

NAZARENE THEOLOGICAL SEMINARY

Developing Practical and Accessible Wesleyan Pastoral Education for the
Church of the Nazarene in New Zealand

A Project
Submitted to the Seminary Faculty
in Partial Fulfillment of the Requirements
For the Degree of

DOCTOR OF MINISTRY

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Kansas City, Missouri
February 20, 2017

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Developing Practical and Accessible Wesleyan Pastoral Education for the
Church of the Nazarene in New Zealand

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Chapter 1: Overview of the Study

The Church of the Nazarene in New Zealand needs a re-envisioned theological education that fosters pastoral imagination and respects a multicultural approach to teaching. This project grew out of the very significant need for pastoral education in New Zealand. The following study gives voice to this need and offers the first steps toward providing education that shapes a pastoral imagination among pastors on the New Zealand District Church of the Nazarene. The approach outlined below was developed by way of intentional listening to the needs of local pastors along with the needs of the leadership and lay people of the New Zealand District Church of the Nazarene, and discerning a way to meet those needs moving forward.

The study consisted of two interdependent places of qualitative research. First, I focused on assessing the best path forward for the development of Wesleyan pastoral education in New Zealand. This portion of the research involved exploring the culture and history of the broader church and Church of the Nazarene in New Zealand and meetings with potential stakeholders in Wesleyan education in New Zealand. The research focused on gathering information from these various voices and visioning a way forward for Wesleyan Pastoral education in New Zealand through participant observation. The first phase of research prepared the way for the implementation of the second phase which consisted of an intervention in the form of a pilot course. The pilot course served as a laboratory whereby the proposed way of offering theological education was tested and reflected on in real time and in regards to the future development of Wesleyan

theological education in New Zealand.

Upon arriving in New Zealand in late 2015, it quickly became apparent that pastoral education in New Zealand needed a fresh vision. The concept for this project initially arose out of conversation with Dr. Neville Bartle, District Superintendent of the New Zealand District Church of the Nazarene. While discussing the ministerial preparation available for pastors on the district he expressed a need for a mechanism to provide bachelor's level education to pastors that was practical, accessible, affordable and contextual. He lamented the fact that bachelor's level theological education was currently out of reach for many New Zealand pastors and had been for many years. It was his desire that this would change so future leaders of the Church of the Nazarene in New Zealand could be well trained and prepared for ministry in local churches, as well as for leadership on the district.

During our conversations about theological education in New Zealand, two things happened. First, I began to have a clear vision for the future of pastoral theological education in New Zealand and the path through which we could achieve that vision. Second, Dr. Bartle asked if pastoral theological education was something I would give leadership to on a district level. While he longed for more educational opportunities for his pastors, it was not possible for him to develop and administrate such opportunities on his own due to the numerous demands already placed on his time and creative energies.

The Landscape of Wesleyan Theological Education in New Zealand

At the time of my conversation with Dr. Bartle, education options in New Zealand were limited to local Course of Study instruction led primarily by a single retired district

pastor and occasionally by Dr. Bartle and limited videoconference style education offered by Nazarene Theological College (NTC) located in Brisbane, Australia. The Course of Study level program was well attended, but it lacked quality control and consistency of assessments. In fact, there were often no assessments, and students were given credit based on their attendance and the lecturer's discretion. In contrast, courses offered by NTC via videoconference were inaccessible to many due to time zone differences. Those who were able to participate in video courses needed to be available primarily in the early afternoon or very late at night. Most Nazarene pastors in New Zealand are bi-vocational so the current model of distance education was simply not practical for them. Pastors were working during daytime classes and were not able to function well in courses beginning at or after 9:00 p.m. local time.

It was also difficult for students to participate in the videoconference bachelor's level courses on their own. The inability to interact with lecturers and other students in person created a challenge. Students felt isolated by the distance and were unable to easily access the full range of library and student support services. The academic process was incomplete. While students with flexible schedules were technically able to participate, they were unable to engage in a way that allowed them to reach their full educational potential. Others, who had less control of their schedule, were unable to participate at all.

During a focus group discussion aimed at learning the educational needs of Nazarene pastors in New Zealand, one current master's student mentioned that videoconferences were particularly hard when the course took place late at night. During these courses, the lecturer would call a break for tea and the New Zealand student would be left staring at an empty computer screen waiting for class to resume. The student

stated, “I would sit there wondering what type of good conversations they are having during the break that I was missing out on.” From this and other similar critiques of the distance learning program, it became clear that students in New Zealand were not being provided with an educational experience that would be most beneficial in preparing pastors for ministry in their context. On the one hand, pastors were engaged in Course of Study level education that was not rigorous enough to really challenge them, and which was not technically an approved Course of Study under the guidelines of the Church of the Nazarene. On the other hand, they were an afterthought to established educational norms in Australia. What was needed was a program developed around the needs of pastors in New Zealand, who were engaging in ministry in the context of New Zealand.

New Zealand’s ministry context is unique in many ways. While New Zealand and Australia do have many similarities, there are differences as well. The differences play out in any number of areas including that of higher education. These differences are compounded in the city of Auckland, New Zealand which is an incredibly diverse city. Auckland is the largest City in New Zealand, home to approximately one-third of the country's 4.5 million people. It also serves as the hub of the Church of the Nazarene with eighteen of twenty-four churches and three of five current church plants, most of which are made up of various immigrant populations. As such, the Church of the Nazarene in New Zealand reflects the diversity of Auckland. Among this relatively small number of churches, current Nazarene churches in New Zealand are pastored by men and women born in the following twelve countries: Samoa, Cook Islands, Niue, Fiji, Tanzania, China, Korea, India, Philippines, Burma, Canada, and the United States. This study took place in the multicultural pastoral context of Auckland. Cultural diversity was well represented in

both the information gathering and intervention phases of the project. In the intervention alone, five cultures were represented, including Indian, Tanzanian, Cook Island, Chinese, and American. It should also be noted that within the broader Indian culture, two language groups were represented. As a result, the approach to this study was necessarily multicultural in nature.

Because of the multicultural nature of the Church of the Nazarene in New Zealand, any pastoral education provided must be oriented toward serving a diverse group of students. The vast majority of students are part of immigrant communities and minister in churches consisting primarily of immigrant groups. New Zealand pastors bring a myriad of life experiences into the classroom.

This study revealed the need for a vision of theological education that is intentionally multicultural and that grows out of collaboration with those from various cultural groups. Many students have experienced some sort of education in the past, but are unfamiliar with western practices of higher education. Others have little to no formal educational training but possess a strong desire to learn. During the study, it became apparent that student support would be a critical area of concern in any attempt to educate pastors in New Zealand. Because of the vast canvas of educational and professional experiences represented by students, it was and is necessary to teach students how to function in a western system of education.

The goal was not to force people to conform to a norm that devalues their own culture and experience, but rather to provide the tools necessary for that culture and experience to enter into the conversation that is western theological education. Therefore, it became clear that any education process that was implemented would have to strike a

balance. It must be at once collaborative and contextual by listening to the voices of the various participants, and effective at bringing all of the voices together within the confines of pastoral theological education offered by a quality theological institution. Collaboration took place on the administrative and planning level, as well as in the classroom. In other words, students would need to be given the skills to simultaneously function within their own culture and within the expectations and norms of the western academic and ecclesial worlds in which they live and minister.

Methodology

In order to create a program of education that is practical, accessible, affordable and contextual, it was first necessary to understand the need and the context of the need. It was also necessary to engage in an intervention, followed by an assessment of the effectiveness of that intervention. The intervention in question then allowed for the formation of a plan of action for future development of the program.

The study began by seeking to understand the need and to identify and bring together resources that were available to meet that need. This information gathering phase served as the first point of research for the project. It began with research into the history and culture of the Church of the Nazarene in New Zealand. Also, several qualitative research methods were employed to better understand the needs and desires of the various stakeholders who were interested in offering education and to understand the needs and desires of potential students. These methods of research included meetings initiated by myself and Dr. Bartle with major stakeholders in person, via phone, and by email, along with the creation of an initial document that provided a vision for program development

options moving forward. Student needs and opinions were sought by way of conversations with individual pastors, focus group meetings, and a survey of pastors.

I sought to identify the current resources available and to discern a way forward that would put those resources to good use. The identification of resources was primarily accomplished by way of inquiries to, and meetings with those organizations and individuals whose support and investment was important to the success of the program. These conversations included the pursuit of potential partnerships and the development of relationships based on common educational needs and goals.

Contact was made with members of the Wesleyan Methodist Church of New Zealand to explore the possibility of partnership in theological education. Research in this context took the form of numerous meetings and emails aimed at understanding the needs of the Wesleyan Methodist Church of New Zealand and comparing those needs to the needs of the Church of the Nazarene to assess the viability of a partnership in providing education in a joint manner. These conversations also provided a larger understanding of the need for Wesleyan theological education.

Another area of inquiry was that of working with education providers to discern the best path forward in offering courses. Inquiries were made to Laidlaw College in order to begin discussing the possibility of a partnership between NTC and Laidlaw. The primary intent of exploring a potential partnership with Laidlaw was to provide an opportunity to access government funding for students who are New Zealand citizens or permanent residents. The idea was that the partnership would provide the benefits of both the resources of NTC and the resources of Laidlaw. The conversation with Laidlaw was particularly important to the Wesleyan Methodist Church as they currently have several

students who attend Laidlaw.

The heart of the study focused on the intervention in the form of a pilot course which took place in September of 2016. In order to assess the overall viability of the proposed program, I taught a combination course via NTC located in Auckland which included bachelor's, master's, and Course of Study level students. The pilot course was taught using an intensive format. Reading was assigned before the intensive seminar and assessments were due prior to the seminar, during the seminar, and after the seminar. The intervention served as the testing ground for the form of theological education suggested by the research of this study.

The primary function of the intensive was to test the quality and the structure of the program in a real setting. The pilot course allowed for critical evaluation of the structure of the course, the academic ability of students, the value of student support services, the identification of needs for future courses, etc. Where the initial research and development informed the structure of this study, the intervention served as the real-time application of the research. It allowed for the hypothetical theory of education provided by the research to be tested, adapted, and reforged in the fires of real life experience. The intervention takes the project from theory to practice. The practice created opportunities for reflection and improvement where necessary.

Finally, following the intervention, each student was interviewed and asked to relate their experience in the course. The interview asked questions in regard to the content of the course, the clarity of teaching, the timing of the course, the structure of the course, the effectiveness of academic support, etc. The survey was primarily intended as an instrument to assess the effectiveness of the first course and the overall program so

that the appropriate changes in the structure of the program can be implemented in the future.

Contextualization and Generalization

As with all studies, this project took place at a particular time, in a particular place, with a particular group of people. As such, this project focused on forming pastoral imagination in the multicultural society of New Zealand by way of collaborative theological education. Due to the contextual nature of the project, there are parts of the study that are New Zealand specific. The model of importing educational models from Australia via videoconference was insufficient to meet the need. Education is necessarily contextual.

This study serves to inform readers in other contexts seeking to develop education that fosters pastoral imagination, particularly in areas that do not have easy access to traditional Wesleyan education providers. Regardless of the context, the development of the pastoral imagination is central to the task of educating clergy. This study provides a guide that could be applied to other contexts. It calls the researcher to begin with listening and assessing needs and identifying available resources. After the assessment period, it calls for action. Assessment is not enough. Action must be taken. The theory must be tested, after which the theory can be assessed and modified or changed completely.

The relatively basic concept of listening and understanding, planning and acting, and finally reviewing and adjusting, would be valuable in many contexts. The formation of creative partnerships with schools such as NTC is also a valuable concept to the larger educational conversation. Rather than centralizing education to one location, thinking

outside the box as to how to offer effective contextual education will be important to the structure of theological education moving forward. This study provides a model for contextual education that may prove beneficial to others who are seeking to meet a similar need.

In the end, this study is contextual, and at the same time has the capacity for significant generalization by way of informing the thoughts and actions of leaders who find themselves in situations of similar need. It provides a place from which to begin thinking creatively about a path forward in the development of well trained and equipped pastors.

Project Goals.

The goal of this project is to provide Wesleyan-Holiness pastoral education in New Zealand that shapes a pastoral imagination within pastors and that respects their cultural particularity but also requires deep collaboration between all parties involved. The church in New Zealand desperately needs pastors who are prepared to minister in their contexts. Because of the diverse nature of their places of service, pastors must be given the tools necessary to allow their pastoral imagination to be formed by their particular ministry context. For the forming of a pastoral imagination to take place, pastors must possess a strong theological foundation and understanding of ministry from which they can engage in the world around them.

A pastoral imagination is formed through the crucible of ministry. However, the most effective pastoral imaginations are guided by well-developed and thought-out pastoral education. By providing education as guidance in a multicultural setting, one that takes seriously the context of students, as well as the context of the students'

congregations, a solid foundation can be built. This study develops a program of education that has grown out of the context in which the education functions, considers the needs of the students, the academic requirements of the church and the academy, and the vision for pastoral education in New Zealand in order to develop a suitable education program for the New Zealand context.

Scope and Sequence of the Study

The following chapters present the research in which the study is grounded. They give a picture of the study moving from conception to intervention to future application.

Chapter two is a conversation with the literature that informed this study. It begins with a discussion of the history of the Church of the Nazarene in New Zealand followed by an analysis of the current pastoral education available, as well as the current cultural context. From this analysis, I move on to discuss why this study is necessary. I argue for the development of pastoral education that fosters a pastoral imagination among pastors who find themselves in a multicultural context.

Chapter three lays out the methodology with which the study was carried out beginning with the logistics and developmental phases. It also discusses in detail the intervention and the particular dynamics at work within the intervention. Included in this chapter is a description of the project from start to finish. The intent of chapter three is to paint a clear picture of the study and set the stage for chapter four.

Chapter four focuses on the results of the study and unpacks what those results mean. I discuss the data results of the study focusing on the effectiveness of the intervention and assessing the data's ability to inform the future development of the

program.

Chapter five offers the conclusions of the study with an assessment of how this study informs the future of theological education in New Zealand. Chapter five also makes suggestions for further application of the study in different contexts. The chapter concludes with an argument for the validity and importance of this project.

Chapter 2: Precedents in Literature: Why Theological Education in New Zealand?

The Church of the Nazarene in New Zealand needed a re-envisioned theological education that fosters a pastoral imagination and respects a multicultural approach to teaching that is relevant to the New Zealand context. The following chapter defines the need for theological education in New Zealand that grows out of the needs of the Church of the Nazarene in the New Zealand context and out of the very real needs of students who live in a fast changing, multicultural world.

This project has grown out of conversations regarding the development of future pastors and leaders in the Church of the Nazarene in New Zealand. It was observed by regional, district, and field leadership that the current New Zealand pastoral education systems were in need of assessment and improvement.

The intention of this chapter is to vision a path forward that is grounded in both the history of the church in New Zealand and the global Church of the Nazarene, as well as one that is informed by current ecclesial and educational structures. In short, Wesleyan-Holiness education in New Zealand was in need of a new vision. The following pages provide the groundwork on which the new vision for theological education in New Zealand is based and form the foundation for Nazarene Theological education in New Zealand moving forward.

Context

Origins: The History of the Church of the Nazarene in New Zealand

The first Nazarene missionaries Roland, Dorothy, and Connie Griffith arrived in New Zealand in 1951, and the work of the Church of the Nazarene was officially opened by the 1952 General Assembly of the Church of the Nazarene. The vision of the early Nazarenes in New Zealand was that the island nation was in need of holiness teaching. Early services were held in Salvation Army churches and later in tents and rented facilities in Auckland, New Zealand, and throughout the islands.

In 1953 the first Nazarene church in New Zealand was planted at 675 Dominion Road in Auckland, New Zealand. In the following years, the church on Dominion Road became the central place for the Church of the Nazarene. Out of this ministry came multiple pastors and lay leaders who planted daughter churches throughout the north and south islands. Many of these early pastors were trained at the Dominion Road location and a number of them went on to pursue formal education at Australasia Nazarene College in Australia. Some of these pastors returned to New Zealand to pastor churches there, while others served in Australia or elsewhere.

The beginnings of the church in New Zealand were evangelistic and bore fruit over the years that produced many committed pastors and leaders. Their work and commitment to the cause of Christ is not to be diminished. However, at some point, there has been a shift in the New Zealand Church of the Nazarene. New Zealand has gone from being a district that had more pastors than churches to a district that struggles to find and develop well-equipped pastoral leadership.

In looking at the history of the Church of the Nazarene in New Zealand it has become clear that the church in New Zealand has, particularly over the past 30 years or so, struggled to raise up new pastors to step into leadership as aging clergy retire. This

problem has been identified numerous times over the years. In 1988, then missionary to Papua New Guinea and current New Zealand District Superintendent Dr. Neville Bartle, discussed clergy education in New Zealand as part of his master's thesis at Fuller Seminary. Dr. Bartle concluded: "There is a very real need to develop training for the ministry that will keep students in New Zealand as much as possible and keep them as active contributing members of their congregation." Nearly 30 years ago, Dr. Bartle identified a need for the development of a more holistic pastoral education system in New Zealand. Many of the observations made by Dr. Bartle those many years ago are still observable in New Zealand today. Pastoral education in New Zealand has not been made easily accessible to current and future ministers in the Church of the Nazarene and the broader Wesleyan-Holiness community as it should be.

Many of the pastors who were a part of the original Nazarene movement in New Zealand have died, while those remaining have entered retirement. This has left a leadership void across the district. Compounding this problem is a lack of education for pastors. Because pastors are unable to access undergraduate Wesleyan-Holiness theological education in New Zealand, some of New Zealand's brightest future leaders are not receiving the training they need to reach their full potential.

The consequence of the educational void in New Zealand is a group of pastors and future pastors who desire to learn, but simply do not have a clear and accessible path to engage in theological education. Therefore, women and men who have the capacity to serve in positions of district, field, regional, and international leadership in the church are not being equipped with the tools they need to fill those positions.

The Church of the Nazarene in New Zealand has a proud history, and I believe

God desires a strong future for it as well. Men and women are answering the call to ministry, and they are begging for the opportunity to be prepared well to answer that call. Roland Griffith asked a question in 1951 that is appropriate in this instance. He asked, “Is there anything we can do to channel the harvest into a fellowship to continue their growth?” The answer to his question is what drives this project. The answer is yes, there is something we can do. We can provide excellent preparation for pastors in the New Zealand Church of the Nazarene. We can give them the tools to lead the church, and they, in turn, can reap the harvest and continue the work that will take the church into the middle of the twenty-first century and beyond.

Pastoral Education Requirements in the Church of the Nazarene

Pastoral education serves a vital function in the future of the church around the world. The Manual of the Church of the Nazarene states: “Ministerial education is designed to assist in the preparation of God-called ministers whose service is vital to the expansion and the extension of the holiness message into new areas of evangelistic opportunity.” The scope of this project is dictated by the goal to assist in preparing men and women for ministry in the Church of the Nazarene.

Education in the Church of the Nazarene around the world is delivered via various methods through a validated Course of Study. Students are required to complete a validated Course of Study to be considered for ordination. At a meeting of Nazarene educators in Manila, Philippines in February of 2016, Nazarene education commissioner Dan Copp described Nazarene clergy education as a combined effort between local churches, districts, and International Board of Education schools. He stressed the

importance of these three groups working in concert to provide education for those studying for pastoral ministry.

Basically, the local church is responsible for recognizing, affirming and nurturing the call to ministry within members of the local congregation. The local church plays a critical developmental role in the life of future pastors, in that it serves as the community from which people are called and the community in which one's pastoral calling and skills are nurtured. The local church is also the place in which pastors will serve once trained.

In partnership with the local church, the district church serves as a guide to preparation for ministry and ultimately to ordination. The district church oversees the educational and spiritual development of the student throughout the training process, providing encouragement, guidance, and correction where needed. It is the district church which ultimately recommends candidates for ordination with the support of the local church.

The third critical member of the partnership is the approved Course of Study provider. The Course of Study provider works with the International Board of Education to offer a validated Course of Study. Once a student has completed a validated course they are eligible to be “graduated” from the Course of Study by the District Studies Board.

Once education requirements have been met, along with completing ministerial experience requirements and an assessment of one's readiness for ordination, students may be recommended by the local district for ordination. The goal of ministerial preparation then, is that all three of the involved entities work in partnership to prepare women and men for ministry in a holistic manner. Thus, the process is intended to grow

candidates for ordination spiritually, practically and academically. Each participant in the process plays a critical role in the preparation of well-trained pastors.

Put simply, the local church, the larger district church and the approved Course of Study provider are responsible for providing a validated Course of Study to their students, while also providing critical spiritual and practical development opportunities so that pastors are equipped as the "God-called ministers," they are.

Contextual Challenges

In order to successfully provide theological education to current and future pastors in New Zealand, in accordance with the guidelines set forth by the Global Church of the Nazarene, it is important to understand the context in which this education will take place, as well as the current state of pastoral education in New Zealand.

According to the Nazarene International Board of Education, the only qualified Course of Study provider on the Australia New Zealand Field is Nazarene Theological College (NTC) located in Brisbane, Australia. Under this requirement, all New Zealand Course of Study offerings are to be facilitated via NTC. In many cases, however, this guideline has been bypassed in the name of cost, time, or lack of communication. There are a handful of New Zealand students who are currently pursuing degrees at NTC via videoconference, distance learning, or directed study. However, these students are in the minority among those seeking pastoral education. These students also struggle to complete a bachelor's degree in a timely fashion since they are often only enrolled in one or two courses per year. At a rate of two courses per year, it would take a student twelve years to complete a bachelor's degree.

In addition to bachelor's level courses being offered by NTC, the New Zealand District Church of the Nazarene has offered Course of Study courses at the district level. These courses are based on Course of Study requirements and have been offered at a rate of four courses per year, however, these courses are not part of the NTC approved Course of Study. These courses require very little evaluation, and students are given credit for each course at the discretion of the District Studies Board. These courses have been taught primarily by one retired elder who holds a bachelor's degree. The majority of New Zealand pastoral candidates have participated in this program due to its low cost and accessibility as compared to the prospect of education through NTC.

It should also be noted that there are a small number of students who are pursuing degrees at non-Wesleyan institutions in New Zealand to fulfill some of their ordination requirements. These students also rely on the Ministerial Studies Board to approve courses for credentialing.

The Regional Education Coordinator, District Superintendent of New Zealand, and myself are all in agreement that the current practices of theological education in New Zealand needed significant change to offer the highest possible level of education, as well as to equip our pastors well, and also come into compliance with Nazarene education guidelines for ministerial preparation.

Having laid out the current state of education in the Church of the Nazarene, I will now focus on the context of the various pastors and lay people who either are participating in, or desire to participate in, theological education. Robert Banks suggests that in order to successfully offer theological education it is necessary to “reconfigure the student profile”, noting that most seminary students today enter seminary as adults with

families, jobs and years of church or ministry experience.

The majority of pastors in the Church of the Nazarene in New Zealand are adult students. These are men and women who have answered a call to ministry later in life. Many of these students already serve as pastors and many are bi-vocational. These are hard-working and committed people who are unable to engage in traditional formal theological education due to the responsibilities of ministry, work, and family.

In addition to the bi-vocational nature of these pastors, it should also be noted that most are immigrants to New Zealand. The percentage of immigrant pastors creates another challenging layer when seeking to develop theological education in that any education offered must be aimed at serving a diverse population with vastly different life and educational experiences. There are three overarching categories of students that will participate in pastoral education in New Zealand.

The first category is that of educated immigrants. New Zealand immigration laws are extremely strict. The law is particularly strict for immigrants from countries other than Australia and nearby Pacific Island countries. For example, if someone from India wishes to migrate to New Zealand they must possess an “essential skill” as defined by the New Zealand department of immigration. This means that an immigrant from India is skilled in engineering, internet technology, or some other skill that is considered essential to the development of the New Zealand economy. Thus, most immigrants from India, China, Singapore and other non-Pacific Island countries have experienced relatively significant college or university level education. These students bring a particular set of learning skills to the table when engaging in theological education. There is also an almost tangible desire to learn, and thus a number of lay people also desire to engage in formal

theological education either as fully enrolled students or in an audit capacity. It should also be noted that while many of these students have higher level education experience, most of their degrees are not recognized in New Zealand as being bachelor's level. It is more common for these to be recognized as certificate or associate's degree levels of education.

The second category of students is that of less educated immigrants. This group is primarily made up of first-generation immigrants or their children who have immigrated from one of the neighboring Pacific Islands. In the Church of the Nazarene the less educated group is primarily represented by Samoan immigrants, while in the Wesleyan-Methodist church this contingent is primarily Tongan in heritage. Due to close proximity and historical and political relationships, immigrants from Pacific Island nations encounter significantly less restrictions when seeking to immigrate to New Zealand. Thus there are a number of pastors and future pastors in New Zealand who have experienced far less engagement in education than those who fall into the educated immigrant category. For many of these students, reading is often difficult and writing academic papers is a challenging and sometimes overwhelming process. Students in this group have a deep desire to learn but experience a fear of failure when confronted with the challenging task of formal education.

Both of the immigrant groups fall into the category of adults who have been called to ministry with significant life and church experience under their belt. Banks argues that having second career adults in pastoral training has often been considered a weakness when in reality it should be perceived as a strength. These second career pastors are already engaged in practical ministry positions, which can be integrated into the overall

scope of education. They are essentially already engaged in a ministry laboratory in which they are able to apply and test the theological concepts and practical training they are receiving. Any theological education that is developed must keep this understanding close. The majority of Nazarene students in New Zealand fall into one of these two categories, thus the program must go further than simply accommodating them, it must be built for them.

The third group in need of theological education is made up of traditional students. There are a number of young students who have experienced God's call to vocational ministry. In most cases, these students do not yet have families and are engaged in ministry at the local church level. They are currently exploring their call to ministry and will function in a role similar to normal college-aged students in terms of theological education. The Wesleyan-Methodist church, with whom we hope to partner in education, has a significantly higher number of traditional students, thus their input will be important to successfully providing education to this group.

Creating Successful Students

Due to the cultural limitations ministry students face in New Zealand, a successful program of pastoral education must include intentional student support services. Students must also be engaged in education at a level appropriate to their educational ability. In many cases, student success will depend on the viability of these services. Having considered the context of New Zealand students and the challenges they face, as well as the requirements of the Church of the Nazarene for pastoral education, I now turn to strategies to create opportunities for student success.

The Need for Academic Support

One of the significant needs represented among Nazarene theology students in New Zealand is academic support. The need for academic support is evident in all three categories of students listed above. I initially expected that those in the educated immigrant category would need less academic support services. However, upon meeting with several members of the educated immigrant group I quickly discovered that my assumption was incorrect. The education experiences of this group were primarily drawn from India, Asia, or other Eastern countries. The transition to a Western system of education along with the development of thought necessary for theological education has proven a challenge. Even the most educated of our students are in need of some academic support services.

The needs of the diverse group of educated immigrant students can only begin to be understood by learning their history, cultural norms for learning, expectations for education, etc. In their work on ethnography Christian Scharen and Aana Marie Vigen offer the following quote:

Ethnography is a process of attentive study of, and learning from, people—their words and practices, traditions, experiences, memories, insights—in particular times and places in order to understand how they make meaning (cultural, religious, ethical) and what they can teach us about reality, truth, beauty, moral responsibility, relationships and the divine, etc.

Scharen and Vigen’s understanding of ethnography can be applied to the work of developing academic support systems for students who will participate in higher education at Nazarene Theological College Auckland (NTC-AKL). It requires “attentive study” and “learning from people” in order to discern the needs of students who have

vastly different experiences than each other, as well as the faculty who are teaching them. The needs of these various groups of students can only begin to be understood by learning their history, cultural norms for learning, expectations for education, etc.

For example, during initial conversations with one student I found that her expectation of how education was executed, based on her previous experience, was vastly different from what she experienced while taking courses via videoconference from a college in Australia. She put it this way: "In India, you do not have conversations with professors, they teach, you listen." Her education experience is that of top-down education. The professor is considered more knowledgeable and imparts information down to the students, which they are responsible to learn. She was shocked by the conversational nature of Western theological education and struggled to understand and meet these new academic expectations. This was particularly challenging for her when it came to asserting and defending her own ideas in conversation with her various teachers. This challenge was amplified by the online format.

For many students located in the less educated immigrant group, higher education is a significant challenge. Many who have answered God's call to full-time ministry have not experienced high-quality education to this point in their life. Many students who themselves have immigrated to New Zealand or whose parents are immigrants have not excelled in their primary and secondary school education. There are many social and economic factors at work here which we will not discuss in depth in this study. However, for our purposes, it is important to note that for a significant portion of students, reading and critical thinking skills have not been developed in their education to this point. Understanding where these students are and what their current capabilities are, as well as

assessing their ability for future learning and helping them learn to function at a higher level of education is paramount to the success of theological education in New Zealand.

Therefore, a conversation must take place between the historical understanding of our students and the current academic expectations. If students are to be successful in pastoral education and consequently gain the tools needed to be successful in ministry, academic support must be a significant part of the equation. Academic support that is designed in response to student needs can be achieved by intentional conversation with students in all three education categories, followed by the structuring of support systems in response to the student's particular needs.

Academic support will look different for each group of students and each individual student depending on their previous education experience and their own academic abilities. I envision the need for each student to be enrolled with and have responsibility to academic support personnel who will help guide their learning throughout their first full year of study. Students will be required to interact with their assigned support person on a regular basis and will receive assistance as to how best to engage in theological education. This personalized approach will allow support personnel to assess each student's needs individually and work to strengthen the student's areas of weakness so that they are able to be successful in the classroom. As each student learns these skills they will need less support and will no longer be required to meet with academic support personnel, although the service will still be available to them.

Academic support is important for all students because it provides a path by which students can become successful in higher education. One-on-one academic support will also help determine if students are able to function at bachelor's level work or if they

will need to participate in a secondary training option to which we now turn.

Certificate Level Education

In addition to providing academic support for all students, it is necessary to assess the level at which students are able to participate in theological education. Part of the intention of the NYC-AKL education program is to encourage students to pursue the highest level of education they are capable of pursuing. In an ideal world, all students would be able to work at an undergraduate level or higher. However, there are some for whom university level education may not be attainable.

In consultation with other leaders in the development of this program, I have sought to identify potential students who will need to pursue the Course of Study at a diploma level. My hope is that with significant academic support this number will be very small moving forward. It is, however, important to make allowance for education at a certificate level. Providing education at several levels is in line with the Nazarene manual's description of pastoral education. Pastors are to be educated and prepared for ministry by a validated Course of Study. The validated Course of Study, however, does not have to result in a degree.

Students pursuing certificate level education participate in the same courses as bachelor's students but are responsible for work administered via an alternate syllabus provided through the program in collaboration with the New Zealand District Ministerial Studies Board and Nazarene Theological College. Students "sit at the feet" of the same lectures and engage in the same conversations as their peers, but are required to fulfill a smaller workload. Their work is assessed by NTC-AKL personnel or the Ministerial

Studies Board, or its appointed representatives. This process effectively raises the current bar of certificate level education in New Zealand and gives pastors who are not degree-seeking the opportunity to experience high-quality training. Although students do not earn a degree, the program is a net gain for the district in terms of the quality of lecturers and courses being offered.

The inclusion of multiple levels of education is very important to this project in that it holds to the heart of who we are as Wesleyan-Holiness people. Theologically speaking, we believe that the church is the body of Christ in the world. Although important, education is not what makes us the body. The Holy Spirit at work within and among us is what forms us into a holy people. No amount of education calls us to ministry, or prepares us for all that ministry will demand of us. Only Christ, working and living in us, daily making us holy can sustain us in the ministry to which we as pastors have been called. Theodore Runyon states, “true church is composed of those who actually are being made whole by the Spirit.”

Therefore, a pastor’s ability or inability to function at an undergraduate level does not make them eligible or ineligible to serve as a pastor in The Church of the Nazarene. A more important question that should be asked of all pastors is whether or not they are being made whole by the Spirit. Are they experiencing the daily transforming power of Christ at work in their life? Are they being made holy?

There are incredibly gifted men and women for whom education is difficult. However, these women and men, if called and sent by Christ and trained within the guidelines of the church are worthy to wear the mantle of Ordained Elder. Thus, the church is responsible for making every effort to provide theological education at the

highest level possible in accessible ways to these men and women. With this in mind, NTC-AKL provides a viable option for those who are unable to participate in education at a university level. Even if a degree is not possible, it is possible to prepare well all who are called to serve as ministers of the Church of the Nazarene in New Zealand.

The “Why” of Developing Theological Education in New Zealand

Any program we develop must effectively and efficiently meet the needs of the church and students so that pastors will have unbroken access to affordable, accessible and practical theological education. In his book *Start With Why*, Simon Sinek advocates for developing organizations with a clear picture of why the organization exists. Rather than focusing on how a program will function or what exactly it will look like, the question of why should be central. He states, “Knowing your why is not the only way to be successful, but it is the only way to maintain a lasting success and have a greater blend of innovation and flexibility.”

A clear vision is important to the development of theological education moving forward. Robert Banks’ call to re-envision theological education goes hand in hand with this concept. Traditional theological education has often focused on what it is attempting to accomplish, or the nuts and bolts of how it is going about providing education. When these things are the primary focus, the institution gradually turns its focus inward, and maintenance of what has been becomes more important than the realities of the current context, and the possible changes that will allow the organization to thrive in the future. Focusing on why we do what we do allows us to be innovative in the way we deliver education to pastors. How we do it is able to change in response to a changing world, but

the why does not change.

The why for the development of NTC-Auckland (NTC-AKL) is that men and women have been called to lead people to Christ and build the church and the church has a responsibility to equip them with the tools to do so and to do so well. God is moving in the Wesleyan-Holiness congregations in New Zealand. Revival is in the air, and the Church of the Nazarene is called to be at the forefront of a new outpouring of God's Spirit. However, we are ill prepared. Theological education is an afterthought in many circles. Pastors are not being given the opportunity for accessible theological education that will prepare them to lead new and existing congregations in the years to come. There is much raw talent, but few have been honed and developed to lead the New Zealand District into the next generation and beyond.

If the purpose of theological education as a means to equip pastors for ministry is the "why," then how we deliver education and what the overall structure looks like are freed for creativity and innovation. We can offer an educational program that meets New Zealand students where they are and prepares them for full-time ministry while taking into account their current context, resources, and commitments. For those who work, we will offer classes in the evening; for those who work evenings we will offer weekends; and for those who have more flexibility we will offer intensive seminars. The goal of pastoral education is to train up spiritually mature, theologically sound, well-equipped pastors. The process by which we do so will be constantly re-evaluated and changed to keep up with and meet the needs of a fast-changing world.

My intention has been to develop a system of education in New Zealand that is nimble and has the capacity to maneuver quickly and precisely to meet the future needs of

the church and of students. As the church continues to grow and new generations respond to God's call to ministry the educational needs and requirements will change. Systems for delivering education must be able to change as well.

Pastoral Education: Shaping Imagination

Pastoral education is distinct from many other forms of education, in that theological education seeks not simply to create a "professional" but rather to shape the identity of persons who will, in turn, shape the identity of specific communities even as they live within that community. Craig Dykstra named this phenomenon the forming of the "pastoral imagination." He goes on to argue that the pastoral imagination is shaped in many ways but that it is always "forged in the midst of ministry itself."

Pastoral ministry does not take place in a vacuum. In fact, the community that is the church takes place among, and constantly interacts with, the culture at large. As such, pastoral ministry is not confined to the sanctuary or the homes of parishioners. It takes place in the grocery store, at local sporting events, in the church's engagement in civic affairs, etc. The pastoral imagination is formed by the way a pastor, together with her or his particular congregation, interacts with this world. The pastoral imagination, and consequently the ecclesial imagination, become a way of seeing into and interacting with the world around them.

Keeping in mind that pastoral ministry does not exist in a vacuum, it becomes clear that theological education should exist as part of a learning community as well. If a pastoral imagination can only be formed in the acts of ministry, then theological education must seek not only to provide the tools with which to engage in ministry, but

also the opportunities necessary to utilize those tools and thus have the pastoral imagination formed while engaging in the process of education. Those preparing for ministry should not only find themselves in a college classroom, but they should simultaneously be engaged in the practical classroom of ministry, where they will have the opportunity to participate in ministry that allows them to practice the theology they are learning in the classroom. This vision of education as continual flow between the classroom setting and the practical application for ministry under the guidance of experienced teachers and practitioners provides the setting for developing well-rounded pastors. The classroom then becomes a place to learn new concepts and ideas while at the same time reflecting on how these new concepts play out in the laboratory that is the local church. The goal then is to create a healthy conversation and interaction between the classroom and the ministry context of students and teachers.

The practical application of theological education is more than just a trial run. The very act of engaging in ministry while simultaneously under the guidance of theological educators is an educational act. Practical theology by its very nature is reliant on the marriage of theory learned and action taken wherein the theological concepts being introduced in the classroom find their use in the field of pastoral ministry. The skill of engagement and reflection is critical to a pastor's ability to lead the church in ministry and in discipleship. According to Kathleen Cahalan and James Nieman:

In the field of practical theology, ministers are key thinkers and actors. They engage practical theology precisely through intentional reflection on and engagement with discipleship and ministry in a local setting. Ministers stand in a unique place between disciples and scholars in the field of practical theology.

One might also say that the pastor is the “theologian in residence” in their

congregation. In fact, most pastors will be the only theologically trained person in their entire congregation. By default, pastors serve as the gatekeepers to the theology of the church. If, as Cahalan and Nieman claim, pastors occupy the unique place between disciples and scholars then it is critical that pastors are trained to serve as pastoral theologians. The level of academic engagement required of pastors must be rigorous enough to equip them to serve as their congregation's link to theological truth and understanding. At the same time, pastors will spend their time with people who are not theologians, therefore they must learn to live out and give voice to the theology of scholars in the everyday life and vernacular of their ministry context.

As we work to develop pastoral education in New Zealand the balance between the academic world and the world of ministry must be addressed. Over the course of the last thirty years or so, theological education in New Zealand has followed one of two tracks. Students were either pulled out of their ministry context in New Zealand and sent to Australia for theological study, or they were trained practically on the ground in New Zealand. The former option has resulted in many churches with leadership voids and theologically educated pastors who have served in Australia or elsewhere. For those who have received a more localized, hands-on training, there has been an abundance of practical experience but little in the way of learning the work of the theologian. Ultimately neither of these options is what the Church of the Nazarene in New Zealand needs moving forward. Well-trained pastors who do not return, create a leadership void, while under-trained pastors are not given the tools needed to be as successful as they could be had they been engaged in more rigorous academic study.

As mentioned above, New Zealand needs pastors who are “key thinkers and

actors,” in the field of practical theology. Pastors should be well versed in the theology of the church, and at the same time should have a pastoral imagination that has been well formed in the practice of ministry. It is the responsibility of the church to provide theologically rigorous education that allows pastors to live into and shape their congregations and communities in accordance with their own reflective formation as pastors and leaders. In the words of Jeren Rowell: “Every Pastor should recognize and embrace the idea that an essential component of pastoral calling is to be a practical theologian: one who does the practical work of the ministry in theologically reflective and purposeful ways.” The development of this type of intentionally reflective, theologically informed pastors is paramount to the future of the Church of the Nazarene in New Zealand.

Shaping Pastors in a Multicultural Context

The Church of the Nazarene in New Zealand is extremely diverse. In the context of a multicultural education setting, shaping the pastoral imagination and developing practical theologians becomes more challenging. In any given course as many as ten nationalities might be represented. Embedded within these various students are multi-layered cultural experiences and formation. There are those from various Asian, Western, and Pacific Island cultures, all of whom bring a different set of presuppositions and learning styles to the classroom. In order to form pastoral theologians from such a diverse group, it is critical that there be an understanding of cross-cultural teaching and learning, both by lecturers and the students themselves. Intentionally cross-cultural teaching and learning requires a "multicultural sensitive pedagogy" that aims to bring true unity in the

midst of ethnic and cultural diversity.

When it comes to multicultural awareness, the work of Judith and Sherwood Lingenfelter is informative. They argue that to understand others and to serve them effectively one must first be aware of their own “cultural self” and how that cultural self affects their ability to serve and interact with others. It is only when teachers become effective learners in another culture that they are able to teach effectively in that culture. In a multicultural context, the awareness of multiple cultures becomes central to the ability of teachers to teach. In a task as all-encompassing as shaping pastoral theologians who lead their congregations and interact with the world around them with a well-developed pastoral imagination, this task offers a significant challenge.

If there is any hope of shaping a pastoral imagination within a multicultural context successfully, it will require a shared effort amongst lecturers and students to value the distinctive offered by each culture. In acknowledging the various ways of learning represented amongst students, as well as the wisdom inherent in each participant’s cultural memory, space can be created for a valuable and interactive learning environment. All involved must be asked to engage in the practice of being culturally aware of those around them. Intentional cultural awareness, in and of itself is valuable for the formation of the pastoral imagination. In fact, the multicultural setting has the potential to serve as somewhat of a laboratory for engaging in theologically reflective conversation in the company of a diverse group of fellow learners.

Given the diverse cultural context of New Zealand, a significant part of developing an effective pastoral imagination is the ability to lead a congregation into interaction with a widely diverse population. A multicultural classroom can provide the

jumping off point for this type of theological reflection.

In order to create a successful multicultural learning environment, it is important that lecturers are aware of the value of what Lingenfelter and Lingenfelter call "traditional learning techniques." These techniques take into account the reality that in many cultures learning takes place by watching and doing rather than by receiving information, asking questions, and taking exams. Teachers in cross-cultural settings are wise to include traditional methods of teaching in their curriculum. In this way, teaching is contextualized. Rather than requiring an entire group of students to conform to a particular teacher's style of learning, the teacher must be willing to consider contextual modes of learning and develop appropriate practices to allow for learning to take place in contextual ways.

For contextualization to occur in the case of practical theological education, modes of learning other than simply lecture must be considered and put into practice where most beneficial. For example, in the case of many island cultures represented in New Zealand, the place of story, both from the perspective of the lecturer and that of the students may be valuable. A lecturer might also consider ways to provide teaching within the context of local ministry, allowing for students whose primary mode of learning is that of watching and then doing, to see theological concepts applied in real world settings. Participation in the life of the teacher and other students' contexts allows for a more diverse and complete learning process. In this case, students may find that their pastoral imagination is being formed by action even as their ability to think and articulate theology grows in the classroom.

It is my belief that success in a multicultural classroom will take place when both

teachers and students embrace the distinctive value of a variety of cultures learning together. Each person brings a different way of learning and of viewing the world with them. As they interact with one another in love and grace, intentionally giving value to that which the other brings there is the possibility for the formation of a multicultural pastoral imagination. The forming of a multicultural pastoral imagination has the potential to significantly affect the ability of New Zealand pastors to engage with an already diverse, and still diversifying culture.

Finally, in order to teach and interact effectively in a cross-cultural setting, Sherwood Lingenfelter suggests that teachers should seek to become 150% persons. He argues that everyone will always carry their birth culture with them, and suggests that in order to be effective in cross-cultural ministry, one must become less conformed to their own culture, and more like those they are teaching. In other words, one should work to step outside of their own culture and work to assimilate into the cross-cultural context. The goal is to be able to participate in both cultures at a level of 75% thus becoming 150% persons.

When applied to a multicultural theological education setting, the concept of 150% persons, proves extremely valuable in forming one's thinking. If teachers and students alike are able to work toward becoming 150% persons, their ability to teach and learn, respectively, will be increased. If the primary role of the pastor is to engage in ministry in "theologically reflective and purposeful ways" then the ability of students to learn to engage cross-culturally in this way will simultaneously allow them to better learn from their teachers, and be prepared to carry out the work of reflective purposeful pastoral theology as well.

The concept of becoming a 150% person allows the teacher and the future pastor, while maintaining their cultural identity, to gain some level of freedom from the restraints of their culture in order to more fully engage in the other cultures around them. If the pastoral imagination of New Zealand pastors is formed in such a way that multicultural ministry is sewn into the fabric of their practice, their resulting ministry in a diverse culture would become more effective. Intentional multicultural awareness in education within the context of the New Zealand Church of the Nazarene then, has the ability not only to equip teachers to teach but, if done well, it has the ability to shape the identity of the future church.

Research Methodology

Having argued the need for the development of more complete forms of theological education in New Zealand, I will now discuss the methodology by which data will be collected. Given the context of this project, one overarching theme that will run throughout is that I am engaging in cross-cultural research. There are a number of overlapping communities involved in this study including but certainly not limited to people who are originally from New Zealand, people who have immigrated to New Zealand from various countries, Nazarenes, Wesleyan-Methodists, an Australian college, and a New Zealand college. The web of relationships is extremely complex and presents a unique set of challenges and opportunities.

With this in mind, much of the research being employed is of an ethnographic nature. In their work on ethnography Scharen and Vigen offer ethnography as a valuable resource that calls the researcher to enter into research with a spirit of openness in regard

to what others “know and live.” They argue that humility is critical to successfully engage in ethnographic research. A humble posture of learning allows the researcher to not only learn about the community being studied but also creates space for self-critical awareness of one’s own assumptions and presuppositions. It is only from a place of humility that the researcher is able to participate with the already existing community in such a way as to meet the needs present in the community.

My responsibility is to keep a humble understanding of ethnographic research at the heart of this project. The goal is not simply to develop a strong program that looks good in theory. Instead, the aim of this project is to develop a practical program for pastoral education that grows out of the needs and concerns of the Wesleyan-Holiness community in New Zealand.

Participant observation will be one of the research methodologies used in this project. Participant observation is most evident in the building and maintaining of partnerships between the New Zealand Church of the Nazarene, The Wesleyan-Methodist Church of New Zealand, NTC Brisbane, Laidlaw University and others. I am necessarily a participant in the process as I am the person responsible for calling and leading meetings, as well as beginning conversations with potential partners and assessing next steps in the process throughout the duration of the project.

Participant observation research requires participation as a skilled participant observer. My goal upon entering these meetings is not only to lead meetings and to hear what is voiced by other participants. It is much broader than that. I will seek to be aware of the big picture, asking myself and others how each conversation fits into the broader fulfillment of the vision. James Spradley calls this having “explicit awareness” and a

“wide-angle lens.” It is not enough to simply participate and take each meeting and experience at face value. It is necessary to read between the lines and learn what the felt needs of the group are and discern how they fit into the larger scope of the project.

The fact that this project is an attempt to develop a new system of education in a culture that is not my own makes participant observation particularly important. In any given meeting, I have the least amount of historical experience and knowledge of New Zealand. Many at the table have deep understanding of the culture, history, and needs of the church in New Zealand. As an outsider, it is essential that I lead with humility and a willingness to learn from their vast experience. They are the experts in the New Zealand context, I am simply a learner seeking to understand the past in order to be a part of crafting the future.

Participant observation leads to the second research methodology that is used in this project, Appreciative Inquiry. While participating and observing, knowledge of histories and resources began to stand out from the conversations taking place at these various meetings. There is some pastoral education already taking place in New Zealand. It is not broad in scope or at the level we would ultimately like for it to be, but it does have something to offer this discussion. Appreciative inquiry seeks to see the positive practices of an organization and build on those positive elements even as change occurs. Every organization has positive elements.

By locating and naming the positive educational resources that are already available, it is possible to both affirm current processes and see the ways in which these already functioning resources can be valuable to the system as a whole. For example, there are a number of Nazarene and Wesleyan Methodist leaders who are qualified to

teach courses at a bachelor's level. Identifying these available human resources as positive assets that are already available, helps to affirm the work of preparation that has been done by these men and women. These resources can then be put to good use in serving the broader church as part of the NTC-AKL faculty. In this way, we are not creating a completely new story of pastoral education but also further developing what has already been started, allowing elements and dreams of the past to be woven into the development of the future.

The above-mentioned research methodologies are the primary tools for engaging with potential partners and leaders in this project. A different set of methodologies will be helpful in regard to developing educational formats in consideration with future students. While participant observation and appreciative inquiry will be valuable while doing research among students as well, more focused research methods yield a clearer picture of student needs.

One of the most important aspects of theological education as stated by John Moore, Field Education Coordinator for the Asia Pacific Region Church of the Nazarene, is to provide practical, accessible and affordable theological education to all of our pastors. With this in mind, it is crucial to understand the needs of New Zealand pastors and future pastors in regard to education.

A focus group made up of potential students provided an opportunity for myself and other members of the NTC-AKL development team to assess the needs of students. One of the stated goals mentioned above is that education be accessible. Focus groups help determine how to offer accessible education. Do we need to offer courses at various times? Should they be in seminar formats? Are videoconferences a good option? Is there

a central location that is easy to get to for the majority of students? These and other questions were addressed in a focus group setting.

The focus group was used to assess the different needs of different student populations. The goal here was to reach a point of saturation that allowed for the most complete picture of student needs and preferences as possible. For example, students who work full time may have difficulty attending morning courses, while younger students may have more flexible schedules and prefer daytime courses. The focus group was convened with the goal of gaining the insights of a broad base of students in order to see where the needs of various students and groups overlap, as well as which needs seem to be central to all students, and which are outliers, relevant to only a few.

In tandem with focus groups, I used individual pre-course surveys and post-course interviews as a means of gaining individualized responses. This method worked hand in hand with the focus group to give a broad picture of the student population. I believe this method to be particularly important given the cross-cultural nature of the student body. Depending on a student's cultural background, as well as their own personality they may be more apt to speak openly in an individual interview with me than they would in a larger group setting. These individual interviews also gave me the opportunity to ask follow-up questions to their individual responses without the discussion moving on to the response or thoughts of other group members as often happens in group settings.

Combining student focus groups with individual surveys and interviews provided a base of information from which the educational program can be further tailored to meet the needs of the students. These combined methods are also valuable in understanding each student's level of education and their preparedness and ability to function in a

bachelor's level education program. A clear understanding of students' academic abilities was used to craft academic support services as previously mentioned.

Action research was also used during the intervention phase of the project. The intervention consisted of a pilot course that provided a laboratory for testing the theories developed from the rest of the research. The pilot course was continually evaluated while it took place, as well as after it concluded. Adjustments and changes were then made in response to what was being learned as a result of the intentional reflection of the action research.

Finally, upon implementation of the first course, there was need for assessment and evaluation of the course from all aspects. It was and is necessary to assess the overall viability of the program moving forward, as well as the more mundane logistical workings of the course. Regular evaluation of the education program requires assessment by the program director, lecturer, students, academic support personnel, organizational leadership, etc. This project required all of the research methodologies discussed above. The ongoing viability of the program relies on regular reviews using these various methods. We must always consider the current function of the program, be aware of the changing needs of the church and of students, and make necessary changes in order to continue to fulfill our vision of providing accessible, affordable and practical theological education in New Zealand. In other words, ethnographic research methods will need to be consistently employed as a way of keeping an eye on the pulse of the new organization. Consistent use of ethnographic research models allows for NTC-AKL to be nimble and forward thinking, always aware of and attuned to the changing winds of culture and the ever-shifting needs of students and of the broader church.

Collaboration: Better than the Sum of Its Parts

If Wesleyan pastoral education is to continue to be successful in New Zealand, the effort must be collaborative in nature. The reality of the situation is that no one particular group within the Wesleyan theological stream in New Zealand and Australia has the ability to provide pastoral education on their own. Partnership is essential to success. There is a very real temptation among church leaders to compete with one another rather than partner with one another. A spirit of competition within the church only serves to weaken and damage the church and the work to which the church has been called. Patrick Slattery asserts that successful education in the postmodern world must be collaborative within a community rather than competitive.

The collaborative nature of the NTC-AKL program is the key ingredient in the ability of the Church of the Nazarene and her partner organizations to provide education for clergy in New Zealand. The way forward involves working with those with similar goals in a relationship of give and take that allows for something new to be formed. The joint effort of the New Zealand Church of the Nazarene, Nazarene Theological College in Brisbane, The Asia Pacific Regional Church of the Nazarene, The Wesleyan Methodist Church of New Zealand, lecturers, students, and others is important to the success of this endeavor. While not all of these organizations will contribute at the same level, each must be continually invited to the table as Wesleyan pastoral education continues to develop in New Zealand. In working together toward this common goal the future of Wesleyan-Holiness pastoral education in New Zealand has the opportunity for a bright future.

Conclusion

The New Zealand District Church of the Nazarene is in a position to creatively develop processes to provide theological education to current and future pastors on the New Zealand District. There are also new opportunities for partnership and collaboration that have not been previously available. These partnerships provide potential access to financial and human resources that help make this project viable. The culture of New Zealand is diverse, and the challenge of providing education for women and men with vastly different education and life experience is clearly present.

The goal of pastoral education in New Zealand is to train pastors who have a well-developed pastoral imagination that allows them to engage in the increasingly multicultural context of New Zealand. The multicultural nature of the church, and thus the ethnic and cultural diversity of its pastors calls for an approach that takes seriously the need for multicultural forms of education that prepare pastors for multicultural ministry. The reality of developing multicultural ministry that forms pastoral imagination requires significant collaboration between church leaders, churches, institutions of higher education, lecturers, and students.

This project seeks to use ethnographic research methods to better understand the various groups who were part of this project. The understanding gained through these qualitative research methods was then used to bring various groups together in a partnership that is mutually beneficial to all involved. Through partnership, we are continuing to develop and implement a viable Wesleyan-Holiness theological education system in New Zealand that is affordable, accessible and practical. In doing so, we are providing for the future of the church in New Zealand by training well-developed,

theologically sound, and culturally aware Wesleyan-Holiness pastors.

Chapter 3: Research Design and Methodology

The purpose and intent of this study is to re-envision theological education that fosters pastoral imagination through a multicultural approach to pastoral training in New Zealand, followed by the implementation of that vision. The primary goal being the establishment of quality bachelor's and Course of Study level education offered simultaneously on the ground in New Zealand. Ethnographic models of research were used. Participant observation was used to assess needs, while action research was used during the intervention to test the conclusions of the research. The research is aimed at defining the need for education by better understanding the context in which theological education in New Zealand takes place. The research provides insight into the current systems of education available, the felt need of current and potential students, and the educational and leadership needs of the larger district. The research also sought to understand logistical realities and challenges to gain information needed to institute an effective pastoral training program in New Zealand.

The project encompasses two distinct yet interrelated points of research. The first is the logistical planning necessary to developing pastoral education. It focuses on the organization of the institution as an entity equipped to provide the pastoral education needed in New Zealand. This includes conversations with various stakeholders in the Wesleyan education process in New Zealand. Participant observation is the method by which this research was carried out. I served as the facilitator and leader of the research and as a participant in the research, but I also took a posture of observation so that I could identify the way forward for the intervention.

The second point of research flows out of that which was learned through participant observation. This research centered around action and reflection. The action research took the form of a pilot course which provided a testing ground for the implementation of a pastoral education in New Zealand utilizing that which was learned during the participant observation phase of research.

Both of these research components were central to the success of the study. They are necessarily interrelated. The larger institutional framework provides the environment in which the intervention is able to be successful. In return, the intervention provides vital information for the further development and enhancement of the institutional framework. In essence, the participant observation portion of the research allowed me to develop a theory about how Wesleyan theological education might be developed in New Zealand. The action research, namely the pilot course, allowed me to test, manipulate, and prove the validity of the theory in a real-world context. Both are essential components to the depth and breadth of this project.

As the appointed NTC coordinator for New Zealand, I developed, initiated, and facilitated the research design process. A step-by-step outline of the process is as follows:

Part 1-Participant Observation

Step 1: Gain an understanding of the history of the Church of the Nazarene in New Zealand, including but not limited to the context in which the church was established in New Zealand, the growth and struggles of the district, and prior efforts to educate people for ministry.

Step 2: Gather information about the current felt needs in regards to Wesleyan

pastoral theological education through engagement with local Nazarene pastors, the district superintendent Dr. Bartle, and the field strategy coordinator, John Moore.

Step 3: Gain an understanding of the academic systems in place on the Asia-Pacific Region and in New Zealand through Association of Nazarene Educational Systems Asia Pacific (ANESAP) regional education meetings in Manilla, Philippines, International Course of Study Advisory Committee (ICOSAC) meetings in Auckland, NZ, as well as through meetings with NTC principal Rev. Fringer, the leaders of the Wesleyan Methodist Church of New Zealand, and Laidlaw College.

Part 2-Action Research

Step 1: Determine a potential framework for theological education in New Zealand.

Step 2: Select an NTC approved course that would effectively serve as a pilot course. Write lectures and develop a class structure based on NTC's CUB for the determined Pastoral Theology course.

Step 3: Help students enroll in the course and all that it entails, including enrollment in NTC, course payment, ordering books, and understanding the CUB.

Step 4: Teach the Pastoral Theology course, reflecting on my own observations and student feedback in real time.

Step 5: Analyze student feedback and student performance, as well as my own daily course reflections. Reflect alongside Rev. Fringer and Dr. Bartle on the viability of the framework and the path moving forward. Develop a vision for the future of the program.

The first part of this chapter deals with the participant observation research while the second portion focuses on the intervention and its components.

Part 1: Participant Observation

Location and Population

This study took place in the context of the New Zealand District Church of the Nazarene. There are currently twenty-four organized churches on the New Zealand District, eighteen of which are located in Auckland, the country's largest city. Similarly, the majority of students currently in need of pastoral education within the Church of the Nazarene in New Zealand are located in Auckland. Additionally, potential students outside of the Auckland area have more accessible transportation to Auckland than any other major city in the country. The study was focused primarily on the geographic location of New Zealand's upper north Island in the greater Auckland area.

Participants engaged in the study conversation and research included the following groups; The New Zealand District Church of the Nazarene, Nazarene Theological College (NTC), The Wesleyan Methodist Church of New Zealand, Laidlaw College, and potential students. These groups entered into the study at various levels as conversation partners and as potential partners in developing Wesleyan-Holiness theological education in New Zealand. They were consulted regularly throughout the course of this study.

Key Players

At the beginning of the research phase of this study, several key players within the Church of the Nazarene were identified as critical to the success of any effort to develop theological education in New Zealand. These players are; The New Zealand District Church of the Nazarene, Nazarene Theological College Brisbane, and the Asia Pacific Regional Church of the Nazarene (APRCON). In order to offer education in accordance with the guidelines for pastoral education in the Church of the Nazarene, these three groups would have to support any proposal set forth for pastoral education.

In addition to these groups, the research process identified several other potential partners. These partners were not necessarily essential to success, however, a partnership with them could provide a benefit to the overall strength of the program. These groups are; The Wesleyan Methodist Church of New Zealand and Laidlaw College.

Individuals from each of these groups took part in this study at some level. Some were more active than others, but all were an important part of the information gathering and decision making processes.

Identifying Nazarene Education Goals for New Zealand

The research path for this study was developed in response to the education needs of the New Zealand District Church of the Nazarene. We began the process by meeting with those who have a vested interest in the development of Wesleyan theological education in New Zealand.

As a result of initial conversations with Dr. Bartle and Dr. Moore, I attended the ANESAP meetings in Manilla, Philippines February 8-12, 2016. These meetings were attended by presidents and academic deans of institutions of higher education from

around the Asia Pacific Region Church of the Nazarene. While in Manila, I engaged in conversation with leaders from around the region and learned about the regional vision for pastoral education. Rev. Mark Lowe asserted that our regional institutions should work toward increased collaboration and engage in conversation and partnership in order to deliver the best education possible throughout the Asia Pacific Region of the Church of the Nazarene. Rev. Lowe also suggested that education was important to helping the denomination "accomplish the unfinished agenda of moving from 'global presence' to a 'global community' of faith." For the region then, it is important to have well-established delivery of education to every part of the Church of the Nazarene throughout Asia Pacific.

Following, the Regional Education Meetings in Manilla, the first organization with whom I initiated conversation was NTC. Our initial meeting took place on March 4, 2016, where we discussed some of the historical challenges of theological education in New Zealand. We also began the conversation about the future of pastoral education in New Zealand. Included in that initial meeting were Dr. Neville Bartle who serves as District Superintendent for the New Zealand Church of the Nazarene, Rev. Rob Fringer, president of NTC, and I. Rev. Fringer and I had subsequent meetings in person and via phone on June 21, July 11, and November 14-15. We have also been in regular contact via email.

As the approved Nazarene education provider on our field, NTC was a critical player in the success of this project. Through continued conversation with NTC president Rob Fringer, we developed the following overarching goals for education in New Zealand.

- Education should be offered via courses approved by NTC as meeting the education criteria for ordination in the Church of the Nazarene. These courses should be offered in New Zealand.
- Students should be encouraged to engage in theological education at the highest level at which they are capable.
- While bachelor's and master's level education should be strongly encouraged, academically rigorous Course of Study level education should be made available for those unable to pursue a bachelor's level or above.
- Education should be offered at the same cost to the student as other college-level education in New Zealand which is currently \$717 NZ per course.

With these goals in hand, I began to assess our potential student population and their needs, as well as the resources available that might help attain our goals. I also began the process of visioning a path forward by asking questions and listening to the needs of students, as well as the various organizations who were potential partners. The following section is a breakdown of the process by which the following goals were pursued and ultimately met.

Goal number one: Education should be offered via courses approved by NTC as meeting the education criteria for ordination in the Church of the Nazarene. These courses should be offered in New Zealand.

The NTC twenty-four-unit course represents the completion of the Bachelor of Ministry degree, as well as the approved ordination Course of Study for the Australia/New Zealand Field in the Church of the Nazarene. NTC Course of Study

requirements are included in appendix A.

Through our conversation, Rev. Fringer confirmed that as the education provider for New Zealand, NTC should also approve the Course of Study level courses being offered in New Zealand. We share a desire that Course of Study level students experience a high quality of education even though they are not studying at bachelor's level. Pastors who are unable to engage in bachelor's level study for whatever reason, should not be relegated to sub-par ministerial preparation. These women and men are the leaders of the church and the church has a responsibility to train them well regardless of the academic level of their education.

To assure NTC approval for Course of Study level courses and to ensure that students are receiving a high level of instruction, we planned for courses to contain students at both bachelor's and master's level, as well as those studying at Course of Study level. The primary distinction would be in the reading and assessment workload. The idea being that Course of Study students would carry a lighter workload but would still engage in appropriate assessments and would also learn from the same NTC approved lecturers as bachelor's and master's students.

Finally, for courses to be offered via NTC, all lecturers would need to be approved as faculty of Sydney College of Divinity (SCD) who serve as the accrediting agency for NTC. Due to SCD accrediting standards, any teachers at NTC-AKL must submit their academic qualifications for review to become approved SCD teachers. The availability of qualified faculty represents one of the biggest challenges for the development of consistent education and significantly raises the bar on the educational requirements necessary for each of our lecturers. Each lecturer must be highly qualified in their field of

expertise and can only be approved to teach in two areas of theological education. My educational qualifications meant that I was approved as a lecturer in the areas of Biblical Studies and Pastoral Theology. NTC has committed to supply two lecturers who will travel to Auckland to conduct two of the intensive courses annually. Moving forward there are several other lecturers who will be approved as SCD faculty from New Zealand and the Asia Pacific Region.

Goal number two: Students should be encouraged to engage in theological education at the highest level at which they are capable.

For pastors to develop a strong pastoral imagination, they must be well prepared to engage in the life and work of ministry. Although a pastoral imagination can only be formed in the actual context of ministry, one must have a strong foundation from which to draw if a healthy pastoral imagination is to be formed. Our desire from the inception of this project has been that students would be prepared not just to survive in ministry but to thrive as pastors and as leaders in the broader church.

The New Zealand District is currently experiencing a leadership void. Many of those with formal theological education are nearing retirement or have long since retired. At the same time, those who have been more recently called to ministry have experienced little in the way of formal theological education. While they have received some training at the district level and there are those who have studied online through NTC, the education opportunities available are few and far between. The temptation is for pastors to engage in just enough education to get by, leaving them minimally trained to handle the rigors of ministry.

We resolved to encourage students and pastors to attain the highest level of

education that they are capable of. Those who are students today must become the teachers of tomorrow. We knew that the NTC-AKL program must provide the opportunity for pastors to engage in high-level Wesleyan theological education.

Goal number three: While bachelor's and master's level education should be strongly encouraged, academically rigorous Course of Study level education should be made available for those unable to function at bachelor's level or above.

Pastoral education is about more than just earning a degree. It is about training pastors who engage in the ministry of the church with wisdom and grace. Our desire was to encourage all pastors to engage in education at bachelor's level. However, it is also apparent that there are those for whom a bachelor's degree is unrealistic. Some do not have the previous education experience needed to engage in college education. Others are unable to function in a college level academic setting. These students do however have the capacity to be good pastors. If education is truly important, then it must be offered in a way that it is accessible to all who have been called to ministry.

Because of the need for education to be accessible at multiple academic levels, we developed a Course of Study level track that is concurrent with the standard NTC course track. This creates a framework for students to work at the Course of Study level. These students have a different assigned workload but are still expected to function in an academic setting. They are required to read books, exegete texts, and complete assessments in the same way as other students. They also benefit from participating in the same intensive courses, learning from lecturers and fellow classmates, as well as offering their own wisdom and input. We believe that by offering education in this manner, the standard for pastoral education is raised for all participants regardless of their level of

study.

Goal number four: Education should be offered at the same cost to the student as other college-level education in New Zealand which is currently \$717 NZ per course.

Education in New Zealand is government subsidized. According to Laidlaw College, every college is given a quota of students that they are allowed in a particular field. Schools are then funded according to the number of students that are enrolled in that field. In the New Zealand university system, student out of pocket costs are set at \$717 NZ per course. To offer education in New Zealand, we knew that it would be essential to match this cost. In order to do so, we explored several options. These options will be discussed later in this chapter.

The Wesleyan Methodist Church of New Zealand

The Church of the Nazarene in New Zealand is a small district by almost any standard. The district consists of twenty-four organized churches and has a membership and average attendance of fewer than one thousand people. The Wesleyan Methodist Church of New Zealand is also a small denomination. Both groups have much to offer but at the same time face many challenges due to their small size and limited human and financial resources. Because of the theological similarities, as well as the size of both the Church of the Nazarene and the Wesleyan Methodist Church, it makes sense to try and work together and support one another as much as possible. Dr. Bartle maintains a good working relationship with the Wesleyan Methodists and invited them into the conversation about theological education in New Zealand.

Our conversation with the Wesleyan Methodists began with a combined meeting

of Nazarene and Wesleyan Methodist leadership. The initial meeting took place on March 3, 2016, where we spent time getting to know one another as we compared our education needs. Present at the meeting were Dr. Bartle, Rev. Fringer, and I, as well as Dr. Richard Waugh, National Superintendent of the Wesleyan Methodist Church of New Zealand, along with Rev. Peter Benzie, and Rev. Mike Yates who oversee pastoral education for the Wesleyan Methodist Church of New Zealand. From this initial conversation, we determined that working together on education could be beneficial to both organizations. At the end of the initial meeting, it was agreed by those present that I should create an initial proposal document that outlined some of the possibilities for collaborative theological education moving forward. We met again on April 29, 2016, to discuss the proposal document that had been created and to consider potential ways to move forward together. The initial proposal document is included in appendix B.

After these initial meetings with Wesleyan Methodist leadership, Neville Bartle and I met with the Wesleyan Methodist Church of New Zealand's National Council on July 26, 2017, to present the potential partnership for their consideration and input.

These several meetings, as well as consistent email communication, confirmed that our educational needs and requirements line up in significant ways. A side-by-side comparison of Nazarene and New Zealand Wesleyan Methodist course requirements is recorded in appendix C.

Although the names of some courses required for ordination in the Wesleyan Methodist Church are different than those required by the Church of the Nazarene, the content is nearly identical. Both groups agree that students from both traditions should be able to participate in Wesleyan Theological education together. The addition of the

Wesleyan Methodists to the program would also increase the pool of teachers available to offer courses via NTC-Auckland.

Much of the conversation with the Wesleyan Methodists has revolved around the issue of contextualization. Through our discussions, it became apparent that both churches see the vital need for education to be contextual within the real ministry situations of New Zealand. The need for contextual education was evident in discussions of cultural diversity within these joint meetings. While the Church of the Nazarene is made up primarily of immigrant communities with the large majority of its membership being non-white, the Wesleyan Methodist church has a significant white population, as well as a large Tongan Population. The Wesleyan Methodists are also connected to several smaller Wesleyan denominations including the Tongan and Chinese Methodist Churches of New Zealand. The Wesleyan Methodist National Superintendent Richard Waugh expressed the hope that these groups could participate in collaborative Wesleyan Theological education as well.

Also, important to the Wesleyan Methodist church was the exploration of a partnership between Laidlaw College and NTC to offer courses in New Zealand. A Laidlaw partnership was important to the Wesleyan Methodists because of Laidlaw's location in Auckland, as well as its long-standing reputation as a respected institution in the New Zealand context.

Laidlaw College

After much discussion within the leadership of the Church of the Nazarene in New Zealand, NTC, and the Wesleyan Methodist Church of New Zealand, it was decided

that it would be valuable to explore the possibility of partnering with Laidlaw College to offer education in New Zealand. The idea of partnering with Laidlaw arose from an initial conversation with Laidlaw administration in March of 2016 in regards to their partnership with other groups within New Zealand.

At the initial conversation with Laidlaw, the then current administration showed interest in developing a relationship with us as well. From our perspective, the primary benefit of forging a partnership that included both NTC and Laidlaw was financial. Because Laidlaw is an accredited New Zealand college, they receive significant government funding for any student that is enrolled in their program. At first glance, it looked as if a partnership with Laidlaw had the potential to provide a significant funding boost to the program that would lower overall student cost. However, this potential partnership also created challenges in terms of how the program would be administered, how the program would be developed, and how lecturers would be approved and chosen to teach courses.

After our initial meeting, Laidlaw went through an administrative change. The new administration was also interested in partnering with us so we arranged a meeting to discuss our options with the new leadership. The meeting took place on June 16, 2016. Dr. Bartle, Rev. Benzie, and Rev. Yates, and I attended the meeting as representatives of the Church of the Nazarene and the Wesleyan Methodist Church. Rev. Fringer and Dr. Waugh were unable to attend the meeting but were kept informed of the conversations we were having with Laidlaw.

The plan that we advocated for was one in which NTC and Laidlaw partnered in such a way that courses would be offered by NTC in New Zealand under the umbrella of

Laidlaw's accreditation. Offering a Wesleyan program under the umbrella of Laidlaw would provide us with the ability to offer courses taught by Wesleyan scholars. In addition, this would ensure the formation of a Wesleyan theological worldview within the students participating in our courses. Laidlaw would essentially serve as an accrediting institution by approving the academic qualifications of our lecturers, handling finances and registration, and facilitating other administrative elements of the program. In this type of partnership, Laidlaw would receive all government funding and NTC-AKL would receive all student paid tuition.

While Laidlaw is open to the idea of a partnership, the two parties had differing viewpoints regarding who would be responsible for actual course development and teaching. The Laidlaw administration contends that students should take all of their basic courses while adding a few Wesleyan courses toward the end of the degree program. Our desire, however, is that courses in the degree be offered within a Wesleyan framework from start to finish. It is important that everything from Bible to Theology to Pastoral Theology is taught and learned through a Wesleyan lens. While technically unaffiliated as a college, Laidlaw approaches these things from a Reformed theological worldview. Additionally, requiring the students to take courses provided at Laidlaw and taught by Laidlaw lecturers poses challenges for the Course of Study component of this program. The Course of Study students would have to pay the full price, rather than a reduced rate and they would have to either audit or be fully enrolled in Laidlaw's program. The framework suggested by Laidlaw failed to meet all of the educational needs of Nazarene pastors.

For a partnership with Laidlaw to work, it must be beneficial to us from an

economic perspective, but more importantly, it must be in line with the goals of developing a pastoral imagination in our students within our Wesleyan-Holiness heritage. Thus, as the time for offering a pilot course drew near, we decided to leave the door with Laidlaw open for future conversation, but to move forward without their assistance for the initial course. It was decided that it would be better to test the concept with a solid partnership between NTC and the New Zealand District. Pursuing this test within the framework developed by NTC and the New Zealand District would allow us to see the strengths and weaknesses we already have within our own organizations, gather data that would give us a clearer picture of whether or not to move forward in discussions with Laidlaw, and offer the most insight into moving forward effectively and efficiently.

Results of Partnership and Logistics Research

After meeting with Nazarene leadership, Wesleyan Methodist leadership, and Laidlaw College, and creating the proposed course of development, it became apparent that the best path forward involved working solely through NTC without developing a partnership with Laidlaw. At the time of the intervention, the Wesleyan Methodist Church was still expressing interest in a partnership, but they did not participate in the first course. We anticipate that they may participate in future courses, and we will continue to discuss what a Nazarene/Wesleyan Methodist partnership could look like. However, we felt it would be best to move forward with a pilot course to gauge the actual participation of students, as well as to provide information that would guide decision-making regarding NTC-AKL moving forward. The process of exploring the possibility of collaboration was informative. It afforded a significant amount of insight into the

academic culture and structures within New Zealand. What's more, the seeds planted by this work may bear fruit in the future.

Understanding Student Needs

Student Demographics

Student demographics formed an important component to the success of this study. Many parts of developing education are primarily logistical in nature. Things such as forming partnerships, creating documents, developing a calendar, and projecting finances are important elements of the development process. Understanding student demographics is also an essential task. The only way this study could be successful was by way of accurately understanding the cultural and educational norms of those for whom education would be provided. This is critical to offering education that is practical, accessible, affordable and contextual.

The demographics of Auckland, and by extension the Church of the Nazarene, are incredibly diverse. According to The New Zealand Herald, Auckland is the fourth most multicultural city in the world with thirty-nine percent of its population having been born overseas. The city has more than 220 recorded ethnic groups living among its 1.4 million people. The cultural diversity of Auckland demands a deep understanding of the dynamics at work in a multicultural society.

The Church of the Nazarene in New Zealand is also very diverse. According to District Superintendent Dr. Neville Bartle, Nazarene Pastors in New Zealand come from twelve different ethnic groups representing nearly as many different languages. From a broad perspective, this means that in any given course offered, pastors from Western,

Eastern, and Pacific Island cultures would be present. Each of these students brings to the classroom their own set of cultural norms and expectations. In addition, for many of these students, English is not their first language. These students also bring their past educational experiences which affect the way they approach the process of education. In the intervention described later in this chapter, five of these twelve cultures were present.

Student Focus Group and Pastors Survey

Developing a system of education requires a clear understanding of the needs of prospective students. To offer courses that are accessible to students in Auckland, New Zealand, it was necessary to gauge the felt needs of those who were already involved in some form of education.

To begin the education conversation with potential students, Dr. Neville Bartle, Rev. Rob Fringer and I met with a group of Nazarene pastors in Auckland on March 5, 2016, to talk with them about their experiences and to ask for their input on the development of a future program. There were five students present. These students represented four ethnic groups: Indian, Samoan, Chinese, and Cook Islanders. Of these students, three were bi-vocational, while two worked solely in their ministry context. In addition, these students represented three levels of ordination preparation with three seeking bachelor's degrees, one seeking a master's degree and one participating in the Nazarene Course of Study. This group consisted of a cross-section of pastors in the New Zealand Church of the Nazarene both academically and culturally. From this group of pastors, four primary needs were identified.

First, students desired to participate in courses offered onsite in New Zealand as

opposed to taking courses by videoconference from Australia. The desire for onsite courses was shared by every student in the focus group. The primary reason for this was timing. Auckland, New Zealand and Brisbane, Australia have a time difference of either two or three hours depending on the time of year. As would be expected, courses offered in Brisbane are scheduled at times that are convenient for lecturers and students participating in courses onsite. With the time difference, courses offered in Brisbane in the morning would take place in the late morning or early afternoon in New Zealand. For bi-vocational pastors, daytime courses were simply not an option. One student mentioned that he had opted to take a night course via videoconference. The course began at 7:00 p.m. in Brisbane, and 10:00 p.m. in Auckland. Thus, the course ended at midnight New Zealand time. After working all day, staying awake and attentive until midnight was simply too difficult to maintain.

Another reason the students expressed a desire for courses to take place onsite in Auckland was the sense of isolation they felt during the education process. They felt that they were missing out on the natural learning that takes place within the classroom through interaction with other students. One student expressed regret that she was never able to participate in the conversations that inevitably take place between students and teachers during break times. Students also expressed a desire to have the teacher in the room with them so that they would be more easily accessible for questions before and after meeting times.

Students also expressed frustration with some of the technology used during video conferencing. They complained that video feeds were often slow and blurry and that there were some sound quality issues. They suggested that these issues be rectified

before other video courses were considered.

Second, students needed better access to library resources. The need for expanded library resources proved to be a recurrent theme throughout the project. At the time of the focus group meeting, student access to library resources was limited in several ways. Most concerning was a lack of access to Wesleyan theological resources due to the fact that there are currently no Wesleyan education providers in New Zealand. Most theological libraries do not contain significant amounts of Wesleyan materials. The lack of resources is even more obvious when searching for Wesleyan-Holiness materials. Students were concerned by the simple fact that the Church of the Nazarene is a holiness denomination and yet many Wesleyan-Holiness resources were unavailable to them.

The Wesleyan-Holiness resources available to students primarily include those materials that can be accessed in the NTC online library or the Wesleyan-Holiness Digital Library (WHDL). Both resources are excellent but there was clearly a need for broader access to onsite resources. It should also be noted that some students do have access to libraries at Laidlaw College and Carey College where they pay a monthly membership fee. These libraries have good resources but neither college represents the Wesleyan theological tradition and thus, while very helpful, are incomplete for the needs of NTC-AKL.

The third major need expressed by students was the desire for a more comprehensive academic support system. Students were primarily concerned with learning to write papers well. Surprisingly, the first to mention this need was the master's student in the group. The student expressed this need in the context of her previous educational experience. She explained that her previous education in her home country,

which was in a different discipline, functioned on a different set of procedures than her experience in theological education. She talked openly about failing her first course at NTC due to the different expectations of Western theological education and her previous educational experiences.

She put it this way: “Back in India, the professor teaches and you take notes, then there is an exam and you give the answers that the teacher has given to you. The teacher gives you information and you write it down, but through NTC the teacher actually wants to know what you think, they want you to find your own answers and prove them.”

For this student, the transition from her previous experience had been a very rough one. Several other students in the group immediately voiced their agreement that they needed guidance as to how best to navigate education in a Western context. These were smart, hard-working people, most of them holding earned degrees. However, western theological education is so different than their past experiences in education that they needed to be taught how to navigate it.

Through continued conversation, we identified the need for academic support persons in New Zealand or abroad who would be available to assist these students in learning to write papers. Individual student support would include everything from proper formatting to developing and structuring arguments. It was also apparent that students would need significant help to learn and operate within the processes of NTC. Students were largely unaware of how to register for courses, how to pay for courses, how to access online resources, how to check their NTC issued email etc. Students needed help to fully engage in the NTC education process.

Fourth, courses should be offered in an intensive format that allows bi-vocational

students to avoid taking time off from work to participate in courses. Most Nazarene pastors in New Zealand serve in a bi-vocational capacity. The rhythms of bi-vocational life significantly affect the ability of pastors to pursue theological education as much of their time is spent working. For these pastors, courses need to be offered in a format that allows them to participate at times that they are not normally working. In response to this need, I asked what formats they thought might be best in terms of course times and days. The consensus was that all courses should be offered in an intensive format either in the evening or on weekends over the course of ten days or four weekends respectively. The group thought that at best, one course per year could be offered during the day for one week. During this week, students could plan ahead to take off from work to participate. However, using vacation time to take courses was not the preferred option for anyone in the group.

The focus group served the function of hearing from students who had received some theological education. Since these students have experienced some prior education, they were able to identify the logistical challenges that they had experienced in education. The information I gained from this informed the way the pilot course was structured. It also allowed us to foresee some potential challenges and to format the pilot course delivery in such a way that it fit the needs of our students.

In addition to meeting with potential students I produced a survey to be filled out by pastors in the New Zealand District Church of the Nazarene, as well as by pastors in the Wesleyan Methodist Church of New Zealand. The survey was sent to all pastors via email in July of 2016, some were potential students, the rest had either already completed some form of education or would be sending potential students into any program we were

to develop. Ten pastors responded to the online survey. A copy of the survey is included in appendix D.

The information provided by pastors in the survey confirmed much of what the students in the focus group had identified, as well as the needs perceived by Dr. Bartle and the church leadership in New Zealand. Some numbers which are relevant to this study are as follows. Seventy-five percent of those who completed the survey were between the ages of thirty-one and forty. Add to that those eighteen to fifty and that number jumps to eighty-five percent. Of those surveyed, fifty percent have served in full-time ministry for less than five years and eighty-five percent of respondents have received academic training in a field other than ministry. Even with this being the case seventy-one percent of respondents said they would need some study help to be successful in theological education. Respondents also believed that evenings (forty percent) and Saturdays (thirty percent) would be the best time for courses to be offered.

The survey of pastors sheds some light on the demographics of those who would be engaging in theological education. Most students would be between the ages of thirty and fifty. The majority of those surveyed also have some experience in formal education. However, even those who have previous experience in education would need academic support to be successful. The students perceived need for academic support is in line with the focus group's identification of the need for support due to the difference in styles of education, as well as the challenge of studying in one's second or third language.

The survey provided some valuable information. However, it was limited in several ways as well. First, there were only ten respondents to the survey, two of whom left most the questions blank. With such a small sample size the numbers could be less

accurate than they would have been had a larger number of people participated. Secondly, this survey does not completely represent the cultural diversity of the pastors this project is seeking to reach. Island groups such as Samoans, Cook Islanders, etc. largely chose not to engage in the survey process. These groups were much more willing to engage in discussion in the focus group and during the intervention itself.

Part 2: Intervention

Pilot Course

In September of 2016, a pilot course was offered with the aim of testing the concept of the NTC-AKL program which had been developed through the research described in chapter two and the first part of this chapter. The course, Introduction to Pastoral Theology, was offered through NTC. I served as the lecturer. The intervention served as the testing ground for this project.

To assess the intensive in real time, I kept a journal after each session. See appendix E. Each day I wrote reflections and field notes that helped me remember what the course felt like in the moment. I was careful to jot down what went well and what did not work. I recorded the students' reactions to different aspects of the course, as well as the questions they had each day and the insights those questions could give into the students' actual course experience. These notes were intended to help me reflect on each class session in real time and to create a resource I could refer to later to inform decisions about the NTC-AKL program moving forward.

The class began on August 1, with the census date being August 15. Upon registration, students received a CUB (syllabi) which outlined the work required for the

course. Students were responsible for obtaining the assigned reading and completing the first assessment consisting of a book review by midnight on the day immediately prior to the start of the intensive seminar.

The intensive seminar met from Friday, September 9 through Saturday, September 17. In order to acquire the twenty-five seat hours required for intensive courses by SCD, the class met each evening from 7:00-9:30 p.m. and on both Saturdays from 8:00 am-1:00 p.m. Upon completion of the seminar, students were required to complete their final assessment which was due on October 30 at the close of the term.

Students who participated in the seminar represented the diverse demographic of the Church of the Nazarene in Auckland. Including myself as the lecturer, there were five nationalities represented in the course, representing six native languages. The group was truly multicultural. In addition to the ethnic diversity of the group, the educational level at which students took the course was diverse as well. Of the nine students, one took the course at master's level, four at bachelor's level, three at Course of Study level, and one student audited the course.

Based on the ethnic diversity of New Zealand, and particularly the ethnic diversity of the Church of the Nazarene in New Zealand, diversity both culturally and educationally was important to the viability of the study. Because pastors in the New Zealand Church of the Nazarene come from such diverse backgrounds, pastoral training courses are diverse by nature. A multicultural group of students provided a true representation of what a Nazarene pastoral education course looks like in New Zealand. The diversity of the church was well represented in the diversity of students in the class. In terms of the educational level of students, the goal from the beginning was to engage in education

within the context of a single classroom. It was our conviction that if we were able to educate students at different academic levels within the same classroom, the quality of learning would increase while maximizing the use of our educational resources. This theory was put to the test during the pilot course. The viability of the concept moving forward is discussed in chapter four.

As part of the seminar, students were encouraged to engage in regular conversation to facilitate learning. Functionally the course was taught in a conversational manner. Lectures were followed by opportunities for questions and discussion. Group learning activities, as well as guest lecturers, were a regular part of the course. The intent of a varied approach to teaching and learning was to provide opportunities for students to engage in critical thinking by way of conversation with lecturers and peers. During the focus group, I realized that this type of academic theological conversation was an important skill for our students. While it was one that some students lacked, it was also one that would be beneficial for all the students in our context. This was particularly true of those who had received education in a non-western setting and in a different field. I also believed this approach would be helpful to those from Pacific Island cultures whose life in many ways revolves around communal relationships and patterns of learning. As I stated in chapter two, it is my belief that multicultural learning works best when the classroom is a place where the distinctive learning styles of each culture are allowed to play a role in classroom dynamic. I attempted to demonstrate multicultural awareness in the way I structured the day-to-day activities of the course. Lectures fit the model of the teacher imparting information to the students. Discussion encourages students to interact with the material presented. Guest speakers provide different perspectives. Finally, group

learning activities create space for the communal learning that is central to many cultures such as those from the Pacific Islands.

The pilot course was more than a college course being offered in New Zealand. It was also a research laboratory for the continued development of the NTC-AKL program. Throughout the course, students were regularly asked for feedback during discussions before and after class, as well as during breaks. Each evening, I recorded my observations in the daily pilot course journal. I was constantly assessing what was working well and what needed to be adjusted. Some input led to immediate adjustments made during the course, while other input impacts the planning of future courses and the further development of the NTC-AKL program.

For example, it became apparent that students were struggling to understand how best to write their assignments. While some have experience in higher education, none of the students had received any significant training as to how to construct a paper from start to finish. In response to the obvious need for guidance for writing papers, I adjusted the lecture schedule to allow some time to provide basic instruction for the students in the area of research and writing. By listening to students in real time and reflecting on their needs I was given the opportunity to respond immediately. This also allowed me to identify student academic support as a primary need to focus on moving forward. Future solutions to this challenge will be discussed in chapter five.

At the conclusion of the intensive seminar, I took some time to conduct an interview with each student regarding their experience in the course. I asked them about everything from course content to the format of the intensive. I chose to interview students in a one-on-one setting so that I could ask questions in a conversational manner,

thus allowing me to ask them to expand on their answers where necessary. The interview was aimed at helping me identify the places of strength and weakness within the program. While some of the questions were specific to the pastoral theology course, the focus of the survey was to identify overarching needs or gaps in the program that needed to be addressed. The students had several suggestions for improvement. Most significant were their desire for a slight adjustment in the days and times of the seminar, their need for more onsite library resources, and the need for a student orientation seminar before beginning courses. These needs will be discussed in chapter four.

Financials

Finances play an important role in the long-term viability of this project. While finances should not be the primary driving factor for decisions, they should always be seriously considered. Without adequate resourcing, any program that is developed is unsustainable over the long term. As part of the project, I have monitored the financial solvency of the program and have projected the recurring cost of the program. In this section, I will discuss the actual cost associated with the program along with revenue received from students. An overview of the financials in relation to the pilot course is included in the figure below.

One of the major expenses associated with providing education is the actual building in which a class meets. Purchasing or renting a facility are very expensive endeavors. Fortunately, NTC-AKL is able to meet at the national office of the Church of the Nazarene in Auckland. The New Zealand District has agreed to provide the space and the utilities necessary as part of the district's commitment to pastoral education. The

national office building has space for courses to meet, as well as a space for the development of an onsite library.

To make courses affordable to students in New Zealand, NTC has agreed to accept a lower rate for students than the rate charged for students taking courses in Australia. The lower tuition rate allows for our program to be financially attainable for students. It also allows NTC-AKL to retain a small portion of tuition from bachelor's and master's students, which in turn helps offset the cost associated with providing courses.

In addition to reduced tuition rates for bachelor's students, students participating in Course of Study level education pay a lower rate of tuition which goes entirely to NTC-AKL. There is also a smaller audit fee for students or pastors who want to sit in on classes for continuing education or personal benefit. The tuition from these students plays an important role in the financial viability of the program. The primary financial goal of NTC-AKL is for each course to generate enough revenue to cover its own expenses. A breakdown of projected income and expenses for the pilot course can be viewed in Figure 1. These numbers are representative of the expected revenue and cost of future courses as well.

Figure 1: Pilot Course Cost Breakdown

It should also be noted that these figures are projections for the cost of one course. In the case of the pilot course, there were virtually no expenses. This was because I chose not to be paid for teaching and there was not an administrative person being paid the registrar stipend. Therefore, in the Pastoral theology course, there was a net gain rather than a loss. However, in terms of financial viability in the future, it is important that these

numbers be included in the initial assessment.

In the end, the course accomplished the major goals we set for it. The data collected from the intervention were invaluable to accessing the overall viability of the program and in formulating the next steps in the process. In chapter four, I discuss the data gathered during the process described above, while chapter five serves as a summary and vision for the future of NTC-AKL.

Chapter 4: Research Data and Results

The purpose of this chapter is to organize the data gathered from the research described in chapter three. The data will then be used to assess the effectiveness of this study in light of its purpose. That purpose is primarily to facilitate theological education that fosters pastoral imagination through a multicultural approach to pastoral training in New Zealand by way of implementing a pastoral training framework that is contextually appropriate. The evaluation is done by assessing the two areas of research that make up this project. The first area of research focused on the qualitative research and planning pieces of the project. The second area of research took the form of offering of a pilot course which served as a laboratory to test the concepts developed during the planning process and to provide experience and insight for the future development of the NTC-AKL program.

The explanation of the data gathered begins with a narrative of the development of the action steps taken starting with curriculum development through conversation with the cooperative parties. This reflects the qualitative research of participant observation used during the first phase of the project. Second, the data gathered is employed in offering the pilot course, which offers results based on the actual experience of teaching the class.

The data gathered will be discussed followed by a report of the significant findings of the study, as well as conclusions as to what those findings say about the study as a whole.

Considering Logistics and Resources

Data gathering began by way of meetings with the leadership of the Church of the Nazarene in New Zealand and that of NTC. From these meetings, I gained several key pieces of information. First, I quickly learned that both groups desired to provide high-quality pastoral education in New Zealand, but neither group saw a clear path forward to do so. NTC president Rev. Rob Fringer expressed his commitment to provide education for the Church of the Nazarene in New Zealand. He was particularly passionate about making sure that Nazarene pastors were educated in the Wesleyan tradition. NTC played a crucial role in the creation of the NTC-AKL extension program bringing the necessary expertise and accreditation needed to offer courses in New Zealand.

Dr. Neville Bartle also desired that pastors receive a Wesleyan theological education. His primary concerns were the accessibility and cost of education, as well as its contextual relevance in New Zealand. With these things in mind, the New Zealand District had previously encouraged students to engage in education through some district courses or through other education institutions located in New Zealand. For most students, traveling to NTC for courses was not realistic.

I found that both NTC and the New Zealand District desired the same thing, but due to a number of logistical challenges had been unable to forge a way forward. I understood that both groups sought the same outcome and that if a path forward were presented they would be willing to collaborate to provide much-needed pastoral education in New Zealand. This understanding was important moving forward, as it allowed us to work toward a solution that considered the current situations and positions of NTC and

the New Zealand District Church of the Nazarene.

A second major concern was the availability of lecturers to teach courses onsite in New Zealand. The general feeling was that there would not be enough lecturers available to provide the necessary courses. My suspicion was that this belief was primarily due to the perception that the task seemed bigger than it was. I suspected that the solution might not be as challenging as it seemed. During one of our early meetings we discussed the perceived lack of lecturers and began to seek out solutions by counting those who would be qualified and available to teach. By way of this simple process of appreciative inquiry, it became apparent that there were at least five lecturers available to teach in New Zealand immediately. This number would include lecturers from NTC traveling to New Zealand for intensive courses, as well as a few already living in the area. By taking a moment to stop and assess the resources that are already available, we found that a large piece of the puzzle was right at our fingertips.

As we discussed the issue, the problem seemed to shrink before our eyes. With a bit of work and organization we realized that NTC-AKL could offer up to four courses per year without having to bring lecturers in from any great distance. The realization that the human resources we needed to offer courses were readily available opened the door to providing these much-needed courses on the ground in New Zealand. The project had just gone from the realm of seemingly impossible to probable. The simple act of meeting together and recognizing the value of the organizational and human resource that were available put the project on the road to viability.

Regarding faculty, it was also important that all faculty meet the guidelines and requirements of SCD which serves as the accrediting body for NTC. Thus, all lecturers

would need to be qualified via the SCD process. Due to SCD requirements, it would then be necessary for us to ensure that enough lecturers were available within each field of study to provide all of the courses that would need to be offered.

Third, a course schedule specific to New Zealand would need to be created. The schedule would follow the approved Course of Study offered by NTC but would be scheduled as intensive seminars in Auckland. We created a sample schedule that incorporated the NTC Course of Study, as well as the Wesleyan Methodist Course of Study. The projected schedule provided a place from which to plan the offering of the entire bachelor's course over a period of several years depending on how many courses are offered each year.

Finally, discussions with NTC laid out the financial commitments of all involved, as well as the financial resources available to help facilitate the program. Due to the nature of education in New Zealand, it was agreed that students should pay the same price for education that they would pay at any other institution in New Zealand, which is currently set at \$717 NZ per course. Of the student fee, NTC would receive \$600 per bachelor's student while NTC-AKL would retain the remainder of the amount for local operations. In addition to this, any money collected from the Course of Study level or audit students would be kept by NTC-AKL to offset the cost of offering courses. The New Zealand District currently has an arrangement with NTC that makes some scholarship money available to those serving as pastors on the district. The district scholarship fund allowed for these students to receive a fifty percent reduction in tuition cost. With this arrangement, the NTC-AKL program is financially viable for all involved.

During these early conversations between NTC and the New Zealand District

Church of the Nazarene, we also reached out to the Wesleyan Methodist Church of New Zealand. We believed that the Wesleyan Methodists might be interested in partnering with us to provide pastoral education. We reasoned that partnering with our sister denomination had the potential to add value to the program by providing additional students and lecturers. Larger numbers of students would help offset the cost of the program. The partnership would also provide an expanded pool of New Zealand based lecturers which would also be beneficial.

I met with Wesleyan Methodist leadership multiple times throughout this study and regularly kept them in the loop as to what was going on. They continue to express interest and offer suggestions but were not prepared to participate at the time of the intervention. Partnership with the Wesleyan Methodist Church will continue to be discussed in the future, but for the purposes of the second portion of this study including the intervention, the Wesleyan Methodists did not participate.

Student Realities, Defining Student Needs

From the very beginning, this study focused on understanding the needs of students in order to provide theological education to pastors in New Zealand. Collaboration with students was a central piece in this project. In the Church of the Nazarene in New Zealand, most pastors are either bi-vocational or have entered ministry as their second career. These pastors bring a wealth of real-world knowledge and experience to the table. They are uniquely connected with their church communities and have much to offer in terms of shaping the education experience.

Thus, students were consulted heavily throughout this study, both in identifying

their educational needs, as well as in pursuing their feedback following the pilot course. As mentioned in chapter three, data was collected from students in three key ways. First, a student focus group was consulted during the initial planning stages of the project. Second, a survey was sent to pastors on the New Zealand District to assess their academic needs. Third, a post-course interview was conducted with students following the pilot course.

Focus Group

The focus group was conducted with five students who were currently preparing for ordination in the Church of the Nazarene and were engaged in the process of pastoral education at some level. The intent of the meeting was simply to allow students to share their experiences and express their thoughts and advice on how best to go about structuring education in New Zealand. I guided the conversation along with Dr. Bartle and Rev. Fringer but allowed the agenda to be set by the students as they discussed their experiences in education, as well as offered suggestions for the future.

The focus group participants identified the following needs and preferences for theological education in New Zealand.

- Courses should be offered in New Zealand in a real classroom, rather than via videoconference from another country.
- Students desired better access to library resources, particularly Wesleyan-Holiness resources.
- Academic support should be developed alongside any course offerings.

- Courses should be offered in an intensive format that allows bi-vocational students to avoid taking time off work to participate in courses.

Having identified these needs I developed a structure for courses in New Zealand that grew out of the resources available through the New Zealand District and NTC and from a place of listening to the needs expressed by these students. The student focus group consisted of students from multiple cultures with various levels of experience in education. However, the students in the group expressed common needs when thinking about models for education. Finding common ground was important for the development of a multicultural model for ministry.

Survey of Pastors

The second means of data collection was a survey of current pastors. The survey of pastors was distributed electronically and responses were anonymous. Ten pastors completed the survey. However, only eight respondents answered every question. Results for each question are recorded in Appendix E.

The first three questions in the survey were aimed at gaining perspective as to the population of those who completed the survey. The survey was sent to both Nazarene and Wesleyan Methodist pastors. Sending the survey to both groups provided insight into the amount of buy-in each group had in terms of whether or not they would participate in the education that would be developed. The first part of the survey also gathered age demographics, as well as each participant's level of ministry experience.

For example, all the survey participants were over thirty years of age, however,

over half of survey participants have been involved in pastoral ministry for less than five years. The survey data tells us that most survey participants are adults who are either serving bi-vocationally or as second career pastors. The information gathered by these questions helped focus educational development on adult students who have real world experience in both life and ministry.

Questions four through six sought to establish the educational background of those who participated in the survey. Dr. Bartle and Dr. Waugh had both informed me that there were several different types of educational backgrounds that pastors would have. In the case of immigrants from Pacific Island nations education levels are generally lower. As such, education is often more difficult for Pacific Island pastors. On the other hand, there are immigrants from Asia. Most New Zealanders who have immigrated from India, China, Korea and other Asian Countries are well educated. This is primarily because New Zealand standards for immigration from these countries are rather high. To obtain a work Visa, one must have a skill considered essential to the development of New Zealand society. Many students from India for example, have degrees in engineering or certifications in internet technology. These students have a fairly high level of education in a specified field. It should also be noted that many of these degrees are at a level six or seven, making the amount of education roughly equivalent to that of someone having completed about two-thirds of an undergraduate degree by Western academic standards.

Given the perception that the level of student education would vary greatly the survey sought to discern if students interested in theological education had any education experience at all. While some did not have a background in theological education, they did have experience in other fields. It stands to reason that the higher a student's level of

education the more likely they will be able to function at a college level in theological education. It would, however, be necessary for them to learn how to function in the setting of theological education.

Questions seven through nine were designed to gauge the interest and availability of students to participate in courses offered through NTC in New Zealand. First, I wanted to know if students were interested in earning a bachelor's degree via NTC. In addition, for those that did desire to pursue a degree the survey sought to gauge the students' perception of how many courses they felt they would be able to participate in throughout a given year. Twenty-four courses are required to earn a bachelor's degree at NTC. Similarly, twenty-four courses are required to complete the approved Course of Study track for ordination on the Australia/New Zealand Field. The number of courses students have the time and resources to participate in would significantly affect not only the number of courses that would be offered each year but also how many years it would take for a student to complete the entire Course of Study. If students were to take four classes per year it would still take six years for students to complete a degree program. If students required more time to complete the Course of Study it would require an even longer period of time.

Additionally, question nine was aimed at finding out what time preferences students had for participating in the intensive seminar format for each course. I wanted to know if students would prefer to come in the mornings, taking time off work for one week, or if they would prefer to come during their off hours, either in the evening or on Saturday. There was some variation in the answers, but it quickly became clear that the majority of students preferred to participate in courses either in the evening or on

Saturdays.

Questions ten and eleven asked about the potential student's financial situation. As with any endeavor, finances play a crucial role. If students are unable to afford to participate in courses it doesn't matter how well planned or executed they are, students simply will not be able to participate. These questions were aimed at identifying the general financial position of the survey respondents, as well as trying to understand their perception of their ability to pay tuition costs for courses.

The next two questions were an attempt to gauge students' perceived need for student academic support. The first question simply asks if these resources would be helpful while the second was aimed at understanding reading comprehension levels.

Finally, survey respondents were given the opportunity to offer any other comments that they thought would be pertinent to the development of theological education in New Zealand.

There are several things that should be noted when considering the results of the survey of pastors. Many of the answers to the questions clarified the needs presented by students in the focus group. This was particularly true in regards to the age and education level of students, as well as the days and times at which students would prefer courses be offered. The survey is limited, however, in that only ten people participated in the survey despite repeated attempts to encourage them to do so. Because of the limited number of responses, the results may be somewhat skewed. Also, the survey was administered through email, thus it was limited to those who regularly engage in email communication. In future surveys, it would be helpful to have surveys completed at a district function where pastors are given time to fill the survey out by hand and return them immediately.

This would assure a more complete sampling. The survey was, however, helpful in that it provided useful information and confirmed some of the needs voiced by students who participated in the focus group.

Post Course Interview

On the final day of the pilot course, I took time to interview each student in order to gain their feedback on the course we had just completed. I conducted the post course interviews on the final day of the intensive because I wanted students' immediate reactions to the course content, course design, and the logistical components of the course. Students were given the option as to whether or not they would participate. Students were assured that participation was totally voluntary and would have no impact on their grade. All nine students chose to participate in the interview although some chose not to answer every question. Before beginning, I encouraged each student to be completely honest about their experience. I expressed our desire to continually improve our program and encouraged them to offer any criticisms they had in addition to any positive comments they wanted to offer. The survey and its responses are included in Appendix I.

During the post course interview students generally felt that the course was a success. They did, however, have several concerns and suggestions that will affect the way future courses are offered. One major issue that was raised was the need for an orientation course that would provide students with a clear understanding of the expectations of the NTC bachelor of ministry degree. Students were largely unfamiliar with the overall process of theological education. This need was evident in the desire of

students to have an orientation to the course. It should also be noted that throughout the course, I was regularly asked questions about overall policies and procedures at NTC. I realized that students needed direction in several areas including but not limited to how to register for classes, how to access student email and online resources, how to write papers, how to format papers, how to make citations, how to turn papers in, and how to read a CUB or syllabi. The students voiced these needs on several occasions and did so during the post course interview by asking for a more detailed course and program orientation.

Another major area of concern for students was the timing of the course. The general consensus was that the intensive format is a good one. However, students found it challenging to meet for so many days without a break. The need for a break during the pilot course was particularly noteworthy because one of the three assessments for the course was a class presentation which involved a relatively significant amount of preparation. For men and women who work all day and then go to class at night, this posed a significant challenge. These challenges were reflected in the common desire of the students to have an intensive split by several free days in the middle. The extra time between intensive sessions would allow them to both rest and prepare for any assessments that are due during the period in which the intensive is taking place.

It was also clear in the responses of students that the student support offered was very helpful to those who took advantage of it. These students submitted papers to a student support person who then gave feedback intended to help students better understand the writing process and produce stronger papers. This had a clear impact on students' overall grades.

Finally, a major concern expressed by students throughout the process was the need for expanded onsite library resources. Students had access to several digital libraries, as well as a small on-site library. However, students expressed a desire to have access to printed resources at the location where courses were offered. The need for an onsite library was especially apparent as students prepared for their class presentation and for their final papers. While there are some resources available in libraries around the city, they are limited, particularly in regards to Wesleyan and Wesleyan-Holiness material.

Course journal

In addition to student based modes of qualitative research, I also maintained a course journal during each day of the intensive pilot course. After each session, I wrote down my observations from the day, as well as my assessment of how the course was progressing. Questions from my daily journal along with my daily responses are included in Appendix G.

Maintaining a journal during the pilot course provided me with a means by which to assess the situation daily. The questions allowed me to consistently reflect on the progression of the course in real time. As I assessed my own reflections, I found that my observations confirmed much of what was expressed by students in the post course interview. This was most obvious in the clear need to make a small modification in the course schedule to allow students a break in the intensive schedule for them to rest and prepare for their class presentations. I would speculate that if given the opportunity for a mid-intensive break in future courses, students would return after the break reenergized and prepared to finish the course strongly.

The daily course journal and the post-course interview also provided a means by which to gauge student's understanding of the education process as a whole. The intention of the pilot course was larger than simply offering a course in New Zealand. I wanted to better understand what it would take for students to be successful in the NTC-AKL program. The post course journal and the student interviews were consistent reminders for me to pay attention to the needs being expressed by students by way of their engagement with the course. What I learned during the process was that students did not fully understand all of the systems used by NTC to facilitate education. They were unsure how to access their NTC provided email account, they did not fully understand the grading system, at times they struggled to understand the requirements stated in the CUB, and they were not clear on the process for registering for future classes.

It should be noted that before the pilot course all of the above-listed information was given to students in print or email format. It was also covered briefly on the first day of the intensive course. However, since students in the class were either taking their first NTC course or their first NTC course that was not in an online format, there was simply too much new information for them to retain in such a short length of time. This brought to light a very important need that must be addressed moving forward. Students are not only in need of one-on-one support for completing assignments, students need regular teaching as to how to be successful in Western theological education. An orientation course and regular follow-up will be important to assure that students fully understand the process of earning a degree through NTC.

Conclusions

The first stage of research showed that a significant partnership between NTC and the New Zealand District Church of the Nazarene was not only possible but can thrive in coming years. Additional partnerships with groups such as the Wesleyan Methodist Church of New Zealand are also possible but have not yet come to fruition. However, given the success of the intervention, and based on student feedback, as well as district and NTC support the NTC-AKL program will be viable with or without a partnership with outside groups. While these partnerships may prove beneficial in the future, they are not critical to the success of the program.

The data gathered during both phases of the project clearly affirm the need for theological education in New Zealand that fosters a pastoral imagination. The student focus group and survey of pastors establish the need for pastoral education that is contextual in nature and that focuses on preparing men and women for ministry in the New Zealand context. The various data also points to a good format by which to provide pastoral education. By all accounts, most students have the time and energy to engage in approximately four education courses each year.

The enrollment numbers in the course prove that interest in theological education is sufficient to institute a regular program of Wesleyan pastoral education on the New Zealand District Church of the Nazarene. Furthermore, all students enrolled in the course worked diligently and completed and earned credit for the course. The academic performance of students in the pilot course provided evidence that students have the capacity to engage in theological education at a high academic level.

As a part of providing for the continued success of students, academic support should be further developed. Developing further academic support will allow students to

reach their full potential as they pursue their education. In addition, building an on-site library is an important step toward assuring the success of NTC-AKL students going forward.

Further, students need an orientation course that will provide them with a well-rounded understanding of being an NTC student. The orientation should include NTC policies and procedures, as well as some training on how to write papers. Instruction in regard to paper writing should consider both the content of papers, as well as the form in which they should be organized.

Furthermore, conversations during the first few days of the course brought forward an unanticipated issue. There were several Samoan students who were interested in taking the course and who needed the course for ordination requirements. However, these students were uncomfortable with taking a course that was taught solely in English. Many New Zealand Samoan pastors are fluent in English and would function well within an English-speaking classroom. However, there are also a significant number of Samoan pastors who do not speak English well enough to function in an English classroom setting. This observation suggests that there is a need for concurrent Samoan language courses as the NTC-AKL program continues to develop.

In chapter five I discuss and interpret these conclusions, along with a vision for the future of the NTC-AKL program, as well as an argument for the value of this project for informing the development of education in other world areas.

Chapter 5: Summary and Conclusions

This study has provided a vision for pastoral education in New Zealand. The project focused on the logistical development of the NTC-AKL program in the context of the larger church, the New Zealand District Church of the Nazarene, and students. The logistical development of NTC-AKL along with the intervention has served as the initial step to providing pastoral education that fosters a pastoral imagination in the multicultural context of New Zealand. It has done so within the Wesleyan-Holiness framework of the New Zealand District Church of the Nazarene in partnership with Nazarene Theological College in Brisbane, Australia. The NTC-AKL program meets the charge of the Asia Pacific Regional Church of the Nazarene to provide pastoral education that is accessible, affordable, and practical. It also fulfills the desire of the New Zealand District Church of the Nazarene to provide education that is tailored to its unique context, considering both the needs of the District and the needs of current and future New Zealand pastors.

The partnership between NTC and The New Zealand District Church of the Nazarene was and is essential to the development of Wesleyan theological education in New Zealand. This partnership worked very well during the planning stages and during the pilot course and will be further developed in the future. Partnerships with other organizations such as the Wesleyan Methodist Church and Laidlaw College were also explored during the study. These partnerships did not develop during this project. The discussions and research done alongside these groups was, however, very helpful to the overall study. Although these partnerships were not fully realized during the course of

this project, the conversation with these groups is ongoing. They also helped broaden the scope of our vision for the future and helped us consider what partnerships outside of the Church of the Nazarene might look like moving forward. Communication with these groups is still very much open and partnerships may develop in the future.

By way of meeting with district and college leadership, as well as with current and potential students, the need for pastoral education was verified and defined. Throughout the study, it quickly became clear that the New Zealand District Church of the Nazarene needed a system of education that would provide regular education opportunities for current and future pastors. The pastoral education system would need to accommodate students at bachelor's, master's, and course of study levels.

It was decided that courses should be offered on the ground in New Zealand. Videoconferencing from overseas is not a workable medium for offering NTC courses to New Zealand students. This is due to the time difference, as well as to students' desire to be in the classroom with the lecturers. An intensive seminar format was proposed as a way to meet the need for onsite education. By way of the intervention, it was apparent that the intensive format worked well but that some slight changes would need to be made in future classes. Namely, future courses will contain a two or three-day break halfway through the intensive to allow students to prepare for class presentations and to rest before reentering the classroom. A break during the intensive week will allow for students to have an even better education experience.

The need for consistent pastoral education offered at various educational levels was confirmed by student enrollment in the course. Nine students participated in the course representing those from all three levels of education mentioned above. The level

of student participation was confirmation that the Church of the Nazarene in New Zealand has a sufficient student population to justify the creation of the NTC-AKL program. As the program develops these numbers are expected to increase.

Not only was student enrollment good, but those who participated in the classes functioned well at their respective academic levels. Students at every level took the course seriously and worked hard to produce work that meets the academic standards of the program in which they were enrolled. Student's level of engagement confirmed that students in New Zealand should be challenged to participate in degree level courses, rather than simply following the path of certification. The goal is to encourage students to participate at the highest level of education that they are able.

One unexpected challenge that surfaced following the intervention was that some Samoan students were unable to participate in the pilot course due to a language barrier. Most of the students who participated in the class were fluent in English regardless of their first language and functioned well in the course. There were potential students however who were uncomfortable learning solely in English. Therefore, it was noted that the need for Samoan language courses at the Course of Study level would be necessary to provide education to these pastors. The identification of this unexpected need serves as a very practical example of the positive outcomes of the development of the NTC-AKL program. The pilot course allowed us to identify a need and make appropriate adjustments to meet that need. Because the need for Samoan language courses has been brought to our attention, Samoan speaking pastors in New Zealand will have access to pastoral education as well. This realization was an unforeseeable side-effect to the development of the NTC-AKL program.

Finally, the study showed that for students to be successful in their education, academic support was needed. Students who took advantage of the academic support offered received significant guidance in the preparation of their assessments which allowed them to turn in better thought out and polished papers. The continued availability of academic support, as well as expanding what is offered is important to future and current students. Academic support should begin with an orientation seminar for new students that gives instruction on how to operate within the NTC academic system. It should include items such as: using the library, utilizing academic support, submitting papers, how to write papers, and more. Further development of academic support will be a factor in the continued development of the NTC-AKL program.

Evaluation of Conclusions

Well educated pastors are important to the effectiveness of the church. Theological education provides pastors with the tools necessary to intentionally engage in their local context in ways that bring transformation to those in their congregation, as well as in their larger community. Pastors who have received an effective theological education will be able to develop a pastoral imagination that guides their ministry in a particular time, at a particular place, and with a particular people.

In the Church of the Nazarene, it is important that theological education takes place within a Wesleyan framework. If pastors are to live, preach, and teach as holiness people, leading Wesleyan-Holiness congregations, then they must be educated within a Wesleyan-Holiness system of theological education. This project has taken the first steps toward providing a viable way forward for theological education in New Zealand in a way

that is accessible to New Zealand students.

The study also found that the Church of the Nazarene by way of NTC and the New Zealand District can provide degree level education to its pastors without the help of outside partnerships. Although it is our desire to work with other New Zealand churches and organizations, it is not essential to our ability to provide education to pastors. Prior to this project, there was some concern that the New Zealand Church of the Nazarene would be unable to provide enough students for the program to be sustainable. The enrollment in the pilot course, as well as continued interest in the program, has shown that this is not the case. Degree level education can be provided to pastors in New Zealand by the Church of the Nazarene, and there is a significant need for such education.

As has been mentioned, the goal of theological education is to prepare pastors for ministry in the local church context. This involves creativity in the way the program of education is developed. The program is developed in collaboration with the district and with the students. For collaboration to happen, student voices must be a part of the conversation. One of the somewhat unexpected outcomes of the study was the need for Samoan language courses. Samoan churches make up nearly half of all churches on the New Zealand district. Many of the pastors of these churches have been called to ministry from within other Samoan churches. While many of these pastors have very good English skills, there are a significant number who do not, particularly when it comes to reading and writing. This revelation has sparked a plan to offer course of study level courses in the Samoan language. Raising the overall level of pastoral education on the New Zealand District requires listening and responding to needs such as this one.

Further, this study has shown that New Zealand contains many gifted women and

men who are called to ministry and who have the capacity to engage in degree level education. Many of these men and women have experienced some form of higher education, most have significant life experience, and all are committed to leading the church in New Zealand. These pastors and leaders not only have the ability to participate in bachelor's and master's level courses, they have the ability to thrive in high-level academic settings. If taught well, many of these who are now entering the NTC-AKL program will become the future leaders of the program. From the ranks of these students will come, future lecturers, administrators, and student support personnel.

The church is at its best when it is being led by those who have roots in the area. NTC-AKL is preparing men and women from New Zealand to lead the church into the future. This project provides the first steps forward on the pathway to this reality. Students are being educated so that they can effectively pastor local churches. They are also being educated so that they can play a key role in the education of future pastors and serve in leadership capacities on the Australia/New Zealand field and the Asia Pacific region. They are developing a pastoral imagination so that they, in turn, can develop an ecclesial imagination in their local churches and contribute to the development of a pastoral imagination in others.

Limitations and Generalization

The primary limitation of this study is the contextualization that necessarily took place as the study honed in on the intervention. The project began by gathering data from a broad collection of sources. As the project progressed the focus was narrowed and adjusted based on the information being gathered. By the time the intervention was

administered, it was very much contextualized to a specific group of people. Namely, pastors and leaders serving in the Church of the Nazarene in New Zealand.

In order, to replicate this study in another setting, one would need to take the methodologies used in the study and apply them to their own setting to gather data appropriate to that setting. Intentional contextualization would be necessary during the logistical and planning phase of the project, as well as in the intervention phase. For example, it would be inappropriate to assume that the models for offering education courses used in New Zealand would work in a completely different context. The structure and location of the intervention in this project grew out of the data gathered by way of the various methods of qualitative research described in chapters three and four.

As stated in chapter one, the project is limited by its contextualization in that one cannot simply take my conclusions and assume they are true in a different context. The program offered in New Zealand could not simply be transplanted to a different world region, or even into a different church context within New Zealand. However, the study does offer insight into the process of creatively developing theological education while considering one's context. A person could take the goal of this study, to develop pastoral imagination through high-quality education, and engage in a similar process of collaborative discovery with leaders in their context in order to identify the best way forward for their educational needs. The person could then test their understanding with a pilot course or similar intervention that would provide data by which they could better assess and deal with theological education in their context.

This study provides those with similar goals a place from which to begin conversations about pastoral education. It also provides good examples of how the

information being collected can be applied to real life situations. The data does not have to stay in the realm of thought and conversation. Instead, through careful analysis and practical application, it can be transferred into action. Education can be provided in many settings by way of collaboration, creativity, and determination.

Implications for Future Ministry in New Zealand

The implications of this project for the future of the Church of the Nazarene in New Zealand are far reaching. For several decades, the Church of the Nazarene in New Zealand has struggled to provide consistently high-quality theological education to its pastors. This project has laid the groundwork for an organized and efficient system of education for many years to come.

Due to the success of the partnership with NTC, as well as the success of the pilot course, NTC-AKL is scheduled to offer four courses during 2017. These courses will allow students to continue the education that was started through this project. Students who enter the program will be able to earn a bachelor of ministry degree, a master's degree, or complete the Nazarene Course of Study within a six-year period. The NTC-AKL program will increase the overall education level of pastors and will also prepare men and women for ordination at a consistent rate. Consequently, the competency of pastoral leadership in New Zealand will increase as the level of pastoral education increases.

In response to the needs expressed by students during the pilot course, as well as in the post-course survey, the intensive format has been restructured to include a two-day break from the course on Sunday and Monday of the intensive week. Tuesday has also

been designated as a study day. Students will be required to be in class but will have the opportunity to work on their course presentations or final papers. Providing study time during the intensive portion of a course offers students the benefit of discussing their assignments with the lecturer. Providing this time is important since most lecturers will only be in town during the intensive seminars. While they will be available to students via email or Skype, the opportunity for face-to-face interaction will increase the quality of student and teacher interaction. Two-and-a-half hours of seat time has been added to the course to accommodate for the added study session.

Also in response to the expressed needs of students, I have begun to work with NTC, Nazarene Publishing House (NPH), and MidAmerica Nazarene University (MNU) to build an onsite library that will provide additional access to print resources for our students. Students currently access online material via various websites, but they expressed a desire to have access to more print resources. NPH has provided a starter library, while MNU has graciously donated duplicate copies of books that were part of their library. Similarly, NTC is removing duplicate copies from their library in Brisbane and is preparing to send them to the NTC-AKL location. A small section of the New Zealand Church of the Nazarene National Office is set aside as a library. Shelves were installed in early February 2017, and a librarian from the United States is planning to come and categorize the library, as well as set up an automated checkout system.

I have also acquired the needed resources for video conferencing for future courses. While most students prefer to engage in seminar classes in person, there are some who benefit from having video conferencing as an option for participating in classes. Videoconference capabilities are primarily helpful for those who do not live in

the Auckland area. One student who audited the pilot course for this study has enrolled in the bachelor's course in 2017. The student lives outside of Auckland. She plans to attend weekend courses in Auckland and weekday courses via videoconference from her home. The availability of video conferencing allows her to avoid taking time off work. Video conferencing makes courses more widely available on the New Zealand District. The addition of video conferencing also gives NTC-AKL the option of having lecturers teach from overseas if necessary. Utilizing overseas lecturers when needed still offers students the benefit of being in the classroom together, but also creates access to lecturers from abroad. This technology is also very helpful for bringing in guest lecturers to present during various courses.

Student support is continuing to be developed. During the pilot course one person, Rev. Elizabeth Graham, was responsible for providing student support, by way of reading drafts of papers and giving feedback on everything from content to formatting. We are currently working to form partnerships with people around the world to help provide academic support. The general idea is that New Zealand students will be connected to a "mentor" who will help develop their ability to write theological papers and generally be successful in theological education. Rev. Elizabeth Graham has taken the lead to develop the student support portion of NTC-AKL and has already begun to build these partnerships. Student support services are extremely beneficial to our students and have the added benefit of connecting Nazarenes from around the world.

Finally, systems are being developed to assess the overall effectiveness of the NTC-AKL program. I, along with other district leadership, will regularly speak with students, pastors, and churches to gauge the effectiveness of the theological education

being offered. We will consider pastoral competence in their ministry setting, practices that promote longevity in ministry, pastoral effectiveness, etc. The goal of this regular assessment is to determine the current effectiveness of the education program and to make appropriate changes as the program continues to develop.

Implications Outside of New Zealand

Due to the nature of this project, its concepts could easily be applied outside of New Zealand. The project focused on the education goals of the New Zealand District, as well as the real-life situations of those who would be students of the program. The project took into consideration the resources that were already available and grew out of a real sense of collaboration between the New Zealand District, NTC, and students. Through the gathering of resources and the collaborative process, the actual intervention was contextualized to the specific educational climate of New Zealand. Thus, the end-product was New Zealand specific. However, the methodology could be applied to other contexts.

The Church of the Nazarene is global by nature. There are educational institutions in every global region of the Church of the Nazarene. There are also local pastors and leaders around the world who need education. The overall principles of this project could easily be applied in these situations.

Shaping a pastoral imagination while taking into account the context of ministry was central to this study. The educational institution, the district, and the students worked in concert to make the study a success. I would suggest that a similarly collaborative approach to education could be used in many world areas within the Church of the Nazarene. The actual application of the data and the resultant program would most likely

be different since it would grow out of the local context, but the methodology by which partnerships are built, needs are assessed, and the program is instituted would follow a similar pattern.

Conclusion

This project grew out of a desire to provide pastors on the New Zealand District Church of the Nazarene with theological education that equips them to develop a pastoral imagination within the multicultural context of New Zealand. It was essentially collaborative in nature, drawing on the shared wisdom of NTC, the New Zealand District Church of the Nazarene, the students themselves, and other non-Nazarene conversation partners. By all accounts, the project was a success.

The New Zealand Church of the Nazarene now has a clear path of education for its pastors. Education is provided at multiple academic levels and meets students where they are in terms of timing of courses, cost, and academic expectations. Over time this new pattern of education will increase the overall level of education on the New Zealand District, ideally culminating with students of NTC-AKL serving as faculty for the program in the future. The development of NTC-AKL will positively affect the future of the New Zealand District for many years to come. Regular assessment of the effectiveness of the program in the ongoing lives of past and current students will assure that NTC-AKL continues to meet the pastoral education goals of the Church of the Nazarene.

In addition to the benefits to the Church of the Nazarene in New Zealand, this project serves to inform conversations about education in other world areas. Other leaders will find this project useful in developing similar programs or in assessing their education

systems in light of the project's findings.

In the end, this project was successful in accomplishing its stated goal of offering Wesleyan-Holiness education to pastors within the context of New Zealand that fosters a pastoral imagination. I am confident that as the NTC-AKL program continues to develop, pastors will find that they are well equipped to lead the Church of the Nazarene into the future, both in their local ministry setting and within the realm of the larger Church of the Nazarene.

Appendix A: Ordination Course Requirements (Provided by NTC-Brisbane)

**Australia-New Zealand Field Church of the Nazarene
Ordination Course of Study/Bachelor of Ministry/Master of Divinity Progress Plan**

Full Name of Student _____ Student Number: _____

Ministry Intention _____ Date Commenced: _____

BIBLICAL STUDIES FIELD

Subject Required	CP	Date Completed	Remarks
Introduction To The Old Testament			
Introduction To The New Testament			
Biblical Hermeneutics			
Bible Exegesis Elective			
Bible Exegesis Elective			
Bible Exegesis Elective			

CHRISTIAN THEOLOGY FIELD

Subject Required	CP	Date Completed	Remarks
Intro to Christian Doctrine			
The Person and Work of Christ			
The Self Revealing God			
The Spirit and the Church			
Doctrine of Sanctification			
The Sacraments or Theology elective			

CHURCH HISTORY FIELD

Subject Required	CP	Date Completed	Remarks
Intro to Christian History			
History of the Wesleyan Holiness Movement			

CHRISTIAN MINISTRY FIELD

Subject Required	CP	Date Completed	Remarks
Intro to Cross Cultural Ministry			
Transformational Leadership			
Intro to Preaching			
Preaching and Context			
Introduction to World Religions			
Principles of Christian Ethics			
Intro to Christian Worship			
Pastoral Theology			
Supervised Ministry Experience A			
Supervised Ministry Experience B			
TOTAL CP Completed			

Financial Clearance: YES NO Office Manager _____

Checked and passed for graduation:

Academic Dean

Registrar

Date

Appendix B: Original Proposed Course of Development

NTC Auckland (NTC-AKL) Proposed Course of Development

This proposal is aimed toward the development of high quality Wesleyan pastoral education in New Zealand. The goal is to offer a validated Course of Study for the Church of the Nazarene and the Wesleyan Methodist Church at Bachelor of Ministry level, which is affordable and accessible for New Zealand students.

Partnership

Our desire is that this would be a significant place of partnership for the New Zealand Church of the Nazarene and the Wesleyan Methodist Church of New Zealand. In combining resources, we have the potential to increase our number of students, offer a more diverse faculty, and pool our human resources in the development and implementation stages of the project. This will also allow us to meet our common goal of providing quality Wesleyan-Holiness education to our students and pastors.

Accreditation

There are two perceived pathways to accreditation.

- Nazarene Theological College (NTC), in conjunction with the New Zealand Church of the Nazarene and the Wesleyan Methodist church of New Zealand would offer the Nazarene and Wesleyan Course of Study under the umbrella of Laidlaw University. This will provide a solid foundation in the areas of governance and quality assurance.
 - This approach provides several advantages
 - New Zealand education funding is made available to the program.
 - Students earn an NZQA approved Laidlaw degree, after which they would have the potential to enroll in Masters work and ultimately pursue PhD work if desired.
 - Laidlaw handles all funding and accreditation paperwork.
 - Lecturers and courses are held to Laidlaw quality control standards.
 - NTC Videoconference courses will be made available.
 - Access to NTC digital library, as well as Laidlaw's library
 - Adjunct faculty from Asia-Pacific region, UK or USA

- Nazarene Theological College operates an extension campus in Auckland, NZ. The format would be exactly the same as above and would offer many of the same benefits but accreditation would be through Sydney College of Divinity (SCD).
 - Differences between this and the Laidlaw approach would be
 - There would be no access to NZ education funding.
 - Students would earn an NTC degree, after which they would have the potential to enroll in Masters work and ultimately pursue PhD work if

desired.

- NTC would handle all accreditation paperwork.
- Lecturers would be approved by SCD through NTC.
- NTC videoconference courses will be made available
- Access to NTC digital library
- Adjunct faculty from Asia-Pacific region, UK or USA

The former is the preferred pathway because the cost to students is drastically reduced. However, the latter serves as a strong secondary option.

Lecturers

Lecturers would be drawn from within the New Zealand Church of the Nazarene and the Wesleyan Methodist Church of New Zealand, and also by way of NTC faculty and potentially occasional lecturers from abroad. NTC is willing to send two lecturers per year to teach at NTC Auckland as well as making videoconference courses available.

Governance

NTC Auckland (NTC-AKL) would be governed by NTC by way of a NZ advisory council that would be made up of three Nazarene representatives and three Wesleyan-Methodist representatives. This advisory council would govern the day to day operations of NTC-AKL, in collaboration with NTC and Laidlaw.

This includes:

- Recruiting and submitting lecturers for approval.
- Managing institutional finances.
- Developing and approving course calendars along with NTC and Laidlaw.
- Communicating about NTC-AKL to their respective spheres of influence.
- Fundraising for NTC-AKL where necessary.

Administrative Staff

There will be a need for one administrative staff person who would serve as registrar and manage student records and course paths. There will also be a need for one student support staff, whose duties are outlined below. These positions would be part time and would be funded on a per course basis out of program proceeds as outlined in the financial section below.

Student Support

One of the primary goals of this program is to have students graduate with a recognized Bachelor of Ministry Degree. In order for this to be done most effectively, it will be important to offer academic support to students. We envision that this will take place in at least two ways.

- NTC already offers student support via videos and skype conversations. This resource will also be available to NTC-AKL students.
- NTC-AKL will set up academic support policies in order to assist students in learning how to engage in university level courses. This will include services such as:

- Assignment reviews and editing suggestions before assignments are due to lecturers. Students in their first year of studies will be required to submit assignments early so that support services can review and make suggestions as to how the quality of work can be improved. If a student proves mastery of these concepts, this service will no longer be compulsory after the first year, although it will still be available if they choose to use it.
- The goal of the support department is to help students acquire the tools necessary to be successful in the academic world as well as in pastoral ministry.

Finances

Initial conversations with Laidlaw have indicated that under this model of education Laidlaw would receive half of all government funding and tuition, while NTCA would receive the remaining half. Our goal is to reduce student cost by rolling \$300 of student paid tuition into a scholarship fund. Students would be able to receive a \$300 tuition scholarship for each course following completion of their first course. Students must finish their previous course in order to qualify for scholarship for the following course.

Courses would also be made available for Course of Study completion for Nazarene students who are unable to pursue a Bachelor of Ministry degree. These students would pay a flat rate of \$200 per course. Courses could also be audited for a cost of \$75.

Below is a proposed budget. Please note that these are general numbers and will have to be reworked once we have more exact funding numbers. Also note that government funding is based on full time equivalency per course. This budget also assumes partnership with Laidlaw.

NTC-AKL Cost Structure per full time Equivalent per course

Full time Equivalent Students	1 (4 students)	2 (8 students)	3 (12 students)
Government Income	\$5,000	\$10,000	\$15,000
Tuition Income	\$2,800	\$5,600	\$8,400
Total Income	\$7,800	\$15,600	\$23,400
Laidlaw Share	\$3,900	\$7,800	\$11,700
NTC-AKL Share	\$3,900	\$7,800	\$11,700

NTC-AKL Share Breakdown/full time equivalent

NTC-AKL Tuition Share	\$3,900
Scholarship fund	\$1,400
Program Cost	\$1,400
NTC Support	\$800
Savings	\$300

Undesignated	\$0
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Program Cost Per Course

Lecturer Stipend	\$500
Student Support Stipend	\$300
Registrar Stipend	\$300
Books/Resources	\$300
Total	\$1400

Start-up Costs

Videoconference Equipment	\$4,000
Initial Course Start-up fund	\$4,000
Initial purchase of Books and Resources	\$1,000
Unforeseen Expenses	\$1,000
Total Start-up Cost	\$10,000

Estimated income per year based on 8 courses per year

Full time Equivalent Students	4 students doing 8 courses	8 students doing 8 courses	12 students doing 8 courses
Government Income	\$40,000	\$80,000	\$120,000
Tuition Income	\$22,400	\$44,800	\$67,200
Total Income	\$62,400	\$124,800	\$187,200
Laidlaw Share	\$31,200	\$62,400	\$93,600
NTC-AKL Share	\$31,200	\$62,400	\$93,600
Scholarship Fund	\$11,200	\$22,400	\$33,600
Program Cost	\$11,200	\$22,400	\$33,600
NTC Support	\$6400	\$12,800	\$19,200
Savings	\$2400	\$4800	\$7200

Appendix C: Nazarene and Wesleyan Methodist Education Comparison.

NTC New Zealand Bachelor of Ministry Nazarene/Wesleyan-Methodist Course Comparison

BIBLICAL STUDIES FIELD

Nazarene	Wesleyan-Methodist
Introduction to The Old Testament	Introduction to The Old Testament
Introduction to The New Testament	Introduction to The New Testament
Biblical Hermeneutics	Biblical Interpretation
Bible Exegesis Elective	One subject in OT
Bible Exegesis Elective	One subject in NT
Bible Exegesis Elective	Research Paper

CHRISTIAN THEOLOGY FIELD

Nazarene	Wesleyan-Methodist
Intro to Christian Doctrine	Intro to Theology
The Person and Work of Christ	
The Self Revealing God	Advanced Theology (Christology, Pneumatology, etc.)
The Spirit and the Church	
Doctrine of Sanctification	Wesleyan Theology Holiness
The Sacraments or Theology elective	Sacraments and Ministry

CHURCH HISTORY FIELD

Nazarene	Wesleyan-Methodist
Intro to Christian History	Church History Survey
History of the Wesleyan Holiness Movement	Wesleyan History
	Christianity in New Zealand

CHRISTIAN MINISTRY FIELD

Nazarene	Wesleyan-Methodist
Intro to Cross Cultural Ministry	Missions/Cross Cultural Ministry
Transformational Leadership	Christian Leadership
Intro to Preaching	Intro to Preaching
Preaching and Context	
Introduction to World Religions	
Principles of Christian Ethics	Christian Ethics
Intro to Christian Worship	Theology and Practice of Worship
Pastoral Theology	Pastoral Care and Counseling
	Spiritual Formation
	Evangelism
	Church Planting
	Wesleyan DNA
Supervised Ministry Experience A	Field Education Internship
Supervised Ministry Experience B	

Appendix D: Pastor's Education Survey

- What is your church affiliation?

- What is your current age?
 - 20-30
 - 31-40
 - 41-50
 - 51-60
 - 61 or older

- For how many years have you served in full time Ministry
 - Less than 1 year
 - 1-5 years
 - 6-10 years
 - 11-20 years
 - 21-30 years
 - More than 30 years

- What is your highest level of theological education?
 - None
 - Some Nazarene District Course of Study
 - Completed District Nazarene Course of Study
 - Bachelor's Degree
 - Master's Degree
 - Doctoral Degree

- Have you received training in a field other than ministry?
 - Yes
 - No

- If you answered yes above, what is your highest level of education in your field?
 - Certificate
 - Bachelor's Degree
 - Master's Degree
 - Doctoral Degree

- If Nazarene Theological College bachelor's level courses were offered at a New Zealand location would you be interested in pursuing a bachelor's degree in Biblical studies?
 - Yes
 - No

- Given your weekly schedule, what is the maximum number of NTC courses per year that you would be able to participate in?
 - 1-2
 - 3-4
 - 5-6
 - 7-8

- When would your normal weekly schedule allow for you to participate in courses? (Please check all that apply).
 - Weekday Mornings 8:30 am-12:00 pm
 - Weekday Afternoons 1:30 pm-5:00 pm
 - Weekday Evenings 7 pm-9:30 pm
 - Saturdays

- Do you feel that you would need study help in order to be successful while taking NTC courses?
 - I would need significant study help
 - I would need some study help
 - I would not need study help

- How would you describe your reading and comprehension level?
 - I am a very good reader, and I easily remember what I have read and can apply it in conversation.
 - Reading is somewhat challenging, but I am able to concentrate and remember what I have read.
 - Reading is very difficulty for me.

- Financial planning is an important part of preparing for education. With that in mind, what is your annual household income including the value of church provided housing if applicable?
 - Less than \$10,000
 - \$10,001-\$20,000
 - \$20,001-\$30,000
 - \$30,001-\$40,000
 - \$40,001-\$50,000
 - \$50,001-\$70,000
 - \$70,001-\$100,000
 - More than \$100,000

- Do you feel that you have adequate resources to pay for tuition to participate in courses?
 - Yes I can pay for tuition.

- I have the ability to pay for some tuition.
- No, I do not have the resources to pay for tuition.

- Are you a citizen or permanent resident of New Zealand?

Yes, I am a Citizen

Yes, I am a permanent resident.

No, I am not a citizen or a Permanent Resident.

- As we work to develop pastoral education in New Zealand is there anything that has not been mentioned in this survey that we should consider moving forward?

Appendix E: Pastor's Education Survey Responses

Appendix F: Daily Pilot Course Journal

**Jaron Graham
Daily Pilot Course Journal**

Date: _____

Course Name: _____

Students Present: _____

How did the course go today?

Does the time seem to be working?

Were students engaged? Why or Why not?

Other observations?

Appendix G: Daily Pilot Course Journal Reflections

Question 1: How did the course go today?

Day 1: This was our first day of class. I was very happy with how the course went. Students were excited to learn and were highly engaged. In fact, students were more engaged than I expected. We have master's, bachelor's, Course of Study, and audit students in this course. They worked well together in conversations and the class dynamic was really good.

Day 2: This was our first long day. I was concerned that students might lose focus part way through the course. However, this was not the case. The class could easily be scheduled for a longer day on Saturdays in the future. This would potentially allow us to meet a fewer number of days overall.

Today I lectured on forming a pastoral imagination. The students seemed to grab on to this concept and use it in their language throughout the rest of the day. They are engaging well with the material and seem to be grasping concepts. I am very happy with the current trajectory of the course.

Elizabeth Graham served as guest lecturer today. Her topic was "family ministry." She was very engaging and the class was often in lively discussion. I think the ideas of some students in regards to how we "do church" have been challenged in positive ways during this session.

Day 3: Overall the Course went well. Neville and Joyce Bartle were guest lecturers. They presented on self-care of the pastor. After their presentation, we took ten minutes to practice silent prayer. The students responded well to this particularly in light of the topic of pastoral self-care.

I intended to spend the last half hour doing a worship planning learning activity that would prepare for the “theology of worship” sessions planned for the next several days. There wasn’t time so this will be moved to Tuesday.

Day 4: The course went well overall. Students came to me with concerns about having adequate time to prepare their course presentations. I plan to adjust the due date and have students give the presentation by videoconference in a few weeks, rather than on this Saturday. This should provide some relief in their busy schedules and allow them adequate time to put together solid presentations.

There was definitely good conversation in regards to space and worship. I believe students are thinking a bit more intentionally about how they lead worship and what that communicates about what we believe.

Day 5: Course went well overall. We finished our discussion on worship. We also talked about counseling, particularly marriage counseling. The class was pretty engaged. There is definitely a bit of disconnect with some of the Course of Study students. At times, they seem to operate at a lower level of critical thinking. Basically, they are not thinking like pastors, but instead are acting like laymen.

Day 6: Today I spent the first 30 minutes of the course giving instruction on how to write a paper after several students asked questions on this topic. We discussed Turabian style formatting, followed by how to go about researching a topic, writing a thesis, writing the body of the paper, and conclusion. There were many questions and it stretched my teaching abilities. Teaching someone to write a paper is much different than writing one myself.

Students had lots of questions and the time was valuable. In the future, it will be

important to provide some sort of NTC-AKL orientation that covers these things. The orientation should also include tutorials on how to use google classroom, how to access the online library, the process for submitting papers, and NTC marking requirements and procedures. This has to be a priority if we are to be successful.

The rest of the course time was used for preparation for the student's presentation. This time was well spent as the students studied and asked questions regarding their presentation. In the future, we should consider building in a few extra hours to the course for this type of work time without cutting into time intended for lecture.

Days 7 & 8: The course went really well today. Dr. Jeren Rowell guest lectured via Skype. He did a great job of summing up the entire course for us. Students were highly engaged with his teaching and asked many good questions. Having guest lecturers is an important way to expose our students to great teachers and to expand their worldview.

Question 2: Does the time seem to be working?

Day 1: The time seems to be good for the students. Several students were a bit late. This is probably more cultural than anything.

Day 2: The time during this Saturday session seemed to work very well. Saturdays may be a very good time to meet for the bulk of our seat hours in the future.

Day 3: Time seems to be working well. However, everyone was particularly tired tonight after a full day of work and then evening classes. This may have something to do with the normal fatigue present after a full Sunday.

Day 4: The time is working well overall. Adjusting some due dates may be

necessary.

Day 5: Yes, however in the future we need to figure out how to provide at least a two-day gap in the schedule for them to work on their presentations.

Day 6: For the most part the time works well. We need to restructure in a way that allows for some time for study midway through the course. Some of this time should be required in class time with the lecturer present and available for questions. The rest should simply be a few days break where students can regroup, work on their presentations and prepare to reenter the learning environment refreshed.

Day 7 & 8: Student presentations were this morning. It was a bit of a challenge for them to get them ready by today, but the presentations were all very well done. I would like to build in some days off during future seminars, in order to give them a bit of rest and some time to prepare for presentations.

Question 3: Were students engaged? Why or Why not?

Day 1: Students were very engaged. They actively asked questions and interacted with both myself and other students. Conversation was lively and valuable.

Day 2: Students were very engaged, due to the interactive nature of the lectures. This group does particularly well when asked to break into groups and participate in “learning activities.” Each time they did this today they reported conversations that provided significant insights for the group and served as fodder for discussion.

Day 3: Yes, students had good questions for Neville and Joyce. They were a bit more reserved than Saturday, but this probably had more to do with the nature of the presentation than anything else. Engagement may have been less due to the student’s general level of fatigue.

Day 4: Yes. Students were engaged for the most part. There is a bit of a disconnect in the level of theological reflection done by those in the bachelor's/master's course as opposed to the ordination track students. I wonder if this has to do with the lack of reading on the part of the Course of Study students.

Day 5: Yes, although seemed to have a bit of entrenchment in a couple of areas.

Day 6: Students had many questions about paper formatting and worked hard the rest of the time in order to get their presentations ready.

Days 7 & 8: Students were very engaged. They all gave presentations and asked good questions of one another. They also interacted well with Dr. Rowell.

Question 4: Other observations?

Day 1: I felt good about my teaching. This was a relief as this is my first time to attempt teaching in this capacity.

Day 2: I could not imagine the course going better at this point! So far this is a smash success, and all the work I've done to prepare and make this a reality is totally worth it.

Day 3: It seems that some of the Course of Study students are having a hard time making the adjustment to a more academic setting. I think this may have to do with the higher expectations. In previous courses, they have not been responsible for any assignments, so the bar has been raised a bit. This seems to be a natural learning curve.

Day 4: We need to provide a new student orientation for students before their first course. This should include.

- How to register for classes.

- How to submit assignments.
- How to format a paper (intro to Turabian).
- Who to turn in papers to.
- How to use the electronic library.
- Etc.

Day 5: I offered the students the option of moving the date for their presentation back a few weeks. Some liked the idea, some didn't. Ultimately, they were not able to find a common date that worked well for all of them. It would have been better to just not bring it up. In the future, due dates will remain set. We do need to consider ways to allow time for students to work on class projects in these types of intensives as mentioned above.

Potential Formats I have considered.

Option 1

Thurs and Fri 7-9:30pm:	5 hours
Saturday: 8:30-5 pm:	7.5 hours (1 hour lunch break)

Wed 7-9:30:	2.5 hours (Research Session)
Thurs and Fri 7-9:30pm:	5 hours
Saturday: 8:30-4 pm:	7.5 hours
Total	27.5 hours

Option 2

Friday 8am-5pm:	8 hours (1 hour lunch break)
Saturday 8am-5pm:	8 hours (1 hour lunch break)

Thursday 7-9:30 pm:	2.5 hours (Research Session)
Friday 7-9:30pm:	2.5 hours
Saturday 8:30am-4pm:	6.5 hours (1 hour lunch break)
Total	27.5 hours

Day 6: Overall, things are going well. There are definitely some things we will need to change as mentioned in previous journal reflections. However, I am encouraged by the overall success of the program. I think we should be able to offer three or four courses next year.

Days 7 & 8: Everything has gone well. There have been a few bumps in the road but I am very proud of the students. They have worked hard and engaged at a high level. Judging by this week this program is going to be a huge success and a great resource to our district.

Appendix H: Post Course Student Interview

Jaron Graham
Post Course Student Interview

Date: _____ Course Name: _____

Student Name: _____

What is your overall assessment of this course?

Did this course meet your learning expectations?

Did you feel that you were able to understand the content of the course, why or why not?

Did you make use of any academic support that was offered?

Do you have suggestions for academic support we could offer in the future?

What are your thoughts on the dates and times that the we met for the course?

Would you suggest we use this format again?

Would you change anything about our meeting dates and times? If so what?

Given the amount of work required of you by this course, as well as your own schedule, how many similar courses do you feel you could participate in over the course of one year?

With this in mind what do you feel would be the best times of year to have courses made available to you?

Do you have any other thoughts, questions or concerns that you would like to discuss with me, either in regard to this course or future courses?

Appendix I: Post Course Student Interview Responses

What is your overall assessment of this course?

- Student 1: Timing was perfect. The content was good. A more complete outline of what will be covered each day would be helpful.
- Student 2: Timing has been a challenge. It has been a bit hectic, partially because of my work schedule this week. Content was good.
- Student 3: Content was good.
- Student 4: No Answer
- Student 5: I enjoyed the format. Especially liked that there was a lot of class discussion.
- Student 6: The intensive was good. I liked the learning activities, and would like to see more of those each day.
- Student 7: We need better communication about when future courses will be offered. I didn't know about this one until the last minute.
- Student 8: More information about the course before the course begins would be helpful.
- Student 9: Awesome.

Did this course meet your learning expectations?

- Student 1: Absolutely, it went beyond what I expected.
- Student 2: Yes

- Student 3: Yes, I really liked that guest lecturers were brought in during the course.
- Student 4: No Answer
- Student 5: Yes
- Student 6: Yes
- Student 7: Excellent
- Student 8: Excellent
- Student 9: Yes

Did you feel that you were able to understand the content of the course, why or why not?

- Student 1: Yes, the content was presented in an understandable way.
- Student 2: Yes
- Student 3: Yes
- Student 4: Yes
- Student 5: Yes, I like the format because we spent so much time learning all at once.
- Student 6: Yes, the content was straight to the point.
- Student 7: Yes
- Student 8: Yes
- Student 9: Yes, the topics were well defined, that was very helpful to me.

Did you make use of any academic support that was offered?

- Student 1: Yes, however the reply email from the support person somehow got lost and didn't go to my inbox so I didn't get it before the first assignment was due.
- Student 2: Yes, it was very helpful to have the feedback on my assignments.
- Student 3: No
- Student 4: No
- Student 5: Yes. It was very helpful to me.
- Student 6: Yes
- Student 7: Yes
- Student 8: Yes
- Student 9: No

Do you have suggestions for academic support we could offer in the future?

- Student 1: No
- Student 2: More library resources to access.
- Student 3: No
- Student 4: No
- Student 5: The main thing we need are more onsite library resources.

- Student 6: We need more library resources for our papers.
- Student 7: No
- Student 8: It would be helpful if PowerPoint presentations could be made available to students as well as more handouts during the course.
- Student 9: No

What are your thoughts on the dates and times that the we met for the course?

- Student 1: If we do an intensive format we need to have adequate time for assignments that are due during the seminar.
- Student 2: Meeting only on Fridays and Saturdays and not on weekdays would be better for me.
- Student 3: Timing was a bit of a stretch, having a few nights off in the middle of the intensive would be good.
- Student 4: So many days straight became challenging, maybe we could have a break part way through.
- Student 5: Nights have been good for me, maybe we could start a bit earlier at 6:30 instead of 7:00.
- Student 6: Nights are good, meeting during the day would be out of the question for me because of work.
- Student 7: Good. Students should make time for courses when they are offered.
- Student 8: No Answer

- Student 9: The intensive format was good.

Would you change anything about our meeting dates and times? If so what?

- Student 1: Consider meeting once per week during the term.
- Student 2: Meeting less on Weeknights would be good.
- Student 3: Having a couple of weeknights off in the middle would be helpful.
- Student 4: No answer
- Student 5: Maybe we could start earlier on Thursday instead of Friday and have a few days in the middle to work on our presentations.
- Student 6: I would like to have a few gap days in the middle of the seminar.
- Student 7: No
- Student 8: No
- Student 9: Since I live out of town it would be good if I could videoconference for the evening courses during the week.

Given the amount of work required of you by this course, as well as your own schedule, how many similar courses do you feel you could participate in over the course of one year?

- Student 1: Four.
- Student 2: I'm not sure.

- Student 3: Probably between two and four.
- Student 4: Four.
- Student 5: Four.
- Student 6: Four or five.
- Student 7: One or two.
- Student 8: One or two.
- Student 9: Any amount. I will take as many as are offered.

With this in mind what do you feel would be the best times of year to have courses made available to you?

- Student 1: Anytime
- Student 2: Anytime
- Student 3: Avoid Christmas, Easter and school holidays.
- Student 4: No Answer
- Student 5: Anytime except December or January.
- Student 6: Stay away from December or January.
- Student 7: Anytime
- Student 8: Anytime
- Student 9: Anytime

Do you have any other thoughts, questions or concerns that you would like to discuss with me, either in regards to this course or future courses?

- Student 1: Video conferencing might be helpful for course taught by lecturers outside of New Zealand.
- Student 2: A pre-course orientation would be very helpful.
- Student 3: Orientation to the program would be great, it would help students know what to expect.
- Student 4: When is history and polity offered?
- Student 5: No
- Student 6: No
- Student 7: This course was good. The presenter was understandable, also we started and ended on time.
- Student 8: No.
- Student 9: The format of this course was good.

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