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AN ASSESSMENT OF THEOLOGICAL EDUCATION IN POST-MARXIST EUROPE WITH A PROPOSED MODEL FOR THE LATVIAN SETTING

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ABSTRACT

The prime purpose of the thesis is the assessment of the development of Christian theological education in the context of historico-ideological changes after the disintegration of Marxist hegemony in Eastern Europe with the objective of developing and proposing a model of good theological education for a concrete setting, - a model which may be adaptable in other countries with similar conditions.

The thesis delineates with a concise history of Christian theological education and the different methods and models of education have been used and developed. Eleven distinct models of theological education are identified and analyzed.

A chapter deals with present status of theological education in Post-Marxist countries. It outlines the historical background of Evangelical Theological Education in Baltic States and the neighboring countries - Russia and Poland. In these countries theological education has been for decades interrupted and hindered by atheistic governments. There follows an analytical survey on the present status of theological education in these countries based on data supplied by twenty three representative institutions of theological education in Eastern Europe. The results are compared with two institutions of Western

Europe. The survey includes a variety of pertinent topics, such as the dynamics of founding schools, the general profile of schools, analysis of the student body, economics, governance, faculty, libraries, and course offerings.

A substantial chapter is devoted to elaborating the concept of a good theological school in Eastern Europe. The need for a solid philosophical foundation is emphasized. Attention is directed to practical dimensions, such as a balanced course of study; human, financial, and information resources; administration and governance. The section closes with the description of applicable methods for the teaching/learning process, incorporating some innovative approaches.

The concluding chapter delineates a proposed model for the Latvian setting, integrating programs for students of specialized streams of study: theological and pastoral, youth and children, evangelism and mission, Christian social ministry, Christian writing and translation.

The thesis is written from a Baptist perspective, yet it is Evangelical in its content and, as such, embodies issues pertinent to theological education of related denominations.

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INTRODUCTION

In so far as the social, political, cultural, economic and religious structures, circumstances, and contexts of Eastern Europe are distinct in contrast to the Western European and North American scenes, theological education methods must be modified and amended. A model contextualized to post-Marxist Christian requirements must be developed.

This Project Thesis pursues the objective of developing a model for the effective education of Christian workers, preachers, pastors, Christian educators, counselors, youth workers, writers and editors of Christian literature in nations which have or will emerge from former Marxist governments in Eastern Europe.

Although the development of the thesis has proceeded mainly from the Latvian setting, it should facilitate Baptist groups and eventually also other evangelical denominations in Eastern Europe in designing, improving, and balancing the programs of their educational institutions.

The thesis begins with a short overview of the history of theological education commencing with the oral tradition of patriarchal times, its unfolding throughout

Hebrew history, early Christianity, Middle Ages, and its rapid expansion in post-Reformation centuries to the present, when many hundreds of diverse theological learning institutions have been created.

The historical background allows the identification and assessment of the various models of traditional Christian theological education with their strengths and weaknesses.

The historical background material, which almost exclusively concerns itself with the Western world, is supplemented by an historical overview of theological education in particular Eastern European countries, namely, the Baltic States and their neighbouring lands - Russia and Poland, where the progress of the development of theological education was hampered by Marxist governments for prolonged decades. After the historic changes in the 1980s, however, theological education, coupled with spiritual renewal in these countries, has experienced rapid growth. The present status of this is summarized and analyzed in a survey based on answers to questionnaire sent to a large number of theological schools in Europe. It may be surmised that Eastern European theological schools are struggling with diverse problems.

What is "a good theological school[1]" for Eastern Europe? There are a number of issues to be given proper consideration - the philosophical foundation, the practical dimensions, and methods. David H. Kelsey's work, *To Understand God Truly,* has influenced the approach to these issues a great deal.

Finally a model of education for the Latvian Baptist Theological Seminary is proposed. Of course, it is subject to revision in compliance with the changing realities and limitations of resources and time.

In working on this thesis and, especially, on the proposals for a "good" theological education in post-Marxist Europe and, particularly, Latvia, I did maintain a "baptistic" perspective, which means, among other things, accepting the authority of the Bible as the inspired Word of God, the general priesthood of all believers, a non-hierarchical leadership of the church, freedom of conscience, and insistence on the separation of Church and State.

With respect to the perplexities encountered in the writing of this thesis, I would mention the intricacy of defining the typology of theological schools, i.e.,

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[1] The phrase, "a good theological school," is the motto of an ongoing discussion regarding the quality of theological schools. See *Theological Education,* vol. XXX, no. 2, (Spring 1994).

whether they be classed as Bible schools, Bible Institutes, Theological Seminaries, etc. These terms are not usually made explicit by the schools themselves and are not used uniformly. Also, as regards the method of surveying, in so far as it is done through the medium of correspondence, it may be a reason for some imprecisions, although, I believe, the "big picture" is true to reality.

I hope that this thesis will have some practical value for the Latvian Baptist Theological Seminary in the future, as well as for the persons who will continue to work on the issues covered.

CHAPTER 1

THE ROOTS AND DEVELOPMENT OF THEOLOGICAL EDUCATION IN THE CHRISTIAN TRADITION

The development of what we could call theological education or theological study is an amazingly interesting study of a never ending and always expanding process. One can trace the beginnings of it in the opening books of the Bible when God revealed himself to certain people, teaching them divine truths. It can be inferred with certainty that what is called 'the oral tradition' is the earliest and unsophisticated theological indoctrination at large, incorporating all members of a household. In such manner the patriarchal line from Adam to Noah, to Abraham, to Isaac, to Jacob, to his twelve sons, and finally to Moses, providentially and obediently carries on its theological knowledge, which is constantly unfolding by new epiphanies and experiences of the Holy One.

With Moses tutoring "able men among all the people" for the ministry of judging Israel by God's laws began a new stage in the transmittal of the theological knowledge (Exod 18:19-27; Num 11:16-25). Moses also taught

extensively his servant Joshua, who became his successor.

The next stage in the biblical development of theological training can be observed in the 'sons of prophets' during the ministry of the prophets Samuel, Elijah and Elisha (1 Sam 10:5,6,10-11; 18:10; 19:20-24; 1 Kings 20:35; 2 Kings 2:3-15; 4:1,38; 5:22; 6:1; 9:1). These were groups with their particular leaders (1 Sam 19:20), masters (2 Kings 6:5), or 'fathers' (1 Sam 10:12; 2 Kings 2:12). The difference between the elders chosen by Moses and later examples was that the 'sons of prophets' occupied themselves with sacred disciplines and music, whereas Moses' followers were trained to give advice and judgment on practical problems of life. The first such school of prophets in the days of Samuel was at Ramah (1 Sam 19:19,20). It appears that in the days of Elijah and Elisha, there were at least three groups of the 'disciples of prophets' - one in Bethel (2 Kings 2:3), one in Jericho (2 Kings 2:3,5), and another in Gilgal (2 Kings 4:38). The number of these men would seem to have been quite substantial, since it is remarked that fifty of them was just a fraction (2 Kings 2:7).

In the New Testament era the disciples of John the Baptist (Mat 9:14) and the disciples of Jesus appear.

There were two groups of the Lord's disciples - seventy (Luke 10:1,17)[2] and twelve. The latter group which remained with Jesus for all three and half years of his ministry was given the task to "make disciples of all nations" and to teach obedience to everything that Jesus had commanded (Mat. 28:19,20). Although this so-called Great Commission was universal in its scope, the apostles soon realized the necessity of the special office of teachers. Already in Acts 6 a selection is made among the disciples for the ministry of deacons, while the apostles retain the ministry of prayer and "serving the word." The apostle Paul affirmed the office of teacher and even maintained the necessity of teachers being freed from earning sustenance by secular employmentg. The disciples "must share in all good things with their teacher" (Gal 6:6). Paul mentored a young man Timothy as his successor of ministry and instructed him to entrust the teaching to "faithful people who will be able to teach others as well" (2 Tim 2:2).

In the Post-Apostolic age, schools were established by the church fathers, such as Justin, Irenaeus, Tatian

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[2] Some manuscripts mention seventy-two, includimg the NIV translation (*The Holy Bible, New International Version,* IBS: 1973).

and Theodotus, the leather-worker. Two oldest schools, established before A.D. 150, were the School of Alexandria and the College of the Monarchians of Rome. The School of Alexandria, a catechetical institution, gradually grew into a theological school and was attended by students from all parts of Europe. The Monarchian school in Rome did not receive official recognition and was closed in A.D. 250.

In Caesarea, Palestine, a theological school was established at the beginning of the third century, with Origen (c. 185- c. 254) as its leader. Almost a century later Eusebius (c. 260- c. 340), the author of *The Ecclesiastical History,* studied there. Similarly, the famous school in Antioch, founded about A.D. 290, also evolved from a catechetical school into a theological school. As of the middle of the third century, there also was a theological school in Edessa, which was subsequently destroyed by the Emperor Zeno in 489. The Nestorians who were expelled from Edessa began a new school in Nisibis, the same year. In the sixth century theological schools were founded at monasteries (e. g. Viviers, Calabria) and bishoprics (e. g. Rome, Lyons, Tours).

Following the sixth century, theological education entered a new phase. This was particularly instigated by Rome. Gregory the Great (540-604) in his *Book of Pastoral Rule,* expressed his concern for the education of priests. However, that book and some of his actions emphasized the pastoral duties of the clergy and minimized intellectual preparation even to the abandonment of theological and literary study. Quite a different attitude was expressed by Charles the Great (742-814). In 789 he sent an admonition to the Bangulf, Abbot of the monastery at Fulda, one of the main theological schools, founded by St. Boniface and Sturmius in 744. In the *Admonitio Generalis* he importuned:

> We exhort you, therefore, not only not to neglect the study of letters, but to apply yourselves thereto with perseverance and with that humility which is well pleasing to God; so that you may be able to penetrate with greater ease and certainty the mysteries of the Holy Scriptures.
>
> It is our wish that you may be what it behooves the soldiers of the Church to be - religious in heart, learned in discourse, pure in act, eloquent in speech; so that all who may approach your house in order to invoke the Divine Master, or to behold the excellence of the religious life, may be edified in beholding you and instructed in hearing your discourse or chant, and may return home rendering thanks to God most High.[3]

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[3] Quoted in *A Short History of Theological Education* by The Rev. J. E. Roscoe (London: Arthur H. Stockwell, n.d.), 17, 18.

Against anti-intellectualism in preparation of clergy also spoke Hrabanus Maurus, a scholar of Fulda. In 819 he wrote a trilogy, *De Clericorum Institutione*. The third book dealt with the education of priests. He stated that the book "teaches how all that is written in sacred books is to be searched and studied, as well as those things in the arts and studies of the heathen which are useful for an ecclesiastic to inquire into."[4]

Already at the beginning of the thirteenth century Pope Innocent III (c. 1160-1216) wrote a letter to "Doctors of Theology" at the University of Paris. Paris became actually the parent of theological faculties. Since universities all over France and Italy were founded under the patronage of the popes, the Chairs of Theology were established in these institutions by the religious orders of Augustinians, Carmelites, Dominicans, Franciscans and Jacobins. However, the Colleges of Sorbonne and Navarre, although at the beginning theological by nature, were not controlled by the religious orders. The educational quality in these institutions was high and the studies were long, even extending to ten or more years, more than for any other science. The highest achievement was that of Doctor of

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[4] Ibid, 19.

Theology which could not be secured before the age of thirty five. In the following centuries more and more universities established theological faculties, e. g., Prague, Vienna, Alcala in Spain, and Oxford.

In England, at the time when the theological faculty was established at Paris, Chancellor's Schools were founded, a particular kind of theological college to educate priests. Later this task was assumed by the theological faculty at Oxford.

The Reformations in the sixteenth century changed theological education. From peculiar scholastic studies the emphasis was reoriented toward the study of biblical languages and dogmatic theology. In the lands where the Reformation took hold, the universities became Protestant as well. This happened with universities in Germany (Goettingen, Marburg, Wittenberg), Switzerland (Basel), Sweden (Uppsala), Denmark (Copenhagen), England (Cambridge, Edinburgh, Glasgow, Oxford) and the Netherlands (Utrecht). Later, the influential Pietist movement was associated with universities at Leipzig and especially Halle.

The first Protestant seminary in Germany was founded at Riddagshausen in 1690. This and many other seminaries were associated with the Pietist movement, which placed a prominent emphasis on education. Their leaders, for

example, Johann Arndt (1555-1621), Philip Jacob Spenner (1635-1705), Gottfried Arnold (1666-1714), Johann Albrecht Bengel (1687-1752), Auguste Hermann Francke (1663-1727), and others were theologically educated persons.

In 1693 A. H. Francke became a professor of Oriental Studies at the lately established University of Halle. The primary object in founding a university in Halle was to create a centre for the Lutheran party; but the influence of Francke changed its character into Pietistic school.[5] During two decades he succeeded to develop a model educational community which provided pastors and teachers zealous for religious and moral renewal. Because Francke was above all "concerned with a changed life in the Christian experience , he laid great stress om practical theology. The core of his curriculum was intensive Bible study in conjunction with membership in a Bible club."[6]

Also the Roman Catholic Church, following the order of the fifth session of the Council of Trent in 1546,

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[5]*Encyclopedia Britannica*, 1962 ed., s. v. "Universities" by J. B. Mullinger, C. B. Rose, and H. C. Dent.

[6]N. a. "Gallery: Thumbnail sketches of important leaders in the Pietist Movement," *Christian History*, Vol V, No. 2, 14.

began to open seminaries for boys of twelve years or older to prepare them for the service of the church. At a session on July 23, 1563, the following decree was issued:

> Every diocese is bound to support, to rear in piety, and to train in ecclesiastical discipline, a certain number of youths in a college chosen by the bishop for that purpose. Poor dioceses may combine, large dioceses may have more than one seminary.[7]

Nevertheless, this order was not fulfilled very successfully. Universities still remained the principal institutions of theological training, and in some countries the same university maintained two theological faculties - a Roman Catholic and a Protestant. The main force in Catholic higher education became the Society of Jesus (Jesuits). They opened diverse schools and occupied the leading chairs of theology in universities.

The Greek Orthodox Church in its philosophy, theology, and practice giving the central place to liturgy, prepared for centuries their clergy in cloisters which served as types of seminaries. In Constantinople there was a patriarchal school for the education of higher clergy. Only in the last two centuries a three-tier education for clergy was introduced. The first level

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[7]Roscoe, *A Short History of Theological Education,* 44.

is a parochial school for deacons, then a seminary for priests, and finally academies for highest training. Only in few universities in Orthodox countries are there theological faculties (e. g. Athens, Constantinople).

In Europe, beginning with the seventeenth century with the appearance of Nonconformist or free churches, arose the necessity of institutions for the preparation of their clergy. In England Nonconformists opened for this reason private academies. The first such academy was established in Yorkshire in 1670, and the last in Manchester in 1780, altogether thirty five of them. Frankland's academy functioned twenty eight years. When the number of Nonconformists grew, theological colleges and denominational seminaries took the place of these academies. The foundation for first Baptist theological institution was laid in 1679, in Bristol, by the munificent bequests of Edward Terrill. These became available for ministerial training in 1697. However, the work with students began only in 1720. Bristol Bible College is the oldest of all Baptist schools in the world and the oldest surviving Free Church College[8].

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[8] J. H. Y. Briggs, " Baptists and Higher Education in England," in *Faith, Life, and Witness: The Papers of the Study and Research Division of the Baptist World Alliance - 1986-1990,* ed. by William H. Brackney with Ruby Burke, Birmingham, Alabama: Samford University Press, 1990, 95-8.

Increasingly seminaries were opened throughout Europe.

Nowhere has institutional theological education received such prominence as in North America. The first American colleges, such as Harvard (1636) and Yale (1701), were founded with the goal of preparing persons for ministry. Congregationalists organized their seminary at Andover in 1807, Episcopalians in 1819, Baptists the Newton seminary in 1826, and Methodists at Newbury in 1847. The Roman Catholic Church followed suit by organizing St. Mary's Seminary in 1791.

There is a constant lack of uniformity in usage of the terms "college", "institute", "seminary", "academy", etc. In regards to theological education, it seems, these terms have been used interchangeably or without describing a level of education. As William Brackney notes, "in the late eighteenth century the word *seminary* could be applied to a variety of institutions, including preparatory schools, public academies, female institutions and theological schools".[9]

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[9] Ibid, 123.

The development of Baptist theological education in North America began with the foundation of denominational Education societies which later established institutions of education. The first institutions were denominational colleges for the education of ministers. Generally these colleges were very small in enrollment numbers. For example, the first group of students at the College of Rhode Island (established in 1764) consisted of five men and was located in the home of the Principal James Manning. The program was heavily classical and with great emphasis upon classical and Biblical languages. In the beginning of the nineteenth century a new approach was sought. The so called literary and theological institution emerged which was to provide prospective ministers with general education in English, mathematics and classics as well as theological studies. Such schools were founded in Waterville, Maine; Newton, Massachusetts; and Hamilton, New York, etc.[10]

The seminaries which provided professional religious education did not offer degrees of any kind as late as the 1880s. As the need of postgraduate studies was

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[10]William H. Brackney "Nurseries of Piety or the School of Christ? Means and Models of Baptist Ministerial Education In Early America" in *Faith, Life and Witness,* 115-23.

recognized, theological seminaries evolved which provided programs for six to seven years. The graduates were rewarded with significant roles in churches and denominational leadership. On the other hand, the process of education was to slow for the growing needs of a vigorous church.[11]

By the end of the nineteenth century in America the Bible School movement began. The first Baptist bible college was the Freewill Baptist Biblical School founded at Parsonfield, Maine, in 1840 and later moved to Whitestown, New York.[12] Methodists started Garrett Biblical Institute in Evanston, Illinois, in 1855.[13] A. B. Simpson (1844-1919), founder of Christian and Missionary Alliance, organized in 1882 the American Bible School in New York, inspired by a similar school, namely, East London Institute for Home and Foreign Missions, organized in 1872 by H. Grattan Guiness. In 1886, the evangelist D. L. Moody (1837-1899) founded the Chicago Evangelization Society, which later became Moody Bible Institute, to prepare the so-called "gap men," who were to be trained

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[11] Ibid, 123-6.

[12] G. A. Burgess and J. T. Ward, editors, *Free Baptist Cyclopedia,* Boston, MA: Free Baptist Publishing Co., 1889, 53-54.

[13] Matthew Simpson, ed., *Cyclopedia of Methodism,* Philadelphia, PA: Louis H. Everts, 1876, 389-90.

to fill the "gap" between clergy and the laity. Presently the enrollment of this school is over one thousand full-time students. There are over 250 such institutions in the USA and Canada.

The aim of this short overview was to draw a picture of the growth and branching out of a function of Christianity which may be generically termed *The Theological Education*.

CHAPTER 2

AN ASSESSMENT OF VARIOUS MODELS OF CHRISTIAN THEOLOGICAL EDUCATION

It would be possible to explore, identify and describe models of theological education from an historic perspective. Such approach would help to identify permanent and transitory elements in education. For instance, with limited exception during the age of hermits and early monasteries, theological education has been associated with the purpose of preparing for ministry, with the promulgation of theological knowledge, Gospel, church and Christianity. On the other hand, requirements of admission to schools, length of studies, and subjects of studies change, sometimes with very wide fluctuations. Also the sense of community of theological institutions with church, the dependency of theological schools on denominations and their support is changing, the tendency of many schools being for independence and ecumenicity.

Historically theological education has evolved through three epochs:

1) period of the Old and New Testament;

2) period of the post-apostolic era to the 20th century;

3) contemporary age.

The purpose, here, however, is to identify the models of theological education regardless of the period, recognizing that there is an historical convection which characterizes each model.

It is a generally recognized fact by theological educators that today's theological education is in trouble. The question of a "good theological school" is debated more and more often. David H. Kelsey writes about synthesizing the approaches or models of Athens and Berlin.[14] Why not consider also elements of other models as potential ingredients of a model of tomorrow?

A. INDIVIDUAL APPRENTICESHIP

By the term "individual apprenticeship" is understood a model where a tutor trains an apprentice or apprentices. It is the oldest model of theological education. In Scripture, Moses trained his assistant Joshua (Ex 24:13) and Samuel was trained by the old priest Eli (1 Sam 2:11). A more distinctive and more theological apprenticeship may be observed in the apostle Paul's training of Silas, Timothy and Titus. Timothy was

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[14] David H. Kelsey, *To Understand God Truly: What's Theological About Theological School*, Louisville, Kentucky: Westminster/John Knox Press, 1992, 227-51.

evidently Paul's own convert. The apostle described him as his beloved and faithful child in the Lord (1 Cor 4:17; 1 Tim 1:2; 2 Tim 1:2). Similarly also Titus was called "my loyal child in the faith we share" (Tit 1:4). Letters to these "apprentices" actually were reminders of things previously individually taught (2 Tim 2:2) and, in addition to doctrinal teachings, contain practical instructions for pastoral ministry. Aquila and Priscilla, a Christian couple exiled from Rome, provided individual training to a young and eloquent preacher, Apollos, when they heard him in Corinth and discovered that his theological knowledge needed to be deepened (Acts 18:26).

Mentoring and apprenticeship were models of theological training in the post-apostolic age for several centuries. It is being continually used especially by pioneer missionaries with their first converts. Towards the middle of the eighteenth century, in the American colonies able theologians mentored ministerial candidates by taking them in their homes. The students resided with their mentors up to a year or more. There was ample opportunity to discuss theological questions, religious experiences and observe the daily life of a minister. Students also prepared their sermons and delivered them to smaller audiences and afterwards

listened to the critical remarks of their mentors.[15] Joseph Bellamy (1719-1790) was the first and trained more than sixty men. Besides training he conversed with each pupil about his personal Christian experiences.[16], Samuel Hopkins (1721-1803) more than one hundred.[17]

During times of persecutions of the church, when the operating of theological schools was impossible, conscientious Christian leaders have prepared new workers by clandestine individual training. In recent history this was the practice in Marxist countries.

Pastoral mentors, working in cooperation with theological seminaries and supervising student field education, were providing actually individual 'hands-on' training to new Christian workers by having them as interns.

B. GROUP DISCIPLESHIP

By *'group discipleship'* is meant a model where one tutor trains several disciples simultaneously. Analogous

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[15] Melvin B. Endy, Jr., "Theology and Learning in Early America," in *Schools of Thought in the Christian Tradition,* ed. by Patrick Henry, Philadelphia: Fortress Press, 1984, 128.

[16] Tryon Edwards, "A Memoir of His Life and Character" in *The Works of Joseph Bellamy, D.D.,* 2 vols., Boston , 1853, 1:lix.

[17] J. E. Roscoe, 69.

to individual apprenticeship, this is one of the oldest models of theological education. The 'disciples of prophets' in the days of prophets Samuel, Elijah, and Elisha (1 Sam 10; 2 Kings 2) is the earliest reference to this model.

In Jesus' era great teachers had their associations of disciples. John the Baptist had a group of disciples (Mat 9:14; 11:2). The apostle Paul studied at "the feet of Gamaliel" - "a teacher of the law, held in honor by all the people" (Acts 22:3; 5:34).

Jesus himself had two groups of disciples - a group of seventy and a group of twelve. The seventy "drew back and no longer went about with him" when Jesus theology became too offensive to them (John 6:66). Jesus' pedagogic methodology, writes C. David Jones, included:

> ... various aspects of theological discourse, Socratic dialogue, interpersonal conversational counseling, group discussion, formal readings from the Hebrew Scriptures, rabbinic interpretation, analogical critiquing of traditional arguments, juxtaposing of conflicting positions and paradoxical dilemmas, poetic and lyrical odes, pragmatic and polemic argumentation, folksy and homespun narratives, and the impartation by example and field practice. Theory was tempered by devotional experiences and tested in the laboratory of human encounter.[18]

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[18] C. David Jones, *The Pastoral Mentor: A Handbook for Clergy Counselors and Supervisors*, Richmond, Virginia: Skipworth Press, Inc. 1980, 8.

While a great deal can be written about Jesus 'school of disciples,' nevertheless, it should be remembered that the goal of this theoretical and practical preparation was the establishment of a peculiar new society by making disciples of all nations and "teaching them to observe all" that Jesus had commanded them (Mat 28:19,20). All disciples were to become 'teachers'[19] and yet remain disciples of Jesus who by the Holy Spirit was ever-present with them. The Spirit continued to mentor the disciples: "The Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (John 14:26).

The movement of *Navigators*[20] is constructed on the principle of permanent discipleship and tutoring. The Christian ministry of those who have reached higher levels of discipleship, however, is not a ministry of the church establishment, but a parallel stream.

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[19] Jesus, however, denied the title 'teacher' to his disciples (Mat 23:8).

[20] On the history of Navigators see: W. H. Brackney, *Christian Voluntarism: Theology and Praxis,* Grand Rapids: Eerdmans, 1997, 77.

In recent history examples of this abound, such as Francis Schaeffer who employed this model of discipleship in his *L'Abri Fellowship* in Switzerland.

C. AUTODIDACTIC EDUCATION

Autodidactic education is generally a neglected topic in academic writing and research dealing with theological education, although from antiquity to the present many prominent Christian workers have been autodidacts.

A veil of obscurity covers processes of transmittal of theological knowledge in the first centuries, despite references to schools, such as School of Alexandria, Antioch, Caesarea, etc. Instruction designed for catechumens prior to baptism, or catechumen schools, did not prepare theologians. It seems that besides individual and group mentoring and discipling, autodidactic education was the main route towards theological knowledge.

A classic example is the case of Augustine of Hippo (354-430). Although raised in at least nominally Christian culture of North Africa, he received traditional Roman education majoring in rhetoric. After his conversion, seeking to study Christianity, his source was a circle of friends and personal study of Scriptures.

Even after his ordination in 391, he continued his studies by reading and corresponding with theologians, generally bishops. It has been put forth that in the sphere of Christian theology and doctrine, Augustine was an autodidact.[21] It should be mentioned here that the theological literature at this time consisted to a great deal in epistolary writings, which were not purely private correspondence, but, similarly to the epistles of the New Testament, were circulated beyond the initial recipients.

The renowned preachers Dwight Moody (1837-1899), Charles Spurgeon (1834-1892), and Charles Grandison Finney (1792-1875) were autodidacts in theology; nevertheless, all of them later founded theological schools.[22]

Self-instruction is the main method of continuous education, especially if it is well planned and appropriate sources of literature are accessible. In

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[21] William Babcock, "Christian Culture and Christian Tradition in Roman North Africa" in *Schools of Thought in the Christian Tradition*, 31-32.

[22] William R. Moody, *The Life of Dwight L. Moody*, New York: Fleming H. Revell, 199, 338-48. Keith J. Hardman, *Charles Grandison Finney 1791-1875: Revivalist and Reformer*, Grand Rapids, MI: Baker Book House, 1990, 350-71.

closed societies, including some communist lands, this model of education was and is the only one available.

D. DIDASKALEIA, - THE THEOLOGICAL SCHOOLS OF THE FIRST CENTURIES

Individual and group discipleship in the young Church of the first centuries experienced a development into 'schools' which at certain times not only lost integration in the church, but to a certain degree threatened the church's continuation.

Already in the of Acts of The Apostles the church at Antioch had prophets and teachers (Acts 13:1) and in the writings of the apostle Paul a threefold division of Christian workers is found: "God has appointed in the church first apostles, second prophets, third teachers..." (1 Cor 12:28). The same threefold division was carried on twice in the *Didache*.[23] The Apostle James issued a warning to those who aspired to become a teachers: "Let no many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness" (James 3:1). It gives an indication that this position was a coveted one among the

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[23] *Didache*, 13, 16. Early Christian Writings: The Apostolic Fathers, (Middlesex, England: Penguin Books, 1987), 196-7.

New Testament churches. This can also be seen in the context of the esteem which was given to Rabbis among the Jewish community and philosophers in pagan societies. These teachers were given the privilege of being paid by their followers and to have a permanent residence in the community.

German scholar and theologian, Adolf Harnack (1851-1930), explored the development from being teachers of church to independent teachers, who "consequently addressed themselves, not to all and sundry, but to the advanced or educated, i.e., to any select body within Christendom."[24] When "the charismatic teaching also passed over into profane," inevitably schools were founded similar to those of the Roman and Greek philosophers. Released from control by the Church, it was easy for those teachers to deviate from the traditional teaching of the church into sectarian directions. Such was the origin and the course of the famous schools of Justin (c. 100-165), Tatian (2nd Cent.), Rhodon, the two Theodoti (2nd Cent.) at Rome, (even the Alexandrian catechetical school,) and the schools in Caesaria and Antioch. The

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[24] A. Harnack, *The Mission and Expansion of Christianity in the First Three Centuries,* New York: Harper and Brothers, 1961, 356.

heresies of these and other schools posed the threat of splitting the church, but, noted Harnack,

> ... as a direct counterpoise to the danger of having the church split up into schools, and the gospel handed over to the secular culture, the acumen, and the ambition of individual teachers, the consciousness of the church finally asserted its powers, and the word "school" became almost a term of reproach for a separatist ecclesiastical community.[25]

The result was that the priests and bishops assumed the task of educating and instructing the church.

On the other hand, most scholars speak about the so-called 'catechetical schools' with a great deal of respect. For instance, the school in Alexandria has been called the 'first Christian academy' or the 'first Catholic university." Along with Harnack they viewed this school as an institute of higher Christian studies and the cradle of a scientific theology.[26]

Recent studies affirm that the term 'catechetical' did not necessarily mean solely preparation for baptism and church membership, it can describe also general instruction. Therefore the Alexandrian School could also

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[25] A. Harnack, 357, 358.

[26] A. Harnack, *Lehrbuch der Dogmengeschichte*, 5th ed., Tuebingen: 1931, v. 1, p. 637; Robert L. Wilken, "Alexandria: A School for raining in Virtue" in *Schools of Thought in the Christian Tradition*, 16.

be regarded as a model of a contemporary philosophical school.[27] Indeed, the Christian teachers, sometimes also called "apologists," were interested that their schools be regarded as philosophical schools by the public and authorities so that they would enjoy some of the advantages of schools of the like, particularly the freedom to operate and not to be persecuted as the illegal '*religio Christiana.*' It is known that these schools were attended also by pagan hearers.[28] The 'curriculum' of these schools was quite versatile. Harnack observed:

> They criticized the legal procedure of the state against Christians; they contradicted the revolting charges, moral and political, with which they were assailed, they criticized the pagan mythology and the state religion; they defined, in very different ways, their attitude to Greek mythology, and tried partly to side with it, partly to oppose it; they undertook the analysis of ordinary life, public and private; they criticized the achievements of culture and the sources as well as the consequences of conventional education. Still further, they stated the essence of Christianity , its doctrines of God, providence, virtue, sin, and retribution, as well as the right of their religion to lay claim to revelation and to uniqueness. They developed the Logos-idea in connection with Jesus Christ, whose ethics, preaching, and victory over demons they depicted. Finally, they tried to furnish proofs for the metaphysical and ethical content of

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[27] C. D. G. Mueller, "Alexandrien I,3: Die 'Katechetenschule,'" in *Theologische Realenzyklopaedie*, ed. G. Krause and G. Mueller, Berlin: 1978, 253-54.

[28] Harnack, 365-66.

> Christianity, to rise from a mere opinion to a reasoned conviction, and at the same time - by means of the Old Testament - to prove that their religion was not a mere novelty but the primitive religion of mankind. The most important of these proofs included those drawn from the fulfillment of prophecy, from the moral energy of the faith, from its enlightenment of the reason, and from the fact of the victory over demons.[29]

It should be mentioned, however, that the Alexandrian School was not only a center of intellectual studies, but also for the moral training of its pupils. The emphasis was on a holy and virtuous life according to the Scriptures and the ideal of Jesus Christ. The teachers themselves, although sometimes "heretical" in their philosophy according to the Church's evaluation, lived exemplary lives. They also established close personal relationships with their students and were student role models. Clement of Alexandria (2nd Cent) wrote, "The role of the tutor *(paidagogos)* is to improve the soul, not to teach, to train it in the virtuous life, not the intellectual life."[30] The model of the *didaskaleia* teaches the modern Church of the necessity of integrating moral and intellectual values in theological education.

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[29] Ibid., 364-65.

[30] Quoted by R. L. Wilken, in the essay "Alexandria: A School for Training in Virtue" in *Schools of Thought in Christian Tradition,* 26.

E. THE CAROLINGIAN MODEL

By the eighth century, Christianity had reached new frontiers, but the education of priests lagged behind. Many priests were illiterate and could not even recite correctly the Lord's Prayer. Many were at a loss at who was the author of this prayer.

This was the milieu of Charlemagne (742-814) who was to became a resolute advocate for the serious theological education of clergy. The center of this undertaking was his palace school. He recruited preeminent scholars, such as Paul the Deacon of Italy (d. c. 800), Theodulf of Orleans (c. 750-821), and the Anglo-Saxon Alcuin (735-804), and encouraged them to develop a program of theological study. They made critical revisions of the Vulgate and wrote introductions to all biblical books. Alcuin wrote commentaries on many books of the Bible, incorporating comments of the Church Fathers.

Alcuin's student, Hrabanus Maurus, followed in the footsteps of his teacher and excelled him in writing biblical commentaries of even greater number. He was a teacher of a monastic school at Fulda.[31]

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[31] E. Ann Matter, "Exegesis and Christian Education: The Carolingian Model" in *Schools of Thought in Christian Tradition*, 91-94.

The characteristic trait of the Carolingian model was its great emphasis on the Bible. Nevertheless, it went further and required that the clergy be well equipped both intellectually and morally. Hrabanus, in his *De Clericorum Institutione,* commented on potential clergy:

> Such an one should not be allowed to be ignorant of any of those things wherein it will be his duty to instruct both himself and those who are subject to him, that is, of the Holy Scriptures, of the clear truth of history, of the modes of figurative speech, of the signification of mystical things, of the utility of all disciplines, of uprightness of life and probity of morals, of elegance in the delivery of discourses, of wisdom in the setting forth of doctrines, and of the different remedies suited to the variety of spiritual diseases.[32]

The Carolingian model was highly idealistic, though laudable in setting high standards.

F. THREE UNIVERSITY MODELS

The Theological faculties within various universities have been the most enduring model *par excellance* of theological education. Although the precise date is not known, the Theological Faculty of the

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[32] Quoted by J. E. Roscoe in *A Short History of Theological Education,* n. d., 19.

University of Paris - the parent of universities - functioned as early as the eleventh century.

The university model, however, has not persisted homogeneously or without changes. As modifications of this basic model, there are three sub-categories, which found their expression in the various universities.

The oldest model is that of scholastic education (e.g., Paris), thereafter theology as 'theological sciences' (e.g., Halle), then the model of the professional preparation of church leadership (e.g., Berlin), followed by religion as social science. The common denominator of these university models is a *summa* of requested academic knowledge by students which is tested not by a single tutor but by a body of professors before a degree is conferred.

a. Scholasticism: - the Paris Model

Scholasticism - the application of Aristotelian categories to a mixture of theology and medieval philosophy - was taught from the eleventh to the fourteenth century. There were attempts to revive it in the sixteenth, seventeenth and even later centuries,

however, without great success.[33] Actually scholasticism had its beginnings in the Carolingian palace school and had its impact in the monastic and cathedral schools of the era. It found a great impetus with the establishment of the early universities with such notable men as Peter Abelard (1079-1142), Peter Lombard (c. 1095-1169) and Thomas Aquinas (1224-1274).

Jean Baptiste Crevier (1693-1765) gives some insight into the philosophy of the theological instruction at the Sorbonne, Paris:

> It reunited in one body of doctrine all questions relating to religion. It treated these questions not by authority alone, but in part by reassuring, on conditions, that the ever docile reason should submit itself to the demonstration of traditional beliefs. It employed the 'geometrical style' and proceeded by various theories and corollaries, founded on truth, on dogmas whose authority no one dreamed of contesting. No appeal was made to feeling.
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> There being no criterion of truth but the agreement between consequences and principles admitted as beyond discussion, there resulted apparently a rigorous body of instruction, solid in proportion as the bases of its perpetual reasoning were solid, but desperately dry and as cold as geometry.[34]

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[33] Robert G. Clouse, article "Scholasticism" in *Dictionary of the Christian Church,* ed. by J. D. Douglas, Grand Rapids, MI: Zondervan, 1978, 885.

[34] Cited by Roscoe, 27.

For a long time the University of Paris held a monopoly on issuing theological degrees. Later, this privilege was given to many other universities as well. There were three bachelor degrees: the first - *'Biblicus ordinarius'* - was given after six years of studies, which consisted of reading and attending lectures on the Bible and the *Sentences* by Peter Lombard. The student delivered his first public lecture and then taught one year a book from the Bible. In the ninth year the second degree, *'Sententiarius'*, was granted upon successful disputation on a theme assigned by the master and reading a lecture on each book of *Sentences* to doctors. The third degree, *'Baccalaureus Formatus'*, was conferred after one more successful year.

Having received a bachelor's degree, the student, in order to receive his license, remained in Paris, held public discussions, conferences and preached when requested. The disputations necessary for the license required physical endurance and combativeness. Such 'Sorbonic' disputation lasted twelve hours and the student was to answer to a succession of opponents. The next degrees in succesSon were the Licentiate, Master's and the Doctorate.

b. Theological Sciences: the Halle Model

The Reformations shook not only the Church and State but also the universities. Especially in Germany and Switzerland the universities began to teach what is called "Protestant Scholasticism". However, with the arrival of the Age of Enlightenment, the catalyst of which undeniably was the Reformation, theological education in universities changed its character as well. Theology, seen by the scholastics to be one body of doctrine, became a multiplicity of sciences.

Theologians, first to speak of theological sciences in the plural, were influenced by the German pietist scholars Philipp Jakob Spener (1635-1705) and August Hermann Francke (1726-1791).[35] Pietists emphasized spiritual disciplines as part of theological study. They viewed theological education as preparation for diverse ministerial activities and objected to the notion of the minister as a resident scholastic theologian. Therefore it deemed it necessary that the study of theology should include a plurality of studies. The center of a new approach to the theological education became the University of Halle, Germany.

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[35] Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education,* Philadelphia: Fortress Press, 1983, 41.

How many disciplines should constitute the new model after the breakdown of one whole scholastic *Theologia?* Farley's study convincingly proves that the movement known as *The Theological Encyclopedia* is responsible for the fourfold pattern of theological education.[36] The four basic disciplines are: the Bible, systematic theology, church history, and practical theology.

The theological encyclopedia movement is associated with the encyclopedia movement in general. Denis Diderot (1713-1784) and Jean d'Alembert (1717-1783) published their *Encyclopedia* between 1751 and 1772. Other encyclopedias of all secular sciences were published according to this pattern. The first theological encyclopedia was Mursinna's *Primae lineae encyclopediae theologiae* (Halle, 1764). Following this, a great many theological encyclopedias were published by Protestant and Catholic theologians in England, France, Holland, Sweden and the United States.

c. Professional Education: the Berlin Model

In 1811 Halle's professor and lecturer on theological encyclopedia, Friedrich Schleiermacher (1768-

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[36] Ibid., 49ff.

1834), published his *Brief Outline of Theological Study*. In it theology was organized in three disciplines: exegetical theology, dogmatics and church history. However, his main concern was the unity of theological studies. He explained it as a teleological unity, or as Farley paraphrases: a clerical paradigm.[37] The other problem Scleiermacher addressed concerned theology's place in a university and its status as a science. Schleiermacher, in reference to the clerical paradigm, focused both of these to their purpose, namely, the educational preparation of church leadership.

After the closing of the University of Halle (c.1810), Schleiermacher was involved in the founding of a new university at Berlin. He was the first dean of Berlin's theological faculty and for a time even rector of the university.

The *Zeitgeist* of that time was German Idealism. The founders of the University of Berlin, regarded *Wissenschaft* as "...a whole; philosophical reflection upon the totality of the world and upon meaning proper to

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[37] Farley, 87.

each discipline."[38] This concept influenced the whole system of education. The by-products of such a philosophical integration of the disciplines or parts of the total knowledge, or *Wissenschaft,* was the academic freedom in *Academia* and liberal Christianity, since traditional Christianity seemed too simplistic for the educated.

In response to this development, Schleiermacher reorganized the concept and system of theological education. The aim of the new model was the professional education of leadership of the church. He elaborated the concept of reciprocal dependency of philosophical, historical, exegetical and practical theologies. The curriculum of the new model included the following subjects: encyclopedia, methodology of theology, introductions to the Old and New Testaments, biblical criticism, hermeneutics, history of the Old Testament with biblical archaeology, exegesis of the Old and New Testaments, church history, history of dogma, dogmatics, ethics, symbolics, and practical theology.[39] In order to

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[38] Thomas Nipperdey, "Die Idee von der wahren, zweckfreien Wissenschaft." Quoted by John M. Stroup, in "The Idea of Theological ducation at the University of Berlin: From Schleiermacher to Harnack" in *Schools of Thought in the Christian Tradition,* 156.

[39] Stroup, 159-60.

be admitted the student was required to be proficient in Latin, Greek and Hebrew.

The model of theological education aimed at preparing church leadership, as elaborated by Schleiermacher, and first applied at the University of Berlin, is today the most widely employed model of theological education, particularly in North America, but of course with many modifications. This concept is the main thrust of theological education in universities which have either theological faculties or associated colleges.

There are, however, universities where theological faculties are replaced by faculties or departments of religious studies. Such proposals were advanced already at the turn of this century. Adolf von Harnack (1851-1930) of University of Berlin, argued against such reconstruction of theological faculties, the transformation into agencies for the study of comparative religion.[40]

In faculties of this type, Christianity does not occupy the central place, the education is non-ecclesiastical, their aim is not to prepare ministers for

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[40] Stroup, p. 164.

the church; here "religion becomes an academic discipline, and is also studied without the hypothesis of God."[41] Consequently, such studies cannot be viewed or classified as "theological education".

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[41] William Nicholls, "The Role of a Department of Religion in a Canadian University" in *The Making of Ministers: Essays on Clergy Training Today,* Minneapolis: Augsburg Publishing House, 1964, 72-90.

G. OTHER THEOLOGICAL EDUCATION MODELS

The goal of theological education of the diverse theological schools is the professional preparation of ordained ministers and other Christian workers. The students are bound to the Fourfold Pattern of studies as outlined in the Berlin and Halle model, which means that all subjects fall into four basic disciplines: Bible, systematic theology, practical theology and church history.[42] Therefore, strictly speaking, one cannot speak about another "model". There are, however, many modifications.

Seminaries in North America generally offer professional and academic studies and degrees on the graduate level. Most seminaries also provide opportunities for postgraduate studies and research. This, however, has not been invariable. In 1923, among 131 seminaries only sixty were graduate schools; six required some college work for admission; fourteen admitted with high school education and fifteen did not have any scholastic standards for admission.[43] Most North American seminaries also provide some kind of continuous

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[42] Farley, 49.

[43] H. Richard Niebuhr, Daniel Day Williams, and James M. Gustavson, *The Advancement of Theological Education,* New York: Harper and Brothers, 1957, 7.

education for graduates. Seminaries in Europe instruct on the undergraduate level. Some seminaries in Eastern Europe are secondary professional schools, which accept high school graduates, and even persons with incomplete high school education, but may not confer any degrees.

Seminaries were originally denominational theological schools. However, recently, though sponsored by a particular denomination, they admit students without denominational preference. There are also independent seminaries which serve adherents of distinctive theological traditions, e.g. Dallas Theological Seminary was at its founding a school commited to a dispensationalist approach, though not entirely any longer.

Bible Schools and Institutes in North America are undergraduate theological schools, which admit with completed high school education and prepare the student for lay Christian ministries and missionary service, although some churches on occasion also ordain graduates of these schools. Two thirds of such schools are denominational. Many graduates continue their education in seminaries.

Theological Education by Extension (TEE) is a quite recent development and mainly serves the church in the Third World countries. Lately, however, these schools provide opportunity for theological education to people who cannot attend institutions in person all over the world. Centers for Theological Education by Extension are function in a number of European countries, e.g. Belgium and Italy, where full-time theological schools cannot be operated. These TEE schools provide theological education for all levels, including doctorate. In an age of rapid electronic communications this type of education is in many respects very promising.

SUMMARY

This chapter has identified eleven models of theological education. They were presented in their chronological order. All of them possess their intrinsic strengths and weaknesses. They all have a common denominator: the dissemination and furthering of the knowledge and understanding of God.

Autodidactic education, individual apprenticeship, and group discipleship, though changing in their forms, are still invaluable as models where modern theological models are not accessible or where the needs are

contrary. Actually, as of late, these models along with institutional models are gaining momentum as they have the impress of being more personal and helpful in the spiritual formation of Christian workers.

The model of *didaskaleia,* or the theological schools of the first centuries is a reminder of the necessity of integrating in theological education both the moral and the intellectual values, whereas the Carolingian model encourages the setting of high standards and abnegating the mediocrity and shallowness of our century.

The three University models - Scholasticism or Paris Model, the Theological Sciences or the Halle's model, and the Professional Education or Berlin Model have their strength in being supervised education where the standards are set by a body of professors and, therefore, an established standard of education is achieved and maintained. Pietism and its scholar Schleiermacher did succeed in carving a cradle of theological education in modern Universities and Theological Seminaries.

The other models, such as Theological Seminaries, Bible Schools or Institutes, etc., are variations, frequently simplified, of the Professional or Berlin model. Predominantly, these institutions meet the needs

of denominations, including Baptists, in developing ministers and other Christian workers.

CHAPTER 3

THE PRESENT STATUS OF THEOLOGICAL EDUCATION IN POST-MARXIST SOCIETIES

I. Historical Background of Evangelical Theological Education in the Baltic States and the neighbouring countries - Russia and Poland

A. Latvia

From the beginning of the twentieth century there was a desire to open a Baptist Seminary in Riga, but the Czarist government of Russia did not allow that to happen.

The 1920 Congress of the Baptist World Alliance, in London, discussed ways to help the European countries destroyed by the World War I. The proposal was to open theological seminaries in Latvia and Estonia. Almost unexpected help came from the American Baptist Northern Convention, the Canadian Baptist Convention and the Baptists in England.

On January 8, 1922, the Latvian Seminary opened its doors. Twelve students were admitted to a four year program. The program was quite broad - besides theological disciplines, high school subjects were taught as well, since some of the students had not yet completed elementary education. In 1923 the School Department of

the Ministry of Education recognized the Seminary as a Trade school.

The American Baptist Foreign Mission Society appointed as Principal of the Latvian Baptist Seminary the Rev. Janis Freijs (1863-1950). He was a self-taught theologian. In 1923 University of the Redlands in California conferred on him the degree of Doctor of Divinity. His way of teaching was quite peculiar. During the morning sessions he read from books such as *What the Bible Teaches,* by R. A. Torrey and *The Meaning of Prayer,* by Harry E. Fosdick, translating them *impromptu*. The course "Introduction to the Bible" was taught from *The Bible Handbook - Introduction to the Study of the Holy Scriptures* by Joseph Angus (1816-1902), and pastoral theology was taught from *How to Bring Men to Christ,* by V. D. Wisserford. The textbook on the geography of the Bible was a book of his own authorship, *The Land Jesus Walked.*

The curriculum consisted of:

Introduction to the New Testament,

Exegesis of a Book of the New Testament,

Introduction and the Religious Ideas of the Old Testament,

Dogmatics,

Bible geography,

Homiletics - theory and practice,

Pastoral Theology,

Church History,

History of Confessions,

History of Missions,

Psychology,

Psychology of Religion,

Introduction of Philosophy,

Ethics,

Hymnology and Music,

General History,

History of Latvia,

Latvian Language and Literature,

English,

New Testament Greek,

Mathematics,

Physics.

Students were not admitted each year, but in groups - every four years, after the graduation of the foregoing class. From 1933 to 1937, however, the work of the Seminary was halted due to the Great Depression (1928-1940) - the financial aid from the Baptists of the USA, Canada and England ceased.

The Seminary was reopened again in 1937 and functioned until 1940, when it was terminated by the Soviet occupational regime. During the fifteen years of the Seminary's work, sixty-nine persons were admitted of whom fifty-three graduated[44].

In September 1925, the Bible and Mission School was opened in Riga by the Anglo-American Missionary Society, whose Director General was William Fetler (1883-1957), a Latvian and 1907 graduate of Spurgeon's College, London, England. The academic level of the school was comparably high, and all the teachers were graduates from schools of high reputation: Spurgeon's College, London Bible College, Hamburg Baptist Seminary in Germany, the University of Moscow. As a faculty member for an extended period, Archibald MacCaig, the Principal of Spurgeon's College, was "recruited".

The Bible and Mission school admitted students each year. The program's length was designed for three years. In 1927 a large group of students from Poland was

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[44] Janis Tervits, "Ņēmēji un Devēji: Latvijas Baptisti un Skolu Izglītība" (Takers and Givers: The Latvian Baptists and School Education) in *Reliģija. Vēsture. Dzīve.: Reliģiskā Dzīve Latvijā (Religion. History. Life.: Religious Life in Latvia)*, Riga: Latvian Academy of Sciences, 1993, 130.

admitted. Unfortunately, the school closed its doors in 1929 because of financial difficulties.[45]

In 1920, a Faculty of Theology at the University of Latvia established. It had two departments: the Roman Catholic and the Lutheran. The faculty was closed in 1940 when Latvia was occupied by the Soviet Union.

B. Estonia

Before World War I, the Estonian Baptists acquired their theological education in the Hamburg Baptist Seminary in Germany, or in the German Baptist Seminary at Lodz, Poland. In 1922, the Estonian Baptist Seminary was opened in Keila, Estonia. It offered a four-year program. The founder and Principal up to 1933 was a Latvian, Adam Podins, who was followed by Oswald Tark. As in Latvia, the work was interrupted and the school was closed in 1940 by the Soviet occupation.[46]

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[45]From the historical sketch supplied by a historian of Union of Baptist Churches in Latvia, Rev. Janis Tervits.

[46] *Istoriya Evangelskich-Christian Baptistov v SSSR* (History of Evangelical Christians-Baptists in USSR), Moscow : All-Union Council of Evangelical Christians-Baptists, 1989, 342.

C. Russia

The beginning of evangelical theological education in Russia was at St. Petersburg, in 1905. The Council of Education of the Evangelical Christian Church of St. Petersburg, led by the renowned Russian pastor and evangelist I. S. Prochanow (1869-1935), convened a six-week intensive course for preachers. A letter was circulated to all congregations announcing a course for preachers who are interested in "educational knowledge and valuable information from the experience of Christians of all nations."[47]

The program of the course included:

Exegesis of some Bible Books,
History of the Christian Church and Evangelical Movements in Other Countries,
Homiletic Methods,
Readings on Salvation and Other Important Matters of Faith,
Russian Language and Grammar,
Geography,
General and Russian History.

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[47] *Istoriya*, 167.

The expenses were to be underwritten by the consigning churches. The course was held from December 1, 1905 to January 15, 1906.

A succeeding course took place one year later: from December 1, 1906 to January 15, 1907. The program offered was different:

The Christian Doctrine of Sin and Sanctification,

Exegesis of the Revelation of John,

Exegesis of the Epistle to Colossians,

Exegesis of the Gospel of Mark,

Exegesis of the Gospel of Matthew,

Exegesis of the Gospel of John,

Doctrine of God,

History of Evangelical Movements Abroad,

Geography of the World and Palestine.

For elective subjects were offered Grammar, Arithmetic, and various other secular disciplines.

On September 15, 1907, the next course began with a slightly altered program. The same year, from November 15 to December 31, a course for novice preachers was held. The classes were held in the residence of Countess Liewen, whose name is well known as one of the first evangelical believers in Russia and as one who helped introduce the evangelical movement on Russian soil.

Although there were two evangelical "denominations" - the Baptists and the Evangelical-Christians - the organizers of the courses made no distinction in the admission of students. They had just one general vision: evangelization of the vast Russian Empire.

In 1912, the Council of All-Russian Union of Evangelical Christians received permission to organize two-year Bible courses in St. Petersburg. Actually this was the opening of the first Bible school. The solemn inauguration of the school took place on February 14, 1913. Again students were admitted from all evangelical streams. The three "faculty" consisted of the Russian I. S. Prochanow (1869-1935), the German Mennonite A. A. Reimer (fl. 1910), and the Latvian Baptist K. G. Inkis (1873-1918). The student body consisted of nineteen students: nine Russians, five Latvians, a Georgian, a German, an Ossetian, and a Ukrainian. The school had to be closed due to the outbreak of World War I.

The program was more elaborated than in previous attempt.

First Year:

1. Introduction to the Old Testament. History of the Books of the Old Testament, Proofs of their Authenticity.

2. Exegesis. Historico-philological and Spiritual Exegesis of the Pentateuch, Prophets and Other Books of the Bible.

3. Dogmatics.

4. Homiletics.

5. History of the Christian Church.

6. Comparative History of Religions. Short History and Synopsis of the World Religions. Superiority of Christianity.

7. Introduction to Philosophy.

8. Theory of Religious Music and Hymnology.

Second Year:

1. Introduction to the New Testament. History of the Books of the New Testament, Proofs of their Authenticity, Contents.

2. Exegesis. Spiritual, Historical and Philological Analysis of the Gospels and Other Books of the New Testament.

3. Dogmatics (continuation).

4. Homiletics (continuation).

5. History of the Christian Church (continuation).

6. Christian Ethics.

7. Introduction to Philosophy (continuation).

8. Apologetics.

In 1909, Baptists sent eleven young preachers to the Theological Seminary in Lodz, Poland. The seminary was organized by the Union of German Baptists in Russia and convened on October 1 (14), 1907 on the premises of the German Baptist Church in Lodz. In 1911 the Seminary was closed by the government but the teaching was continued unofficially and secretly.

The leaders of the Russian and Ukrainian Union repeatedly applied for permission to open a Bible Seminary and a Bible Institute, however, without success. The approaching World War I and the Russian Revolution interrupted these efforts. In the 1920's, nevertheless, there were some attempts to organize short time courses by the Unions; but all these courses were short-lived. Therefore as a rule pastors and pastoral candidates studied theological subjects independently.

In the 1950's some young men received permission from the Soviet government to study abroad. Their selection for studies and service afterwards was always a controversial issue.

In February 1968 the Soviet authorities granted permission to organize a correspondence school. This happened in connection with the split of the All-Union Council of Evangelical Christians - Baptists (AUCECB) in

the Soviet Union. An unregistered Council of Churches (CC) was founded by dissenting pastors who could not approve the alleged collaboration of the All-Union Council with the State Council for Religious Affairs and State Security Committee (KGB). The General Secretary of the All-Union Council, A. V. Karev, explained to the state authorities and also spoke to the Congress of the Union that the split was caused in part by reason that "the absence of theological knowledge easily leads to appearance of diverse streams of teachings, which always bring bad results to churches of Christ on this earth... During the hundred year existence of our brotherhood we have missed more than anything else a theological basis."[48] Permission for the correspondence school was granted, although the number of participants was limited to a mere one-hundred students of the vast Soviet Union. They were screened by the KGB and requested to sign a promise to dissolve association with the unregistered Baptists.

The course of study was designed as a two year program. The subjects were:

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[48] *Bratskii Vestnik* (Brotherly Herald), Moscow, 1970, II, 33. (Transl. mine)

Dogmatics,

Bibliology (Introductions to Old and New Testaments),

Homiletics,

Exegesis,

Church History,

History of Evangelical Christians - Baptists,

Pastoral Theology,

Constitution of USSR.

In 1974 the course of study was extended to two-and-a-half years by the addition of a few subjects:

Christian Ethics,

Comparative Theology,

Music and Hymnology.

In 1979, a Department of Church Music was established. The course of study was well designed and also included theological subjects, such as Dogmatics and even Homiletics. The length of the program was two years. Students came to Moscow four times a year for a week of examinations and lectures.

In 1980, the AUCECB received permission to open a department "for the preparation and continuous education of Christian workers and choir leaders." Consequently, pastoral education was extended to three years and preparation of choir leader to two years. In 1988 the

quota of students was raised to one-hundred-and-fifty persons. The dissolution of the USSR three years later opened a completely new chapter of theological education in Russia and the Commonwealth of Independent States.[49]

D. Poland

The beginning of the Polish Baptist movement one can well consider the baptism of ten believers on November 28, 1858, followed by several other group baptisms within a week's time. The following year, the leader of that group, Gotfryd Fryderyk Alf (1831-1898), being a German, attended the Baptist Mission School in Hamburg, Germany. However, for the native Poles it was difficult to obtain theological education in Hamburg, since the Russian government was not willing to grant permits for such studies, and financially the means were not sufficient. The upshot of this was that the Polish Baptist leaders decided to organize theological training courses in Poland. The first courses took place in Adamow in 1861-1863. In 1864, the school was transferred to Kicin where

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[49]*Istoriya,* 167-9, 214-5, 268-72.

it continued its operation until 1879. Classes were limited to a maximum of twenty students per year. In 1907, Polish Baptists were given permission by the Russian government to open their seminary in Lodz. This oportunity was short-lived since in 1911 the government ordered the school's closure. Only in 1922, after Poland gained independance, was the seminary re-opened and continued its work until the onset of World War II.[50]

After the World War II, the Baptist Council in Warsaw established Bible and Missionary courses in churches on a rotating system. A year later, in 1946, a seminary was opened in Malbork. But in 1951, it too was prohibited by the government.

In 1949 when a seminary was founded in Rueschlikon, Switzerland, Polish Baptists took advantage of the opportunity to study in politically neutral Switzerland. They formed the largest Eastern European group. From 1979, when the seminary in Rueschlikon organized the Summer Institute of Theological Education (S.I.T.E.), until 1992, fifty seven Poles attended the program.

After the restrictions on religious life by the Polish government somewhat eased, a seminary was opened

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[50]Jerzy Pawel Rogaczewski, "The Polish Baptist Identity in Historical Context" (Unpublished Master of Divinity Thesis, McMaster Divinity College, Hamilton, Ontario, 1995) 59-62

in 1962 which alternated locations between Warszawa and Malbork. It was closed in 1988, but in the meantime a "comprehensive educational center" was built at Radosc, near Warsaw. It was inaugurated on September 17, 1994, with Gustaw Cieslar as its first Dean.[51]

In 1990, an interdenominational evangelical school, related to the Baptist Union, was opened on the premises of the Baptist church in Wroclaw, Poland, "for all people from different denominations who are born again."[52]

Summary

The present chapter sketches the historical background of evangelical theological education in the Baltic states and the surrounding countries - Russia and Poland.

In Latvia a Faculty of Theology at the University of Latvia was established in 1920. Baptists opened their seminary in 1922, and the Bible and Mission School in 1925.

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[51] Ibid, 88-91

[52] *Slowo Prawdy*, September 1993, 14, cited by Rogaczewski, 91-2.

In Estonia the Baptist seminary was opened in 1922. But Lithuania has no history of evangelical theological education, since the country has been and is predominantly Roman-Catholic.

In the Baltics, as a result of the Soviet occupation, the theological institutions were closed in 1940.

In Russia the beginning of evangelical theological education was in 1905 at St. Petersburg in the form of short-time courses. Only in 1912 was permission granted by the government for two-year Bible courses. However, the school was closed in 1914 due to the outbreak of World War I. During the Soviet era no evangelical theological education was possible officially until 1968 when a correspondence Bible school was allowed.

In Poland the first Baptist theological training courses began in 1861, and a seminary was opened in 1907. It functioned until 1911, when the government ordered its closure. It was re-opened in 1922 after Poland gained independence, and functioned until World War II. After the restrictions on religious life by the government eased, a seminary was opened in 1962, but was closed again in 1988.

In 1990 an interdenominational theological school was opened in Wroclaw, Poland, and a Baptist seminary in 1944, at Radosc, Warsaw.

In conclusion it may be said that the evangelical theological education in these countries has experienced many obstacles, nevertheless, it had always a new beginning.

SURVEY

The Field and Questionnaire

At the commencement of this project, it was my intention to visit a number of theological schools in the three target areas - Eastern Europe, CIS, and the Baltic Republics. By way of interview and observation the source-material was to be gathered and the relevant conclusions arrived at respecting the general status of theological education in post-Marxist countries. However, due to insufficient funds, the original methodology was reshaped in favor of a survey method. Identical questionnaires were prepared in English and Russian. The questionnaires were sent to sixty schools - mainly in Eastern Europe, CIS countries and the Baltic states. Some were sent to Western European seminaries as well. Twenty-five institutions replied to the mailing: eleven from Eastern Europe, seven from CIS countries, five from Baltic countries and two from Western Europe. This constitutes a 42 percent response.

List of Theological Schools Participating in the Survey

1. Bible Institute of the Russian Union of Evangelical Christians - Baptists, Moscow
2. School of Pastors, Evangelical Christians - Baptists, St. Petersburg
3. Kursk Bible School, Baptist, Kursk, Russia
4. Maikop Bible School, Baptist Union, Maikop, Russia
5. Tashkent Theological Seminary, Evangelical Christians - Baptists, Uzbekistan
6. Ukrainian Pentecostal School of Theology, Kiev, Ukraine
7. Trinity Theological Institute, Baptist, Kishinev, Moldova
8. Baltic Methodist Theological Seminary, Tallinn, Estonia
9. Theological Seminary, Baptist Union, Tartu, Estonia
10. Latvian Baptist Theological Seminary, Riga, Latvia
11. Faculty of Theology, University of Latvia, Riga, Latvia
12. International Bible Institute, (BEE), Riga, Latvia
13. Bulgarian Biblical Academy "Logos", (non-denominational), Sofia, Bulgaria
14. Evangelical Theological Faculty, Pentecostal/Baptist, Osijek, Croatia
15. Bible School, Baptist Union, Olomouc, Czech Republic

16.Evangelical Theological Seminary, (interdenominational), Prague, Czech Republic
17.International Baptist Theological Seminary, Prague, Czech Republic
18.Theological Mission Seminary, (interdenominational), Banska Bystrica, Slovakia
19.Protestant Institute for Mission Studies, Reformed and Lutheran, Budapest, Hungary
20.Timothy School, Hungarian Baptists, Zalau, Romania
21.Romanian Bible Institute, Pentecostal, Bucharest, Romania
22.Timotheus Bible Institute at University, Brethren, Bucarest, Romania
23.Baptist Theological Seminary, Warszawa-Radosc, Poland
24.Bristol Baptist College, Bristol, United Kingdom
25.Scottish Baptist College, Glasgow, United Kingdom

Consequently, because of the limited response to the questionnare, it will not be possible to weighup and ascertain the statistical data about the actual number of schools, students, lecturers, etc. Nevertheless, the present sample suggests some general contours and provides a sufficient analysis of the make-up of theological education in post-Marxist Eastern Europe. One can see the dynamism, strengths, weaknesses and essential

needs so as to identify the present characteristic problems and counterbalance the findings with proposals for the implementation of the improvements.

Results and Analysis

1. The Founding of Schools

Out of twenty-two schools surveyed in Eastern Europe, twenty have been founded and functioned since 1989. Only one school - a Correspondence School in Moscow - has operated since 1968.

The other "early" school was opened in 1972 - Theological Faculty in Osijek, Croatia, the previous Yugoslavia. The remaining schools have been opened during "perestroika" or after the dissolution of the Soviet Union.

TABLE 1

THE FOUNDING OF THEOLOGICAL SCHOOLS

	1968	1972	1989	1990	1991	1992	1993	1994	1995
CIS	1					2	3		1
E.Europe		1		3	2	1	1	1	2
Baltics			1		2			1	
Total	1	1	1	3	4	3	4	2	3

The dynamics of the founding of schools: - From the sixties to eighties only one school per decade was opened; in six years of the nineties were opened nineteen

schools. That demonstrates that the need for schools and willingness to support them was present all the time. When the opportunity ensued, it was immediately seized and schools were founded.

Presently, however, there is a concern among the leadership of evangelical denominations and also leaders of theological seminaries and Bible schools as well about the continuous founding of new schools without adequate resources of finances and personnel. Uncoordinated responsiveness by Western, mainly North American, Christian activists to the pleas of believers in post-Marxist lands for the opening of new schools may be detrimental to the longtime goals of quality education.

Sergei F. Ribakov, director of the Bible School in Maikop, Russia, writes:

> In order to prevent the drift of the level and prestige of theological education, it is necessary to stop opening new schools. It would help to improve the quality of the existing schools, e.g., the quality of teaching and resources, and also facilitate and improve the recruitment of good - spiritually mature, able, and consecrated - students.
>
> The raising of the reputation of Bible schools would consequently improve the saturation of churches with theologically educated people able to bring real benefits to churches... It would also stimulate the self-financing of the schools in near future.[53]

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[53] Letter by Sergei F. Ribakov, Director of the Bible School, Maikop, Russia, of October, 17. 1995.

2. General Profile of the Schools

All the schools surveyed were asked to indicate the levels of their programs, i.e. either the school is a Seminary, a Bible Institute, or a Bible School. The idea, naturally, was that the academic level was highest in the Seminary and lowest in the Bible School. However, there are some deviations when correlating an institution's designation with its corresponding academic level. These differences may be seen in reference to the curriculum, or most vividly by the diplomas and degrees conferred at graduation. There are Seminaries which do not and may not confer degrees because their academic level is not appropriate. There are Bible schools which confer baccalaureates, since their academic level is appropriately high. Therefore, the designation of Seminary, Institute, or School for the name of an institution is not an indication of its level. Some institutions have, however, two or even all three levels. In such a case the levels are indicated more precisely.

In Eastern Europe, of the eleven schools surveyed six are Seminaries, two are Bible Institutes, and three are Bible Schools. Four of the Seminaries confer the following degrees: B.A., B.Th., M.A., M.A. Educ., M.Div.,

Th.M. One Seminary issues only a diploma. Both Bible Institutes confer degrees: one - B.A., the other - M.Div.

In the CIS, of the seven surveyed institutions, two are Seminaries, two are Bible Institutes, and six are Bible Schools. Only one - a Bible Institute in Moldova - grants a BA degree or a diploma, whereas all other schools issue only diplomas. One of the Bible Schools issues diplomas with an indication of specialization in either ministry, theology, or Christian education.

In the Baltic states there are three Seminaries: Baltic Methodist Theological Seminary, Tallinn, Estonia; Theological Seminary (Baptist), Tartu, Estonia; Latvian Baptist Theological Seminary, Riga, Latvia; one Bible Institute: International Bible Institute (BEE), Riga, Latvia; and one Bible School in Tallinn, Estonia. This Bible School functions in conjunction with the Estonian Baptist Seminary. In this institution the Bible School graduates are conferred either a B.A. or B.Th. degree, while the Seminary graduates are conferred M.A. or M.Th. degrees. All other institutions issue only diplomas. In Latvia there is also a Faculty of Theology at the Latvian University. The University confers the B.Th. and Th.M. degrees on graduates. As the survey questionnaire shows the majority of students - more than ninety percent - are Lutherans.

3. The Students

There is a continuous, sometimes even dramatic, increase of enrollment in theological schools in post-Marxist societies. This increase is usually due to the opening of new schools and enthusiasm by new believers about the opportunity to study a subject matter which previously was banned. In certain cases, where schools are generously sponsored by Western Christians, and students are provided with free schooling, food and stipend, these faxctors stimulate enrollment as well. There are a number of schools where enrollment increases every year, in some the enrollment fluctuates, and in some schools the yearly admittance of new students is not a practice - only after a group of enrollees has gone through the process of teaching and has been graduated, a new group is admitted. Nevertheless, the increase is spectacular.

TABLE 2

NUMBER OF STUDENTS

	1990	1991	1992	1993	1994	1995
CIS	120	145	271	486	503	592
E. Europe	213	238	386	753	610	653
Baltics	1	74	144	173	266	317
Total	334	457	801	1412	1379	1562

TABLE 3

PERCENTAGE OF INCREASE

	1991	1992	1993	1994	1995
CIS	21	87	79	3	18
E. Europe	12	62	95	-26	7
Baltics		95	20	54	19
Total	28	74	78	-6	11

From the table and analysis of the questionnaires may be made the following observations and conclusions:

1. Total increase during the six last years in the twenty-one schools surveyed has been 468 percent. It reveals that the willingness to study theology was latent when the opportunities had not yet surfaced.

2. The most rapid increase has been from 1991-1993, i. e., the three years after the disintegration of the Soviet Union and arrival of unprecedented freedom.

3. The increase in enrollment still continues, thanks to the opening of new schools, stepped-up recruitment and the introduction of new programs in the existing schools.

4. In 1995 the largest and the smallest schools had the following numbers of students respectively:

a) in CIS countries - 300 and 18

b) in Eastern Europe - 196 and 19

c) in Baltic states - 160 and 16

5. The average number of students per school:

a) in CIS countries 95.5

b) in Eastern Europe 70.0

c) in Baltic States 76.4

6. The war-torn Croatia, from 1991 to 1995, showed a steady increase of students, totaling one-hundred-fifty percent.

The ratio of the number of theological students to the membership of the churches reveals substantial difference as regards the three areas (CIS, E.Europe, Baltics) of the survey.

TABLE 4

THE RATIO OF STUDENTS TO THE MEMBERSHIP OF CHURCHES

	Membership	Number of students	One stud. per members
CIS	343.200	982	349
E. Europe	424.680	623	682
Baltics	14.500	97	149
Total	782.380	1702	460

Although the chart shows the general average of students per membership, some comments are necessary. There are schools where the ratio of enrollment is surprisingly high, e. g., in Estonia the Methodist Seminary has one student per thirty-three church members, and in Russia a small Bible School in Maikop has one student per thirteen church members.

On the other hand, in Moldova one student comes from 773 members, in the Czech Republic the Evangelical Theological Seminary has only one student per 800 members of the affiliated churches, and in Romania, a Theological Institute teaches only one student per 1905 church members.

In Latvia the Lutheran Church has a rather insignificant number of charter members in comparison to the populace which considers itself Lutheran, (resp. 35.000 to 700.000), therefore it is impossible to relate the number of students with membership.

Another trait appears when denominations are compared one with another. The high ratios may point to the missionary zeal, whereas small enrollment in case of the Brethren Church in Romania is connected with the absence of pastoral ministry in their congregations.

TABLE 5

THE ALLOCATION OF THE RATIO BY DENOMINATIONS
(students per church members)

	Baptists	Methodists	Pentecostals	Brethren	Interdenom.
CIS	265		545		
E.Europe	51		177	1905	303
Baltics	342	33			160

The admission requirements of all the participating institutions are similar - all schools, except one,

require a recommendation from the church plus high school education. The school in Maikop, Russia, does not ask for church recommendation but requires endorsement by a pastor and two mature Christians. Ten of nineteen schools ask for a personal reference letter, besides the church recommendation. Three institutions require a bachelor's degree. The International Baptist Seminary in Prague does not require a bachelor's degree if the student comes from an Eastern European or previously Soviet country.

TABLE 6

THE AGES OF STUDENTS

	18-20	21-25	26-30	31-35	36 and older
CIS	170	203	66	21	9
%	36	43	14	4	2
E.Europe	189	246	126	50	33
%	29	38	20	8	5
Baltics	139	145	18	20	7
%	42	44	5	6	2
Total	498	594	210	91	49
%	35	41	15	6	3

If in Western countries, particularly North America, a tendency towards older student population is observed, since a large number of students study theology as their second career, in the post-Marxist societies the greater part of the student body, i. e., seventy six percent, are eighteen to twenty-five years old. One Seminary in the Baltic Republics does not even admit students over

thirty-five years of age. No others surveyed use age restrictions in admisson.

4. The Economics of Theological Education

The financial situation of churches and Christian institutions in post-Marxist societies is a very sensitive issue. If in the North American Association of Theological Schools' *Fact Book on Theological Education* eighty-eight of its 206 pages are devoted to fiscal reports, it would be impossible to assess this type of data for theological schools of previous Communist lands. In fact I did not include direct questions regarding finances in the questionnaire because of its complexity. My aim was to find out how the schools are basically financed and what financial responsibility students have and to get an idea about the physical condition of the school facilities.

In **Eastern Europe**, of the nine schools reporting five are sponsored by Western Christians, two are sponsored by their respective denominations, one is jointly sponsored by American Christians and Bible Education by Extension Institute, one school in the Czech Republic and one in Slovakia are receiving some funds from the government. Only one school in addition to

receiving sponsorship also enjoys the funds of an endowment.

Eight schools report the share to be paid by students. In one school the students pay five percent of the total educational expenses and do not receive any stipend; in another - eighteen percent, but receive a stipend; and in one - thirty percent of expenses, without reporting a stipend. In two schools students are responsible for their accommodation and books. In two schools students pay full tuition, whilw one of these schools allows for eligibility for a stipend.

Only seven schools report on physical facilities. Three schools have their own buildings, three use facilities of churches, and one is located on a university campus. Six schools state the number of classrooms: two use three rooms, two use four rooms, one uses five rooms. In average then a classroom accommodates from seven to twenty-six students.

From the **Commonwealth of Independent States** all schools report of either partial or full funding by Western Christians. One school reports a Western funding of eighty-five percent and two schools - ninety percent. Four schools report of some expenses to be paid by students. The Institute in Moscow indicates that travel

expenses of students to the school from remote areas could be as high as forty percent of all expenses. While students are paying the travel expenses, the rest is provided by the school. In one Bible School students pay twenty to twenty-five percent of the living expenses (about USD 100.00 out of USD 400.00 necessary per year) which is a problematic issue for the students because of their poverty. One school provides free meals to its students as a support. Only one school reports stipends paid by the sending churches - no amount is mentioned.

Six schools of the CIS report on their physical facilities. Two of them have their own buildings, four use church facilities. The number of available classrooms vary. Two schools have only one classroom. In one of those schools are one-hundred-ten students! Two other schools have two classrooms, and two schools have six classrooms. In average then a classroom accommodates from fifteen to one-hundred-ten students!

In the **Baltic states** all schools, except the Faculty of Theology at the University of Latvia, are sponsored by Western Christians. In three of them students pay partially. In one school the students pay the equivalent of USD 5.00, but receive a stipend of USD 10.00 for living expenses. In another school students pay USD

100.00 per year which is about five percent of total educational costs per year at this school, however, students are provided with room and board. One third of the students nevertheless receive a stipend. Another school provides free education, but the student is responsible for accommodation, meals and books.

The Faculty of Theology at the University of Latvia is financed by the government and while most of the students are exempt of tuition a negligent number of students, who do not qualify for the exemption, the so called "paying" students pay USD 200 per semester. All students get an average stipend of USD 18.00 per month from the government.

In the Baltic states three schools have their own buildings, but one school rents one floor of a public school. In these schools the average classroom accommodates from four to twenty students. The faculty at the University is located on the university campus and uses three lecture rooms and four language study rooms.

5. Governance

My research was not designed to discover the governance style and structure of theological schools in post-Marxist societies. I sought to determine only

whether a school is "independent" or under denominational control, and what impact this status has on the course of study.

In **Eastern Europe** out of ten schools responding, seven are under denominational control and three are independent. One of these is Pentecostal, another non-denominational, and the third is interdenominational. The latter is governed by a Board of Directors, consisting of representatives of all participating denominations: Baptists, Evangelical Free, Brethren, Apostolic, and Methodists.

In the **CIS**, of seven schools, five are controlled by a denomination, but two report independence, both of which are Baptist schools.

In the **Baltic States** three schools are controlled by their denominations and one is governed by an administration appointed by Bible Education by Extension (BEE) Institute, introduced earlier. The Faculty of Theology at the University claims to be independent.

In general, one may conclude that theological education in post-Marxist nations is significantly dependent upon denominational governance and control as well on external gifts. This status is accepted by most schools not only as the natural solution due to the

fiscal support by denominations but also as a protective measure against heretical teachings and adverse foreign influences.

6. Faculty

The teaching faculties in all Eastern European theological schools consist of local teachers and guest lecturers. In most of the schools there are more part-time than full-time teachers. Unfortunately, the question of how many classes a full-time teacher teaches per year remained mostly unanswered by the reporting schools. Clearly observable is the trend, as illustrated by table seven, that the average number of students and the average number of teachers are not closely related. For comparison in the analytical table also data from Western European schools is included. The same pattern is observable there as well.

TABLE 7

AVERAGE NUMBER OF STUDENTS AND MEMBERS OF FACULTIES

	Average number of students in a school	Average number of a full-time faculty	Average number of a part-time faculty	Average number of administer. personnel
CIS	64	6	4	3
E. Europe	82	3	10	4
Baltics	85	6	8	4
W. Europe	24	4	6	2

Educational preparedness of faculty varies significantly from one geographic area to another. The most difficult situation exists in CIS schools where only thirty-seven percent of faculty have university education and sixty-nine percent theological education.

Such disparity and lack of adequately prepared teachers in post-Marxist contexts is the main reason why in the schools surveyed 192 guest lecturers have been filling the gaps; of that number sixty-six have taught in CIS, one-hundred-and-twelve in Eastern Europe and fourteen in the Baltic states.

TABLE 8

EDUCATIONAL PREPAREDNESS OF FACULTY

	Number of faculty	University education	Theolog. education	A Seminary abroad	Master's Degree	Earned Doctorate
CIS	35	13	24	4	3	3
%		37	69	11	9	9
E. Europe	120	80	74	29	51	23
%		67	62	24	42	19
Baltics	57	56	28	19	21	12
%		98	49	33	37	21
W. Europe	30	29	29		1	28
%		97	97		3	93

The guest professors have come from eleven countries: eighty-one from the USA, forty-three from Germany, seventeen from England, eight from Canada, the rest being from Brazil, Sweden, Australia, Netherlands, Romania, Austria and Finland.

The guest lecturers have taught twenty seven subjects:

Languages: Greek, Hebrew, German, English,

Theology: Systematic Theology,
Introduction to the Old Testament,
Introduction to the New Testament,
Exegesis,
Hermeneutics,
Homiletics,
Apologetics,

History: Church History,
Baptist History,
History of Doctrines,
Biblical Archaeology,

Psychology of Religion,

Mission, Evangelization,

Islam,

Pastoral Theology: Church Planting,
Church Growth,
Leadership Development,
Pastoral Counseling,
Discipleship,
Christian Education,
Marriage and Family.

A certain director of one of the largest theological schools in the CIS writes:

> Ninety percent of our teachers are from abroad. As a rule of thumb, these teachers from abroad also pay the room and board for the students... Our teachers and Union are very poor. Without this help from foreign brothers our institution could not exist. Actually, all our Seminaries and schools depend upon their foreign sponsors.[54]

Seventeen schools report that they have some kind of relationship with theological schools abroad. Some of the schools have contacts with more than one foreign school. One institution reports of contacts with even seven schools abroad.

It is noteworthy that the Baptist Seminary in Hamburg, Germany, supports four of the reporting schools; the Master's Seminary in Sun Valley, California, USA, supports two; and Gordon-Conwell Theological Seminary in South Hamilton, Massachussetts, USA, supports two seminaries in post-Marxist countries.

Other supporting schools are:

The Southern Baptist Theological Seminary, Louisville, KY;

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[54] Translation mine. The name of the school is withheld.

Golden Gate Baptist Theological Seminary in California;

Western Conservative Baptist Seminary, Portland, OR;

The Eastern Baptist Theological Seminary, Philadelphia, PA;

Southwestern Baptist Theological Seminary, Forth Worth, TX;

Ashbury Theological Seminary, Wilmore, KY;

Fuller Theological Seminary, Pasadena, CA;

Wheaton College, Wheaton, IL;

Moody Bible Institute, Chicago, IL;

The Lutheran Seminary, Chicago, IL;

Talbot Theological Seminary, La Mirada, CA;

Elim Bible College, England;

London Bible College, England;

Spurgeon's College, London, England;

Bible School, Wiedenest, Germany;

Continental Theological Seminary, Belgium;

International Baptist Theological Seminary, Prague, Czech Republic;

Universities of Uppsala and Lund, Sweden;

Universities of Rostock, Heidelberg, and Muenchen in the Germany;

University of Oxford, England.

A commendable development is the cooperation of a number of schools within post-Marxist countries, although only six schools report it. When, eventually, the schools of this bloc of countries will have some kind of association of theological schools, their cooperation will likely increase.

Despite the significant help given by Western theological schools, nine schools mention the need for teachers: four schools need a teachers of Systematic Theology, two schools need teachers of Exegesis. Other subjects where help is needed are Greek, Hebrew, English, Apologetics, New Testament Survey, Homiletics, Pastoral Theology, Church History, Ecclesiology, and Christian Education.

7. Libraries

H. Richard Niebuhr, in his extensive study on theological education in 1950s, remarked that "schools often state in their catalogues that the library is the center of the academic life as the chapel is the center of the worship life in the community."[55] A good theological school most certainly posess a good

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[55] H. Richard Niebuhr, *The Advancement...*, 133.

theological library. Table 9 indicates the general status of libraries of theological schools in Eastern Europe and three Western schools, so that comparisson may be possible.

TABLE 9

NUMBER OF BOOKS AND PERIODICALS IN LIBRARIES OF THE THEOLOGICAL SCHOOLS

	Average number of books	In national language %	In English %	Average number of periodi-cals	In national language %	In English %
CIS	1108	27	48	16	67	10
E. Europe	7555	18	68	33	36	57
Baltics	11000	6	55	17	20	54
Bristol B.C.	16000			40		
Glasgow B.C.	11000			30		
Intern. T.S. Prague	53000		80	250		

Unfortunately, my research did not provide data on the quality of library holdings. It is possible only to see that schools in Eastern Europe and the Baltic States have on the average a substantial accumulation of books. However, the situation is significantly different in CIS countries. Western schools have a great deal larger libraries and, no doubt, also better selection.

The benefit of a theological library is closely related to the students' ability to read in the languages the books are written. The great proportion of

theological books even in libraries of post-Marxist countries are in English, the next being German. Unfortunately, the percentage of students who can read in these languages is generally low. This fact presents a problem since it hinders the educational process and quality and shifts the "information gathering" of students to classrooms. Lecturing, or in the words of Niebuhr, "the didactic stance"[56] takes the most time in classroom, while discussion and reflection are minimized.

TABLE 10

LANGUAGE PROFICIENCY OF STUDENTS

	English %	German %	French %	Russian %
CIS	11	2		100
E. Europe	46	14	5	15
Baltics	56	22	1	65

There are two kinds of actions which should be given priority concern. First, it is absolutely necessary to include in the curriculum appropriate time for language studies, especially English. In the first two years all students should gain the ability to read theological literature with minimum reference to dictionaries. Secondly, the major textbooks should either be written in

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[56] Niebuhr, 134-8.

the vernacular or be translated. This presents the need to train translators who would be familiar with theological terminology and concepts.

8. Course of Study

Although only eleven schools sent their lists of course offerings, most answered questions about their school's program and related issues.

As ***the most important subjects*** were indicated:

Biblical Studies, by eleven schools,

Pastoral Theology, by five schools,

Systematic Theology, by four schools,

Missiology, by two schools,

Exegesis, by two schools,

Homiletics, by two schools,

Evangelization/Discipleship, Ethics, Biblical Languages, Christian Education, Hermeneutics, Christology and Church Organization, by one school.

As ***the lesser important subjects*** were indicated: foreign languages, by three schools; Biblical languages, History of Philosophy, Practical Theology, Comparative Religions and Pedagogy, by one school.

In general, the deans of the schools were very cautious in indicating the lesser important disciplines. The evaluation of importance varied from school to school as well. Nevertheless, the high ratio selection of some subjects as very important, demonstrates a consensus that Biblical Studies and Pastoral Theology should be the main directions of studies.

Most schools are satisfied with their course offerings. However, two schools want to add to their curriculum Apologetics, and one school wants to add a course in Missiology. There are also some other intentions as regards curriculum improvement. A certain seminary wants to teach Homiletics using VCR. Another school in Eastern Europe would like to make the curriculum more practical but is restrained by the rules of the University with which it is associated. The School of Pastors in St. Petersburg would like to add thirty courses, but is hampered by financial problems. The Dean of the theological faculty of the Latvian University is of the opinion that after graduating with a bacalaureate degree, the graduates should attend a *Predigerseminar*

[57]efore becoming pastors of churches, according to German Lutheran practice.

Regarding ***the Biblical languages*** - should they be given more or less time and should Hebrew and Greek have equal footing - there is uncertainty. Five schools indicate the need for more time for studies of Hebrew and Greek. Two schools mention that they do not have time for Biblical languages at all. Six schools, including Bristol and Glasgow, give preeminence to Greek, but nine think that Hebrew and Greek are equally important. Two schools even mention the necessity of Latin.

Almost all schools require ***practical field education,*** though not of equal measure. For the most part, Field Education covers three to six hours per week. Some schools give to Field Education a commendably great deal of attention. For instance, the Baltic Methodist Theological Seminary in Tartu, Estonia, requires a three hour per week practicum course and six hours per week of practical work. The Baptist Bible School of Olomouc, Czech Republic, designates thirty percent of its program for practical work.

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[57] A two year seminary of practical theology.

If Western European schools, according to the Pietist tradition at Halle, request Field Education in churches and, on occasion, in hospitals, in post-Marxist lands the field is usually larger.

From twenty-one schools reporting, all require practice in a church, eleven in hospitals; fifteen schools have ministry in senior homes, eleven in prisons, ten in orphanages, six in mental-health institutions, and four in public schools. Students of some schools also teach Sunday Schools and do street evangelism. This indicates that denominations and, consequently, theological schools in post-Marxist countries have greater emphasis on social service ministry which, before the disintegration of Marxist regimes, was to them strictly forbidden.

Eleven of the twenty-one reporting schools have ***correspondence courses*** and eighteen provide some kind of ***continuing education*** opportunities for pastors and other Christian workers. This is a laudable practice since many Christian workers cannot enroll in full-time education for diverse reasons, mainly because of age, church or family situations.

Most schools for their ***graduation requirements*** include examinations and a written thesis or essay,

called a *referat,* meaning an extensive lecture on a theme. Only two schools mention exams only, and two an eesay only as a requirement for graduation.

If Western European seminaries (e.g., Bristol, Glasgow, International at Prague) recognize ***"academic freedom,"*** only four of reporting schools do the same, while fifteen schools require adherence to a doctrinal statement of a denomination. This does not mean, however, that different and contradicting views are not being discussed, or that in these schools students are narrowly indoctrinated in a denominational doctrine. A principal of a certain school comments that his school adheres to doctrinal statements because of the "explosion" of cults and heresies in his country. Consequently, the curriculum must also be approved by the denominational leadership, as fifteen reporting schools indicate.

The lists of ***course offerings,*** as mentioned earlier, were received from eleven schools: two in Western Europe, three in CIS, two in Eastern Europe, and four in the Baltics.

All schools, except three, offer mandatory and elective courses. Generally, all the courses can be divided in the classical four divisions: Bible, Systematic Theology, Church History, and Practical

Theology. This is the so-called Berlin model with significant modifications (see earlier, pp. 38-41).

H. Richard Niebuhr, in his study on the advancement of North American theological education, in addition to the four main groups, introduced two more, Ethics/Social Studies and Specialized Ministries.[58] Combining distant study subjects may be possible, but the result does not represent the substantial changes in theological education in this era. During the time of Schleiermacher, the father of the Berlin model, theology, viewed as a science, was understood as professional knowledge by German Lutheran clergy. The German Church, holding its place and role in society, did not encounter the problems of modernity of this century. The same can be said about its counterpart - the North American mainstream churches. *Sitz im Leben* of the churches in post-Marxist societies is completely different. Here the Church needs not only to serve itself and its constituency, but also to serve the secularized and polarized society. This is the reason why almost all theological schools have in their programs missiological subjects under a separate listing, not conjointly with practical theology. Missiology may be

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[58] Niebuhr, *Advancement...*, 92-111.

viewed as pertinent to practical theology; however, its scope has been enlarged and now includes evangelization, social services, and outreach to diverse peoples groups.

Another area of divergence from the classical model is the spiritual formation of students. Unfortunately, only a limited number of schools in CIS have included related subjects in their programs, one school calling it directly: "Spiritual Formation"; another has a course called "Heroes of Faith and Renowned Preachers." Schools in the Baltics do not have direct courses on spiritual formation at all. In some Eastern European schools spiritual formation is taught as an integrated subject with pastoral theology, e.g., as "Prayer and Worship."

Noteworthy is the observation that schools of Eastern Europe and the Baltics are more concerned about academic subjects and, therefore, comply in greater extent with the Berlin model, whereas schools in CIS differ by their more practical approach and emphasis on evangelization, mission, cross-cultural communication, and spiritual formation. A school in a Muslim republic has a course on reaching Muslims for Christ.

The most elaborate courses of study are conducted in the Higher Theological Seminary of The Union of Estonian

Evangelical Christian and Baptist Congregations. This Seminary has two levels and six programs. The Bible school level is designed for two years and has programs for assistant pastors, children's workers, youth workers and missionaries. The Seminary level is designed for four years of study and has programs for pastoral ministry and professional theologians.

In Western European seminaries a very elaborated and advanced program is taught at Bristol Bible College, United Kingdom. Their curriculum is commendable as a model example for theological schools in post-Marxist countries, with certain limitations. The choice of courses offered at Bristol are either one-year leading to a Certificate in Theological Studies, a two-year course leading to a Diploma of Higher Education, or three-years leading to a baccalaureate degree in Theological Studies. There is also an accelerated two-year B.A. course for qualified, or "able," candidates. The courses substantially differ from those offered by university departments of theology. "They have been constructed with the distinctive needs of those training for Christian ministry in mind. They are intended to produce not academic theologians in the first instance, but men and women who can apply a trained theological mind to the

enormous challenges and opportunities of Christian ministry today."[59]

In the first year, all students study twelve required subjects, called modules, have practice placements and work on personal research projects. Biblical languages are optional. In the second year, students choose eight modules and in the third year six modules. Some subjects are half-modules. Modules are chosen from six groups, called clusters:

Biblical Studies,
Dimensions of Christian Ministry,
Church, Culture and Society,
Mission, Religion and Communication,
Studies in Evangelism,
Urban Theology.

There are fifty-six course offerings from which to choose. Significant attention is given to ministerial formation.

The concept, according to the prospectus, could be valuable; nevertheless, the implementation would require adequate faculty which, unfortunately, is a deficiency in most schools of all post-Marxist lands at present.

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[59] From the prospectus of Bristol Bible College.

SUMMARY

This chapter, firstly, supplements the historical background material of theological education as laid out in the preceding chapters and focuses attention to Eastern Europe. Almost exclusively it speaks of Baptist institutions.

During the short time of their first independence between the two World Wars, the Baptist theological seminaries in Latvia and Estonia functioned but sporadically. Shortly before the second independence was regained in 1991, the seminaries reopened. These institutions have been undergraduate professional schools. Only now they are striving to achieve the level of higher education and gain qualification to confer degrees of baccalaureate (in Latvia and Estonia), and Master of Divinity (in Estonia).

There is no history of evangelical theological education in Lithuania. The few Baptist and Pentecostal congregations have sent their prospective workers for educational purpose abroad - to Latvia, Poland, and the United States of America.

The course of the Baptist theological education in Russia has been different from that in the Baltics timewise. It began early in this century and was interrupted after the October Revolution in 1917. Only as of February 1968 did the government allow Bible courses by extension for Christian workers already serving churches. After the fall of the Soviet government, numerous theological schools have been organized by Baptists and other denominations.

In Poland the beginnings of the Baptist theological education were in the form of Bible courses in the years 1861-1879, just three years subsequent to the founding of the first Baptist church. In 1907 a theological seminary was opened in Lodz, but was closed by Russian government within four years. A pattern of opening and closure was repeated several times until 1994 when a "comprehensive educational centre" was built at Radosc.

Secondly, the more extended section of this chapter is the survey and analysis of education in twenty three theological schools of Eastern Europe and a qualified comparison of this with two Western European schools.

The surveyed schools of post-Marxist Europe have their individual inauguration dates spread out over a prolonged period of time - the oldest being a school in Moscow, founded in 1968. The majority of schools,

however, were founded after 1990. Unfortunately, there is no clear typology of the institutions which makes the assessment of certain points at times intricate.

The surveyed schools provide theological education to more than seventeen hundred students which come from and will serve a constituency of about eight hundred thousand Christians of Protestant denominations. A spectacular enrollment increase of 468 percent during the 1990-1995 has taken place. The majority of students are 18-30 years of age, only nine percent being older.

All the surveyed schools have contacts with Western theological institutions and enjoy the assistance of guest lecturers. Nevertheless, they do have their own faculties with the average of three to six full-time and four to ten part-time members. The majority of schools also receive some financial help from churches in the West.

The educational preparedness of faculty is reasonably high, with the exception being the Commonwealth of Independent States where teachers with university education average only 37 percent. Here Western help in teaching is of special importance.

The libraries of these schools are quite extensive, again the exception being the CIS. The utilization of libraries, however, is hampered by low foreign language

(English and German) proficiency, that being about 50 percent in Eastern Europe and the Baltics, in comparison to eleven percent in the CIS.

This chapter explores also the course of study. It is surprising that the knowledge of foreign languages by some schools is viewed as one of the least important subjects.

The field education varies from school to school, the average time of involvement being three to six hours per week. Most of the schools do not have any emphasis on the spiritual formation of the students.

In conclusion, the schools of Eastern Europe and the Baltics are more concerned with classical subjects and, therefore, comply to a greater extent with the Berlin model, whereas the schools in the CIS are more church and people-oriented.

CHAPTER 4

WHAT IS "A GOOD THEOLOGICAL SCHOOL" IN EASTERN EUROPE?

A. PHILOSOPHICAL FOUNDATION

Although theological education is a continuing process in the Church of Jesus Christ, in theological schools *theology* undoubtedly receives the preeminence of the activities of the church proper. In many post-Marxist countries theological schools find themselves in a post-embryonic stage: There were dreams of theological schooling, some attempts to pursue it in a very limited way, and now, quickly, there is the opportunity to open such schools (e.g., CIS and Baltic states). In some of these lands theological schools are being re-opened after many years of closure. Therefore these schools, being the first in the region, experience problems similar to those of the early seminaries in Western countries. They find themselves in a strange and different social context - an age of modernity associated with poverty, ideological vacuum, religious illiteracy and indifference, and uncertainty about the future of their countries. These countries, with few exceptions, do not have a sense of identity - the past face is lost, the new identity is not discovered. Theological schools, along with the churches

of Eastern Europe, experience all the perplexities of this uncertain period. Theological schools are forced to quickly determine their identity and work out the educational foundations for their existence and progress towards maturity.

Theological schools in post-Marxist countries were founded strictly out of the great need to prepare pastors and other Christian workers for both the existing and newly-founded churches. In North America, however, "students seeking the standard professional degree are often in minority, as more students pursue other kinds of masters' degrees without intending to ever serve as a priest or a pastor. In fact, some students enroll in theological schools for reasons of personal enrichment, without any professional or ministerial aspirations."[60] Therefore, some of the issues which determine a theological school as good in the West may be non-relevant in the East. At the same time Eastern schools have the privilege to learn from the past mistakes of the Western theological schools and draw from their rich experience.

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[60] Donald Senior and Timothy Weber, "What Is the Character of Curriculum, Formation, and Cultivation of Ministerial Leadership in the Good Theological School?" in *Theological Education*, vol. XXX, Number 2, 18.

The Yale theologian David H. Kelsey, in his study of contemporary American theological education, suggests what should be the marks of excellence in a "good" theological school. These conclusions are transcontinental and provide an excellent set of goals for a theological school which aims to be "good:"

> It is excellent to the extent that the conceptual growth is guided by an interest in God for God's own sake. It is excellent to the extent that precisely because it is guided by that interest, it is self-critically concerned with the truthfulness of its discernment and response to God. It is excellent to the extent that precisely because it is guided by interest in God for God's own sake, it honors the inevitable pluralism of understandings of God by serious engagement in conversation with differing understandings. It is excellent to the extent that, precisely because its guiding interest is in God for God's own sake, it is self-critical of ideological distortions of its own efforts to understand God.[61]

The question that one ought to raise is what issues should be considered for integration in the design of a solid philosophical foundation for theological schools in post-Marxist countries.

Theological schools in the eastern European context should have at their philosophical foundation:

(a) a confessional statement,

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[61] David H. Kelsey, *To Understand God Truly: What's Theological About A Theological School*, Louisville, KY: Westminster/John Knox Press, 1992, 192.

(b) an elaborated vision statement of mission,

(c) clarity for its model of education,

(d) a declared openess to innovation.

(a) A Confessional Statement states the basic theological concepts of a particular school. It gives to students and faculty both the necessary sense of belonging to a certain theological tradition and direction for the course of study. There should be two cardinal components in this set of beliefs which must be given special attention.

Firstly, it is the affirmation of the centrality of Christ. Christology underpins all Christian theological education. No doubt, there are many "christologies" and interpretations of Christ. For instance, H. Richard Niebuhr defined five types of Christian views about Christ's relation towards culture.[62] Christ as person is being continually debated. But without Christ Crucified and Risen there is no Christianity. Christ is the foundation of our faith. Therefore, only Christocentric theological education can respond to the needs of God's

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[62] H. Richard Niebuhr, *Christ and Culture*, New York: Harper & Bros., 1951.

Kingdom. Joseph D. Ban (1926-), professor emmeritus at McMaster Divinity College, Hamilton, Canada, wrote:

> Jesus Christ holds the central place in the commitments, confessions, and witness of the faithful. The average Christian shares with the theological student the struggle for a sense of what it means to be a follower of Christ in today's world. Whether it be the common call to be a good parent or the more specialized call to be a minister or missionary, the need for a decision represents Christ's inviting us to serve God and our neighbor. Christ does provide the basis for the continuing development of a personal identity as pilgrims who, in a broken world, seek the heavenly city. How the believing community understands the message and mission of Jesus determines the pattern for Christian behavior in everyday relations in the world. What Christians expect from themselves as well as others is patterned upon what they believe Christ expects of them.[63]

Consequently, he called for a Christocentric curriculum as the only way to avoid separating ministry from spirituality. Such curriculum also helps to develop Christ's redemptive perspective and attitude in the minds of students toward those with problems.[64]

A second component is the Church. It is impossible to be genuinely Christocentric without being also ecclesiocentric. Christ and the Church are inseparable. There are theological schools which are founded by a

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[63] Joseph D. Ban, "Christological Foundations of Theological Education," in *The Christological Foundation for Contemporary Theological Education,* Joseph D. Ban, ed., Macon, GA: Mercer University Press, 1988, 3.

[64] Ibid., 20.

church (denomination), there are those which are founded by parachurch organizations and even some by private persons. Nevertheless, if the *theologia* of a theological school is not oriented towards the church and its ministry and mission, it has lost its real *Sitz im Leben*. H. Richard Niebuhr defined the theological school as the intellectual center of the Church's life:

> A theological school, ... is that center of the Church's intellectual activity where such insight into the meaning and relations is sought and communicated. It is sought there first of all by those who are preparing to assume responsibility for the Church's work. The theological school is the place where young men are taught to understand the world of God in which the Church operates and the operations of the Church in that world, but it is clear that they cannot be taught unless those who teach them as well as they themselves are constantly in quest of such understanding. It is also, however, the place whither maturer leaders of the Church resort for longer and shorter periods of intense intellectual work in a community of intellectual workers.[65]

Some might argue that Niebuhr's statement is out of date. Not so in post-Marxist countries. Actually, theological schools have rarely become the intellectual centers of Church life. This is an ideal towards which the new schools in their process of evolution should strive. On the other hand, the school should always

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[65] H. Richard Niebuhr, *The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education*, New York: Harper & Brothers, 1956, p. 116.

remain subservient to the Church, as the school serves society trough the Church.

(b) A Vision of Mission. The old proverb "Where there is no vision, the people perish" (Prov. 29:18, KJV) has its bearings on the theological school. In literature on theological education, one rarely finds "visionary" statements. Niebuhr observed the " impression of uncertainty of purpose" of churches and seminaries in 1950s.[66] Of course, there is the general statement of purpose of theological schools: to prepare Christian ministers and church leadership. Schleiermacher (1768-1834) defined theological education as "professional education." Niebuhr consequently argued for the theological school as center of the Church's intellectual activity where the Church exercised its intellectual love of God and neighbor, this was, however, more a definition than vision.[67] Glenn T. Miller at Bangor Theological Seminary in Maine, in his historical study of American theological schools of the nineteenth century, commenting on the "massive expansion of the seminary 'system,'"

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[66] Niebuhr, *The Purpose of the Church and Its Ministry,* 95.

[67] Niebuhr, 110.

writes that "almost endless theological battles of the period tended to be incarnated in the seminaries" and the vision of the founders was to establish "the citadel of a particular theological party."[68]

On the positive side, Kelsey, having scrutinized "professional education" as disastrous, and of distorting and destroying theology, and after giving criticism of Farley's "clerical paradigm,"[69] writes: "My proposal has been that a theological school is a group of persons whose *overarching end* (emph. mine) is to understand God more truly."[70] No doubt, if we will understand God more truly, if we will discern His will, if we will have the mind of Christ, we will be visionary about the mission of the particular seminary or Bible school.

Charles M. Wood (1944-) at Parkins School of Theology, Dallas, TX, wrote of theology's proper concern about "Christian witness." This activity of "transmitting" of "the substance or content" of "Christian tradition" is the sphere of interest of theological education:

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[68] Glenn T. Miller, *Piety and Intellect: The Aims and Purposes of Ante-Bellum Thelogical Education,* Atlanta, GA: Scholars Press, 1990, 5.

[69] Farley, 87-88.

[70] Kelsey, 162-3.

> ...this witness may be nonverbal as well as verbal in character. In its most comprehensive sense, it embraces not only Christian doctrine and its dissemination, but everything the church is and does as the church - everything Christians are and do, insofar as it exhibits or signifies or even implies that which they have received from "Jesus Christ the faithful witness" (Rev. 1:5), and which is constitutive of their own being and mission as Christians. Hospitals and schools, political demonstrations and legislative lobbies, the pattern of one's personal life, and a great variety of other institutions, activities, and ways of being besides what we normally think of as "the church," may embody Christian witness in one way or another. It is with all of this that theology is properly concerned.[71]

A complete involvement in Christ's redemptive action and love for neighbor is the practical outcome of knowing God more truly, indeed. And still these statements do not provide the soul-igniting statement of mission. For post-Marxist societies, at least, the vision of the mission of a theological school would also include the urgency of preparation and equipping as many persons as possible for sacrificial ministry in the churches - new and old, for evangelism of the unreached millions of hundreds of nationalities, for planting of churches, for work with multitudes of destitute children, for comforting victims of the never ending civil wars, for bringing Christ to the millions of prisoners, for spiritual warfare with

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[71] Charles M. Wood, *Vision and Discernment: An Orientation in Theological Study*, Atlanta, GA: Scholars Press, 1985, 38.

cults and Christian heresies. A majority of these workers will be "tentmakers" - they will not be paid for their selfless ministry, but will consecrate themselves for ministry after the secular work hours and on their days off. The statement of mission should help the faculty and students to see themselves as God's emissaries and the ministry as responsibility and privilege to save and serve in Christ's name as many souls as possible. Intellectual statements about the goals of theological education in these circumstances are not enough - one really should know God more truly in order to give one's life for Christ's sake.

(c) Model of education. In the second chapter of this thesis different models of theological education were identified with the result that the "Berlin model," with its fourfold pattern of the course of study: Bible, Systematic Theology, Church History and Practical Theology, often with some modifications and non-theological additions[72] is the universally accepted model of today's theological education, and bears the label of "professional" education. One must examine and question

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[72] David H. Kelsey, *Between Athens and Berlin: The Theological Education Debate,* Grand Rapids, MI: William B. Eerdmans Publishing Company, 1993, 67.

the ways of how this model is or should be implemented in newly opened schools.

There is a consensus among the theoreticians of Christian theological education, such as Farley and Kelsey, that the "professional" model is one-sided, and therefore does not provide the excellence of theological study. The "professional" model concentrates on providing knowledge or information on the four fields of the theological study, but does not directly imply the "formation" of the student. Its goal is not the spiritual growth of the person who prepares for Christian ministry. Such imbalance between information versus formation of a person is characteristic of the whole educational system presently. Pedagogy is truncated from its original goal of simultaneous schooling, culturing and character formation.

David H. Kelsey, quoting from Werner Jaeger's study, *Early Christianity and Greek Paideia,*[73] describes the process of how the practice of *paideia* from the Greek classical philosophical traditions became a general Christian practice, or in the words of Jaeger, "became a

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[73] Werner Jaeger, *Early Christianity and Greek Paideia,* Cambridge, MA: Harvard University Press, 1961.

religion and an article of faith."[74] Clement of Rome defined Christianity as true *paideia* and Origen in the catechetical school of Alexandria in study of biblical literature "applied the traditional forms of Greek scholarship to the biblical texts, producing critical editions, commentaries, and scientific treatises."[75] The reason for "studying the Bible was to come to know God through that conversion of the soul that yields *gnosis*, intellectual intuition of God."[76]

The philosophy of *paideia* in its diverse forms was the driving force behind all the models of theological education in the early church. Later, the "Berlin model" emerged as a more practical approach to preparation of professional church leadership. This does not mean that *paideia* entirely disappeared, but it was under stress from the "critique" by the "Berlin" philosophy of *wissenschaftlich* inquiry. Kelsey meaningfully suggests that there is the necessity of negotiating between "Athens"[77] and "Berlin." For successful theological

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[74] Jaeger, 72.

[75] Kelsey, *To Understand God Truly*, 70.

[76] Ibid., 70.

[77] Kelsey uses the name "Athens" as pseudonym of describing paideia model because of its Hellenistic origin.

education the church needs both. Theological education can be seen as a movement of theological study from source (a revelation or knowledge about God) towards personal and experiential appropriation of the knowledge about God and towards application of the increased and appropriated knowledge in ministry. Only in such a way can "clergy formation" and "professional information" reach the mark of excellent theological education. In Kelsey's words:

> Theologically speaking, "Athens" as a type of excellent education is insufficiently capable of critique of its own idolatries and susceptibilities to ideological distortions. It needs the "Berlin" model's stress on *wissenschatlich* inquiry to radicalize its own traditional form of "critical" thinking in the direction of ideology critique. On the other hand, if you appropriate the "Berlin" model's stress on *Wissenschaft* on the "Athens" model's terms (*wissenschaftlich* education as paideia-like "formation" in capacities for critical inquiry) do not suppose that you can omit the other pole of "professional education, for as we have seen, *Wissenschaft* is theologically relevant only insofar as it tied to *church* leadership roles. The "Athens" type's theological insufficiency in the face of our tendencies toward cognitive idolatry and ideological self-serving means that it needs the *Wissenschaft* pole of the "Berlin" type as a corrective; but it cannot appropriate that without distorting what it appropriates unless it also appropriates the "professional" education pole, and vice versa.[78]

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[78] David H. Kelsey, *Between Athens and Berlin: The Theological Education Debate*, Grand Rapids, MI: William B. Eerdmans Publishing Company, 1993, 227.

Using the C. M. Wood's paradigm, we need "vision and discernment" in order to integrate genuine spiritual formation and intellectual inquiry in a total Christian theological education, if the goal is excellence. The course of study should embrace both poles in order that Christian workers become prepared to meet the needs and answer the questions of churches and humanity in general not as theoreticians only, but as men and women of God who know God truly.

(d) Readiness to Change. The parable of the true vine, used by Jesus to describe the life and growth of His people (John 15:1-11), speaks of progressive growth and corrective measures in order to guarantee the fruitfulness. Growth is a progressive change, but if unchecked it can be counterproductive. This metaphor can be applied to theological education as to a function of Christ's people. Theological schools in post-Marxist societies, many of which were founded *ad hoc*, soon will face problems requesting changes in their curricula and orientation in order to be relevant in an increasingly and inescapably westernized society. There will be a need to drop some of the traditional pseudo values and explore issues of modernity in order to find answers. Luther's maxim about church *semper reformandi* needs to be applied

to theological schooling as well, regardless of the potential opposition by stalwart traditionalists. The theological school, being the intellectual center of the Church, should not only maintain its perspective on the past, but also have the vision of tomorrow. Such vision most likely will demand changes.

Edward Farley (1929-) at Vanderbilt University identifies four kinds of reactionary forces which can hinder changes or reform of theological education. Firstly, the traditionalists with their commitment to pre-Enlightenment approaches to religious faith; secondly, pragmatics with their strategy-oriented ethos of theory-practice, who see theological education as the technological task of training students for the activity of ministry; thirdly, those of the scholarly-guild mind-set, who think that "scholarship involved in one's teaching and research has proven itself;" fourthly, those who would not be satisfied with any changes but demand a complete reform of the whole institutional pattern.[79]

All theological schools should be open to necessary changes, whatever they may be, in order to achieve

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[79] Farley, 18-20.

excellence. There should be a provision and mechanism for the implementation of new and better approaches to learning, perhaps, embodied in the constitution or charter of the school, which would prevent moratorium on the proposals of such changes. On the other hand, the whole process of change should be by consensus so far as possible in order not to disrupt but edify the process of corrective growth.

B. PRACTICAL DIMENSIONS

(a) Balanced Course of Study.

The most difficult thing in all the enterprise of life is to achieve balance on every aspect of life. The same axiom applies to the theological education. There are several "contrast terms"[80] which like magnetic poles have their own pull.

Firstly, ***theory/practice***. Are these sufficiently integrated? Is there a great deal of theoretical instruction which does not have any bearing on the "practical" life of church? It is not so simple to identify what is theoretical and what is practical. *Theologia*, as Farley and Kelsey rightly see it, is

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[80] Kelsey, *To Understand God Truly*, 254-5.

"fragmented." The fourfold pattern of theological study where one of the four is "practical theology" is a kind of proof of the fragmentation. Nevertheless, the remaining three: Bible, Systematic Theology and Church History cannot be described as impractical - they have bearing on the defined goal of theological education - to know God truly. Seeking unity in the appropriation of the fourfold pattern of theological education and not rejecting it as a relic of past. A school should strive to find a healthy balance between the four, and to see to it that non-relevant details be excluded.

Secondly, ***information/formation, or head/heart.*** To know God truly involves head and heart knowledge. A "good" theological school will provide such knowledge. The church historian William H. Brackney wrote:

> "My observation of this many-splendored institution over eighteen hundred years is this: Those schools that will make a difference in changing individual lives and reshaping the values of our culture must possess three characteristics: a head, a heart, and something to say."[81]

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[81] William H. Brackney, "Case history and Rx for healthy theological Education: The Anatomy of Seminary," *Eastern's World,* (Summer 1987): 23-4.

Not only academics or practical "technological" instruction should be provided to the learners but help and guidance in their spiritual and experiential pilgrimage as well. Paideia and "science" should be given balanced consideration and time.

Thirdly, ***classroom/field education.*** Depending on its specialization, but if the school provides opportunity for different ministries, there should be field education. As the above survey shows, the majority of schools require or provide field education in churches, with only the minor exceptions of service in hospitals, schools or elsewhere. There are post-Marxist societies where the access to some fields is restricted, nevertheless, if there is opportunity, the students should familiarize themselves with the actual practice of ministry.

There should be proper attention to the development of a balanced curriculum. Many a time, especially in newly established schools, increased study hours are devoted to subjects which have the most qualified teachers. Sometimes an unduly great amount of the study time is accorded to an individual subject because a person on ad hoc curriculum committee thinks it is the most important discipline. A very important issue in

curriculum development is its stance on the mandatory and elective subjects - which approach should be given priority? Too many elective courses, "the cafeteria approach to curriculum offerings," only proves the fragmentation, writes Farley.[82] On the other hand, even required courses do not guarantee unity. Kelsey also points out:

> Theological school's courses of study tends to become fragmented when they consist of clutches of courses each of which is, at best, an internally well-ordered and coherent intellectual world of its own but has little or, at worst, no clear and intellectually significant external relationship with other courses.[83]

In order to escape such fragmentation Kelsey proposes:

> ... quite simply, that a theological course of study would be unified if every course in it were deliberately and explicitly designed to address centrally one of the three questions about the Christian thing in and as Christian congregations (What is it? Is it faithful to its own identity? Is what it claims true?). Since the three questions in their interdependence simply refract the overarching and unifying interest of a theological school, they would thereby unify a course of study.[84]

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[82] Farley, 5.

[83] Kelsey, *To Understand God Truly*, 212.

[84] Ibid., 212.

Simplifying Kelsey's proposal, the course of study should be designed by keeping in view the Christian church and its theological needs. The church's theological needs ought not entail only worship and care of souls, doctrine and education, but also mission, evangelization and its place in the world. Curriculum should be mission-driven, not market-driven.[85] A balanced curriculum will respond to these needs and will be unified by the goal "to know God truly" and to make Him known.

If a school endeavors for excellence, then its curriculum should be "good" as well. A curriculum of merit

> ... in a good theological school will include both critical reflection and the integration of academic and experiential elements. It will engender a faithfulness to the gospel at the same time it provides a critical perspective on those institutions that seek to serve in God's name.[86]

(b) Specialization

The contemporary Christian church in post-Marxist Eastern Europe and, especially, of the Commonwealth of

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[85] Donald Senior and Timothy Weber, "What Is the Character of Curriculum, Formation, and Cultivation of Ministerial Leadership in the Good Theological School?" *Theological Education,* vol. XXX, no 2, (Spring 1994): 22.

[86] Ibid., 22.

Independent States has left the "catacombs" and is increasing the task of witnessing. Christians and their leaders increasingly admit their lack of preparedness for the work before them. Although the greatest need is seen to be the preparation of pastors or preachers, theological schools should pay attention to the need for training of other kinds of Christian workers as well.

There are several kinds of ministries which were forbidden during the totalitarian regime, and therefore churches do not have sufficient knowledge and experience for doing those.

They are:

1. The preparation of youth workers is urgent. Churches should see the indispensability of qualified and full-time youth pastors.

2. Another need is the preparation of indigenous itinerant evangelists who would devote themselves to Christian outreach and be capable to organize diverse evangelistic meetings in stadiums, culture halls, schools etc., to communicate with unevangelized masses and use mass-media. They should do the bulk work of evangelism instead of Western evangelists, who often do not understand the local culture and who have even been viewed as threat. The prison system needs prison and labor-camp evangelists.

3. There is need for missionaries and church planters to hundreds of unreached peoples groups. It is not the right strategy to visit these areas for short-time outreach and then leave the new converts on their own.

4. Another area is the teaching and organization of Sunday schools as well as religious education in public schools by certified teachers, wherever opportunity arises. Only a few post-Marxist countries have Christian schools. Christian school movement should be introduced and stimulated.

5. Another need is in the whole area of counseling - in churches, hospitals, orphanages, old-peoples homes and mental institutions. If the church was previously deterred from involvement in social ministries, today their service is mostly welcomed, but it is done by good-willing volunteers without the proper preparation.

6. The available Christian literature in many post-Marxist lands is the translation of English and German small books or reprints of books published around the turn of the twentieth Century. In Eastern Europe the situation is slightly better, but in some CIS countries there is little Christian literature in the vernacular. Knowledge of Christian theology, combined with developed

writing skills, as well as translation skills, are needed in order to satisfy this important need.

7. Bible schools and seminaries need teachers. Here the help of Western seminaries in the initial stage should be sought and appreciated. The prospective teachers should be able not only to do "professional" teaching, but also apply pedagogical methods for the spiritual formation of Christian workers. The prospective teachers should be helped to acquire these methods, so that their teaching should be balanced between the poles of information/formation. "Workshops, seminars, and summer programs may prove helpful to current teachers, and courses in theological pedagogy may need to become a more standard part of the curriculum for those preparing to teach...," suggest some theological educators.[87]

There are other areas of ministry which require specialization and therefore significant diversification of courses of study. Strategic planning and discernment of the Spirit's leading is necessary in order to develop curricula for equipping Christian workers in a feasibly short period of time for manifold service in Jesus' name.

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[87] Philip S. Keane and Melanie A. May, "What Is the Character of Teaching, Learning, and the Scholarly Task in the Good Theological School?" *Theological Education*, vol. XXX, no. 2, (Spring 1994): 37.

(c) Resources

As a matter of fact, financial restraints are deeply influencing programs of denominations, including theological education. This is a concern not only in Eastern Europe, but also in North America. Research conducted in preparation for the 1994 ATS Biennial Meeting shows that in regard to institutional resources, many schools have already adopted "survivalist" strategies.[88] At a given time all theological schools in post-Marxist Europe are sponsored partially or fully by Western Christians. The perception that Western sources are inexhaustible is illusionary. It is almost certain that this kind of sponsorship will decrease, and for some schools, run short. In view of this possibility, it is necessary to develop a realistic approach regarding institutional resources in order to secure the independence of the eastern European schools.

1. Physical Resources.

There are some schools who have the asset of their own buildings, some schools use rented facilities (e.g. a public school building), but most are housed in churches.

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[88] James H. Evans and Jane I. Smith, "What Is the Character of the Institutional Resources for the Good Theological School?" *Theological Education*, vol. XXX, no. 2 (Spring 1994): 45.

Some schools have enough classrooms, some share cramped conditions. It is important that a school has the necessary number of classrooms, room(s) for a library and offices for normal administrative work; these should not be used for other purposes. On the other hand, ambitious building programs are not necessary for they inadvertantly draw the focus away from the goal of theological education.

Student housing also needs to be given attention. Where facilities do no allot the students provision with dormitories in the school building, the school in conjuncion with local churches should help students to find affordable accommodation in believers homes, provided that these be facilities for uninterrupted studies. For some CIS schools located in big cities, this will be very difficult, since a majority of these apartments are small and overpopulated, in which case students should be given opportunity to study in classrooms.

2. Human Resources.

The human resources of "an institution should be understood as broadly as possible to include persons who provide and who profit from the services of the school,

those who contribute directly or indirectly to its educational mission, and those who appear on both the income and the expense sides of the ledger."[89] Therefore, as personal resources we should subsume to be students and their families, teachers, denominational leaders, local pastors, members of schools councils or other governing boards, donors, alumni, and representatives of cooperating theological schools/seminaries from abroad, even persons who provide any kind of service to the school.

A "good theological school," in order to fulfill its vision and mission, should develop extensive public relations with existing and potential supporters as a high priority and should try to integrate them in the school's life as much as possible. Lines of communication, such as newsletters, consultations and conferences, should be cultivated constantly. The mailing list of a good school should constantly increase.

The matter of recruitment of students should be given special attention. Although recommendation by church is requested from all prospective students, the certainty of their vocational call and ability to pay, or better, the lack of funds for the education should be

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[89] Evans and Smith, p. 53.

considered carefully. It is a serious flaw to turn away any person who is called by God to be a minister, but has not the necessary means.

A good faculty composed of experienced and spiritually and intellectually prepared persons is a great asset to a school. Most of the schools have a faculty of teachers who simultaneously are pastors or professionals outside the school. This ought not be regarded as a hindrance to high quality instruction, but quite the opposite - it enables teachers to be more relevant.[90] It demands determination and sensitivity to make the ensuing changes in the faculty set-up when better prepared persons are available, especially if those be younger. Many schools in Eastern Europe presently are using instructional support from Western professors. This practice should be regarded only as a "Band-Aid" approach. Since this practice is costly because of travel and accommodation expenses and cumbersome because of language problems, and because of the substandard requirements by visiting teachers, schools should aim to educate their own most prospective

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[90] C. Umhau Wolf, "Theology for the Parish Ministry," in *The Making of Ministers*, ed., Keith R. Bridston and Dwight W. Culver, Minneapolis, MN: Augsburg Publishing House, 1964, 202-4.

graduates abroad for future faculty needs. It should be remembered that a good school needs good faculty.

Good administration of the school should not only care for the good appearance and efficient operation of the institution, and for meeting its financial obligations, but much more for the effective education of future Christian workers. The much acclaimed goal for theological education "To Understand God Truly" should motivate the administration of the school to strive for the balance between information and formation of students, and between academics and spirituality. Administration also bridges faculty and student body with churches and other sponsors, and constantly reminds them of the schools existence, mission and importance.

3. Financial Resources.

If Western schools can balance their annual budget from tuition fees, church and denominational allotments and even government subsidies with income from different investments, the schools in Eastern Europe, as said earlier, are almost entirely sponsored by Western Christian churches and organizations. The donations from local churches and other donors and income from nominal

tuition fees in some schools at this point are far from adequate for a school's normal functioning.

Leaders of theological schools in post-Marxist lands should elaborate strategies of creating a financial base for the operation of those schools. First, it must be understood that Western help will not be ceaseless, and, on the other hand, local fundraising is not an "unscriptural" or "faith-denying" procedure, as some Christian leaders and pastors in those lands are accustomed to think. Appeals for designated contributions from churches and direct mail solicitations for funds from believers and businesses are just a couple of methods to be considered and employed. Denominational leaders should be in the forefront of support for theological schools, having the understanding that the future of the church is closely related to adequate preparation of new pastors and other Christian workers. In other words - theological education is a high priority.

Western donors would stimulate the financial independence of Eastern European schools by designating their financial support for specified goals or programs instead of undesignated help. Programs of the like may be library acquisitions, sponsorship of particular teachers or students, or financial assistance to a graduate who

has the potential to be a future teacher in a theological school for continuous education abroad, etc.

4. Information Resources.

Theological libraries in most of the schools in Eastern Europe contain a commendable number of books. Only few schools have a collection of less than one thousand volumes, while many have even more than ten thousand. Most of the books are donations from Western theological schools and private persons, mainly retired émigré pastors of respective ethnical background. Consequently, these books are for the most part old editions, and do not cover theological thinking and contemporary problems. The languages of the books, following their decreasing order, are: English, German, French, and vernacular. A relevant problem is that in many countries the piecemeal knowledge of foreign language prohibits a wider use of the library material.

At this point the modern computer-based information services and problems associated with them in the schools of Eastern Europe do not have a great deal of relevance.[91] Nevertheless, the rapid development of information

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[91] Evans and Smith, 57.

technology soon will reach even the remotest schools in CIS and other places. In the future this technology will be necessary for good theological schooling even there.

In order to secure a good theological schooling, following the overarching goal "To Understand God Truly," and to avoid being strangers to theological research and contemporary ideas and also the past, the schools should strive to complement their libraries with the best of classical and recent theological works. Lists of recommended works could be prepared by Western theological educators well-acquainted with the resources.

A "good theological school" will equip its students with knowledge of a foreign language, especially English, since that is the language of the absolute majority of theological literature, so that the wealth of "theological science" comes to be accessible to students. Biblical languages appear to be of secondary importance in comparison to the knowledge of English. If English teachers are not available *in situ*, they should be invited from English speaking countries. In my opinion, this is of greater importance than inviting guest lecturers in theological disciplines since the translation of their presentations is not only cumbersome

but often even miscomprehended, and therefore, bad stewardship of financial resources.

(d) Administration and Governance.

A theological school cannot be "good" without good administration and governance. If in Western theological schools changes in governance patterns take place parallel to the changes in society and with regard to the "economic erosion of the institutional resource base,"[92] in post-Marxist countries, especially in newly opened schools, the patterns of governance should be determined and developed.

Cooley and Tiede have given valuable definitions of key terms:

> *Governance* - the method designed by an institution to provide the means, structure, guidance, and direction essential to pursue its agreed-upon mission and vision. Governance is legally vested by constituencies.
>
> *Authority* - the legal and ethical power to make decisions. Trustees generally have final or formal authority and provide the faculty with functional authority for educational, curricular, and faculty decisions. Authority is shared and distributed.
>
> *Leadership* - the offices and roles by which individuals are authorized to carry out distinct responsibilities essential to the institutional mission and vision. Leadership is authorized and responsible.

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[92] Robert E. Cooley and David L. Tiede, "What Is the Character of Administration and Governance in the Good Theological School?" *Theological Education*, Vol. XXX, no. 2 (Spring 1994):61

> *Administration* - the process whereby the governance structures carry out their responsibilities and roles with accountability for legitimacy and competence. Administration is accountable for the results.[93]

The above system should serve to identify, support and fulfill the school's mission. In view of the fact that the majority of schools in post-Marxist societies are small-sized, the practical outlay of the system should be simple and based on trust in the sound judgment of those appointed for leadership positions. The principle of shared authority is a powerful tool of control to prevent dictatorial style governance.

There will be variations in governance depending on the school's denominational affiliation, inter-denominational, or independent status. For instance, an interdenominational school in one of Eastern European countries is governed by a board of representatives of four involved evangelical denominations, whereas the majority of schools are governed by boards of denominational leadership.

Governance is a "dynamic art," where the leadership should cope with external and internal tensions and problems and act on occasion without full consensus. The

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[93] Ibid., 62.

goal of all governance should be to do everything to provide high quality theological education, to maintain balance between the academical and spiritual formation of students, and to be excellent stewards of all resources.

Written description of tasks, responsibilities, methods of evaluation of performance, etc., would help those called to govern to meet the expectations and is a good practice to avoid misunderstandings and conflict situations.

(d) Association of Theological Schools

The leaders of almost all theological schools responding to this questionnaire indicated a desire for and need of an association of theological schools in the post-Marxist Eastern Europe. Some respondents even articulated this need.

It is certain that the Association of Theological Schools in the United States and Canada (ATS) can serve as an example and even as a fraternal organization sharing the experience of many decades.

The ATS began in 1918 as a conference of theological schools that met biennially. In 1936, it became an association, adopted standards for judging quality, and in 1938 established a list of accredited schools. In 1995

the ATS was comprised of 226 theological schools of many denominations. However, the ATS comprises only graduate schools.

The purpose of ATS is the improvement of theological education. It seeks to achieve that purpose through accreditation and program services for its member schools, such as fellowships and informational resources for faculty research and development, leadership development seminars, data collection and publications, and numerous conferences and seminars for personnel of theological schools.[94]

The World Conference of Associations of Theological Institutions (WOCATI) is another organization which may be helpful to Eastern European theological schools to attain unified criteria for evaluation of instructional and program quality and conferring of degrees.[95] It could foster the integration of Eastern European theological schools in the worldwide family of such institutions.

Since in Eastern Europe the denominational make-up of Christianity is of different proportions, diverging

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[94] Gary Gilbert, ed., *Fact Book on Theological Education, 1994-95,* Pittsburgh, PA: The Association of Theological Schools in the United States and Canada

[95] An article "Academic Degrees and Credentials in Thological Education, " in *WOCATI News,* The Newsletter of the World Conference of Associations of Theological Institutions, no 3, 1995, 7-15.

from that of North America, it would be more practical and feasible to organize the association of theological schools for Evangelical Protestant denominations. It should comprise schools of all academic levels - starting with the Bible schools whose academic admission requirements are low. Such organization could serve not only as an agency of accreditation but much more as a consulting and methodological center, even as a bridge-builder and coordinator of relationships and communication between Western and Eastern schools. An ATS for Eastern Europe could help in library completion, text-book provision and in proportional education of faculty for theological schools. At present, schools are finding Western support on their own; and therefore it is depending a great deal on personal contacts and the support is disproportionate - some schools have several "sister" schools while some have none. The ATS of Eastern Europe could also help in the strategic planning and helping of opening and establishing new schools in the areas of greatest need.

In my opinion the European Baptist Federation should take the initiative with other communions and sponsor an appropriate conference for the founding of such an association. The coordination and stimulation of theological education in Eastern Europe is long overdue.

C. METHODS.

Undoubtedly the main method of theological education is the class-room teaching and learning in theological faculties of universities and seminaries. The class-room education is extended by field or practical education in a church or another field of service. Seminaries in Eastern Europe tend to be undergraduate schools of theology, only some seminaries offer a graduate level of education. There are also Bible schools with even lesser demands and level of teaching.

Although the seminaries should be given incentives to grow and become centers of high quality theological education, for the timebeing the Bible school model should be given even higher priority - with a properly designed curriculum the students can be prepared in two years for the practical ministry of preaching and evangelism, especially since many of them already have been involved in particular kinds of ministry in churches. The crucial need for a quantity of educated Christian workers can be temporarily resolved in this way.

Taking in to account the geographical vastness of Eastern Europe and CIS and the scarcity of institutions

for theological education, and the practical impossibility for many potential and willing students, especially those with families to attend schools far away from their homes, and also the great need of Christian workers for the growing and newly opened churches, it is important to consider alternative methods of theological education.

One of the most practical ways is learning by extension. This is already practiced to a certain degree but should be expanded and developed so that students could study not only basics but get the same quality education as those who have the opportunity to attend a formal school. The field education component, if the student already is not involved in ministry, can be arranged with the pastors and churches in proximity to the student's homes.

Here I would like to introduce another alternative method which to my knowledge is not practiced as yet, namely, a traveling Bible institute. For example, the faculty of such a school may teach a group of students one semester per year, four years in a row, which would equal two years of studies in a regular Bible school/college. However, this faculty can have up to four groups of students simultaneously in several regions which are visited for a semester one after another.

Additionally, supervised instruction using videotaped lectures should be considered. Of course, the faculty of a traveling Bible school should be missionary-minded and supported by a denomination.

Since a large majority of pastors and preachers in CIS has no theological education and, likely, will not enroll in theological schools or alternative studies because of diverse and substantiated circumstantial reasons, it would be nevertheless beneficial to provide them with an opportunity to participate in short-time ad hoc seminars in their own city or region. Such "mini-schools" could be arranged for a one-week period once or twice yearly and cover the most urgent theological or pastoral topics. Instructors for the seminars could be teachers of Bible schools or seminaries, or even guest-lecturers from seminaries of Western countries.

In some post-Marxist countries, Christianity is not recognized and the church is continuing to live under pressure, e.g., in the predominantly Muslim republics of CIS. Presently, the theological schools there may not operate and rarely some one has the opportunity to study in another republic. It is necessary to provide alternative opportunities for Christians in these post-Marxist lands to study for educated ministry. Perhaps, the method of personal or group tutoring of prospective

Christian preachers and workers should be considered. A handbook for the instructors should be prepared, so that the learning process would be a comprehensive one. Also a selection of textbooks in major subjects should be prepared. By having a small library and supervising the disciples, the education or preparation of Christian workers could be accomplished to a certain degree.

Because of the growing uncertainty about the future political and religious freedoms in most post-Marxist countries, the leadership of Protestant denominations should think strategically about the possibilities of theological education in case of extreme restrictions. If in the past new preachers did not have any opportunities for systematic theological education, today it is possible to prepare material for the course of independent learning. For instance, a handbook outlining methodology of learning and themes to be studied, together with a "library" of few concise textbooks on theological knowledge could serve as a "survival kit" for times of distress. The books should cover at least the following subjects: Introduction to the Old and New Testaments, Systematic Theology and Dogmatics, Apologetics, Pastoral Theology and Biblical Preaching, A Concise History of Christianity, and, for spiritual formation a practical book on Personal Piety and

Christian Ethics. Such a mini-library may be made available on CD-ROM format as well. A course of independent learning would also benefit the equipping of lay preachers and leadership for a more mature ministry in adverse circumstances.

SUMMARY

This chapter seeks the answer to the question: What is "a good theological school" for Eastern Europe?

To elucidate this issue, three major topics were explored - the philosophical foundation, the practical dimensions, and the methods necessary for a school to be regarded as "good".

As regards their philosophical foundation, theological schools in the Eastern European context need a confessional statement, an elaborated vision statement of its mission, clarity in reference to its model of education, and openess to innovation. Without proper foundation the mark of excellent theological education is unreachable.

In the practical dimension, schools should consider, firstly, a balanced course of study. The balance should be sought between theory and practice, information and formation or head and heart, and classroom and field

education. This balance should be reflected in the curriculum.

Secondly, theological schools should not aim at preparing exclusively theologians and pastors, but should subsume a wide variety of Christian ministries, such as youth workers, indigenous evangelists, missionaries and church planters, teachers of Sunday schools and religious education in public schools, Christian social workers, writers and translators of Christian literature, specialists of mass media, administrators of Christian organizations.

Thirdly, a "good theological school" should be a good steward of all resources which are necessary for quality education, including its physical, human, financial, and informational dimensions.

Fourthly, good administration and governance is a necessary ingredient. Patterns of governance should be determined and developed. Not only in teaching but also in leadership development help from Western institutions would be a valuable input.

Fifthly, in order to assure high standards and some uniformity, an association of regional theological schools should be established. Also contacts with international associations should be sought. In the

Baptist context, the European Baptist Federation could facilitate in this matter.

Theological schools in Eastern Europe shall be "good" if they will give concern to the education of those potential Christian workers who will never be able to attend conventional institutions. Learning by extension, travelling Bible institutes, videotape instruction, short time seminars, personal and group tutoring are some applicable methods with great potential. Even supervised independent learning can be considered. Many lay preachers and leaders can be equiped for a fruitful Christian ministry if this is attended to. Of course, the alternative methods are not deemed to substitute an excellent classroom education.

CHAPTER 5

A PROPOSED MODEL FOR THE LATVIAN SETTING

The Baptist denomination in Latvia had its beginnings in the 1860s. The beginning is not associated with any missionary activity but was the result of a religious awakening. Some Lutheran believers in the Kurzeme region of Latvia, reading the Bible, began questioning infant baptism. When they found out that there is a German Church which actually baptises adults, they contacted that church and were baptized. The number of the baptized believers grew quickly, notwithstanding the persecution by Lutheran clergy and German barons. Several Baptist churches were born in Kurzeme and later in the capital city of Latvia - Riga, as well as other regions of Latvia. In the decades following, some Baptist preachers had the opportunity to study theology in the Hamburg Baptist Seminary, Germany and in Spurgeon's College, England. Only after World War I was a seminary finally founded in Latvia (see earlier, pp. 46-50).

The object here is to propose a balanced and diversified course of study for the Latvian Baptist Theological Seminary which after fifty years of closure by the Soviet government was re-opened in 1991.

The Latvian Baptist Theological Seminary in Riga is a denominational school. Except the professor of Hebrew, all instructors of the seminary are members of Baptist churches. The leaders of the Baptist Union are determined to maintain the school strongly denominational, however to expand its scope.

The implementation of this proposal would create the potential to prepare in limited time a significant number of Christian workers for the manifold and strategic needs of ministry, arranging also for educational advancement of these workers in future. This proposal and course selection are influenced by the sum of the research done for this project thesis. My desire is to be both realistic and visionary. I do comprehend that it may find implementation only gradually.

The persistent need for expanding ministries of the church demands the education of pastors and assistant pastors, youth and child workers, Christian social workers, evangelists and missionaries, and Christian writers.

In order to design a model of theological education for a concrete life-situation, one must take into consideration several factors. Different approaches would be taken, dependent on whether a new school is to be

organized or an existing school is to be re-organized. In the latter case the existing pattern and practice of education, including the present course of study, should be analyzed and evaluated, and a set of values and goals be implemented. The general components which are vital for good theological education have been described in the previous chapter.

All the changes should bring about better results and improve the *status quo* of education. Concurrently there should be place for compromise and flexibilty. For instance, it is possible to include in the study plan only such subjects for which there are qualified teachers. Also availability of other resources will influence the way in which the "ideal" model is adapted.

The preparation of a study program is not only an intellectual exercise and reflection of a professor's knowledge of how it should be, but much more an act of faith. As I have mentioned repeatedly, the spiritual dimension is necessary for a good program. Niebuhr comments on this:

> The establishing of a theological curriculum is an act of faith. It seeks to give order and substance to the acquiring of a deeper knowledge of the meaning of the Word of God for man. It expresses faith in the community of worship and scholarship as the nurturing body for a continuing ministry. And it depends upon faith that knowledge and insight can be wedded to growth in practical adequacy for the

> church's ministry. These goals of theological study require more than the already crowded three years of the course if they are to be realized; and they can only be fulfilled as students grow in maturity through experience in the church as well as in academic understanding.[96]

The concept of the proposal is to have two-tiered education - a two- and a four-year program. The two-year program would lead to a Diploma in a chosen specialty, the four-year program to a Baccalaureate degree in Theological Studies. Both programs could be taken on full-time or part-time basis. I recommend that until the demand and need for pastors in churches is satisfied, only the most able pastoral students take the four-year program. In order to confer degrees, the Seminary should get recognition of being a University level institution by the Latvian Ministry of Education. Since of late several graduates of the Seminary are continuing their education abroad and will receive Master of Divinity degrees, and teach in the Seminary, the recognition should not present a major problem.

In the teaching process a strong emphasis should be placed on requiring and encouraging students to integrate theoretical training with practice in the chosen field and also general Christian ministry. Some training in

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[96] Niebuhr, 111

mission and evangelism should be required from all students.

In both - diploma and baccalaureate - programs students, besides the academic courses, would take spiritual formation and should have a spiritual mentor either from the faculty or a pastor, approved by the Seminary, to reflect on and discuss personal spiritual growth on a regular basis, at least once a month.

Because of the limited faculty, there temporarily would be but few elective courses. In this relation plans may be advanced for students to take additional courses at the University - its Theological faculty. As regards the two-year program, studenrs can select their elective courses from the four-year program. The required work load in class would be two semesters per year, five days per week, and one or two academic hours per day. The field experience should be given nearly the same amount of time. The field should correspond to the program the student is taking. For instance, pastoral students would have placement in a church, social ministry students would practice in hospital or an old peoples home, evangelism students would help in evangelistic campaigns and do street evangelism.

Special attention should be given to learning English in order that the wealth of information available

in that language would become accessible. Those students who are sufficiently proficient in English may study other subjects in its place. The biblical languages would be taught only to those who pursue the baccalaureate degree in order to economize time for theological and practical subjects. A course in computers should be recommended as an elective subject to computer "illiterates".

The following curricula are just a proposal.

PROGRAM FOR STUDENTS OF THEOLOGY AND PASTORAL MINISTRY

Semester	Subject	Acad. hours per week	
I	Introduction to the Old Testament	2	
	Introduction to the New Testament	2	
	Systematic Theology I	1	
	History of Christianity I	1	
	Apologetics	1	
	Theology of Spirituality[97]		1
	English I	2	
II	Theology of the Old Testament	1	
	Theology of the New Testament	2	

[97] Teaching about all aspects of spiritual formation.

	Systematic Theology II	1
	History of Christianity II	1
	Biblical Ethics	1
	Literature on Spirituality	1
	Homiletics	1
	English II	2
III	Exposition of a NT Book	1
	Exposition of a OT Book	1
	Pastoral Theology	2
	Ecclesiology	1
	Biblical Preaching (advanced)	1
	World Religions	1
	Life of Jesus	1
	English III	2
IV	Biblical Hermeneutics	1
	Wisdom Literature	1
	Science and Religion	1
	Christian Denominations and Cults	1
	Baptist History, Polity, Practice	1
	Ministry with Youth and Children	1
	Evangelism and Mission	1
	Spiritual Warfare	1
	English IV	2
V	Contemporary Theologies	1

	Christology	1
	History of Doctrine	1
	History of Church in Latvia	1
	Ecumenism and Multi-faith Issues	1
	Discipleship	1
	Church Music	1
	Patristics	1
	NT Greek I	1
	Hebrew I	1
VI	Psychology of Religion	1
	Introduction to Philosophy	1
	Pneumatology	1
	Biblical Archaeology	1
	Preachers of the Past	1
	Ministry with the Sick and Dying	1
	Christian Writing	1
	Latvian Language and Grammar	1
	NT Greek II	1
	Hebrew II	1
VII	Philosophy of Religion	1
	Prophets	1
	Exegesis of Biblical Poetry	1
	Pauline Theology	1
	Church Planting	1

	Ministry to Underprivileged and Powerful	1	
	Marxism - History and Theory	1	
	Marriage and Family	1	
	NT Greek III	1	
	Hebrew III	1	
VIII	Theology of Christian Service[98]		1
	Eschatology	1	
	Politics and Religion	1	
	Christian Counseling	1	
	Women and Men in Church	1	
	Leadership and Management	1	
	Worship and Liturgy	1	
	Teaching Methodology	1	
	NT Greek IV	1	
	Hebrew IV	1	

PROGRAM FOR STUDENTS OF YOUTH AND CHILDREN MINISTRIES

Semester	Subject	Acad. hours per week
I	Introduction to the Old Testament	2
	Introduction to the New Testament	2
	Systematic Theology I	1

[98] Teaching pertinent to Christian responsibilities and service to the humankind in the context of the church.

	History of Christianity I	1
	Apologetics I	1
	Theology of Spirituality	1
	English I	2
II	Theology of the Old Testament	1
	Theology of the New Testament	2
	Systematic Theology II	1
	History of Christianity II	1
	Biblical Ethics	1
	Homiletics	1
	Literature on Spirituality	1
	English II	2
III	Exegesis of the New Testament	1
	Ecclesiology	1
	World Religions	1
	Life of Jesus	1
	Pedagogy	1
	Child and Adolescent Psychology	1
	Child Evangelism	1
	Ministry with the Street Youth	1
	English III	2
IV	Bible Hermeneutics	1
	Science and Religion	1
	Baptist History, Polity, Practice	1

	Christian Denominations and Cults	1
	Marriage and Family	1
	Ministry of Sunday Schools	1
	Ministry with Youth and Children in Church	1
	English IV	2

PROGRAM FOR STUDENTS OF EVANGELISM AND MISSIONS

Semester	Subject	Acad. hours per week
I	Introduction to the Old Testament	2
	Introduction to the New Testament	2
	Systematic Theology I	1
	History of Christianity I	1
	Apologetics	1
	Theology of Spirituality	1
	English I	2
II	Theology of the Old Testament	1
	Theology of the New Testament	2
	Systematic Theology II	1
	History of Christianity II	1
	Biblical Ethics	1
	Homiletics	1
	English II	2

III	Exegesis of the New Testament	1
	Ecclesiology	1
	Pastoral Theology	1
	History and Theology of Missions	1
	World Religions	1
	Anthropology	1
	Life of Jesus	1
	Cross-cultural Communication	1
	English III	2
IV	Bible Hermeneutics	1
	Science and Religion	1
	Methods of Evangelism	1
	Discipleship	1
	Church Planting	1
	Christian Denominations and Cults	1
	Baptist History, Polity, Practice	1
	Ministry with Youth and Children	1
	English IV	2

PROGRAM FOR STUDENTS OF CHRISTIAN SOCIAL MINISTRY

Semester	Subject	Acad. hours per week
I	Introduction to the Old Testament	2
	Introduction to the New Testament	2

	Systematic Theology I	1
	History of Christianity I	1
	Apologetics	1
	Theology of Spirituality	1
	English I	2
II	Theology of the Old Testament	1
	Theology of the New Testament	2
	Systematic Theology II	1
	History of Christianity II	1
	Biblical Ethics	1
	Homiletics	1
	English II	2
III	Exegesis of the New Testament	1
	Theology of Social Ministry	1
	Ecclesiology	1
	Life of Jesus	1
	World Religions	1
	Cross-cultural Communications	1
	Methods of Social Work	1
	Ministry with the Sick and Dying	1
	English III	2
IV	Evangelism and Mission	1
	Introduction to Sociology	1
	Science and Religion	1

	Spiritual Warfare	1
	Christian Denominations and Cults	1
	Baptist History, Polity, Practice	1
	Marriage and Family	1
	Ministry of Reconciliation	1
	English IV	2

PROGRAM FOR STUDENTS OF CHRISTIAN WRITING/TRANSLATING

Semester	Subject	Acad. hours per week
I	Introduction to the Old Testament	2
	Introduction to the New Testament	2
	Systematic Theology I	1
	History of Christianity I	1
	Apologetics	1
	Theology of Spirituality	1
	English I	2
II	Theology of the Old Testament	1
	Theology of the New Testament	2
	Systematic Theology II	1
	History of Christianity II	1
	Biblical Ethics	1
	Homiletics	1
	English II	2

III	Exegesis of the New Testament	1
	Exegesis of the Old Testament	1
	Ecclesiology	1
	World Religions	1
	Life of Jesus	1
	Research Methodology	1
	Computers and Word Processing	1
	Latvian Language and Grammar I	1
	English III	2
IV	Science and Religion	1
	Ministry to Youth and Children	1
	Women and Men in the Church	1
	Christian Denominations and Cults	1
	Baptist History, Polity, Practice	1
	Religion in Secular Literature	1
	Genres of Literature	1
	Latvian Language and Grammar II	1
	English IV	2

I have confidence that evangelical theological education in Latvia will prosper. Taking in view its geopolitical placement in post-Marxist Europe, Latvia has the potentiality one day to become a center for theological training of Christian workers of the surrounding countries. No doubt, there is still a long way to go, but with God everything is possible.

SUMMARY

This chapter proposed a course of study for the Latvian Baptist Theological Seminary. Curricula are elaborated for five streams of studies: Theology and Pastoral ministry, Youth and Children ministries, Evangelism and Mission, Christian Social ministry, and Christian Writing and Translation. English is given special attention since it opens access to the largest sources of information. The recommended study program includes academic and spiritual formation courses.

In this study program for theological and pastoral ministry students, a two-tiered system is proposed - a two-year and a four-year program. The shorter two-year course is introduced because of the urgent need of more pastors available for ministry.

The chapter is an extension of the preceding one where the concept of "a good theological school" for the Eastern European context is presented.

In enunciating the desiderata for this stratum of a school's life, it may be assumed that were the course of study adapted - with flexibility - reflecting the availability of resources, especially, qualified teachers - the foundational concept of "a good school" should be maintained unchanged.

GENERAL SUMMARY

The development of monotheistic, and subsequently, Christian theological education, has grown from its inception as oral tradition in the Jewish tradition into a large multifaceted system for the propagation of our knowledge about God. The Rabbinical schools, centers of study or schools of Christian doctrines in the first centuries, institutions for the training of priests in the Middle Ages, universities with Faculties of Divinity, theological seminaries and Bible schools in the age of Enlightenment and later, are but steps of this phenomenon.

Those who felt responsibility to promulgate theological knowledge, and pass it to the succeeding generations, used and developed different methods and models of education. Eleven distinct models of theological education have been identified. Almost universal is the so called "Berlin", or professional, model. It is adapted in its varied modifications by all institutions of theological education.

If in the West, theological education has had generally uninterrupted development and has become an extremely important and influential ingredient of

organized Christianity, in Eastern Europe it has suffered many obstacles and setbacks. In Russia and the Baltic nations evangelical theological education had its beginnings in the early twentieth century and was interrupted by political events and developments, such as the Russian Revolution and Marxist-Leninist hegemony. However, when the process of the disintegration of Marxist regimes in Eastern Europe ensued, theological education experienced a revival and new theological schools were opened.

In order to explore the present status and trends of theological education in post-Marxist lands, I prepared a questionnaire and surveyed twenty-three theological schools in Eastern Europe, the Commonwealth of Independent States (Former Soviet Union), and the Baltic States. The issues of the research included the founding of schools, the academic profile of the schools, questions regarding the students: their numbers, denominational background and ages, the economic situation of the institutions, matters of their governance and faculty, the availability of resources, including libraries, and the offered courses of studies. The achievement, considering the short time of the schools functioning, is surprisingly great. Nonetheless, there are serious deficiencies, especially as regards

funding, faculty development and accessibility of libraries due to the insufficient knowledge of English - the language with the bulk of available theological literature. Also the courses of study need to be redesigned and made more relevant to life-situations and to the problems of the Church and society.

What is a "good theological school" for Eastern Europe? First of all The institution needs a solid philosophical foundation, incorporating a confessional statement, a vision statement of mission, clarity for its model of education and declared openess to innovation in the process of its growth. Secondly, the practical dimensions should be given appropriate attention. There is a need for a balanced course of study and opportunities for specialization. To assure a school's future, leadership should not rely on continuity of foreign help but should realistically and functionally solve the problems of institutional resources: physical, human, financial, and informational.

There is a recognized need for an association of theological schools in post-Marxist countries of Europe. Some steps have been taken in this regard, nevertheless, to avoid fragmentation, an international evangelical body, perhaps the European Baptist Federation with/and others, should take the initiative and help to organize

an association whose aim would be the improvement of theological education and accreditation of schools responding to necessary standards of education. Such an association would be possibly eligible to join the World Conference of Associations of Theological Institutions (WOCATI).

In virtue of the fact that the greatest need of the Church in Eastern Europe is to have a sufficient number of Christian workers, especially pastors, the Bible school model may be the most practical way to respond to the need. This kind of education should be made available to as many Christians as possible by enlarging the educational network with opportunities to study by extension, by organizing traveling schools, etc.

Focusing on a particular geographical area, I have elaborated a study program for the Latvian Baptist Theological Seminary. The study streams include pastoral ministry, youth and children ministries, evangelism and mission, Christian social ministry and Christian writing.

Working on this proposed model of theological education for Latvian Baptist Theological Seminary, my desire has been to be realistic and yet visionary. I also understand that it may find implementation only gradually. No program should ever be regarded as final.

The overarching goal of theological education always should remain to know God truly and help others to do the same, for the glory of His Name and Kingdom.

APPENDIX

QUESTIONNAIRE

Please return before October 31,1995

Name of Seminary/Bible School

Address

GENERAL

1. Date of institution's founding.....
2. Denominational affiliation .....
3. Constituency data
   a. population.....
   b. churches.....
   c. members.....
4. Number of churches planted since 1990.....
   Membership.....
5. Pastors serving this constituency.....
6. Type of institution:
   Seminary..... Bible Institute..... Bible School.....
7. Number of students at each level:
   a. Seminary.....
   b. Bible school.....
8. Enrolment for the last five years:
   1990... 1991... 1992... 1993... 1994... 1995...
9. Fields of preparation for ministry at your institution:
   (Indicate number of students enrolled in each field)

   Pastor..... Rel. education.....
   Evangelist..... Christian Writing.....
   Chaplain..... Choir leader.....
   Youth worker..... Christian Media (Radio,
   Other..... Television).....

10. Relationships with other institutions

List schools (e.g. in Europe, North America with which you cooperate in any form)

STUDENTS

11. Admission requirements

	Yes	No
Church recommendation	.....	.....
Baccalaureate degree	.....	.....
Bible college	.....	.....
High school	.....	.....
Personal references	.....	.....

12. Students from other denominations than the primary sponsor

If yes, how many (percentage).....

what denominations.....

13. Ages of student body: How many in each group?

18-20... 21-25... 26-30... 31-35... 36 and older...

14. What degrees are conferred to graduates?

BA..... BD/MDiv.....

BTh.... Other.....

15. Recognition/Accreditation

by government.....

regional.....

professional.....

FACULTY

16. Full time..... part time..... administration.....

17. Educational preparation of faculty

a. practical experience - how many.....

b. high school - .....

c. university - .....

d. theological educ. - .....

e. seminary abroad - .....

f. master's degree - .....

g. academic doctorates - .....

18. Average number of classes taught per year by a full-time faculty member.....

19. What subjects lack qualified instructors?

20. Do you use visiting or guest lecturers?

a. How many.....

b. From which countries.....

c. What subjects.....

21. Library resources (number of titles)

a. books.....

national language..... English language.....

b. periodicals.....

national language..... English language.....

22. Student language capability

Number who speak a. English.....

b. German.....

c. French.....

d. Russian.....

e. Other.....

FINANCES/ADMINISTRATION

23. Sources of income to the Seminary/Bible school

24. Fees paid by students

25. Stipends/bursaries/scholarships available

26. Facilities (Check appropriate item)

a. own building.....

b. church building.....

c. university campus.....

e. number of classrooms.....

27. Governance:

Independent..... Denomination.....

28. Are you considering any international accreditation?

a. WOCATI (World Conference of Associations of Theological Institutions) .....

b. other.....

29. Would an association of theological institutions in the post-marxist Eastern Europe be beneficial.....

THE ACADEMIC PROGRAM

1. Would you please attach and send us a catalog/calendar of your institution?

2. Which subjects of general program, in your opinion, are

the most important.....

the least important.....

3. Does your school require as part of its programmes practical field education?

How many hours? .....

Where: in churches... hospitals... mental-wards...prisons... orphanages... old peoples homes...other...

4. Are there any subjects which should be added to your curriculum?

5. What is your opinion about studying of Biblical languages?

a. should they be given more ..... or less..... of study hours?

b. should Hebrew and Greek be required of all students, or should they choose only one language?

Hebrew..... Greek..... Both.....

6. Are there any correspondence courses offered?

7. Are there any short time courses or seminars offered to clergy or other Christian workers?

8. Are you planning any changes in the structure of the school?

   a. to enlarge enrollment.....

   b. to raise the professional level of faculty.....

   c. other.....

9. Is the curriculum be approved by the denomination?

   Yes..... No.....

10. Do you recognize the "academic freedom," or require adherence by teachers and students to a doctrinal statement? Yes..... No.....

12. Graduating requirements:

    Thesis..... Exams..... Both.....

13. Would you be interested to receive a summary of responses?

    Yes..... No.....

Your Name

Position

Signature

Date

Comments

PLEASE RETURN TO THE FOLLOWING ADDRESS BY OCTOBER 31, 1995:

REV YANIS SMITS
30 MCDAIRMID RD
SCARBOROUGH, ONTARIO
M1S 1Z6, C A N A D A

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Letter by NN, Dean of a Bible Seminary, Russia, October, 1995.

Letter by Sergei F. Ribakov, Director of the Bible School, Maikop, Russia, October 17, 1995

Questionnaires (replies):

Bible Institute of Russian Union of Evangelical Christians Baptists, Moscow;

School of Pastors, [Evangelical Christians - Baptists], Sankt-Petersburg;

Kursk Bible School, [Baptist], Kursk, Russia;

Maikop Bible School, [Baptist Union], Maikop,Russia;

Tashkent Theological Seminary of Evangelical Christians - Baptists, Uzbekistan;

Ukrainian Pentecostal School of Theology, Kiev, Ukraine;

Trinity Theological Institute, [Baptist], Kishinev, Moldova;

Baltic Methodist Theological Seminary, Tallinn, Estonia;

Theological Seminary, Union of Evangelical Christian - Baptist Churches of Estonia, Tartu, Estonia;

Latvian Baptist Theological Seminary, Riga, Latvia;

Faculty of Theology, University of Latvia, Riga, Latvia;

International Bible Institute, [Baptist], Riga, Latvia;

Bulgarian Biblical Academy "Logos", [non-denominational], Sofia, Bulgaria;

Evangelical Theological Faculty, [Pentecostal/Baptist], Osijek,Croatia;

Bible School of Baptist Union, Olomouc, Czech Republic;

Evangelical Theological Seminary, [Interdenominational], Prague, Czech Republic;

International Baptist Theological Seminary, Prague, Czech Republic;

Theological/Mission Seminary of the Association of Evangelical Churches of Slovakia, Banska Bystrica, Slovakia;

Protestant Institut for Mission Studies, [Reformed and Lutheran], Budapest, Hungary;

Timothy School, [Hungarian Baptists], Zalau, Romania;

Romanian Bible Institute, [Pentecostal], Bucharest, Romania;

Timotheus Bible Institute at University, [Brethren], Bucharest, Romania;

Baptist Theological Seminary, Warsaw-Radosc, Poland;

Bristol Baptist College, Glasgow, Great Britain;

Scottisch Baptist College, Glasgow, Great Britain.

Study Programs:

Bristol Baptist College, Bristol, Great Britain;

International Baptist Theological Seminary, Prague, Czech Republic;

Latvian Baptist Theological Seminary, Riga, Latvia;

Faculty of Theology, University of Latvia, Riga, Latvia;

Theological Seminary of Evangelical - Christian Baptist Union of Estonia, Tartu, Estonia;

Timotheus Bible Institute at University, Bucharest, Romania;

Romanian Bible Institute, Bucharest, Romania;

Maikop Bible School, Maikop, Russia;

Tashkent Theological Seminary, Uzbekistan;

Ukrainian Pentecostal School of Theology, Kiev, Ukraine.

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