critical thinking are present and necessary

into each phase of the model. Finally, the program is committed to Competency-based

Education (CBE). Often misunderstood, CBE establishes outcome milestones, or

standards. The standards are established with an interest of the larger mission of the

respective educational program. Students only move forward to the next milestone once a

standard is realized, rather than simply due to the passage of time or other indicators.

Likewise, as students grasp and successfully demonstrate achievement of a given

standard, the student can sequence to the next learning objective.[22]

In summary, the pedagogical methodology may be described as integrative-

adaptive teaching and learning that can more nearly prepare "physicians of the soul" for

the rigors of assessing, diagnosing, and spiritually treating the pathologies of the human

soul, including the role of self in such pastoral work. A peer-reviewed contribution to an

academic medical journal wrote hopefully about the use of such education in producing

medical doctors who could assume the integrative approach in their practice:

> Integrative medicine offers an approach to the practice of medicine that addresses
> many of the concerns of the IOM, MSOP, the public, and physicians. Integrative
> medicine can be defined as an approach to the practice of medicine that makes use
> of the best-available evidence, considering the whole person (body, mind, and
> spirit), including all aspects of lifestyle. It emphasizes the therapeutic relationship
> and makes use of the rich diversity of therapeutic systems, incorporating both
> conventional and complementary/alternative approaches.[23]

The Pastoral Training Model seeks to create an ethos for such adaptive teaching

and learning and to produce Christian shepherds who, likewise, can reflect theologically

and biblically and apply critical thinking to the challenges of bringing hope and healing

to hurting people. In this sense, the pedagogical method is inherently tethered to the

outcomes we imagine. We thus agree with the assessment of James K. Mwangi: (with

British spelling remaining):

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[22] For Competency Based Education in theological higher education see, e.g., James K. Mwangi, and Ben J. De Klerk, "An Integrated Competency-Based Training Model for Theological Training: Original Research," *HTS: Theological Studies* 67, no. 2 (2011), https://dx.DOI.org/DOI:10.10520/EJC36599.

[23] Benjamin Kligler et al., "Core Competencies in Integrative Medicine for Medical School Curricula: A Proposal," Academic Medicine 79, no. 6 (2004), https://journals.lww.com/academicmedicine/Fulltext/2004/06000/Core_Competencies_in_Integrative_Medicine_for.6.aspx.

There exists a general concern about the way theological schools are preparing men and women for church ministry, with the church leadership feeling like graduates are not up to the task of ministering despite the theological training. The research has established that there is a relationship between theological training and practice of ministry and that practical ministry can only be improved through enhancing theological training. Ultimately the article establishes the need for a competent training programme modelled after the New Testament Discipleship Model approach. This model integrates knowledge, being and practical training.[24]

Such a vision for an integrative program of pastoral training is also embedded in this project. The pedagogy is an essential extension of the vision and mission of the Pastoral Training Model.

Standards for the Four Phases of the Pastoral Training Model

It is imperative that the dissertation problem be ever present before the author. We have abbreviated the situation we face in this dissertation with this sentence: "Pastoral burnout and dropout is the problem. The Pastoral Training Model is the solution." If that is so, then the standards for the program must be clear, achievable, and measurable, with

PASTORAL LIFECYCLE *AND* THE PASTORAL TRAINING MODEL

Stages of the Pastoral Lifecycle and Phases of the Pastoral Training Model

Aligned for Good

STAGE 1: CONVERSION AND CALL	STAGE 2: PREPARE
PHASE 1: INTERNSHIP	PHASE 1: INTERNSHIP PHASE 2: RESIDENCY

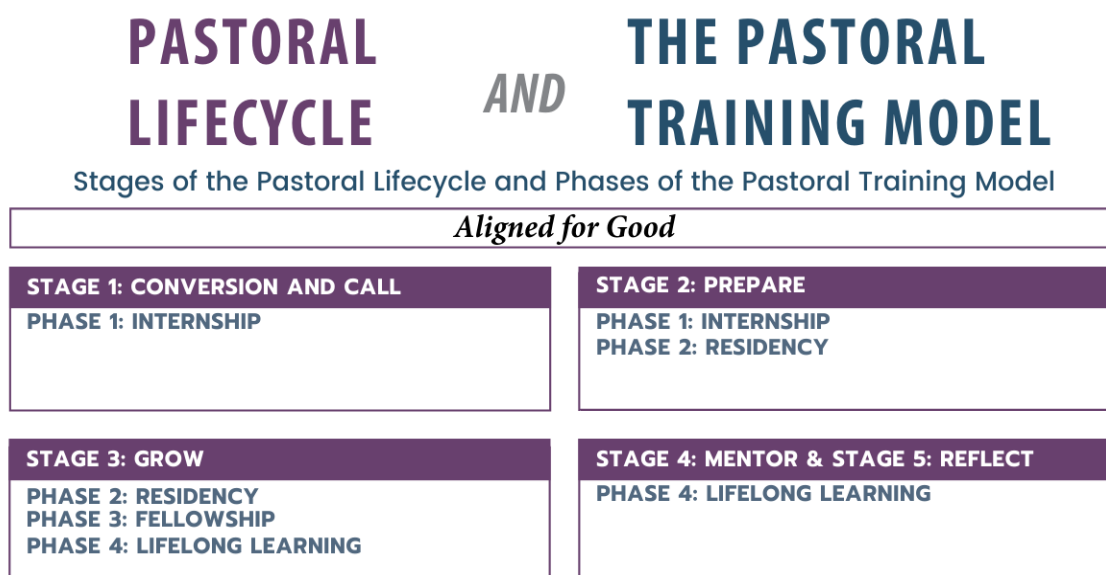| STAGE 3: GROW	STAGE 4: MENTOR & STAGE 5: REFLECT
PHASE 2: RESIDENCY PHASE 3: FELLOWSHIP PHASE 4: LIFELONG LEARNING	PHASE 4: LIFELONG LEARNING

Figure 5.2: The Correlation of the Pastoral Training Model with the Pastoral Lifecycle

each part connected to the whole. The standards for each of the four phases of the PTM

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[24] Mwangi, "An Integrated Competency-based Training Model," i.

coincide with the expectations for the student-pastor at that point in the Pastoral Lifecycle. The correlations of the Pastoral Lifecycle and the Pastoral Training Model (Figure 1.3) are used extensively in this section.

Internship

Standards for the student in the Internship phase of the PTM include:

1. Scholarly formation. The Intern will successfully complete the coursework at Erskine Theological Seminary and will have produced a portfolio of supervised ministry experiences documented by the Applied Ministry Evaluation Report (AMER) with the addition of theological reflection.

2. Spiritual formation. The Intern will successfully complete the coursework at Erskine Theological Seminary and will have produced a portfolio of supervised ministry experiences documented by the Applied Ministry Evaluation Report with theological reflection and critical thinking that includes a description of how the coursework and ministry experience effected love of Christ, love for others, and the Great Commission.[25]

3. Vocational formation. The Intern will complete the requirements for the seminary course and the supervised ministry event and complete a reflection on the ministry experience with the supervisor and faculty member using the AMER with Theological Reflection.

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[25] Students will read Michael A. Milton, "What Is Theological Reflection and Critical Thinking and How Do I Use It in a Graduate-Level Research Paper?" Faith for Living, no. 10, October (2017), https://michaelmilton.org/2017/10/30/what-is-theological-reflection-and-critical-thinking-and-how-do-i-use-it-in-a-graduate-level-research-paper/.

Residency

The Residency phase of the PTM expresses the vision and mission of the program in these ways:

1. Scholarly formation. The Resident will view and respond to a video teaching module by a subject matter expert, complete the assigned readings for the module, i.e., a respective month in the residential year, interact with members of the Residential Team concerning scholarly implications for the respective pastoral competency, and dialogue with peers about Christian scholarship and its relationship to spiritual and vocational formation on the Online Discussion Board.[26]

2. Spiritual formation. The Resident will complete the spiritual formation reading for the respective module and practice the prescribed spiritual disciplines of the daily office of Scripture reading, prayer, journaling, and family worship, along with spiritual exercises on the Lord's Day. The Resident will reflect with the Residency Team members on how the ministry experience in the respective module led to Christian formation expressed in love of the Lord Jesus Christ, love for others, and a personal commitment to the Great Commission.[27]

3. Vocational formation. The Intern will view online lectures by a subject matter expert, read the vocational material for the respective module, conduct a supervised

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[26] The Online Discussion Board will conform to

The Online Discussion Board will conform to Michael A. Milton, "IDEA: The Way to Write a Discussion Board Post in Online Teaching and Learning," michaelmilton.org 6, no. June 11 (2020), https://michaelmilton.org/2020/06/11/idea-the-way-to-write-a-discussion-board-post-in-online-teaching-and-learning/.

[27] Students will read Milton, "What Is Theological Reflection and Critical Thinking and How Do I Use It in a Graduate-Level Research Paper?" Milton, "What Is Theological Reflection and Critical Thinking and How Do I Use It in a Graduate-Level Research Paper?"

ministry experience in the twelve pastoral competencies (one competency per month for one year, August to August), write a verbatim for the ministry event, and discuss the verbatim experience with members of the Residency Team according to their assigned questions and ensuing dialogue on the relationship of pastoral-vocational formation to the scholarly formation, spiritual formation.[28]

Fellowship

The Fellowship phase of the PTM occurs at Seminary + 5 (entering the fifth year of ordained ministry after graduation from Erskine Theological Seminary). The goal of the Fellowship phase is for the Christian minister to isolate a burden for ministry (in a doctoral dissertation this would be the Problem) and then research, write, and produce a resource for the Body of Christ that moves from burden to vision, i.e., problem to evidence-based solution.

The DJK Institute "Fellow" is not the Intern or the Resident of five to ten years prior. Significant formation has occurred. In the Pastoral Cycle, the Fellow is in the "green" cycle of productivity.[29] However, formation in the three standards of pastoral growth continues throughout the pastoral lifecycle. Each movement in the sequence of the pastoral career brings new challenges and opportunities for sharpening and deploying the formational standards.

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[28] Students will read Michael A. Milton, "A Guide to Writing a Verbatim in Pastoral Care and Counseling Class," michaelmilton.org 11, no. November 12 (2015), https://michaelmilton.org/2015/11/12/a-guide-to-writing-a-verbatim-in-pastoral-care-and-counseling-class/.

[29] Michael A. Milton, "A Pastoral Life Cycle from the Biblical Record of St. Paul's Ministry," michaelmilton.org 6, no. June 15 (2017), https://michaelmilton.org/2017/06/15/a-pastoral-life-cycle-based-upon-the-biblical-record-of-st-pauls-ministry/.

1. Scholarly formation. The Fellowship phase seeks scholarly formation through isolation of and inquiry into a burden experienced in ministry. This requirement, by its nature, will cultivate deeper scholarly formation through research and writing, with a goal of developing a resource for the church. The requirement to research and produce a resource for the church is fulfilled by a "DJK Institute Learning Contract" or by admission to a Doctor of Ministry program.[30] The after-action report (created and delivered by the Fellow in any modality, including, e.g., a video lecture) will detail growth in one or more of the defining marks of scholarly formation (e.g., research, writing, critical thinking).[31]

2. Spiritual formation. The Fellow will document the spiritual experience of the scholarly process in a verbatim of the Fellowship phase delivered in any of the possible modalities to the Fellowship Team. The Fellow will reflect with the team members on how the ministry experience of moving from burden to vision led to Christian formation expressed in love of the Lord Jesus Christ, love for others, a recommitment to the Christian ministry, and a personal commitment to the Great Commission.[32]

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[30] For an example of and pedagogy behind a learning contract, see: Stephenson, John, Mike Laycock, and Michael Laycock, eds. *Using Learning Contracts in Higher Education* (St. Paul: Psychology Press, 1993).

[31] On "critical thinking," see the article to be included in this phase: Michael A. Milton, "Groupthink: A Barrier to Critical Thinking and Prophetic Preaching," michaelmilton.org 3, no. March 10 (2020), https://michaelmilton.org/2020/03/10/groupthink/.

[32] Students will read Milton, "What Is Theological Reflection and Critical Thinking and How Do I Use It in a Graduate-Level Research Paper?" michaelmilton.org 17, no. 10 (2017), https://michaelmilton.org/2017/10/30/what-is-theological-reflection-and-critical-thinking-and-how-do-i-use-it-in-a-graduate-level-research-paper/.

3. Vocational formation. The Fellow explores a vocational presenting issue, and through research, writing, and integration with scholarly and spiritual formation, produces a resource for the church.

Lifelong Learning

The scaffolding educational method is not only operative in the early phases of the program (Internship, Residency) but is utilized in the two later phases as well (Fellowship, Lifelong Learning). Thus, the Lifelong Learner, once a student, as Intern and Resident, has traversed the well-worn pathway of the pastoral lifecycle to emerge as a sort of "journeyman," or a "vocational patriarch" in the ministry. The Lifelong Learning phase of the PTM is a resource for continued scholarly inquiry, spiritual renewal, and vocational support. Lifelong learning provides white papers on presenting issues in ministry. Indeed, these white papers may be written by DJK Fellows and archived at Erskine Theological Seminary as a source of support to the larger Christian community. The Alban Institute[33] founded by Loren Mead (1930-2018) in 1974 is an example of the kind of pastor-parish-focused and solutions-based ministry that can be curated via the Lifelong Learning phase at the D. James Kennedy Institute at Erskine Theological Seminary.[34] The vision statement for "Alban at Duke" reflects a part of the role of the fourth phase of the PTM: "Alban at Duke helps leaders connect and learn from

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[33] The Alban Institute, long based in Bethesda, Maryland, is now located on the campus of Duke Divinity School. See "Alban at Duke Divinity School," Duke Divinity School, 2022, accessed March 24, 2022, https://alban.org/.

[34] The D. James Kennedy Institute of Reformed Leadership has (as of this writing in March 2022) begun work on just such a program. A small collection of white papers has been produced out of the calls that come to the Institute, mostly for pastor or parish-related problems in search of biblically faithful and evidence-based solutions. See the vision and mission statement of the D. James Kennedy Institute of Reformed Leadership: Michael A. Milton, "Djk Institute," Faith for Living, Inc., 2022, accessed March 26, 2022, https://djkinstitute.org/.

one another by sharing practical wisdom, stories of thriving congregations and transformational models of ministry."[35]

There are two archetypes of ministers in the fourth phase (Lifelong Learning). There is the journeyman minister. Still in productive ministry, the journeyman pastor (missionary, professor, chaplain, counselor, or other minister) uses the Lifelong Learning phase to participate in continuing research, writing, and development of resources. For example, the Journeyman, a DJK Fellow, may contribute a white paper to the resource collection of the Institute. Conversely, the Journeyman may need help in mediating a conflict between officers in a local church. Journeymen serving in denominational offices might use the Lifelong Learning Library to find evidenced-based material, contributed by a DJK Institute Fellow, to address a presenting issue of governance.

There is a second archetype in the Lifelong Learning phase. By cause of age, infirmity, or other reasons, a minister's season of productivity will be completed or cut short (in cases of, e.g., disability).[36] At least in terms of those ministers who have transitioned into the Mentor stage of the Pastoral Lifecycle (roughly, early retirement years), the minister transitions to become the Keeper of Meaning."[37] The Keeper of

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[35] "Alban at Duke."

[36] The transition portal from one stage in the pastoral lifecycle to another stage is a neglected subject. Ministerial transitions deserve greater research into problems and solutions associated with transitions.

[37] Following on Eric Erikson's eight stages of human development, Boston psychiatrist George Valliant introduced a new transitional stage called the "Keeper of the Meaning." See George E Vaillant, *Aging Well: Surprising Guideposts to a Happier Life from the Landmark Study of Adult Development* (London: Hachette UK, 2008). Erikson's eight stages of human development first appears in E.H. Erikson, *Childhood and Society* (New York: W. W. Norton, 1993). https://books.google.com/books?id=L-UrEpS3UbEC.For more on Erikson in context with other theories, consider N.J. Salkind, *An Introduction to Theories of Human Development* (Thousand Oaks, CA: SAGE Publications, 2004). https://books.google.com/books?id=GVpuBwAAQBAJ.

Meaning minister reflects the wise figure (the "Gandalf," if you will) who counsels the younger practitioner, warns of the consequences of unwise decisions, and maintains the ethics, ethos, and vision of the vocation. This is the figure, e.g., in Joseph Campbell's "The Hero's Journey," who appears to the protagonist when he is doubting his call.[38] The Keeper of Meaning is often an unseen but very real actor in the plot who keeps the "hero" moving past the "seductress" and the "enemy," both seeking to derail the hero's journey to accomplish his visionary mission.[39] Following Campbell's mono-myth, the Keeper of Meaning also occupies a prophetic role in the church and especially in the "college of preachers."[40] One thinks of the inimitable J. C. Ryle (1816–1900) and his "Warnings to Churches" as an example of a member of this Mentoring stage.[41] Ryle's role as the Keeper of Meaning is clearly discerned as he writes about present and future dangers to the church and encourages younger ministers to take a stand against harmful innovations, downgrade of Holy Scripture, and other topics. So, the post-productive stages still benefit from Lifelong Learning. Their white papers and other contributions can become invaluable aids for others moving through the sovereignly maintained cycle of ministry.

The standards serve the minister of the gospel. In this case, those who have fought the good fight and kept the faith are honored as Keepers of Meaning who provide insight

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[38] Joseph Campbell, *The Hero with a Thousand Faces* (Princeton: Princeton University Press, 2004). https://books.google.com/books?id=HhFjQgAACAAJ.

[39] Ibid.

[40] On Joseph Campbell's "monomyth," see e.g., Katherine Grocott, "A Theological Critique of Joseph Campbell's Monomyth as a Source for Meaning Making in American Film" (Doctor of Philosophy, Charles Sturt University, 2012).

[41] John Charles Ryle, *Warning to the Churches* (England: Trumpet Press, 1967).

and support for others and also receive the benefit of love and acts of appreciation from the church.[42]

1. Scholarly formation. The Lifelong Learner may continue to participate in the Institute's research, writing, and resource development for the good of Interns, Residents, and Fellows. The Lifelong Learner may be called on to address a presenting issue of concern in a local church or in the life of a pastor in the larger Body of Christ. The minister in this phase of the PTM may also benefit from resources that help transition, e.g., from the "Growth Stage" of the Pastoral Lifecycle into the "Mentor" and "Reflective" stages. The Institute at the Seminary provides intellectual support to the one who is, now, the elder "Keeper of Meaning."[43]

2. Spiritual formation. At the earliest point in the Mentoring stage, the Lifelong Learner faces challenges and opportunities that call for the Institute and Seminary to provide spiritual support relative to a significant milestone of retirement (or a marked change from the Productive stage of the Pastoral Lifecycle). This point on the Pastoral Lifecycle spectrum must shape the Pastoral Training Model curriculum. Simultaneously, the Lifelong Learner entering the Mentoring stage of the Pastoral Lifecycle may desire to

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[42] Long a source of pain, the question remains, "Who and how do we take care of the pastor and pastoral family in the late Mentoring stage and the Reflective stage?" "Taking care" of the Christian shepherd at the coda of ministry is often not taking care of the shepherd financially. Ministers who have served the Body of Christ for a lifetime can be isolated from congregational life and from a sense of purpose. More scholarly work is necessary on this area of the pastoral lifecycle. However, there may be an opportunity for the Seminary to reclaim its alumni at this point. If an archive is maintained on the minister for purposes of the PTM, then the institution can reach out in terms of appreciation. This is not a replacement for all of the pathologies of the aging minister's soul but represents a good beginning. Most institutions of higher learning maintain data of alumni for the purpose of development. This is an opportunity to stretch the meaning of that word (and department) to create a force for good in the Body of Christ and in the lifecycle of pastors. Again, the anecdotal remarks cry out for evidence-based spiritual care. See George E. Vaillant, *Aging Well.*

[43] Vaillant, *Aging Well.*

participate in research, writing, and resource development for Interns, Residents, Fellows,

and other pastors in the Body of Christ. The later point on the spectrum of the Mentorship

stage will likely be filled with the challenges of aging.[44] Such challenges could include

declining health, loss of a spouse, loss of friendships, and in some cases a loss of

meaning. It is incumbent upon the Institute to conduct research, writing, and develop

resources that can support a "generativity" (see Erikson) that not only provides spiritual

care for the aging pastor and family (or, e.g., one who is disabled at an earlier stage) but

also allows those in the Mentoring and Reflective stages to express generativity by

sharing wisdom for fledgling Christian shepherds.

3. Vocational formation. The Lifelong Learner in the early Mentoring stage will

benefit from research, writing, and resources to navigate the vocational transition from

one stage of ministry to another. Likewise, the Christian shepherd entering the Reflective

stage of the Pastoral Lifecycle can be served by the Institute and the Seminary with

pastoral care that includes appreciation for service to the Lord in his church and resources

for the pastor and family concerning the last vocational transition. In the uncertainty of

this fallen world and in the mystery of God's providence, the "coda" for pastoral ministry

is not ultimate loss but an anticipation of victory. John MacArthur commented on Paul's

final assessment of his position and awaiting his execution:

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[44] One recognizes that the final stage of a pastoral lifecycle can be an unexpected and sudden end of life or prolonged illness at a stage more associated with being in the Productive part of pastoral ministry. Indeed, the Pastoral Lifecycle model is drawn from the life of the apostle Paul, whose productivity was shortened by execution. For the challenges of these later stages of human development, see Erik Erikson, and Joan Erikson, "On Generativity and Identity: From a Conversation with Erik and Joan Erikson," *Harvard Educational Review* 51, no. 2 (1981). For more on the Pastoral Lifecycle model, see Michael A. Milton, "A Pastoral Lifecycle Based on an Observation of the Life and Ministry of Paul." https://michaelmilton.org/2017/06/15/a-pastoral-life-cycle-based-upon-the-biblical-record-of-st-pauls-ministry/.

You can see, then, that from a human perspective, this was not the optimal time for the apostle Paul to depart. Yet Paul went on to express a quiet confidence as he prepared to step aside and let Timothy succeed him. After boldly confronting Timothy, Paul then exhibited an attitude of triumphant victory as he summed up his life with these words:

"I have fought the good fight, I have finished the course, I have kept the faith" ([2 Tim.] 4:7). In essence, Paul was saying, "I am ready to go." [45]

Thus, we move from the "Standards" to a discussion of the "Phases" of the PTM. This section reflects a more operational tone of writing.

Discussion of the Phases

As noted, the research and writing of this dissertation, Reimagining Pastoral Education and Training, has helped to birth a resource for use at Erskine Theological Seminary and, by God's grace, for the larger body of Christ. The Pastoral Training Model is a way to "shepherd shepherds who will shepherd the flock."[46]

The Pastoral Training Model Described

Reimagining Pastoral Education and Training is a project of the DJK Institute that seeks to revive the ancient pastoral training program in a way that combines the university model and the apprenticeship model. The program is delivered in four phases: Internship (during seminary), Residency (first year after seminary), Fellowship (five years after seminary), and Lifelong Learning. The program integrates the academy and the parish, the student and the supervising pastor, and the seminary professor. The program is delivered through multimodal means (a hybrid of *online* and *on-the-ground* supervision).

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[45] John MacArthur, "The Final Words of the Faithful," The Master's Seminary, March 26, 20222022, https://blog.tms.edu/the-final-words-of-the-faithful.

[46] See DJKInstitute.org.

INTERNSHIP (DURING SEMINARY)

Application of every seminary course with a supervised ministry.

Theological Reflection after praxis with supervisor, faculty member, peers, and family.

The internship spans the entire curriculum experience of theological higher education.

RESIDENCY (FIRST YEAR AFTER SEMINARY)

In the year following seminary, the student (newly ordained minister) receives a call (or appointment). The calling congregation becomes the living laboratory for supervised ministry, theological reflection, prayer, and evaluation of pastoral practice.

There are twelve pastoral competencies delivered online and on the ground over one year. This essential component in the program is outlined in greater detail in the next heading, "Residency Detail."

Residency in the DJK-Erskine partnership has the benefit of a carefully designed system of asynchronous online lectures by senior practitioners called "subject matter experts" (SME). The program benefits for pastoral training and education depends on ministry experience combined with verbatim.

Residency occurs in the newly ordained minister's place of call, whether a local church, hospital, military assignment, or other "area of ministry" (AOM). While lecture content is delivered electronically, small group theological reflection and accountability is realized by coordination with a pastoral supervisor.

As in Internship, an Applied Ministry Evaluation Report with Theological Reflection is documented by the pastoral supervisor and returned to the PTM via upload to the learning management system (at this writing, "Brightspace").

The Residency Team consists of the pastoral supervisor (may be the senior pastor or senior chaplain), a Lay Leader (the broader term is used to identify the variety of congregational representatives, e.g., ruling elder, vestry member, deacon, *et cetera*).

FELLOWSHIP (SEMINARY + 5 YEARS)

Fellowship (seminary + 5 years in which the minister enters a Doctor of Ministry [or similar] program for the purpose of theological reflection, vocational renewal, and scholarly contribution to an area of need in Gospel ministry) is an opportunity for the minister, by now a post-resident, to consider a presenting issue in ministry and to invest time in isolating a problem, with research, writing, and a resource that will benefit the minister, the congregation, and the Body of Christ.

LIFELONG LEARNING

Multimodal systems delivering needed courses of study and training to address clergy challenges through the pastoral lifecycle.

Residency Detail

The PTM second phase is "Residency." This is the most intense, interactive phase of the program. Therefore, this phase is described in more detail. The following outline provides information on the twelve essential pastoral competencies and the method for residential instruction.

Twelve Pastoral Competencies in Residency

The twelve pastoral competencies are divided into four stages of ministry entrance. Each module (month) residential practice is accomplished by a multimodal teaching and learning method, a multimodal content delivery, and on-the-ground stakeholders

First Quarter: **Genesis**

1. Conversion (Reflecting on your own sacred encounter with the risen Christ and that encounter's continuing formation on your present ministry)

2. Catechesis (Reflecting and integrating your early Christian formation with your present ministry)

3. Calling (Reflecting and integrating on your vocation and your present ministry)

Second Quarter: **Adjusting**

4. Family (how your marriage and family life find a healthy adjustment to the realities of pastoral ministry)

5. Spirituality (how your daily, private spiritual rituals nurture your public ministry)

6. Parish (exploring the dynamics of the pastor and congregation, local congregational leadership, denominational adjudicatory, other clergy, civil authorities, possibilities for collegial relationships to enhance ministry)

Third Quarter: **Self-awareness**

7. Visitation (integrating theology and practice at the bedside)

8. Counseling (conducting pastoral diagnoses and biblical counseling with an emphasis upon self-reflection and your dependence upon the work of the Spirit of God and the means of grace in your counseling)

9. Pulpit (growing in self-awareness concerning your own unique voice as you integrate your "one sermon" with the unique place where God has called you).[47]

Fourth Quarter: **Praxis**

10. Word (public reading of Scripture, prayer, preaching publicly and from house to house)

11. Sacrament (Baptism and the Lord's Supper)

12. Prayer (cultivating life-long habits of the mind and heart)

Implementation and Evaluation

The project will not be implemented until this Doctor of Ministry project is approved. In this way, prospective students and associated congregations are given the added measure of confidence that the project design has met with rigorous academic review before launching. While the first phase, Internship, is already in use at Erskine Theological Seminary (a post-course application and evaluation in vocational and spiritual formation), Residency will be inaugurated with the first cohort within six months after the degree is completed. This "beta" iteration will provide an opportunity for early evaluation of this vital phase in the program. Adjustments can be made in light

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[47] Michael A. Milton, "What Is Your One Sermon?" michaelmilton.org 1, no. January 15 (2017-01-15 2017), https://michaelmilton.org/2017/01/15/every-pastor-should-only-have-one-sermon/.

of feedback from program administrators and participants. Prayerful and creative reflection on student input and supervisor input becomes an invaluable resource in adjusting the program to the needs of the resident and the respective ministry teams.

There is, of course, an evaluation by subject matter experts (SME) in the field during the final stages of presenting the project for this degree. Once the program is underway, each module of each phase is measured for effectiveness through instruments that are common and available. The instrument for evaluation will be a secure, confidential survey. That site is built and prepared.

Conclusion

Summary of Key Findings

The research in this dissertation substantiated anecdotal suppositions concerning pastoral burnout. Pastoral burnout and dropout that happens early in the career of the young minister is indeed often characterized by poor decisions, unrealistic or even false expectations, and unnecessary conflict, often resulting from an idealism that is separate from practice.

The dissertation also confirmed that a shift is happening in theological higher education. The Master of Divinity degree, for so long the gold standard professional graduate degree to prepare for ordination, is losing ground. An increasingly number of students representing all the major traditions in Protestant Christianity are moving to master-level degrees other than the M.Div. degree. Denominations are transitioning alongside this student-led phenomenal. While full-time equivalency in seminaries in North America is declining, online teaching and learning programs are increasing (or, in some cases, showing fewer losses than other programs). The research found that while

faculty are hesitant, in general, to move from the university model to a purely vocational model, there is greater acceptance of a hybrid of the university model and the apprenticeship model. Students have routinely responded to the Association of Theological Schools (ATS) with demonstrations of disappointment concerning how their seminary prepared them for the real world of parish life.[48] We determined that there is, indeed, a hue and cry for seminary transitions to better prepare the student pastors to address the increasing load of counseling, managing conflict, helping congregations to find purpose and meaning in the secular age, and provide wisdom and biblically faithful counsel in the questions that are coming before them (liturgy, music, the nature of worship, evangelism in a post-Christian secular age, and other similar challenges to the local church).

The research also revealed a depth of serious intellectual probing of the tensions between theology and technology. At length, voices from the fields of philosophy, education, and, most strikingly, theology, all share a concern about the possibility of dehumanizing theological education using an ever-expanding technological portfolio. However, the literature also revealed that there is the possibility—the necessity, in fact— of mitigating ontological crises from technology by the application of teaching and learning methods. Moreover, our study in the Scriptures revealed the normalized use of multi-modalities and discipleship and—especially in the pastoral epistles—the education and training of ministers of the gospel.

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[48] This is my experience as president and chancellor of a seminary where I received regular reports of polling students about seminary experiences.

The Research Question and Evidence-based Response

The research problem in this dissertation is that burnout and dropout of clergy in the earliest stages of their careers is creating not only inefficiency but spiritual-emotional woundedness in the pastor, the pastoral family, and in congregations. The research problem is a ubiquitous phenomenon, affecting the local church as well as many denominations in North America (and as the literature showed, in other parts of the English-speaking world, and in Western culture at large). The research problem initiated a search and rescue mission that led to peer-reviewed journal articles, white papers, case studies, books by subject matter experts, and interviews.

As I followed the footnote trail, I began to observe and assimilate common responses. In short, if pastoral burnout is the problem, a pastoral training model that is pastor-centric, congregationally sensitive, distributive, and that causes minimal disruption to the pastor and family and the work of the local church is the answer. The research, Reimagining Pastoral Education and Training, became a catalyst to understand and better shape a comprehensive ministry plan. That plan, including a fourfold sequencing of education, emphasized apprenticeship and pedagogies that maximized present and emerging technologies to both teach and deliver teaching content to seminary graduates in the field. Of considerable interest is the coincidental transformation of the seminary as a lifelong partner with the pastor throughout the stages of the pastoral lifecycle. Data demonstrated that such support is not only needed by those entering the later stages of pastoral life, but also represents a unique and timely opportunity for theological higher education to draw closer to pastor and parish ministries.

Contributions of the Dissertation

The dissertation, therefore, provided contributions to the seminary student, seminary graduate, and newly ordained pastor as well as the local church, denominations, and other seminaries. The research resulted in an evidence-based ministry that could be conducted to the benefit of seminaries, which may be particularly useful given that for many, this is a time of declining admissions.

The dissertation contributed new models of vocational training based upon the professional models coming out of the fields of, e.g., medicine and law. Residency—in which the newly ordained pastor does not have to move to a new teaching parish—not only supports pastoral development but creates possibilities for expanded ministries in local churches. Local churches can become "teaching hospitals" as they assume the program, integrate the seminary into the life of the parish, and self-identify as a center of excellence for preparing the next generation of Christian shepherds.

Another contribution is the impact of the program on precluding conflict in governance and congregational life. The program seeks to build a community of trust and knowledge-sharing that includes representatives of the lay leadership, ordained leadership, and seminary faculty in a way that promotes healthy practice across the span of a pastor's time in ministry.

Finally, I would point to the possible contribution concerning generativity (Erikson) or the pastoral care of pastors and their families in the late stages of human development and pastoral lifecycle. This topic, which has largely been neglected in the literature and in the formal care structures of the church thus far, is worthy of further and sustained attention.

Limitations

The dissertation was limited by the ability of the researcher to go deeper into the well of wisdom and knowledge concerning the relationship of human development and the pastoral lifecycle. Because the research was being funded by foundation grants with relatively strict timetables, there was a sense of immediacy and deadlines that undoubtedly stymied additional quality research, particularly of a quantitative nature. The goal of evidence-based solutions for ecclesial problems will demand ongoing research, writing, and resources of a quantitative origin. In addition, as with most Doctor of Ministry Projects, there were limitations of health, time, energy, and reflection due to necessary attention to (in my case) designing courses, teaching courses, and advising other doctoral candidates.

Further Research

One of the more exciting aspects of the research and dissertation process was the opportunity to uncover opportunities for further investigation. There are four research projects that are crying out for a doctoral candidate to adopt them.

There is, firstly, a research possibility in predictive pastoral dropouts. The literature and research findings in this dissertation do not take a deep dive into several necessary variables to uncover information about predicting burnout and dropout by (1) conversion and calling later in life versus conversion and calling in the earlier stages of the pastoral lifestyle.

Secondly, there seems to be an urgent need to the case of spiritual pathologies in aging clergy. Using the Pastoral Lifecycle model and Erikson's theory of generativity, how can the church bring about this kind of care for those who have cared for others?

Thirdly, the relationship between technology and theology was one of the most intellectually invigorating parts of the research. However, there is much left to be done by asking these questions in various contexts: Do the secular and post-secular ages treat technology differently? How so? What is their effect on the church? Where are the edges of technology in the service of the church? As the years pass there will be increasing technological change. Does the Church have an adequate "theology of technology" that can be at once adaptive and conscientious?

Fourthly, while scholars like Jürgen Habermas, James Davison Hunter, Charles Taylor, and Miroslav Volf are seeking to understand the times, the philosophical structural analysis by Habermas and Taylor teaches us that the landscape has not only changed away from the norms of even ten years before the date of my writing but are still in flux. An earthquake of sorts has occurred. Where? How? If, for instance, the "Secular Age," appeared in a gradual way, what was the tipping point that allowed it to become strikingly pervasive in such a relatively brief span of time? Prophetic writers and artists of the late twentieth century, like Walker Percy (1916-1990), sounded an alarm that a major philosophical shift was happening in the West.[49] Walker's *Signposts in a Strange Land* (and even his first novel, *The Moviegoer*) anticipated not only the secular age but the "excarnation" (i.e., an isolated inhumanity, or "disembodied" ontology that appears with the rejection of Jesus Christ), and the "homogenization of time" that invariably

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[49] See Walker Percy, *Signposts in a Strange Land: Essays* (New York: Macmillan, 2000), W. Percy, *The Moviegoer: A Novel* (New York: Open Road Media, 2011). https://books.google.com/books?id=Z0dH1DLiSTEC.

follows.[50] Many of us are like wilderness travelers without a compass. For those who feel

they have proper navigational aid in Scripture and tradition, there is a perennial need for

thoughtful Christians to study—ask questions, seek evidence, locate solutions—and

guide others to the One "who gave Himself for our sins so that He might rescue us from

this present evil age, according to the will of our God and Father" (Galatians 1:4).

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[50] Charles Taylor, *A Secular Age* (Cambridge, MA: Harvard University Press, 2009), J. A. Franklin, "Charles Taylor's a Secular Age (1): "Genealogy of the Secular," in *Charles Taylor and Anglican Theology: Aesthetic Ecclesiology*, ed. J. A. Franklin (New York: Springer International Publishing, 2021).
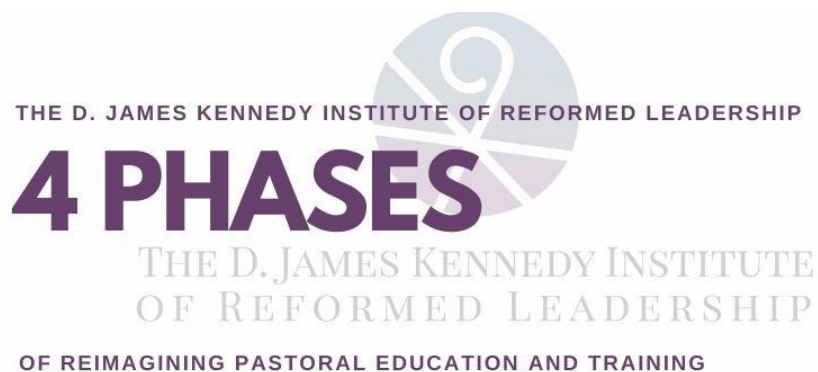
APPENDIX I

LINKS TO MULTIMEDIA MATERIAL
SUPPORTING THE RESEARCH AND THE PASTORAL
TRAINING MODEL

Film, Graphic Design, and Website

1. The D. James Kennedy Institute of Reformed Leadership. Website. 09 April 2022.
   1.1. https://djkinstitute.org/
2. An Overview of the Doctor of Ministry Project. Film. 09 April 2022.
   2.1. https://www.canva.com/design/DAEuBtFb6CQ/-cs0NVFcejnPY_KcpTO--A/view
3. The Pedagogical Method in the Pastoral Training Model. Film. 09 April 2022.
   3.1. https://www.canva.com/design/DAE5S-bChyw/jQ9_6kdWxplqP6ouLyEFkg/view?website#2:the-pastoral-training-model-ptm-model-of-instruction
4. The Pastoral Training Model by Stage. Website. 09 April 2022.
   4.1. https://www.canva.com/design/DAE2j0PiHdY/1zQluw4JOu_v8XVdNW_KJg/view?website#2
5. The Research and Resource in the Doctor of Ministry Project. Graphic. 09 April 2022.
   5.1. https://www.canva.com/design/DAEUcUnOvmM/B5WTsyiUgpiktdiU9InxhA/view?website#2
6. Reimagining Pastoral Education and Training. DJK Institute Website. 09 April 2022.

APPENDIX II

THE PASTORAL TRAINING MODEL INFOGRAPH
(FOUR PHASES OF THE PROGRAM)

THE D. JAMES KENNEDY INSTITUTE OF REFORMED LEADERSHIP

4 PHASES

THE D. JAMES KENNEDY INSTITUTE
OF REFORMED LEADERSHIP

OF REIMAGINING PASTORAL EDUCATION AND TRAINING

01

INTERNSHIP
Supervised
Parish
Application and
Assessment of
Every Seminary
Course

02

RESIDENCY
1-year Post
Seminary
Multimodal
Training with
12-pastoral
competencies

03

FELLOWSHIP
Seminary + 5-years
in ministry enter a
season of intentional
theological reflection
and scholarly inquiry
into pastoral
challenges

04

**LIFELONG
LEARNING**
Multimodal
access to
Resources for
Sustaining
Spiritually
Healthy Ministry

ERSKINE

1837

djkinstitute.org

APPENDIX III

THE PASTORAL LIFECYCLE
ACCORDING TO THE LIFE AND MINISTRY
OF THE APOSTLE PAUL ALIGNED WITH THE
PASTORAL TRAINING MODEL

An Alignment of Vocational and Human Development

PASTORAL LIFECYCLE *AND* THE PASTORAL TRAINING MODEL

Stages of the Pastoral Lifecycle and Phases of the Pastoral Training Model

Aligned for Good

STAGE 1: CONVERSION AND CALL	STAGE 2: PREPARE
PHASE 1: INTERNSHIP	PHASE 1: INTERNSHIP PHASE 2: RESIDENCY

STAGE 3: GROW	STAGE 4: MENTOR & STAGE 5: REFLECT
PHASE 2: RESIDENCY PHASE 3: FELLOWSHIP PHASE 4: LIFELONG LEARNING	PHASE 4: LIFELONG LEARNING

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