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THE PERSPECTIVES ON THEOLOGICAL EDUCATION EVIDENT AMONG EVANGELICAL CHURCH LEADERS IN BULGARIA, HUNGARY, ROMANIA AND RUSSIA

by

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A DISSERTATION

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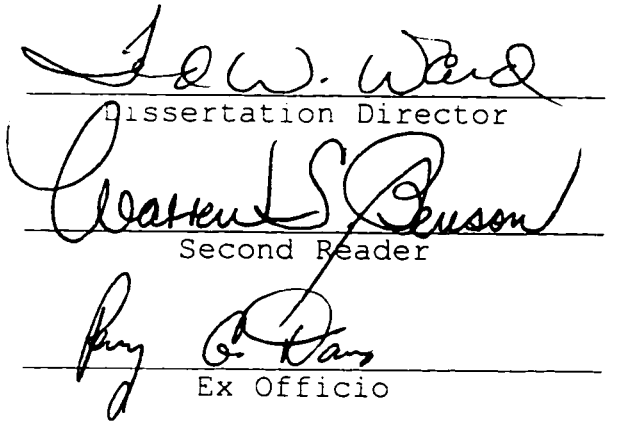

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ABSTRACT

This study examines the perspectives of evangelical church leaders in Bulgaria, Hungary, Romania, and Russia on theological education in the following areas:

1. The potential of formal and nonformal theological education.
2. Goals for theological education
3. Specific issues which influence theological education: ethical and moral problems, foreign involvement, external tensions, closeness to church, cooperation, faculty development, theological literature, planning, and women in theological education
4. The current state of theological education.

Presidents, leading educators, and prominent pastors were the subjects of this research. From this study emerged the following findings.

Although formal theological education is becoming the accepted model for educating church leaders, a multiple path approach with heavy church ministry before or during the educational experience is deemed best. The potential for church-based education is not believed to be high except in Romania.

The primary goal is that the promises made by formal theological education will be kept, especially an accredited

degree which increases credibility. Another goal is that theological education will become widely available.

With regard to specific issues in theological education it is believed that there are ethical problems exacerbated by communism which theological education ought to address; that although foreign influence may be seen as infection the primary view is of foreigners as welcome and necessary partners; that in countries where Orthodoxy is the State church evangelicals experience significant tension in developing theological education, that formal education is more distant from the church than nonformal education; that cooperation hardly exists except between individual educational efforts and foreign entities; that faculty development may include study abroad but faculty need to be kept close to the church; that there is a scarcity of adequate literature for serious theological education with few national authors on the horizon; that "unplanned" may not be an accurate description of the rapid expansion of theological education; that state recognition is the highest priority only in Bulgaria and Romania; and that the role of women is largely to teach other women and children.

The current state of theological education is generally described as something only beginning yet with very great potential.

This dissertation is dedicated to Sherry Marie, my wife,
who is, in truth, God's gracious gift to me; and to my
children Laura, Ruth Ellen and Christopher,
who are delightful friends; and to my
parents, Rev. Paul and Elaine Bohn,
who continue to love me, who pointed
me toward God, and who helped me take my first
steps in knowing the wonder of glorifying and enjoying him

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For this work and for these people may God receive the glory.

CHAPTER 1

RESEARCH CONCERN

This study compares the perspectives on theological education of denominational leaders, leaders in theological education, and prominent pastors in Bulgaria, Hungary, Romania, and Russia.

During the decades of communist rule in Eastern Europe and the Soviet Union, pressure for change became so great that the communist structures finally burst in 1989 and 1990. Social and political chaos followed, chaos which also engulfed the evangelical church. Those with foresight surfed the waves of this chaos and used it as an opportunity to launch widespread evangelism, incipient theological education, and church building construction.

Almost every denomination, and some major regional churches, rushed to establish schools for educating pastors and teachers who would then be qualified to teach religion in the public schools (Tson 1994, 1).

> Prior to *glasnost*, formal Protestant theological education was practically nonexistent. However, under Gorbachev an explosion of pent-up energy and demand saw well over 40 residential programs established in three years (1990-1992). These schools emerged "in a manner unique in the history of Reformation churches.

> Never before, and nowhere else, have Protestants launched as many formal theological training programs as rapidly as they have in Soviet Union successor states." (Elliot 1994, 19)

Because of the chaos, the natural rush to fill a vacuum, and the sense of fleeting opportunity, seldom did those with the vision for establishing schools pause to evaluate the desired outcomes or consider alternative methods to achieve these outcomes (Alexander 1994, 2).

One reason often given in response to the question, "Why are we establishing a school?" was "We now have the chance and the chance won't last long."

> Such a feeling of urgency has led to many formal residential "schools" being started or attempted quickly. This, in turn, has eventuated in **little educational** planning and thought as to what the educational need really is and how best to meet the need educationally. (Alexander 1994, 2)

Others would answer, "We need to have our own school." The latter answer became more prevalent as church leaders grasped the fact that almost every other denomination or regional church was planning or had already begun some sort of school (Tson 1994, 1).

The schools that sprang up have taken many forms. Some have attempted to associate themselves with an existing university, for example, the Evangelical Theological Academy of the Czech Republic founded by the Czech Brethren. This school follows the model that prevails in Western Europe.

Others have established Bible colleges for high school graduates, for example, The Biblical Academy LOGOS in Bulgaria.

In some denominations both a formal and nonformal approach have been adopted for leadership training. For example, the Hungarian Baptists in Romania have a nonformal program, the Timothy School, as well as a formal school, the Theological Institute in Cluj, which is associated with the Romanian Baptist Seminary in Bucharest.

In these countries the formal schooling approach to leadership training was sharply confined by communist governments before 1989. This curtailment of formal education thrust many laymen into roles of leadership.

> Many older pastors mentored younger men, helping them learn through the experience of church ministry in village churches without pastors. Leaders simply rose through the avenue of faithfulness, developing non-traditionally, without significant resources. Seminaries trained a handful each year. (Alexander 1994, 1)

Often a pastor with formal education had responsibility for five to fifteen churches. But, in fact, in most of these churches, laymen with only meager nonformal theological education actually functioned as pastors. This was especially true in Romania, Bulgaria, and Russia.

The exigencies of the situation resulted in church leaders arising largely from the laity, those who were lacking

theological education through formal theological schools. This historical reality plus the current reality of an expanding church, especially in Romania, Albania, Bulgaria, and the CIS, create difficulties for establishing theologically educated leadership for the church.

One difficulty for the church in Eastern Europe and the CIS arises from lack of resources for theological education. Most, if not all denominations have received help either from the church in the West or the East, namely Korea. This assistance is most often in the form of financial aid or visiting faculty. Too often, however, this help has fallen short of what is desired by the nationals and promised by the hordes of westerners who flooded these countries after the collapse of communism.

Another difficulty arises when the national churches attempt to establish recognized theological education. When they seek recognition, either from the State or from an outside accrediting agency, they find the requirements daunting.

A third difficulty arises from the vast number of choices that these churches now encounter. A free market means much more than an open economy--it also means a free market for ideas. Mission agencies and churches have flooded these countries with "opportunities." Often these

"opportunities" mean accepting a specific program from these missionaries, agencies or churches (Tson 1994, 1).

These and other issues became the focal point of the Consultation on Theological Education in Post-Communist Europe, which was held October 4-8, 1994, in Oradea, Romania. During that conference, the plight and the future of theological education for these countries was discussed. Most of the presenters were men from outside Eastern Europe or nationals who had been living abroad for a number of years. These voices were heard, and they are knowledgeable. Yet, what seemed to be lacking was the voice of the nationals caught in the throes of doing theological education in the intrinsically difficult situations in which they lived. The research problem grew out of this concern to hear the voices of these nationals as they practice theological education.

Research Problem

The people who find themselves in leadership in the churches of post-Communist Eastern Europe and the CIS have had to make many decisions in the last four years. They have faced great opportunities, experienced much turmoil, and have had to learn to work with missionaries and mission agencies in new ways. They have launched many theological education efforts, yet there exists no comprehensive understanding of

what these leaders think about significant issues in theological education.

This study begins to address this lack of understanding by comparing the perspectives of evangelical church leaders with regard to theological education in Bulgaria, Hungary, Romania and Russia.

Research Questions

The research questions in this study focus on issues in theological education in Bulgaria, Hungary, Romania, and Russia. The leaders who were interviewed are categorized according to three different roles: denominational leaders (usually presidents), leaders in theological education, or prominent pastors. The research questions attempt to ascertain the perspectives of each of these three groups of leaders on the following questions:

1. What perspectives do present **denominational leaders** have regarding:
   a. The potential of formal and nonformal theological education.
   b. Their goals for theological education
   c. Specific issues which currently influence theological education: ethical and moral problems, foreign involvement, external tensions, closeness to church, cooperation, faculty development, theological literature, planning, and women in theological education

d. The current state of theological education in their context?

2. What perspectives do present **leaders in theological education** have regarding:

   a. The potential of formal and nonformal theological education.

   b. Their goals for theological education

   c. Specific issues which currently influence theological education: ethical and moral problems, foreign involvement, external tensions, closeness to church, cooperation, faculty development, theological literature, planning, and women in theological education

   d. The current state of theological education in their context?

3. What perspective do present **prominent pastors** have regarding:

   a. The potential of formal and nonformal theological education.

   b. Their goals for theological education

   c. Specific issues which currently influence theological education: ethical and moral problems, foreign involvement, external tensions, closeness to church, cooperation, faculty development, theological literature, planning, and women in theological education

   d. The current state of theological education in their context?

Population

The population for this study is comprised of evangelical church leaders in Bulgaria, Hungary, Romania and Russia. Three categories of leaders are studied: leaders of

theological education efforts, pastors of influential churches and the presidents of denominations.

In Bulgaria the denominations studied are the Baptist, the Congregational, and the Pentecostal. In Hungary the denominations studied include the Baptist, Pentecostal and Reformed. In Romania the denominations studied are the Baptist, the Brethren, and the Pentecostal. In Russia the denominations studied are the Registered Baptists (The Union of Evangelical-Christians Baptists of the Russian Federation), the Autonomous Baptists (The Russian Association of Independent Evangelical Churches), and the Pentecostals.

Demographic Overview of Denominations Studied

The evangelical denominations in Bulgaria, Hungary, Romania, and Russia are in a minority. Each of these countries has a strong state church with considerable political influence. Another characteristic is the left over ethnic groups in each country from the many migrations, and partitions. The evangelical church is growing in each of these countries.[1]

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[1]Statistics are not exact. In this case there is much latitude. Census taking is not a thoroughgoing science among these denominations. The author has spoken with the nationals responsible for generating these statistics and has been told that they really are rough estimates.

Bulgaria

Bulgaria is a Balkan state with a population of about 9 million. Of the population 84% is Slavic, 11% Turkic, and 4.6% Gypsy. Bulgaria is one of Europe's poorest countries. At the time of this writing salaries of about $20 per month were not uncommon. Orthodoxy was the state religion the communist takeover in 1945. The new democratic constitution provided religious freedom for all denominations, "but makes the statue of the Orthodox Church on of ambiguous primacy" (Johnstone 1993, 135).

The evangelical Christians represent about 1.2% of the total population with a growth rate estimated to be 17% per year (the population growth rate in 1995 is estimated to be 0.06%). The Orthodox are 66.9% of the population. Of the denominations studies the Pentecostal Union is the largest with 280 congregations and about 30,000 members and 43,000 affiliates. The Congregational have 54 congregations with 5000 members and 6,250 affiliates, and the Baptist have 30 congregations with about 2000 members and 3,000 affiliates. The missionary population in 1993 was 75 missionaries representing 19 agencies.

Hungary

Hungary is a central European state with a population of about 10.5 million. The country is experiencing a negative population growth rate. Of the population 92% is Magyar, the minorities that comprise the other 8% include Gypsy 3%, German 2.4%, Slovak 1%, Jews, Coats, Polish, and Serbs. After the Reformation almost 90% of Hungary was Protestant. During the Counter Reformation the Catholic Church gained ascendancy but the Hungarian Reformed Church remained the confession of a significant percentage of the population.

Of the population 24.4% is Protestant (with an annual growth rate estimated to be 1.2%) of which 4.8% are evangelicals; 61.7% of the population is Catholic (with and annual growth rate estimated to be -0.2%. Of the denominations studied the Hungarian Reformed have 1,133 congregations with 500,000 members and a total of 2 million affiliates. There is a strong renewal movement within the Hungarian Reformed Church. The Baptist have 400 congregations with a membership of 10,994 and 25,000 affiliates. The Fellowship of Evangelical Pentecostals have 215 congregations with a membership of 4,755 and 12,000 affiliates.

In 1986 it was reported that there were 5 Protestant seminaries, four were resident programs. The fifth was a joint effort of the Council of the Free Churches, an

interdenominational effort of the Methodist, Adventist, Pentecostal and Free Christian denominations (Carlson 1986, 1). Since that the revolution this cooperative effort has ceased to exist as the participants have sought to establish their own theological education programs. The missionary population in 1993 included 211 missionaries representing 33 agencies.

Romania

Romania is a Baltic state bordering the Danube as does Bulgaria. The population of Romania is about 24 million with an annual growth rate of about 0.46. Of the population 81% are Romanian and descend from Romans who settled there. Gypsies comprise 9% of the population and Hungarians 6.7%. The revolution in 1989/1990 and two subsequent elections failed to unseat communist rule. Only in the last election in the Fall of 1996 did a non-communist come to power since 1947. Romania is also one of the poorest countries in Europe.

Of the population Orthodox comprise 69.5% with a growth rate of 0.3%, and the Protestants comprise 8% of the population with a growth rate of 0.9%, of the Protestants 4.6% are evangelicals. Of the denominations studied the Romanian Baptist Church has 1,300 congregations with 230,000 members and 330,000 affiliates. The Pentecostal denomination has

1,740 congregations with 208,000 members and 320,000 affiliates. The Christian Brethren have 571 congregations with 80,000 members and 160,000 affiliates. In 1993 there were 165 missionaries from 38 agencies.

Russia

Russia is the world's largest country extending across 11 times zones. The population of Russia is about 153 million with an annual growth rate of 0.5%. The people's of Russia include 85.5% Slav and 8% Turkic, with many other smaller minorities. Russia has "known only tyranny and autocracy since it became a country in the late eighth century" (Johnstone 1993, 467). An expressed policy of the Communist Party for 70 years was the elimination of religion.

The religious landscape includes 32.7% non-religious, Orthodox 55% with an annual growth rate of 17%, and Protestant 0.7% (possibly much higher) of which evangelicals are 0.56%. For the denominations studied the Eurasian Baptist Federation has 1200 congregations with 150,000 members and 429,000 affiliates, the Pentecostal Union has 400 congregations 35,000 members and 130,000 members.[2] The Autonomous Baptists have 125 congregations with 10,000 members and 20,000 affiliates.

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[2]The author was told that the number of Pentecostal churches has exploded from 1000 to now over 6000, however many of these were in the Ukraine.

Missionaries to Russian in 1993 include 473 from over 40 agencies.

Clarification of Problem

This section presents a clarification of the problem. Included are a definition of terms, the delimitations and the limitations of the research.

Definition of Terms

1. Historic Evangelical Churches--Reformation churches that existed in these countries before the collapse of the Iron Curtain in 1989.

2. Evangelical--those who hold to the historic reformation view of the Christian faith. Those who believe that the church finds its source of authority in the Scripture rather than church tradition.

3. Major or influential churches--These are churches that have large attendance relative to the other churches in the denomination and are located in urban centers.

Delimitations

This study involves only three categories of church leadership: those who head denominations, those who head theological education efforts, and pastors of influential churches. There are others who could speak to these issues, for example, students in either formal or nonformal theological education. This study focuses on the opinions of church leadership.

Evangelical leaders are the subjects of this study. Many of these Reformation churches are growing rapidly and have started many new schools. For this reason this study is confined to leaders of evangelical denominations.

Only the historic denominations, those that were a part of the religious landscape before the fall of the Iron Curtain, are studied. In all of these countries church planting efforts have begun, sponsored by foreign missions and staffed by foreign missionaries. The leaders of these efforts are not subjects for this study.

The intent of this study is to understand the perspectives of the leaders of the historic evangelical church in these countries on theological education.

Limitations

The major limitation to this study is that only three of the former communist countries in Eastern Europe(Bulgaria, Hungary, Romania) and one communist country from the former Soviet Union (Russia) are studied. Findings should only be generalized to these countries.

A further limitation is the assumption that the respondents were truthful in their replies. There is no reason to think they were not. However, some of the questions

may have seemed inappropriate to some of the participants and therefore answers may have been guarded.

Another limitation arises from the use of the agree-disagree type of questionnaire. Respondents will differ in their understanding of the categories, agree-disagree. The only assumption that can be made is that the respondents who "agree" are more positive about the issue than those who "disagree" (Fowler 1993, 83).

Overview of Procedure

This is a descriptive study. This study focuses on analysis of data acquired during interviews. The participants were first engaged in a conversation structured around an interview protocol. Second, the participants gave their responses to a Likert style questionnaire titled, "Theological Education Issues In Post-Communist Europe." This questionnaire was developed from statements made in the papers delivered at the Consultation on Theological Education and Leadership Development in Post-Communist Europe held between October 4-8, 1994, in Oradea, Romania.

The questionnaire was translated into the languages of each of the countries studied. The interviews were taped or transcribed almost verbatim. Interviews were conducted using interpreters when necessary.

CHAPTER 2

LITERATURE REVIEW

Theological education faces critique in its present forms in the Western world. The reason that this critique must be taken seriously is that the Western theological education has been and is being exported around the world (Ross and Emery 1991, 4), and specifically to the areas that are the concern of this study: Bulgaria, Hungary, Romania and Russia.

To set the current debate in proper context, and to understand the possible results of exporting Western theological education, an overview of the historical development of theological education in the West is given. Then follows an overview of the critique of Western theological education and an overview of the alternative models. Because other continents have a longer history of integrating the Western seminary model, their analyses are reviewed as are the voices from the former Soviet-bloc countries. Finally the debate at the Oradea Consultation in Theological Education is reviewed because it is a major focus of this study.

Historical Development of Theological Education in the West

The development of theological education in the West can be distinguished by many streams of historical influence: Jewish and Greek tradition in education, early church education, monasticism, scholasticism, the Reformation and Enlightenment, and the development of the theological faculty in the university, and the development of the seminary.

Jewish Tradition of Education

The foundation of education for the Hebrew was the fear of the Lord (Proverbs 1:7). "The center of practical education was the family . . . " (Ulich 1968, 8). The habit of meeting and studying the Scripture is probably what gave rise to the synagogue (Barclay 1959, 24). The synagogue was "very much more a place of teaching than the modern church" (Barclay 1959, 24).

Jewish tradition shows a remarkable concern for the quality of education realized through sufficient contact between the student and the teacher. No teacher was to instruct more than ten pupils in one subject (Ulich 1968, 15).

Greek Education

Education for the ancient Greeks had a different focus than education today. "It aimed not to produce Athenian

scholars, and certainly not to produce Athenian tradesmen, but to produce Athenian men" (Barclay 1959, 86). Greek education was "initiation into a way of life" (Barclay 1959, 86).

Early Church Education

The well known church fathers (Ambrose, Augustine and Jerome) had excellent classical education but their preparation for ministry "was not highly institutionalized. . . . They studied on their own initiative, for the most part, with counsel from older presbyters, bishops, or lay teachers . . . " (Osborne 1987, 80). During this period of church history there was a strong emphasis on the "*imitatio Christi*" (Ulich 1868, 51).

Monasticism

"Between the period of the church fathers and the era of Charles the Great, or Charlemagne, the schools of the monasteries saved at least a degree of learning" (Ulich 1968, 53). "St. Basil adapted monasticism to Greek Christianity so ingenuously that the rule he drew up for this monastery at the banks of the Iris in Cappadocia (*ca.* 360) became the pattern for the Greek monasteries to which Eastern Europe owes much of its intellectual and artistic treasures" (Ulich 1968, 54).

The monastics were highly concerned about the outcomes of their education and held the teacher responsible for the

student. "Let the abbot know that any lack of goodness, which the master of the family shall find in his flock, will be accounted the shepherd's fault . . . " (from the Rule of St. Benedict; Ulich 1968, 55). The point is that goodness was the primary concern of education in the monastery.

The Benedictines under the influence of Cassiodorus encouraged the study of Christian theology, history, and the liberal arts. "Without such action the scholastic studies of the later Middle Ages, and to a degree, the literary renaissance of the fifteenth century would hardly have been possible" (Ulich 1968, 57-8). Monks began to divide instruction into a *schola interior*, for their pupils destined for divine orders, and a *schola exterior* (Ulich 1968, 58).

Cathedral schools began to develop, and Charles the Great insisted on a literate clergy who would at least be able to teach everyone the Lord's prayer and the "fundamentals of the creed" (Ulich 1968, 58). This lack of literacy shows the poor state of the clergy in his time.

During this period of time, the idea of profession began to emerge. At first there was only one profession, profession of Christ (Westerhoff III 1982, 158). By the close of the Middle Ages there were three professions: divinity, law and medicine with a knowledge of theology being the basis for all the professions (Westerhoff III 1982, 158). Gradually

divinity became one among many, and profession "shifted from 'confession of faith' to possession of particular knowledge" (Westerhoff III 1982, 159).

The monastic period continued for more than a thousand years. In the "Twelfth and thirteenth centuries cathedral schools flowered into universities . . . " (Osborne 1987, 80).

The Scholastic Period

During the scholastic period universities began to emerge in many of the great cities of Europe. Scholasticism attempted "to support the Christian creed by a philosophical structure of sufficient strength to withstand the ever rising doubts among Christian theologians who, partly because of Arabic influences, no longer felt as safe in their faith as did their predecessors of earlier centuries" (Ulich 1968, 70).

Scholasticism was noted for a highly formal structure of disputed question used to investigate theological issues. This over reliance "on the power of rational deductions" resulted in scholastic inquiry being unhistorical, and separated from the use of grammar in the study of literature (Ulich 1968, 71).

Ultimately, scholasticism ushered Christianity into a period of spiritual poverty, the "waning of the faithful simplicity of early Christians . . . " (Ulich 1968, 71). In

some cases the universities became positively dangerous to spiritual health. Dionysius writes in *"On Scholars"* Article 4:

> But just as in other estates, grades and ranks of the Church there often reign lawlessness and ruin, so they reign also in the universities; hence they are hazardous for pious and chaste young people. Alas, how miserably and rapidly their virtues are there undermined and their souls stained and seduced. Hence if a boy is sufficiently educated in the minor schools, it may be better and safer for him to enter a religious order or a pious congregation than to postpone this decision because of a desire for knowledge. (Ulich 1968, 87-8)

On the other hand scholasticism enriched Christian education by accepting Greek psychology and science; by founding great centers of learning in Paris, Bologna, Oxford, and other places; by taking theological education "out of the narrow walls of monasteries" (Ulich 1968, 71); and by providing the framework in which the Protestant and Catholic catechisms were written, "which for centuries formed the foundation of religious education . . . " (Ulich 1968, 92).

Renaissance

The Renaissance brought in "a desire to use reason with more perspective and in a more universal sense than the scholastics" (Ulich 1968, 105). This period saw the beginnings of tolerance, the first signs of internationality and the "philological and historical interest in the Christian

tradition . . . " (Ulich 1968, 105-6). During the Renaissance, "The old trivium and quadrivium [gave] way to a more timely program of study" (Ulich 1968, 95).

Reformation and Enlightenment

"The three men who more than any others decided the future of Christian education were Luther and Calvin on the Protestant, and Ignatius of Loyola on the Catholic side" (Ulich 1968, 102). For Luther, the aim of education was not "the man who talked about truth but who lived in truth" (Ulich 1968, 109).

With the rise of the modern university, theology lost its seat as the "queen of sciences to a theological encyclopedia of numerous discrete fields of inquiry" (Westerhoff III 1982, 159). When it appeared that theology might lose its place in the university the work of Friedrich Schleiermacher reconnected the study of theology in such a way that it became a field of research like other university disciplines (Schleiermacher 1970).

Schleiermacher suggested that the study of theology be organized into three areas of research: philosophical theology, historical theology, and practical theology. Schleiermacher conceived practical theology as research into the "the classification of tasks which appear in church

leadership and the specification of procedures" (Schleiermacher 1970, 93).

Emergence of Seminaries in America

By the end of the 19th century "theology was best understood as a faculty of numerous scholarly disciplines" and a "host of practical fields" (Westerhoff III 1982, 159). Yet because of the need for educated pastors and because the supply of such persons was limited in America, mainline Protestant clergy were "prepared for ordination by 'reading theology'" with someone like a pastor, the university president, or with those who would examine the candidate for ordination (Westerhoff III 1982, 159-60).

The seminary appeared out of the revivalist movement and out of a growing concern about encroaching liberalism. The shift toward liberal theology at universities like Harvard had not gone unnoticed. A place was needed whose only purpose would be "training for the ministry" (Cannell 1996, 39).

As scholars returned from Europe to teach in seminaries in the United States during the early twentieth century, they brought with them a commitment to the four-fold model of theological study: exegesis, dogmatic theology, church history, and practical theology (Westerhoff III 1982, 160). Over time, each of these divisions became a separate,

specialized, scholarly discipline "estranged from disciplines within a theological encyclopedia" (Westerhoff III 1982, 160).

Another step in the separation of pastoral training from the church occurred because the Ph.D. degree became mandatory for theological professors (Osborne 1987, 80). The result was fewer pastors taught in seminaries.

An Overview of the Critique of Theological Education and Alternative Models Suggested

This section reviews the current critique of theological education in the West. Then the alternative models which are offered as successor to the seminary are examined.

Early Critique

In 1848 Rev. Gardner Spring wrote the book, The Power of the Spirit, in which he compared the generation of seminary-trained ministers with the older generation of pastorally trained ministers. "He concluded reluctantly that the older generation was notably superior to the younger generation in pastoral effectiveness and spiritual maturity . . . " (Frame 1978, 10).

Concern about the state of theological education in North America, evident in the symptoms of a decline in the "number and quality of ministerial candidates," resulted in a

study by Robert L. Kelly (Kelly 1924, vii). In this study the question was asked, "Are seminaries necessary or advisable?" Kelly concluded that "There appears to be as much need for theological training as there is for special training for the physician, the lawyer or the engineer" (Kelly 1924, 213).

A study by Mark May in 1934 showed that curriculum had expanded "in recognition of the differentiated function of the ministry" (May 1934, 27), which is an early indication of the fragmentation of the curriculum and the professionalization of the ministry. Richard Niebuhr's study raised the question of the relationship between church and theological education (Niebuhr 1956).

Locus of the Current Debate--Fragmentation

"There is a growing awareness that something is significantly wrong with and ineffective about the mode of ministerial training which is typically provided by our seminaries and divinity schools" (Groome 1989, 77). What is wrong?

There seems to be general agreement that the crisis in theological education in North America is the result of fragmentation. Robert Farley initiated the current renewal debate by observing that fragmentation in the study of theology has led to an inability to equip adequately for

ministry (Farley 1983; 1988). John Westerhoff observes, "The only identifiable problem agreed upon by both mainline Protestant theological faculty and clergy seems to be the estrangement of theory and practice" (Westerhoff III 1982, 161).

This estrangement led to an ethical dilemma for some in which most formal institutions of theological education offer the learner the outcome of being prepared for ministry, and yet there is a gap between what is promised and the abilities of the would-be-minister upon commencement (Simpson 1992, 13).

Fragmentation is apparent in curriculum that is no longer cohesive; in the epistemological separation of theory and practice; in the loss of context for proper theological reflection; in the distance between clergy and laity; in pedagogical and methodological issues which cause fragmentation; and in the export of fragmentation through repercussions of attempts to contextualize, globalization and accreditation. In response to Farley a growing body of literature analyzes the causes of this fragmentation and offers unifying theories.

Fragmentation as a Curriculum Issue

Four decades after the Brown and May study, Robert Farley described the underlying cause of the failure of formal theological education as coming from the loss of a unifying center for the curriculum (Farley 1983; 1988). Farley connects this loss of a center to Schleiermacher who had introduced three divisions for the study of theology. Farley thinks that in order to overcome this curricular fragmentation *Theologia* must be reinstated as *habitus*, a disposition of the soul towards God.

Kelsey raises the question, "What is theological about theological education?" To answer that question he suggests that theological education has developed along two distinct lines; one he calls Berlin and the other Athens. Berlin represents a scientific approach to theological education while Athens represents a paidaea approach. Herein lies the problem of fragmentation.

If theological education unwittingly attempts to provide both kinds of excellent education at the same time, as it does in North America, there will be discomfiture because the two cannot occupy the same space. Kelsey thinks that the solution is to recognize these two models as distinct, excellent, and valuable in their own right, and he advocates

Charles Wood's proposal of vision and discernment as a helpful unifying redefinition (Kelsey 1993).

Robert W. Ferris acknowledges the importance of the question raised by Kelsey, "What is theological about theological education?" Ferris' response attempts to demonstrate that *Wissenschaft,* theology-as-science, is what has led to the current crisis. "The pursuit of theology-as-science--as its own, self-justifying end--cannot avoid the twin consequences of fragmentation and surfeiting" (Ferris 1996, 103).

Ferris thinks that the resolution of this problem is found in two movements. The first move is understanding ". . . *theology-as-message*: to provide a clear and orderly presentation of the revealed message, primarily in the biblical text" (Ferris 1996, 103). Ferris' second move is to suggest "*theology-as-engagement,*" which means bringing "to the biblical text questions arising from the social-historical context in order to determine the Christian response to that context" (Ferris 1996, 104). Ferris believes "*the seminary as the church's center for clergy education*" is the proper role for the seminary (Ferris 1996, 106), which will resolve the question of unity.

Fragmentation as Evident in the Epistemological Separation of Theory and Practice

Charles Wood offers a different solution to fragmentation. Wood begins with a definition of theology as "Inquiry into the validity of Christian witness' (Wood 1985, 21). Theology, then, is the process of vision and discernment which are distinct yet unifying moments in theological education (Wood 1985, 22-35).

The current flow of theological study, from historical studies to systematic theology to practical theology, continues to exacerbate the problem of fragmentation by perpetuating usage of the harmful idiom "*theoria* and *praxis*" (Wood 1985, 63).

In the construct, theory versus practice, theory usually entails certain negative qualities.

> Theory is commonly characterized as general, remote, detached. It has pretensions of universality; it is disdainful of the particular. It is blind to its own limitations. Its practical value is problematic at best. (Wood 1985, 66)

Wood thinks there is a way out of this problem by understanding theological education as a movement between vision and discernment, and not as a movement from theory to practice (Wood 1985, 67). Vision "points to a general, synoptic understanding of some range of data . . . " (Wood

1985, 67). Discernment "points to insight into particular things or situations in their particular" (Wood 1985, 68).

Fragmentation as the Loss of Context for Proper Theological Reflection

Other voices argue that proper theological reflection can only be undertaken in ecclesial communities. The seminary by nature does not provide this context and thus the doing of theology is separated from its source (Westerhoff III 1982; Frame 1978; Nouwen 1990; Hough and Wheeler 1988).

J. Andrew Overman reasons that Christian faith and theology were initially shaped in the church (Overman 1986). The situations found in the Scriptures are prototypes of what now occurs in faith communities. If student interpreters are to have a sensitivity to what Paul or any author is saying, they need to be confronted with the scripture in a way analogous to how it was written, which is in the context of community. "Theology probes and responds to the same questions of life, humanity, and faith that the biblical writers were seeking to address" (Overman 1986, 34).

Fragmentation as the Distance Between the clergy and the Laity

With the professionalization of the ministry, a distance has developed between clergy and laity. "As long as

the church projects the image of a professional minister, a clergy-laity split in terms of mutual ministry will be manifested and the ministry of the laity retarded" (Westerhoff III 1982, 163). The model of ministry in North America has elevated the ministry to an "elitist" class (Kinsler and Emery 1991, 4).

Fragmentation as Reflected in Pedagogical and Methodological Issues

Fragmentation is also evident in the pedagogical issues that are raised. Fragmentation occurs because teachers have the wrong view of their task. Ted Ward points out possible metaphors that educators use to define what they do. Theological education is best conceived of as a life-walk and not as filling or manufacturing (Ward 1982).

Confusion about aims also leads to fragmentation (Plueddemann 1989). The infrequent involvement of pastors in educational programs (Osborne 1987, 166) leads to students who want to be teachers rather than practitioners.

Poor teaching methodology leads to fragmentation. Groome remonstrates, "For me, the crisis in theological education today is less with *what* is being taught and more with *how* it is being taught" (Groome 1989, 83).

Fragmentation Exported: Contextualization, Globalization and Accreditation

Samuel Rowen provides a framework for thinking about the issues of contextualization, globalization and accreditation. First he notes that accreditation and contextualization are "largely a product of the 20th century" (Rowen 1984, 137). Educational choices are "governed by some vision of excellence . . . " (Rowen 1984, 137). The real difficulty lies in the fact that, "Accreditation discussions seek criteria of excellence which apply across contexts. Contextualization discussions seek criteria of excellence which are derived from and for the context and are not generalizable" (Rowen 1984, 138).

Fragmentation occurs in the process of contextualization if important questions are not adequately handled: Does the training renew churches?, Is the school structure appropriate to the culture?, Does the training do theology in an authentic way? and Is the educational process liberating and creative (Rowen 1984, 144)? For effective contextualization: "the teaching/learning experience needs to model the kinds of relationships" the learner will experience in ministry (Rowen 1984, 151).

Michael Griffiths raises several concerns about contextualization. He notes that "good theological education

depends upon how it relates with its own context" (Griffiths 1994, 1). The problem is that students become involved in issues "largely irrelevant to their own church context" (Griffiths 1994, 3), and the issues which are "crucial to the indigenous churches . . . may not be touched at all . . . so that the graduating student will not be prepared for his/her own culture" (Griffiths 1994, 3).

Sometimes young people who carry little or no status in their own communities" are trained (Griffiths 1994, 4). A serious question to ask is at what age, and which people have a voice in the society? (Griffiths 1994, 4). Seminary graduates must be trained at the level of the context (Griffiths 1994, 4-5), and at the level of the job to be performed (Griffiths 1994, 5). Curriculum overload can also hinder theological education (Griffiths 1994, 7).

Reflecting on lessons learned in contextualization from the first mandate of the Theological Education Fund, Newbigin writes,

> The rapidly growing churches of today are those which rely on more indigenous patterns of leadership and of leadership training. Leaders in evangelism are 'thrown up' from among the ordinary rank and file of these churches. Their training happens in and through the exercise of their gifts of leadership in situations to which they belong.
> (Newbigin 1979, 106-7)

Newbigin asks, Is the "model of ministry as a full-time salaried professional group . . . a legacy of the past" (Newbigin 1979, 110-11)?

Exporting un-contextualized formal theological education can cause fragmentation. Paul Stevens reflects on an encounter the Carey Hall faculty had with representatives of the Russian Baptist churches who were seeking help in theological education. Steven developed the hydroponic tomato metaphor, the point of which is that you cannot have tomatoes, that is theological education, both ways (Stevens 1992, 6-7). You cannot have flawless, big, red tomatoes that all look alike (or Western style theological education) and grow them in Russian soil.

Stevens asks why the Western model of theological education seems so desirable to other cultures. He suggests several possible answers: in the global society where the rich are richer and the poor are poorer, the only way to break the cycle is to become like the West; Western theological education steps into societies already "moving towards secularism and rationalism"; "pride in degrees and publishing"; "most denominations arose from missionary activity"; and "the sheer energy of Western educators" (Stevens 1992, 8).

In the process of globalization recruitment of qualified nationals can lead to fragmentation (Graves 1992, 154). Graves writes, "Ironically, the only head-hunters to be found on the mission field today, are agents of Western mission agencies eager to find gifted leaders to head up their ministries overseas" (Graves 1992, 159). Mission organizations contribute to the brain drain because they do not participate in cooperative training, but insist on establishing their own small programs (Graves 1992, 160).

Accreditation can also be source of fragmentation. Paul Bowers defines accreditation as "a collaborative effort among programs of theological education to achieve and demonstrate a quality that is credible" (Bowers 1982, 30-1). Then he warns of its fragmenting effects, "Where credibility is made paramount, theological education will run askew; but where it is ignored, theological education will shrivel" (Bowers 1982, 31,32). "At the grassroots level of theological education, especially perhaps in the evangelical Third World, the achievement of recognition . . . easily becomes the ruling policy . . . " (Bowers 1982, 31).

Accreditation is also linked with the need to be respected. The desire for evangelical scholarship to be respectable has expanded from "the arid classrooms of post-Christian Europe, . . . [and] unfortunately has spread its

insidious blight into the Third World as well" (Griffith 1990, 9). Missionary educators have carried this virus with them (Griffith 1990, 9).

Accreditation can also cause fragmentation with the church because few graduates will become scholars, "Our colleges teach as though we are producing scholars, whereas only a relatively small percentage of them will ever develop 'library credibility'" (Griffith 1990, 11).

Suggested Solutions to Fragmentation in Theological Education

Renewal literature is replete with suggested improvements to solve the problem of fragmentation in the seminary and university models. These suggestions diverge along three paths each of which promises to lead to adequate ministry preparedness of its graduates: the renewal of the seminary or university, the use of other modes of theological education, and the amalgamation of formal and nonformal modes. For the purposes of this analysis the terms formal and nonformal education will distinguish theological education which provides a recognized degree and is most often associated with schooling from theological education which provides no recognized degree.

Renewal of Formal Theological Education

Some suggested models rely on renewal of present theological education structures. These models include: spiritual formation models, professional models, and accreditation models.

Spiritual Formation Models

One suggested solution is that the seminary be in the "business" of spiritual formation (Smith 1988). Yet if the seminary is to be a place for scholarly research does an emphasis on spiritual formation collapse the distance needed between "education and indoctrination, rational inquiry and personal commitment?" (Smith 1988, 94). John Douglas Hall thinks the shift to learner-centered education, that is, formation, may be what has caused the crisis in theological education because the focus is on the wrong person (Hall 1988, 58). Smith does not think this is the case because it is out of being that one pursues true inquiry (Smith 1988, 94; also Holmes 1976, 142). Nichols advocates a discipleship model for spiritual development, and suggests that degrees not be granted to those students who are not "satisfactory" in spirituality (Nichols 1984, 134).

Professional Models

A book by Donald Schön, The Reflective Practitioner, describes the "crisis of confidence in the professions" (Schön 1983, 14). The knowledge of professionals in many fields no longer matches "the changing character of the situation" (Schön 1983, 14). This same observation has been made regarding students who graduate from seminary and assume ministerial positions in churches--"the education no longer fits the niche" (Schön 1983, 15).

Schön attributes this "niche" failure to inadequate professional education which develops problem solvers whose responsibility is to select a specific, technical solution for a unique problem using techniques "derived from systematic, preferably scientific knowledge" (Schön 1987, 4). Professionals are unable to creatively solve unique problems.

This lack of ability to accommodate unique problems affects ministers as well. The reason that it appears that theological studies lack any sense of unity is because the ministerial student needs to have expertise in many different areas which are often grounded in the behavior sciences (Carroll 1985, 29). Yet, the true nature of professional expertise . . . is the ability of ministers to act in ministry situations in terms of their "existential knowledge of God

(Farley's *Teologia*) and the wisdom of the Christian tradition . . . " (Carroll 1985, 31).

The solution is to train reflective practitioners (Carroll 1985, Hough 1984). Joseph Hough and John Cobb suggest that students learn reflective research-in-action in contrast to theory-to-practice which now prevails (Hough and Cobb 1985, 77-94).

Others argue that the ministry is a profession because of its sociologically fit (Hughes 1969; Noyce 1988). While Ken Callahan (1990), a church consultant, believes that by churning out "professional" ministers, our seminaries are failing the church dismally. The day of the "professional minister" is over.

Accreditation Models

Other voices suggest that accreditation can be an agent for renewal in theological education. "The newly emerging accreditation movements are not inherently inimical to the renewalist cause. Indeed they have already materially embraced and furthered the renewalist cause, and represent not only a potential ally, but an urgently needed one" (Bowers 1982, 37).

Bowers believes that accreditation offers a pragmatic strategy for implementing the renewalist agenda (Bowers 1982,

37). Accrediting agencies ought to take the lead in establishing standards which will encourage institutions to be continually responsive to the needs of the world (Hulbert 1988). Association of Theological Schools (ATS) is interested in how schools can incorporate formation into the educational experience, with the church being an active partner (Meye 1988, 96-126). Since renewal lies at the very heart of the TEE movement then "any programme of TEE accreditation must be designed to preserve and promote this commitment" (Ferris 1989, 73).

Nonformal Models

Nonformal models are those in which theological education is pursued without degrees being conferred. These models include: ecclesial models, education by extension models and justice models.

Ecclesial Models

Frame proposes that "We dump the academic model once and for all--degrees, accreditation, tenure--the works" (Frame 1978, 14). He proposes a "'Christian community' where teachers, ministerial candidates, and their families live together, eat, together, work together; where they all really *know* each other . . . " (Frame 1978, 15). For Henri Nouwen theology has to take place in the community if theology is to

remain doxology. Doxology takes place "In the here and now if it is preparation for the future it cannot be doxology" (Nouwen 1990, 94).

The community of faith is thought to be the necessary location of theological reflection. "Commitment and action not open to inquiry is blind; inquiry not open to commitment and action is empty" (Tracy 1988, 46). Hopewell believes that issues require "grounding in particular circumstances" (Hopewell 1988, 5).

Extension Education

Lois McKinney reviews the need for many, many more church leaders and advocates theological education by extension (TEE) as a solution (McKinney 1982). McKinney calls for renewal in TEE in that far too many missionaries are involved. This concern is echoed in Latin America (Padilla 1988).

Ward and Rowen warn against the emergence of fixed positions like extension as the solution to quantitative aspect and resident school as the answer to the qualitative (Ward an Rowen 1972, 19). Yet, TEE has become known as education for laymen but not for pastors (Tan Che Bin 1985, 303).

Liberation and Justice Models

Justice models are related to the work of Paulo Freire and Ivan Illich. Freire found the poor to be silent and attempted to give them a voice (Freire 1990). Ivan Illich saw schooling as a tool of oppression (Illich 1971). Formal schooling propagates cultural imperialism by categorizing societies as "civilized" or "uncivilized" depending on how much schooling is available (Carnoy 1974, 2).

From this work has grown a call for theological education to take into consideration the need for justice as its primary focus (Brueggemann 1987). Ans J. van der Brent advocates a justice model of theological education for East Europe (van der Brent 1988, 39).

Amalgamation Models

Other models suggest forming a workable alliance between the seminary and the church. These models include: catechumenal models, ministry-center models, and ministry done simultaneously with formal education.

Catechumenal

Westerhoff (1982) takes issue with the assumptions that the ordained ministry is a profession and that the seminary is professional school (Westerhoff III 1982, 153). Tracing the decline of mainline seminaries Westerhoff asserts

that the experience of God's call became "peripheral" to career choice (Westerhoff III 1982, 157). He believes that "Divinity [has changed from] a unified enterprise into a fourfold quasi-independent division of scholarly disciplines and a twofold division, theory and practice" (Westerhoff III 1982, 160).

Westerhoff proposes a catechumenal model. This model assumes "both formation and systematic instruction within a Christian community, it is marked by distinctive stages in a holistic praxial process of reflection and experience," and it begins the process of helping a person know if they are "called by God and the community" (Westerhoff III 1982, 167).

Post-Graduation Ministry-Center

Recognizing that seminaries will continue to exist in the foreseeable future and that serious field experience during seminary is unlikely, ministry centers are advocated as a kind of halfway house between graduation and the pastorate. These ministry centers would be joint projects of the seminary and churches for young pastors during their early years of ministry (Liefeld and Cannell 1991).

Ministry Simultaneous with Formal Theological Education

Another suggested model is to have involvement in ministry occurring simultaneously with the seminary experience. Combining seminary and church goes beyond improving field education and joins the seminary and congregations in a redemptive community (Siew 1994, Hopewell 1984, Carroll 1985). Overman advocates the parish as the best location for serious theological reflection, while at the same time suggesting that some subjects might best be taught in the seminary (Overman 1986). In this case the parish should not be thought of as a place for internship and field supervision, but rather "as an important and vital context for bona fide academic work in the area of biblical and theological study" (Overman 1986, 35).

Voices from Other Continents

Since this study focuses on the recent development of theological education in several former Soviet-bloc countries, the experience of other countries in integrating Western models of theological education are a valuable source of wisdom. Two continents are reviewed, Latin America and Asia.

Latin America

A consultation on theological education held August 19-25, 1985 in Conocoto, Ecuador reflected on the topic "Alternatives in Theological Education." Out of that conference a book was written titled, New Alternatives in Theological Education, edited by René Padilla. Theological institutions were analyzed as having lost their vision and as presently existing to perpetuate denominational structures (Padilla 1988, 160). TEE in Latin America is said to have: responded to a real need, stimulated creativity, stimulated reflection on the basis of theology, and not produced real changes because the idea was that the seminary was being extended (Padilla 1988, 160).

The fact that "few national leaders have taken responsibility for the production of extension programs" (Padilla 1988, 162) is said to be the result of changing mission focus. There is the desire that theological education will be for "the Whole People of God" (Padilla 1988, 174), which includes the laity, the ordained ministry and the scientists of the faith (Padilla 1988, 176-77).

Curriculum

Padilla asserts that the only way theological institutions could have a curriculum "which speaks to their

own situations is to free themselves from economic dependence caused by lack of national professors" (Padilla 1988, 168). Three means to achieve independence were suggested: locate theological education in the local church; use pastors as teachers; and include volunteer professors supported through other means" (Padilla 1988, 168-69).

Step Process of Leadership Training

Where churches grow quickly in Latin America there is often a step process for educating emerging leaders (Griffith 1990). In one denomination in Mexico six competencies are required to become ordained: street evangelism, jail ministry, church planting, assistantship to an older pastor, Scripture and doctrine, and trial pastorate (Griffith 1990, 14).

Asia

As the Asian church gains a growing sense of self-identity it is becoming more aware of the issues it must face in theological education. Hwa Yung warns against both the tyranny of clergy and the tyranny of the laity, and offers as a solution the necessity of developing "part-time courses and other TEE-type of programs" to train both clergy and laity (Hwa Yung 1995, 5).

The proliferation of colleges is another problem. In the Malaysian church there are 20 formal schools. Almost every one of these institutions struggles to have adequate faculty and money (Hwa Yung 1995, 5). Chung-choon Kim thinks that theological education ought to be oriented to the whole people of God. An open letter from Asian leaders to missions agencies expresses these concerns, "'Many of our seminaries and Bible schools are stereotypes of Western models and are curriculum-examination orientated rather than training men practically for pastoral ministry in Asia'" (Savage 1972, 28).

Theological Education Among Evangelicals in the Former East Bloc

Several issue confront theological education in Eastern and Central Europe and the CIS. These issues are examined through two sources of literature. The first source is voices speaking about theological education in these countries apart from the Oradea Consultation. The other body of literature is papers from the Oradea Consultation.

The Former East-Bloc

In these countries theological education among evangelicals does not have a long history (there are exceptions). At the Kiev Conference on Theological Education on September 9-12, 1996, of the "indigenous conference

participants" the average time of involvement in theological education was only three years (Elliot 1997, 1). Another important factor is that in the former Soviet Union alone, in 1986 there were no seminaries or Bible schools, today there are over 100 with 3000 students (Elliot 1997, 1). With this proliferation of schools there are many concerns.

Living as a Minority--The Orthodox Church and Magisterial Triumphalism

One difficulty facing Protestant evangelicals in countries where the Orthodox church is dominant (Bulgaria, Romania, and Russia for this study) is the worldview that Eastern Orthodox have with regard to ecclesiology. To be "Orthodox" is above all to stake a theological claim, for the word *Orthodoxy* has the double sense of "correct belief' and "correct worship." The Orthodox "Regard their Church as the Church which guards and teaches the true belief about God and which glorifies Him with right worship, that is, as *nothing less than the Church of Christ on earth"* (Ware 1964, 16).

> The Orthodox Church in all humility believes itself to be the one, holy, Catholic, and Apostolic Church, of which the Creed speaks: such is the fundamental conviction which guides Orthodox in their relation with other Christians. (Ware 1964, 315)

The Orthodox church as the body of Christ sees itself as fulfilling all the offices of Christ: prophet, priest and

king. "This approach . . . fails to draw a distinction between the incarnate Christ and the ecclesial body of Christ" (Negrut 1994, 193). "The risk of this approach is that there is no space between the Holy Spirit and the institution [which hinders] critical reflection upon the ministry of the Church" (Negrut 1994, 193).

This inability to critically reflect ecclesiologically is evident in the infallibility of the church. "Orthodoxy affirms that the locus of infallibility is the whole Church and the organ of infallibility is the episcopate . . . " (Negrut 1994, 212). A single believer is fallible but the whole church is not.

The magisterial triumphant worldview is not only a product of ecclesiology but a product of having been embedded in the empire of Constantine (Schmemann 19972, 131). Alexander Schmemann sees the existence of this imperial worldview, that is, the Orthodox empire, as a reason Orthodox theologians do not have a deeper understanding of the nature of the church (Schmemann 1972, 131).

An implication of this self-identity is that the Orthodox Church responds with alarm to laws that make space for religious pluralism. For example after initially agreeing to the draft law on religion the Orthodox Church withdrew its support "seeking a stronger role, and amendments not agreeable

to other denominations" (Homer 1996, 1; see also Schmetzer 1996, 11-12).

The Task of Theological Education

Peter Kuzmic outlines five tasks for theological education: (a) redefine the Christian faith (it is now being defined along the lines of national allegiance), (b) reclaim the historical reliability of the Christian faith ("We cannot uncritically copy Western models where truth is separated from practice and where the world of 'academia' is separated from the world of 'ecclesia'" (Kuzmic 1994, 241)), (c) renew the credibility of Christian witness, (d) renew the relevance of the Christian witness, and (e) promote the unity of the family and cooperative ministries (Kuzmic 1994).

A Different Theological Perspective

Mark Elliot makes the point that in some ways the Slavic evangelicals are much closer to the Eastern Orthodox than they are to the Western evangelical missionaries that are currently in the country. "Slavic Christianity, in both its Orthodox and Evangelical expressions, strongly emphasizes God's awesomeness, majesty, and holiness." He compares this to Western Christians who sing the hymn "What a friend we have in Jesus" (Elliot 1996, 16), to Slavic Christianity "With fear

of punishment frequently outweighing the love of God as a motivating force" (Elliot 1996, 16).

Another difference is that, "On the average Christians of all confessions in the West, more commonly than in the East, stress the understanding of God over the mystery of God" (Elliot 1996, 16). Slavic Christians do not dichotomize or try to systematize as much as Western Christians (Elliot 1995, 15). For example, Baptism is seen as completing salvation and not entirely separate, as Westerners see it. The pastor or the priest is held in high regard, which leads to an apparently (from a Western view) an authoritarian structure.

"In general Slavic Orthodox and Slavic Evangelicals have had less experience with and less appreciation for, the exercise of individual initiative, compared to Western Christians" (Elliot 1995, 15). Yet, Slavic Evangelicals like the Orthodox Slavs "hold tenaciously to belief in their free will to accept or reject God's gift of salvation" (Elliot 1995, 15).

Particular Issues Facing Theological Education

Out of the Kiev Conference and from other sources of literature several specific issues relevant to theological education in these countries are raised.

Closeness to Church

The need to be close to the church is recognized. Peter Penner of St. Petersburg Christian University says, "Seminaries need to work with the church. The question is how closely. At first St. Petersburg Christian University did not emphasize church relations. Then we [came] to understand we exist for the church; the church does not exist for the seminary" (Elliot 1997, 2). Aleksei Melinchuk echoed these sentiments, "Be close to the church. It doesn't matter the level of education of the school. Independent schools produce graduates 'who are on the street' with no church to go to" (Elliot 1997, 2). Many facilities are under construction and closeness to the church will be essential from an economic point of view.

Planning

Peter Penner also notes that little educational planning is taking place. "Many schools live just one day at a time. Many administrators just settle [immediate] crises" (Elliot 1997, 2).

Student Enrollment

"Pressure is mounting to enlarge, increase student bodies" (Elliot 1997, 2-3). This pressure comes "partly as a

result to justify each school's existence in the eyes of Western benefactors" (Elliot 1997, 3)

Theological Concerns

There is a fear of foreign theological influence.

> Especially troubling to them are those guest professors who they feel question the authority of Scripture. Also, Protestant leaders recognize that a majority of Western instructors are Calvinists, which is not to their liking. Anatoly Prokopchuk put it bluntly: "We have a problem with liberalism and Calvinism." (Elliot 1997, 3).

The foreign teaching of foreign instructors causes an unwanted debate within churches because students and graduates of the seminaries bring these strange ideas back to the churches with them (Elliot 1997, 3).

Anti-Intellectualism

Within Slavic Protestantism there are strong anti-intellectual currents (Elliot 1997, 4). "Pavel Damian, a Christian publisher from St. Petersburg, noted that many pastors still feel that the only book their congregations need to read is the Bible" (Elliot 1997, 4).

Issues of Control

The fear of loss of control is evident as church leaders contend with pluralism.

> One delegate at the conference, fearing that church members might contract false notions from various new publications, asked the head of the Ukrainian

> Evangelical Christians-Baptist, "Is it possible to control the literature we are printing?" When Rev. Kommendant responded that today it is impossible, applause followed. He continue, "What fruit is sweet? What is prohibited? Some books should be burned, but we cannot do that. Freedom is freedom." (Elliot 1997, 4).

Women

The place of women in the church is different than the place of women in church in the West. The "role of women in church life is more one of passivity and resignation in the East than in the West" (Elliot 1996, 15).

Yet the place of women in society is indeed being debated, and this debate will not remain outside the church for long. A young Romanian university student writes, "Resisting social change, advertising responds only slowly to unfolding circumstances. . . ." In her editorial she points out that the world of advertising is slow to adapt to the reality of the career woman. The church seems to find itself in this very same position.

Accreditation

Sergie Nikolaev speaks of the need for accreditation, "There was a very visible lack of educated ministers; so the main purpose was to give education for professionals--pastors, evangelists, church educators--to do missionary work" (Zipperer 1983, 62). The reason given for the need for

credentials is to make an impact, which cannot be done if one appears to be a "novice" (Zipperer 1993, 62).

Equipping Pastors

"Seminaries are sprouting all over Eastern Europe, but parishioners are not sure they need them," said Peter Kuzmic. Under communism ministers arose within congregations on the basis of their spiritual strength and leadership qualities. A young man would "attach[ed] himself to an old minister, forming an apprenticeship--walking with him, watching, obeying, learning principles of spiritual commitment" (Kuzmic 1993, 6). But now,

> Tensions exist between elder experienced leaders, and younger unproved leaders who have academic training in seminaries. Some conservative Eastern European churches have closed their doors not only to seminary-trained pastors, but to Western ideas in general, which they consider decadent, said Kuzmic. (Kuzmic, 1993, 6)

Views from the Oradea Consultation

Several issues were raised at the Consultation on Theological Education and Leadership Development in Post-Communist Europe which was held in Oradea between October 13-18, 1994, hereafter referred to as the Consultation or the Oradea Consultation. These issues include accreditation, closeness to church, cooperation, expatriate influence, faculty development, appropriate modes of theological

education, literature for theological education, moral and ethical issues important to theological education, planning, the reformation of theological education in these countries, tensions with the government and State church, and women in theological education.

Accreditation

At the Oradea Consultation Paul Bowers explained his belief that accreditation ought to be an "integral" part of renewal in theological education (Bowers 1994, 1). Even though renewal and accreditation appear to be combatants. Bowers points out three basic ingredients in accreditation: quality, credibility, and collaboration (Bowers 1994, 1). The central focus of accreditation is quality (Bowers 1994, 1). "Seeking credentials, both individually and institutionally, has become an increasing obsession" (Alexander 1994, 3).

Ralph Alexander thinks that accreditation is becoming an obsession because of the desire for government approval, the quest for government financial support and the desire for prestige within the academic community (Alexander 1994, 3). Mark Elliot sees the pitfalls of desiring prestige. "The intense yearning of theological educators in the East for academic respectability actually could undermine effective leadership development" (Elliot 1994, 3).

Alexander issues several warnings with regard to the pursuit of accreditation: (a) demands by secular governments will take years to accomplish, (b) theological schools in post-communist countries should not place themselves in bondage once again to the secular state, (c) the pressure to get State recognized diplomas may cause students to study for the wrong reasons (Alexander 1994, 3).

Graves also warns that "Whatever freedom or prestige such recognition may bestow today may prove only to be a Sword of Damocles tomorrow (Graves 1994, 5). Seeking "accreditation by association" with Western seminaries may lead to apathy in developing legitimate regional accreditation (Graves 1994).

Alexander offers an alternative, "Evangelicals from the West could assist those in post-Communist countries through extension education while also establishing centrally-located resource centers for advanced education" (Alexander 1994, 3).

Closeness to Church

Another concern raised at the Consultation was closeness to the church of these nascent theological education efforts. Three issues were suggested that affect closeness to the church: contextualization of theology, the length of time

required to complete theological education, and accountability.

Miroslav Volf distinguishes between two kinds of contextualization, "contextual product" and "contextual advertising" (Volf 1994, 5). Contextual advertising is what Coca Cola does when it persuades locals to buy a non-local product. Whereas a contextual product is something made and consumed within the local situation (Volf 1994, 1).

Volf defines the task of theological education as, " . . . not to import Jesus, like some exotic article from a foreign land. We must proclaim Jesus and, in obedience to his message of salvation, discover the Croatian or Slovakian, Hungarian or Serbian face of Jesus" (Volf 1994, 2).

A paucity of national authors also separates theological education from the church.

> Russian church historian Walter Sawatsky has predicted that, particularly among evangelical Protestants, "the dominant literature in theology, and even the dominant theories for theological education will likely be drawn from North America, at the expense of training that is 'contextually Slavic.' (Elliot 1994, 2)

Another factor which militates against closeness to the church is the length of time required for theological education. Elliot warns, "The lengthier and the more extensive theological education becomes, the greater the

danger that it will increase the distance between pulpit and pew" (Elliot 1994, 3).

Ambiguity about who is accountable for theological education also affects closeness to the church. Elliot recalls, "At a February 1992 meeting on leadership training in Vienna, Austria, Greg Reader of International Teams stressed that 'theological education should be accountable to the context it serves'" (Elliot 1994, 3).

Foreign Influence

After the fall of the wall the influx of foreigners with their attending "offers" created a set of problems which the church had never faced.

> How Western help is managed--or mismanaged--will make a major difference in the ability--or inability--of new schools to strengthen the church in the East and to assist the church as it seeks to witness to an enormous number of nonbelievers in its midst. (Elliot 1994, 1).

Several aspects of foreign involvement that need to be managed are money, standards, personnel, and recruitment.

For long term health national financing needs to be developed (Alexander 1994, 3). Graves suggests a national board as a way to promote national financing (Graves 1994, 5).

Achieving Western standards is not likely in the near future largely because of expense.

> Western standards may be desirable in terms of required instructional facilities, faculty with earned doctorates, libraries of sufficient size and quality, and a broad curriculum. But for the foreseeable future such criteria are prohibitively expensive, beyond the reach of the vast majority of institutions in former Soviet bloc countries. (Elliot 1994, 2)

Elliot thinks that attempting to recreate Western educational standards will "doom theological education in former East bloc countries to abject economic dependence on the West, and with it, *de facto* foreign control" (Elliot 1994, 2).

Managing Western personnel is also an important task for theological education even though few agencies have personnel living in these countries. "It may be that out of 700 organizations which have entered the former Soviet Union, as few as 17 organizations have committed career missionaries to assist with the estimated 70 new training programs" (Graves 1994, 2). Many of these missionaries are not adequate in the language (Graves 1994, 2).

From his experience in the Asian context Bong Rin Ro suggests that missionaries can be most effective by training nationals to do: "church planting, evangelism, discipleship training, teaching by extension and theological education" (Bong Rin Ro 1994, 8).

Recruitment

Two motivations for recruiting nationals were suggested at the Consultation. The first motivation is a desire to develop national leaders (Alexander 1994, 2). Another motivation is the desire to lure highly educated nationals to teach at Western schools (Elliot 1994, 2).

Despite good intentions recruitment can and does hurt the work of theological education in these countries. "Such actions have *de facto* robbed these post-Communist countries of some significant leadership . . . " (Alexander 1994, 2).

Faculty Development

Jack Graves concludes that faculty development for theological education ought to be a cooperative effort. If there is no serious cooperation then the development of needed faculty could take years and the establishment of faculty training programs could take years as well. With cooperation at a regional level then theological education capable of equipping faculty could happen very quickly (Graves 1994, 2).

Bong Rin Ro adds his voice of concern for how faculty for the former East Bloc ought to be equipped drawing on the Asian experience.

> Many theological educators in the West are unfortunately ill-advised about situations in the Third World. They still think that the best way to train leaders for these developing countries is to

> bring them to the West. We in Asia would recommend to these Western theologians the following suggestions for the training of Asian church leaders:
>
> 1. Encourage Asian students to study in Asia. . . .
> 2. Encourage Western theologians to spend their sabbatical year in Asia. . . . (Bong Rin Ro 1994, 7)

Appropriate Modes of Theological Education

Because many of these countries see themselves as European, the natural tendency is to adopt a European model for theological education, the university faculty model.

> Formal residential education is currently perceived by the majority in these countries to be the right and only legitimate way to equip pastors for the ministry. **Extension education, and/or non-formal education, which was prevalent as a major avenue for leadership development during the Communist regimes, is viewed as primarily for lay training only**, (emphasis original; Alexander 1994, 2)

Mark Young suggests that the mode of theological education ought to be a choice based on taking into account mission, conviction, and values (Young 1994).

Literature

The lack of significant literature to carry out theological education was noted. "Protestant educators are hard-pressed in most, if not all, of these languages to find sufficient theological textbooks . . . one can barely locate basic references such as an exhaustive concordance" (Graves 1994, 3). Cooperation is necessary, yet even then it

will take twenty years to make significant progress (Graves 1994, 4).

Moral and Ethical Issues

The moral state of these societies and the need for a biblical foundation for an ethical structure was expressed. Speaking of the need for theological education to address these moral issues Josef Tson says, "Our theological task, then, is to present the personal relationship with Christ in such a way that a gap between this relationship and the moral life becomes impossible" (Tson 1994, 6).

This gap between relationship with Christ and the way one lives is seen in the areas of unconsciously living a lie, cheating, mistaken view of authority, personal isolation, and ethnic conflict (Tson 1994; Volf 1994).

The call at the Consultation was for theological education to engage in teaching a practical, biblical morality and to provide a biblical ethic as a framework for moral reflection. "In Marxist societies both moral reflection and moral behavior have seriously atrophied. Moral reflection, we are told, was the bourgeois thing to do; the socialist thing to do was to change structures" (Volf 1994, 4).

Planning

The sense that an unprecedented opportunity might be lost was given as the reason for the quick start of many schools, and the apparent lack of planning that went into these starts. "Some believe that unless they start a school now society will revert to oppressive conditions. . . . Such a feeling of urgency has led to many formal residential 'schools' being started. . . . [And] has eventuated in **little educational** planning" (emphasis original; Alexander 1994, 2; see also Young 1994, 1).

Mark Young observes that many of the programs that are starting in these countries are adopted from well-known and respected educational programs or schools. The problem is that "the uncritical adoption of any given form as an approach to educational planning almost invariably fails" (Young 1994, 1). He suggests three grids which can be used for educational planning: structures grid, curriculum grid, pedagogy grid (Young 1994).

A lack of financial planning is also a concern. Graves says, "I am no longer amazed to find schools which have never once considered how they can address the issue of affordability" (Graves 1994, 5).

Reformation or Renewal

Some presenters at the Consultation called for reformation, or renewal.

> A significant change is the almost universal reversion to **traditional formal European residential theological education** as the primary avenue for leadership/pastoral development. Formal education, with its emphases on academics and research, is gradually becoming the educational model for leadership development in most of the post-Communist countries. (emphasis original; Alexander 1994, 1)

Alexander fears that "Many of the failures of the Western European and North American system will be fostered, such as the loss of the value of experience, the limitation of character and skills development . . . " (Alexander 1994, 1)

Valdir Steuernagel, speaking from his experience in Latin America, draws some lessons that he hopes will be helpful to post-communist Europe. In Latin America theological education was dependent on the North (Steuernagel 1994). This dependency impeded the establishment of contact with their own reality--"a reality of poverty, oppression and injustice" (Steuernagel 1994, 2). Another realization was that "theology must be contextual, being able to relate and interact with reality, i.e., cultural economic, social, political, and religious reality" (Steuernagel 1994, 3).

External Tensions

Tension with the State church is a common experience for evangelicals in countries where Eastern Orthodoxy is the State Church. Volf also admits the seriousness of these tensions and says that there are both theological and sociological reasons for this tension (Volf 1994, 4). Michael Bordeaux acknowledges, "I am nevertheless constantly nervous, as Joseph [Tson] is, that one consequence of the collapse of communism will be an attempt by the Orthodox to gain illegitimate influence--or even secular authority--under the new regime" (Bourdeaux 1994, 4).

Knowing how to handle these tension is a matter of grave concern. Volf says that evangelicals should not engage in repaying "theological abuse with theological abuse" (Volf 1994, 3). Rather they should be willing to return insult with blessing and be more willing to "suffer violence [rather] than inflict it . . . " (Volf 1994, 3). Volf suggests a way to proceed toward resolution by listening to what the Orthodox say about themselves and about Evangelicals (Volf 1994, 3) Bordeaux thinks that the most productive approach is "finding common ground with the Orthodox Church, rather than challenging it on the battlefield" (Bourdeaux 1994, 5).

Role of Women in Theological Education

The place of women in society and to some extent the evangelical churches has been clear in the past. Tson explains,

> There is no care for the woman, and no place for her in the life of the Church. We still have a male dominated society that 'keeps the woman in her place. I personally met a lot of resistance in trying to establish women's ministries in our country. (Tson 1994, 7)

Tson sees a critical situation developing. Women are being trained in most of theological education efforts in these countries but the church has not begun to define a place or ministry for them. If the church does not act soon Tson predicts, "It will be too late for us to be heard . . . " (Tson 1994, 7). For Volf the "crucial question is, who is the "we" defining what could be women's ministries? Are the women a part of this "we" (Volf 1994, 4)?

Summary

The background literature for this study focuses on the current debate about the deficiencies in Western theological education and the models suggested to overcome these deficiencies. Voices from other continents where the Western seminary model was exported are heard, as are voices from the former East-bloc countries.

CHAPTER 3

PROCEDURE FOR INQUIRY AND ANALYSIS

The intent of this research is to ascertain and compare the theological education perspectives of evangelical church leaders in Bulgaria, Hungary, Romania and Russia.

Research Problem

In October of 1994 the Consultation on Theological Education and Leadership Development in Post-Communist Europe was held in Oradea, Romania (referred to as the Oradea Consultation). Educators from around the world presented papers on issues that they believe are confronting post-Communist Europe in the development of theological education. Speakers from many different countries, including countries outside of this region addressed the conference. Most presenters had some experience in Eastern Europe or the CIS. A few nationals also presented papers, but they were the minority.

Although this conference raised many issues it did not answer the question, "How do church leaders in Eastern and Central Europe, and Russia perceive theological education?" This study attempts to give a voice to these people.

This research began by identifying issues raised at the consultation. Presenters at the Oradea Consultation made specific assertions about the following major issues:

1. The formal and nonformal education of pastors (Alexander 1994; Elliot 1994; Young 1994)
2. The effects of foreign involvement in theological education (Alexander 1994; Elliot 1994; Graves 1994)
3. The importance of accreditation (Bowers 1994; Alexander 1994; Graves 1994; Elliot 1994; Young 1994)
4. The development of faculty (Elliot 1994; Graves 1994)
5. The desirability of educational planning (Alexander 1994; Young 1994)
6. The need for reforming theological education (Alexander 1994; Steurnagel 1994)
7. The availability of literature for theological education (Graves 1994)
8. The ethical/moral issues confronting theological education (Ton 1994)
9. The role of women in theological education and in ministry (Ton 1994; Volf 1994)
10. The tensions faced by theological education efforts in relation to either the government or the State church (Bordeaux 1994; Elliot 1994; Ton 1994; Volf 1994).

Out of these issues a questionnaire and an interview protocol were developed. The purpose of both the interview and the questionnaire is to identify the beliefs of the respondents about theological education in their specific context, that is within their own denomination in their country.

Research Questions

The research questions that guided this study emerged from the ten concerns mentioned above:

1. What perspectives do present **denominational** leaders have regarding:
   a. The potential of formal and nonformal theological education.
   b. Their goals for theological education
   c. Specific issues which currently influence theological education: ethical and moral problems, foreign involvement, external tensions, closeness to church, cooperation, faculty development, theological literature, planning, and women in theological education
   d. The current state of theological education in their context?
2. What perspectives do present **leaders in theological education** have regarding:
   a. The potential of formal and nonformal theological education.
   b. Their goals for theological education
   c. Specific issues which currently influence theological education: ethical and moral problems, foreign involvement, external tensions, closeness to church, cooperation, faculty development, theological literature, planning, and women in theological education
   d. The current state of theological education in their context?
3. What perspectives do present **prominent pastors** have regarding:
   a. The potential of formal and nonformal theological education.

b. Their goals for theological education

c. Specific issues which currently influence theological education: ethical and moral problems, foreign involvement, external tensions, closeness to church, cooperation, faculty development, theological literature, planning, and women in theological education

d. The current state of theological education in their context?

Church leaders are the subjects of this study. Analysis of the interviews and the questionnaire focus on identifying and comparing the belief systems concerning theological education: (a) among the three categories of church leaders: educators, pastors and presidents, (b) among the five denominations: Baptist, Brethren, Congregational, Pentecostal and Reformed, (c) among the four countries: Bulgaria, Hungary, Romania, and Russia, and (d) between the respondents in this study and the presenters at the Oradea Consultation.

Description of the Population

The population for this study are leaders within Protestant denominations in Bulgaria, Hungary, Romania, and Russia. Three Protestant denominations in each country were selected: in Bulgaria the Baptist, the Congregational and the Pentecostal; in Hungary the Baptist, the Pentecostal and the Hungarian Reformed; in Romania the Baptist, the Pentecostal,

and the Brethren; and in Russia the Registered Baptist, the Autonomous Baptist, and the Christians of Evangelical Faith (Pentecostal). The criteria for choosing these denominations was to select the three largest Protestant denominations in each country.

For the purpose of this study church leaders are: people in the administrative structure of a denomination, people responsible for theological education in a denomination, and leading pastors of a denomination. The majority of these leaders have finished *lycèe,* and most have finished their studies at either the undergraduate or masters level in theology.

The leaders responsible for theological education have significant involvement in educational efforts in their respective denominations. Some serve on national committees for theological education, others are responsible for promoting theological education as either their major task or as a part of their portfolio of responsibilities. These people report directly to national denominational leadership. Leading pastors serve major churches in large populations centers in each country.

Sampling Procedure

The selection of the sample was straightforward. In every case but the Hungarian Pentecostals the president of the denomination participated in the study. From the Hungarian Pentecostals the vice-president was interviewed. Obviously the presidents of the denominations had already been selected. The person responsible for theological education was either suggested by the president or by an informant who knew the structure of the denomination. The referral was then validated by querying either the president or knowledgeable informants. Leading pastors were selected in the same way.

Interviewing Procedure

The interviews took place between February 1996 and June 1997. Each participant was contacted prior to the interview to gain their willingness to take part in the study and to schedule the interview. Before the interview each participant was assured of the anonymity of their responses. Without exception the participants said their names could be used. The interview was conducted in a friendly, dialogue style. Without exception the interviewer was warmly welcomed, and the participants seemed pleased to take part in the study.

Data Gathering and Recording

Data was gathered through ethnography and through administering a questionnaire. Both the interview protocol and the questionnaire were based on the concerns raised at the Oradea Consultation.

Ethnography is a well established qualitative research procedure (Fetterman 1980; Spradley 1979). "Rather than *studying people*, ethnography means *learning from people*" (Spradley 1979, 3). One value of ethnography is that it can help open the door to the insider's viewpoint. "Discovering the *insider's* view is a different species of knowledge from one that rests primarily on the *outsider's* view (Spradley 1979, 4). Ethnography is especially valuable to this study because one of the intents of the study is to hear the voice of nationals with regard to theological education in post-communist Europe. The research questions in the interview protocol provide the framework for interaction with the participants in this study.

A survey technique is also used in order to gain another view of the opinions of the participants. A Likert instrument was developed based on the issues raised at the Oradea Consultation. This questionnaire is in a simple agree-disagree format (Fowler 1993, 85). This format may pose difficulties with reliability, especially if the questions are

complex (Fowler 1994, 86). However this format was chosen because of its simplicity, which was a requirement for having the questionnaire translated into four languages. Two other sources of data help assure reliability: the Oradea Consultation and the ethnographic interview.

Questionnaire

A questionnaire (see Appendix A) was developed by selecting statements of concern from each of the papers delivered at the Oradea Consultation. These concerns were then analyzed to extract factors that could be supported by two or three items which had their direct source in the consultation papers.

This instrument consists of 97 items. The questionnaire was translated into the four languages: Bulgarian, Hungarian, Romanian, and Russian. The questionnaire was tested in English before translation and then in the respective languages by asking at least one knowledgeable person in theological education to read the instrument. Several modifications were made after administering the instrument in Bulgaria, the first country studied.

While conducting the first set of interviews in Bulgaria it became apparent that the original instrument

needed more modification. See Appendix B for a description of the discrepancies between the instrument administered in Bulgaria and the instrument administered in Hungary, Romania, and Russia.

A four point scale was chosen because of conditions that exist in Eastern Europe. Multiple choice tests are not common in any of these countries. To choose one number from a set as an answer is very unusual. When I gave one respondent the Likert instrument he asked, "If 1 is strongly agree and 4 is strongly disagree, what are 2 and 3?"

Second, communism was harsh toward and successful in stifling independent thinking. After working in Eastern Europe for 14 years the author felt that asking the respondents to choose a particular direction in their answers without the option of a neutral middle point would provide the best opportunity to capture the opinion of the respondents.

When responses to an item for one country were clearly in a direction different from the other countries the translation of that item was checked again to ensure that the proper meaning had been communicated by the translated questionnaire.

Interview Protocol

The questionnaire was originally developed to provide a framework for discussion (Sandvig 1994, 37). For the first three participants in Bulgaria the interview proceeded as follows. The questionnaire was given and the respondents were asked to make comments on items of particular interest as they completed the questionnaire. By the third interview it was clear that this approach did not work. The respondents became so caught up in the process of completing the instrument that they did not pause to make significant comments. After the third such experience the interview protocol (see Appendix B) with specific questions was introduced. The interview was conducted first followed by the questionnaire.

The interview protocol was developed in keeping with the areas of concern raised at the Oradea Consultation. The interviews required between one and two hours and proceeded in three parts.

An opening statement was made regarding the nature of the study, the assurance of confidentiality, and the distinction between formal and nonformal theological education.

Then the respondents were asked a series of questions which flowed from a brief description of their responsibilities and continued on to include questions about

their beliefs on specific issues in theological education. The interview was brought to a close with three general questions.

The interviews were recorded or notes taken during the interview depending on the preference of the respondent. With interpretation verbatim notes were taken in Bulgaria. In Hungary the interviews were recorded with interpretation, and in Romania the interviews were conducted and recorded in Romanian. In Russia the interviews were recorded with interpretation. In each of these four countries, because of their fluency, a few respondents preferred to be interviewed in English.

In Russia the interpreter was trained by participating in five interviews. The interpreter then conducted the remaining four interviews.

Out of all the interviews only two respondents were unable to complete the questionnaire, one because he was called away on an urgent matter, the other because he simply could not make the choices.

Data Analysis

Two types of data were collected during the interview: ethnographic data and data from the questionnaire. Each type of data was analyzed appropriately.

Ethnographic Data

As the interviews took place the data were entered into a proprietary database so that the data could be categorized. The interviews were read to identify categories related to the major themes of the research questions (for sample see Appendix E). The interviews were reread to identify the larger category structures for each major theme.

These larger category structures were then used to ascertain patterns, similarities, dissimilarities and dominant thought structures. The themes and patterns which emerged from this analysis were then used to develop an understanding of thought structures related to the issues raised in the research questions. Where appropriate, comparison was made among the categories of respondents: a) role of the respondents, b) the denominational affiliation of the respondents and c) nationality of the respondents.

Survey Data

The analysis of the data generated by the questionnaire uses normal statistical procedures. These procedures include the mean, the median, the mode, the standard deviation, the minimum number and the maximum number and confidence.

The analysis includes a technique for the interval estimation of the mean, called confidence. There are several reasons that this particular technique, which is often known as finding the confidence, is used. First, "hypothesis testing is subject to an important confusion between a statistically significant difference and a practically important difference" (Minium 1978, 273-80). "Essentially, this problem disappears with interval estimation" (Minium 1978, 321). The confidence level provides the interval in which a particular mean is likely to occur at a certain probability.

Another reason that interval estimation is used is because "interval estimation avoids the error of thinking that 'accepting the null-hypothesis' means that the null-hypothesis is true or probably true (section 16.5)" (Minium 1978, 321). The decision to accept the null-hypothesis only "reflects the fact that we did not have sufficient evidence to reject the hypothesis" (Minium 1978, 272).

Another reason that interval estimation is used is that the "null-hypothesis is a *point* hypothesis" (Minium 1978, 322). The difficulty is that it can lead the observer and the reader to believe that the result or conclusion is exactly true. However, this is likely never the case. The fact is that the mean or the average is likely to occur within the

particular interval, not always at one exact point which is "true."

In this study confidence level is used. This statistic is reported in the tables as a confidence interval for the particular population mean. The confidence level of 80% is chosen. If the mean of the scores for a particular item in the questionnaire is 2.7 and the confidence interval is 0.39 this indicates that the mean for that item is likely to occur 80% of the time within the interval of 2.7 ± 0.39, that is between 2.31 to 3.09.

The data from the questionnaire were analyzed by computer. Statistical analysis techniques were used for sample sizes less than 40 (Minium 1978, 261).

CHAPTER 4

FINDINGS FROM THE QUESTIONNAIRE:"THEOLOGICAL EDUCATION ISSUES IN POST-COMMUNIST EUROPE"

The findings are in several major sections according to the themes of the research questions. The themes of the research questions include: (1) the potential for the formal and nonformal education of church leadership; (2) the goals for theological education in these countries; (3) specific issues which currently confront theological education including: ethical/moral problems, expatriate involvement, external tensions, closeness to church, cooperation, faculty development, theological literature, planning, recognition, and women in theological education; and (4) the current state of theological education. For a detailed statistical analysis see Appendix C.

Research Question 1: The Potential for Formal and Nonformal Education of Church Leadership

The potential for formal and nonformal education is also a concern of this study. Three factors pertain to this issue: extension education as an acceptable method for training pastors, nonformal education as less acceptable for

equipping pastors, and formal education as the acceptable approach for equipping pastors.

Extension Education as Acceptable

Is extension education, which is most often a nonformal approach, an acceptable method for theological education? Three items in the questionnaire address this concern:

Item 25: By ignoring extension education denominational leaders are eliminating the best and quickest way to train the largest number of leaders.

Item 54: Extension education was a major avenue for leadership development during Communism.

Item 79: For theological education in this country, extension education provides the same or better quality training as resident school education.

For Item 25 no matter how the data are categorized there is agreement with this item except for the Reformed, who are neutral.

Item 54 asks about the value of extension education for leadership development during Communism. Again for the total sample there is agreement. Educators, pastors and presidents agree. Congregational and Reformed disagree. Baptists, Pentecostals and Brethren agree. Bulgarians disagree, whereas the Romanians and Russians agree strongly. The Hungarians are neutral.

Item 79 states that the quality of extension education is higher than the quality of resident school education. For the whole sample the response is neutral. Educators disagree. Pastors agree. Presidents agree slightly. Pentecostals and Reformed disagree. The Baptist are neutral and the Brethren agree. Bulgarians did not have this item in their survey. Hungarians and Russians disagree, while Romanians agree.

Extension is thought to be an acceptable mode of theological education even though it is being ignored. Extension education made a significant contribution to leadership education under communism. Pastors and presidents differ from educators in that they think that extension education is of a higher quality than formal schooling. Romanians have the same belief.

Nonformal as Less Acceptable for Equipping Pastors

Nonformal education as being less acceptable for equipping pastors is another factor which helps evaluate the value placed on nonformal education. Three items reflect this concern:

Item 36: Nonformal theological education is viewed as impractical and ineffective since it does not provide officially recognized degrees.

Item 57: Extension or nonformal education is considered to be primarily for lay training.

Item 89: A nonformal approach to theological education would reduce cost which is important.

Item 36 explores the view that nonformal education is less valued since it offers no official degrees. For the total sample there is disagreement with this item. Educators, pastors and presidents disagree. All the denominations disagree except for the Reformed. All the countries disagree.

Item 57 states that the kind of learner expected to participate in extension or nonformal education is the lay person. No matter how the data are categorized there is agreement.

Item 89 asks if nonformal education reduces the cost, which is a significant factor for these nascent educational efforts. No matter how the data are categorized there is agreement.

Nonformal education is less acceptable for equipping pastors than is formal education, even though nonformal is recognized to be more cost effective. The fact that nonformal education offers no degree does not render it impractical.

Formal Education as the Acceptable Approach for Equipping Pastors

Another concern of this study is whether formal education is considered the acceptable approach to equipping pastors. There are three items that relate to this factor:

Item 6: Formal theological education with its emphasis on academics and research is becoming the educational model for leadership development in post-Communist countries.

Item 32: The church in my country perceives formal residential education as the right and only legitimate way to equip pastors for the ministry.

Item 67: The most significant change in theological education since the fall of totalitarian communism is the return to traditional, formal European residential programs.

Item 6 asks if formal education is becoming the accepted mode for training pastors. For the total sample there is agreement though the agreement is not strong. Presidents and pastors agree. Educators are neutral. The Pentecostals, the Congregationalists and the Baptists agree. The Brethren and the Reformed disagree. Russians, Romanians, and Bulgarians agree, whereas Hungarians are neutral.

Item 32 asks if the church perceives formal education to be the right way to train pastors. No matter how the data are categorized there is disagreement, except for Congregational and Reformed who agree; and Romanians who are neutral.

Item 67 asks if the fall of communism has resulted in a shift to traditional forms of theological education. For the total sample there is slight agreement. Educators and presidents agree. Pastors disagree. The Pentecostals and the Congregationalists agree. The Baptists are neutral. Brethren

and Reformed disagree. Russians and Bulgarians agree. Romanians were neutral. Hungarians disagree.

There is evidently a shift to formal education since the fall of communism. Yet formal education is not believed to be the only legitimate way to equip pastors.

Research Question 2: Goals for Theological Education

What are the goals for theological education? This study examines this question from two angles: awareness of the need for additional emphases in theological education, and degree granting programs for public school teachers as a necessary task of theological education.

Awareness of the Need for Additional Emphases to Equip Church Leaders

Three categories of church ministry are suggested as potential priorities for theological education: youth ministry, missionary endeavor, and ministry to women. There are three items in the questionnaire that raise these issue:

Item 9: The most important task of theological education in this country is to train people specifically for youth ministry.

Item 30: Here, the most important task of theological education is to equip people to be missionaries.

Item 78: The most important task of theological education in this country is to educate women and help them find ministry positions in the church.

For item 9, no matter how the data are categorized there is agreement. Except for Hungarians who disagree slightly.

In item 30 the equipping of missionaries is also suggested as a priority task of theological education. For the sample there is slight agreement. Presidents agree. Pastors are neutral, and educators disagree slightly. Congregational and Baptist agree, Reformed are neutral, and Brethren and Pentecostal disagree. The Bulgarians, Romanians and Russians agree. Hungarians disagree.

Item 78 suggests a priority for educating women for their role in ministry in church. Among all the respondents to this item there is slight agreement. Educators and presidents agree slightly. Pastors are neutral. All the denominations agree, except the Reformed who disagree. Bulgarians and Russians agree. Romanians agree slightly. Hungarians disagree somewhat strongly.

There is confusion as to the task of theological education. Presidents think that the education of youth workers, missionaries, and women are all the highest priority. Pastors believe that equipping youth leaders is the highest priority, while educators think the highest priority is equipping both youth leaders and women. Hungarian leaders do not think any of these is the highest priority.

Degree Granting Programs for Public School Teachers as a Task of Theological Education

In most of these countries religion is taught in the public schools. In some countries like Romania all the schools have religious instruction. In Russia, teaching religion in the public schools is not required on a state wide basis but seems to be left to the individual school districts and sometimes even to the individual schools. The issue of theological education for public school teachers is reflected in three items in the survey:

Item 10: Instead of attempting to provide a state recognized degree for public school teachers, theological schools ought to provide supplementary courses to help all Christian students attending secular universities think biblically about their field of study.

Item 33: Providing an accredited education for public school teachers drains far too many resources from our theological education programs that would be better used for training church leaders.

Item 77: In this country theological schools ought to provide a State recognized degree for public school teachers.

Item 10 asks about the acceptability of an alternate plan to train public school teachers. Of the total population there is agreement with this item. Educators and presidents agree. Pastors disagree. Bulgarians agree. Romanians and Russians agree slightly. Hungarians disagree. All denominations agree except the Reformed who disagree.

Item 33 asks if the resource demands to provide an accredited degree for public school teachers is too great at the present time. The whole sample is neutral. Educators disagree. Pastors are neutral. Presidents agree. The Brethren disagree. The Pentecostals and Congregationalists agree. Baptists and Reformed are neutral. Bulgarians agree. Hungarians disagree slightly. The Romanians and the Russians are neutral.

Item 77 asks if theological schools ought to provide a recognized degree program for public school teachers. No matter how the data are categorized the respondents disagree somewhat strongly.

Respondents think that theological education should not attempt to provide accredited degrees for public school teachers. Supplementary courses for all Christian students at the university are generally agreed to be an acceptable alternative.

Research Question 3: Specific Issues which Currently Confront Theological Education

There are several specific issues which are very important to theological education in these countries at the present time: closeness to the church (accountability and literature), cooperation, ethical/moral problems, external

tensions, expatriate involvement, faculty development, planning, recognition, and women in theological education.

Ethical and Moral Issues

The influence of communism on the moral and ethical life of these societies is also a concern of this study. Four factors reflect this concern: awareness of the need to address moral problems magnified by communist domination, awareness of the need for theological education to address moral failures common in the culture, concern for moral education, and concern for moral failure in the educational setting.

Awareness of the Need to Address Moral Problems Magnified by Communist Domination

Three items in the questionnaire address this factor:

Item 15: In this country theological education efforts must specifically help people overcome the tendency to isolate themselves from the neighbors, the tendency brought about by the communist practice of instilling distrust among people.

Item 55: Theological education must equip students to deal with moral problems that developed during the communist era.

Item 95: Theological education must deal honestly with the rift between those in the church who compromised and those who did not.

For item 15 it may seem that two different issues are being questioned, the isolation, and the opinion that this isolation was instilled by communist practice. However, this

idea is connected clearly in the minds of the presenters at the Oradea conference. Therefore, it is left as a whole unit of thought. No matter how the data are categorized there is agreement with item 15.

Item 55 asks if theological education has the responsibility to equip students to deal with moral problems that developed during the communist era. Again no matter how the data are categorized there is agreement with this item. This item is not in the Bulgarian questionnaire.

Item 95 asks about the role of theological education in responding to those who compromised under communism. The responses show agreement with this item, except for the Russians who disagree.

There is strong awareness of the need for theological education to address moral issues magnified by communism.

Moral Failure in the Educational Setting

Moral failure within the educational system is also a concern. This concern is raised in four items:

Item 12: Theological education in this country must honestly face moral failure in some areas of faculty and student life.

Item 40: Even in theological education, leaders and teachers do not manage conflict as advocated by the Scriptures.

Item 72: In this country a major problem of theological education is cheating.

Item 92: Even in theological education efforts, positions of authority are used to "Lord it over", to control, rather than to "serve".

Item 12 makes reference to moral failure by faculty and students without specifying the kinds. No matter how the data are categorized there is agreement except for the Brethren in Romania who disagree. This question is not in the Bulgarian questionnaire.

A specific concern raised at the Oradea Consultation is how conflict is managed. This concern is reflected in item 40. The total sample shows agreement. Educators, pastors and presidents agree. Presidents only slightly agree. The denominations agree. Russians disagree. Hungarians agree slightly. Romanians and Bulgarians agree.

The problem of cheating was raised as a particularly entrenched moral failure. This concern is reflected in item 72. Again, the whole sample agrees slightly. Educators and pastors agree. Presidents disagree. The Baptists disagree. The other four denominations agree. Bulgarians and Romanians agree, while Hungarians and Russians disagree.

Item 92 asks if power is abused in theological education. In general there is slight disagreement. Educators are neutral. Pastors and presidents disagree slightly. Baptist, Brethren, and Pentecostals disagree.

Congregational and Reformed agree. Bulgarians, Hungarians, and Russians disagree. Romanians agree slightly.

There is the awareness of moral failure within theological education, and the need to address these issues. The only issues which may not be a problem is the improper use of position and power in theological education structures.

Concern for Moral Education

The need for moral education was also a concern at the Oradea Consultation. Three items speak to this issue:

Item 2: For theological education in this country, the most important and most significant task is moral education.

Item 23: In this country theological education must teach students what makes a Christian world view.

Item 86: Theological students must learn that the church provides the place where moral values and moral practices can be effectively transmitted.

For item 2 there is agreement for the total sample. Educators, pastors and presidents agree. Baptists, Congregational, and Pentecostal agree. Brethren and Reformed disagree. Three of the four countries agree; Hungarians disagree slightly.

Item 23 asks if theological education has a role in transmitting a Christian worldview. No matter how the data are categorized there is agreement.

Item 86 asks about church as the primary locus moral education. At the Oradea Consultation the church as the locus for moral education and not theological schools was addressed. No matter how the data are categorized there is agreement with this item.

There is a strong concern for moral education in theological education and in the church.

Foreign Influence

The effects of foreign influence are felt in all of these countries. Five factors relate to foreign involvement: concern about the attraction of the West as a drain on human resources for theological education, foreign financial assistance as an enfeebler of national theological education, foreign influence as an advocate for formal education, the desirability of recognition by Western agencies, and foreign influence as an enfeebler of theological education.

The West as a Drain on Human Resources for Theological Education

Is the West creating a drain on human resources for theological education? Three items in the questionnaire address this concern.

Item 27: Western theological schools have recruited some of the best young people to study in their programs abroad,

which has robbed this country of significant church leadership.

Item 49: It seems that students who leave the country to get accredited degrees don't necessarily get appropriate preparation for the situations and tasks to which they return.

Item 69: Many who are studying theology abroad do not return.

Item 27 arose out of the observed proclivity for Western theological schools to recruit young people from these countries. No matter how the data are categorized there is disagreement, except for the Brethren who agree and the Hungarian Reformed who are neutral.

Item 49 asks if foreign education is effective. This item views the effectiveness of those educated abroad through the lens of cultural adaptation or maladaptation. No matter how the data are analyzed there is agreement with this item except for the Congregational who disagree.

The third item which addresses brain drain is item 69, which asks if those who study abroad will return. For the entire sample there is agreement. Pastors and president agree. Educators disagree. Brethren and Pentecostals agree. Congregational, Baptists and Reformed disagree. Hungarians and Bulgarians disagree while the Romanians and Russians tend to agree.

Brain drain does not seem to be a serious problem. The best students have not been recruited. However, study

abroad is not believed to provide adequate preparation to meet the challenges at home.

Foreign Financial Assistance as an Enfeebler National Theological Education

Financial assistance over a long period of time could enfeeble national theological education. Three items in the questionnaire addressed this concern.

Item 8: In this country theological education relies almost entirely on outside financial assistance.

Item 31: Theological education is very vulnerable to control from the outside, because of relying on outside financial assistance.

Item 65: Foreign financial assistance is not a good long-term solution for funding theological education in this country.

For item 8 the total sample agrees with this statement. Educators, pastors and presidents agree. The Brethren disagree. Reformed are neutral. The Baptist, Congregational, and Pentecostal denominations agree. The Hungarians and Romanians disagree. The Bulgarians and Russians agree.

Item 31 asks about vulnerability to control. For the total population there is agreement. Pastors and presidents agree. Educators slightly disagree. The Baptist, Congregationalist and Pentecostal denominations agree.

Whereas the Brethren and the Reformed disagree. Bulgaria, Hungary and Russia agree. Romania disagrees.

Item 65 asks the respondents to evaluate financial assistance as a long-term solution. The total sample agrees. No matter how the data is categorized there is agreement with this item, except that the Brethren who are neutral. This item was not in the Bulgarian questionnaire.

Foreign financial assistance may be an enfeebler of theological education. Generally theological education is believed to depend on outside assistance, except by Romanians and Hungarians; and is believed to be vulnerable to outside control, except by Romanians. Outside assistance is not believed to be a long-term solution.

Foreign Influence as an Advocate for Formal Education

Another aspect of the influence of foreigners on theological education is the possible advocacy of formal schooling. Two items in the questionnaire explore this factor:

Item 68: A surprising number of foreign schools and missions wish to import their educational programs.

Item 29: Most of those who wish to bring their educational programs advocate formal schooling.

Item 68 asks respondents to evaluate the frequency of offers from foreign agencies to import their educational program. No matter how the responses are categorized there is fairly strong agreement with this item, except that the Hungarian Reformed are neutral.

Item 29 queries respondents to evaluate whether or not the educational programs offered are formal. For the total population the response is neutral. Educators disagree. Pastors agree. Presidents are neutral. The Pentecostals agree. The Baptist, Brethren and Reformed disagree. Hungarians disagree. Romanians and Russians agree slightly. The Bulgarians did not have this item in their questionnaire.

Many agencies are offering educational programs but it is not clear if these programs are formal or nonformal.

Desirability of Recognition by Western Agencies

Another facet of Western influence is recognition by Western agencies. Is recognition by Western agencies desirable for these theological education efforts? Three items in the questionnaire address this concern:

Item 4: Getting accreditation from a Western accrediting agency is the highest priority.

Item 44: The reason people go to the West to study is because they know that degrees from the West are highly valued by the churches and seminaries in this country.

Item 81: Western criteria for evaluating and accrediting evangelical seminaries ought to be adopted in this country.

Item 4 asks if pursuing recognition by Western agencies is a high priority. No matter how the data are categorized there is disagreement with this item. The Bulgarians did not have this item in their questionnaire.

Item 44 asks about the motivation for desiring a Western theological degree. The whole sample disagrees somewhat. Educators, pastors and Presidents disagree. Hungarians, Romanians, and Russians disagree. Bulgarians agree. Congregationalists agree. Hungarian Reformed are neutral. Baptists, Brethren, and Pentecostals disagree.

Item 81 asks if Western criteria ought to be used to evaluate theological education programs. For the whole sample there is slight agreement with this item. Educators and pastors agree. Presidents disagree. Brethren, Baptist, and Congregational agree. Reformed are neutral. Pentecostals disagree. Bulgaria and Hungary disagree slightly. Russia disagrees. Romania agrees.

There is no strong desire for recognition by Western agencies. Western accreditation is not the highest priority, and Western degrees are not highly valued, although using Western criteria to evaluate theological education is thought to be valuable.

Foreign Influence as an Enfeebler of Theological Education

Imported education could possible weaken national theological education. Respondents were asked to evaluate three items related to this factor:

Item 22: Theological education is influenced too much by North American theories of theological education.

Item 61: Forms of theological education imported from the West foster failures such as the lack of Christian character and ministry skills development among students.

Item 91: Adopting Western standards of curriculum in Western educational philosophy will automatically doom theological education efforts to a state of dependency on Western financial assistance.

For item 22 there is slight agreement for the total population. Educators disagree. Pastors agree slightly, and presidents agree. The Reformed and the Brethren disagree. The Pentecostals, the Congregationalists and the Baptists agree. Russians agree. Romanians and Bulgarians agree slightly. Hungarians disagree.

Imported forms of theological education might actually lead to a failure to adequately develop character and ministry skills among students. For item 61 the sample as a whole agrees slightly. Pastors and presidents agree. Educators slightly disagree. The Baptists, Pentecostals and the Reformed agree. The Brethren and the Congregationalists

disagree. Hungarians, Romanians, and Russians agree slightly. Bulgarians are neutral.

Item 91 asks if adopting Western standards for curriculum and Western educational philosophy will result in dependency. For the total sample there is slight agreement. Educators disagree. Pastors agree slightly, and presidents agree. Brethren and Pentecostal agree. Baptist and Reformed are neutral. Congregational disagrees.

For all of these items (item 22, item 61 and item 91) which reflect on foreign influence as an enfeebler of national theological education, there is slight agreement. Though there is not overwhelming support to think of foreign influence as an enfeebler of theological education. Educators differ in that they do not think that foreign influence has been negative.

External Tensions

Tensions with the State church also impacts theological education in these countries. Tensions arise when the State church acts in collusion with the government. Relations with the State Church as of special concern for theological education, is represented by three items in the survey:

Item 26: To help diminish the tensions and to learn in the process evangelical Protestants need to listen to what the Orthodox say about themselves and about Protestants.

Item 56 Curriculum for theological education ought to help our students understand the areas of common ground and the areas of significant difference with the Orthodox church.

Item 94: In this country theological education programs ought to teach students that in order to encourage peaceful relations with the Orthodox church, evangelicals should rightfully praise the State church where it has helped, for example preserving the doctrine of the Trinity and of Christ.

For item 26 the entire sample shows slight agreement. Educators, pastors and presidents agree slightly. The Baptists and the Brethren agree. The Congregational, Pentecostal, and the Reformed disagree. Bulgarians and Russians disagree slightly. Hungarians are neutral. Romanians agree, somewhat strongly.

For item 56 no matter how the data are categorized there is agreement. This item suggests the need for curriculum to assist in understanding the State church.

Item 94 suggests that better relationships might be attained by recognizing the value in some of what the State church has accomplished. No matter how the data are categorized there is agreement with this item, except the one Congregational respondent who disagreed.

Although tensions with the State church are recognized, there is a desire to improve understanding between evangelicals and the State church.

Closeness to Church

The closeness of theological education to the church is represented by four items in the questionnaire:

Item 5: Theological education in this country ought tc develop a contextualized theology.

Item 17: There is the strong tendency for theological education to become separated from church.

Item 37: In this country theological education programs which require three or four years of intensive study create a large gap between the pastor and the layman.

Item 60: In this country theological education efforts must be accountable to the local church.

For item 5 there is fairly strong agreement for the total sample. No matter how the date are categorized there is agreement.

Item 17 asks if theological education is becoming separated from the church. The total sample shows slight agreement with this statement. Educators and pastors agree, while presidents disagree. The Congregational and Reformed agree. Baptists are neutral. The Brethren and Pentecostals disagree. Bulgarian agree somewhat strongly. Romanians are neutral. Russians and Hungarians disagree.

Item 37 raises the issue of the gap between the pastor and layman caused by three or four years of intensive study. The whole sample shows agreement with this statement. Educators are neutral, pastors and presidents agree. Four denominations agree with this statement, but Baptists are neutral. Bulgarians, Romanians and Russians agree. Hungarians disagree.

Item 60 addresses closeness to the church as an issue of accountability. No matter how the data are analyzed there is agreement except for the Hungarians who disagree slightly.

Closeness to the church would be improved if the theology was contextualized. However, it is not clear that theological education is becoming separated from the church. A gap between pastors and laity is evident, educators don't find this gap. Only Hungarians do not think that theological education ought to be accountable to the church.

Cooperation

There are two factors which address the importance of cooperation. The first is the importance of cooperation for theological education in a broad sense. The second factor focuses on the importance of cooperation in order to be able to offer recognized advanced degrees.

Importance of Cooperation for Theological Education Generally

Three items in the survey represent the first factor, the importance of cooperation for theological education generally.

Item 45: The lack of cooperation among programs and institutions commonly seen since the fall of Communism needs to be overcome.

Item 70: Cooperation among efforts in theological education is needed to increase the effectiveness of theological education in this country.

Item 90: In order to increase the quality in number of good theological books available in this country, it is necessary for denominations and mission agencies to cooperate in the selection of books that ought to be published.

For item 45, among the total sample there is general agreement with this statement. Educators and pastors agree, while presidents slightly disagree. The Baptist, the Brethren, the Pentecostals, and the Reformed agree while the Congregationalists disagree. Bulgarians disagree strongly. The Hungarians, the Romanians and the Russians agree strongly.

Item 70 relates the effectiveness of theological education to cooperation. No matter how the data are analyzed there is agreement.

Item 90 asks about the necessity of cooperation for the production of good theological literature. Again, no matter how the data are analyzed there is strong agreement.

Cooperation is believed to be very important in providing good theological education.

Cooperation as the Only Viable Way to Offer Advanced Degrees

The belief that the ability to offer advanced degrees is dependent on interdenominational cooperation was also raised at the Oradea Consultation.

Item 28: High quality, advanced degree level education can only be accomplished through cooperation among compatible denominations and mission agencies.

Item 51: In this country only one or two schools that offer advanced theological degrees are needed.

For item 28 no matter how the data are analyzed there is agreement. The Bulgarians do not have this item in their questionnaire.

For item 51 the respondents are neutral. Educators agree, while pastors and presidents disagree. Baptists agree, though only slightly. The Hungarian Reformed agree most strongly, the Brethren and the Congregationalists also agree. The Pentecostals and the Brethren disagree. Bulgarians and Hungarians agree, whereas Romanians and Russians disagree.

Although cooperation is believed to be the only way to provide quality, advanced degrees, pastors and presidents do not think that only one or two advanced degree institutions are needed for their situation.

Faculty Development

How are faculty to be developed for the many formal theological education efforts which have been initiated? Three items in the questionnaire relate to this issue:.

Item 14: Programs to develop theological faculty ought to be a higher priority than other programs.

Item 47: The plan to develop faculty for theological education ought to be to send some of our people to the West.

Item 87: Only especially talented, dedicated and experienced pastors ought to study abroad in order to become faculty.

Item 14 queries the respondents about the priority that faculty development ought to have in developing programs for theological education. No matter how the data are analyzed there is agreement, except for the Congregational who disagree. Educators agree most strongly. Pastors and presidents agree.

Item 47 raises the issue of sending potential faculty to the West for education. The entire sample is neutral. Educators agree slightly. Pastors are neutral. Presidents disagree slightly. Baptists are neutral and Reformed agree. The Brethren, Congregationalists and Pentecostals disagree. Bulgarians and Romanians disagree. Hungarians and Russians agree.

Item 87 asks about the kind of people who ought to be sent to the West to get advanced degrees. For the entire

sample there is agreement with this item. Educators, pastors and presidents all agree. The Brethren and the Congregationalists disagree. The Baptists, the Pentecostals and the Reformed agree. All the countries agree, however the Bulgarians and Romanians only agree slightly.

High level education for faculty development are thought to be the highest priority. On the other hand sending potential faculty to the West for higher degrees is met with ambiguity.

Literature

The availability of serious theological literature is a major difficulty for theological education. In the questionnaire there are two items which speak to this issue:

Item 52: Finding good textbooks for theological education programs is extremely difficult.

Item 73: In this country each theological school should produce one new theological text a year by our faculties.

Item 52 asks about the availability of theological textbooks, suggesting there is a scarcity. No matter how the data are categorized there is agreement.

Item 73 explores the possibility of nationals writing textbooks. For the total sample there is slight agreement. Educators and pastors agree. Presidents disagree slightly. Baptists, Brethren, Pentecostals and Reformed agree.

Congregationalists disagree. Hungarians, Bulgarians and Romanians agree. Russians disagree.

Planning

With the fall of communism the moment of opportunity was grasped to start many theological education efforts. In a situation that chaotic, planning could be difficult and even detrimental. With too much planning the opportunity might be lost.

Three factors reflect this concern for planning: "unplanned" as an accurate descriptor of the initial state of theological education after the fall of the Iron Curtain, planning as a valued component of effective theological education, and awareness of procedures for improving theological education.

"Unplanned" as an Accurate Descriptor

Does "unplanned" accurately describe the initial state of theological education immediately after the fall of communism. Five items in the questionnaire relate to this issue:

Item 35: In this country theological education programs were started with very little consideration given to goals, convictions, or values.

Item 59: After the fall of totalitarian communism there was a great need to start quickly schools for theological education before the opportunity was lost.

Item 62: The theological education curriculum was planned around the development of the needed skills and qualities for church leaders.

Item 63: Those who decided on how to use resources for theological education programs took into account our missions, our convictions and our values about theological education.

Item 96: Having to start so quickly resulted in little educational planning being done.

For Item 35 the entire sample disagrees. Only Russians and Romanians agree slightly.

Item 59 asks if the opportunity would have been lost if theological education efforts had not started quickly. For the whole sample there is fairly strong agreement. Only the Hungarian respondents are neutral. Presidents agree strongly as do the Russians.

Item 62 asks if curriculum was developed around the skills and qualities needed for church leadership. No matter how the data are categorized there is fairly strong agreement with this item, except the Hungarian Reformed who are neutral.

For Item 63 asks if those who decided how to use resources took into account mission, values and convictions. No matter how the data are categorized there is disagreement except for the Hungarian Reformed who are neutral. Educators and presidents disagree somewhat strongly.

Item 96 also reflects the concern about being "unplanned." Did the need to start quickly reduce the opportunity to plan? For the whole sample there is agreement. Educators disagree. Pastors and presidents agree. Brethren, Pentecostals and Reformed agree. The Baptists and Congregationalists disagree. Bulgarians disagree. The Russians and Romanians agree. Hungarians agree slightly.

It is commonly believed that the start up of these many theological education efforts had to be quick to capture the opportunity. Generally it is **not** thought that theological education is started with little attention given to goals convictions and values, although Russians and Romanians do find this to be the case. On the other hand, respondents do not think that mission, conviction and values were considered by those who decided on the use of resources. Obviously there is no clear view as to how mission, goals, values, and convictions influenced planning. Yet there is fairly strong agreement that curriculum is designed with the skills and character needed for the ministry in view. It does seem that "unplanned" may not be an accurate descriptor in the minds of the respondents regarding the beginning phase of theological education.

Planning as a Valued Component of Effective Theological Education

Is planning considered to be a valuable component of effective theological education. Again two items in the survey reflect this concern:

Item 39: A lack of clear educational goals results in a lack of clear direction and education practice.

Item 93: Our denomination needs to put more attention and effort into long-term planning for leadership development.

For item 39 there is agreement for the whole sample. Educators disagree. Pastors and presidents agree somewhat strongly. The denominations agree except for the Reformed who are neutral. Hungarians strongly disagree. Romanians and Russians agree somewhat strongly. The item was not in the Bulgarian questionnaire.

For item 93, the need for more planning, there is quite strong agreement for the whole sample. No matter how the data are categorized there is fairly strong agreement.

Planning is valued for theological education, although pastors and presidents believe that a lack of clear goals leads to a lack of direction.

Awareness of Procedures for Improving Theological Education

Another factor is the awareness of procedures for improving theological education. Again two items in the questionnaire address this particular issue.

Item 19: Evaluation of the strengths and weaknesses of previous theological education systems is needed to provide a basis to establish effective new programs.

Item 82: Both formal and nonformal education can and should exist side-by-side in a cooperative way.

Item 19 refers to evaluation as a possible procedure for improving theological education. No matter how the data are categorized there is fairly strong agreement with this item.

In item 82 the possibility that formal and nonformal educational structures could exist side-by-side and assist each other is raised. No matter how the data are categorized there is fairly strong agreement with this item.

Recognition

Four factors relate to recognition. These factors are: the desire for recognition by Western agencies, the desire for recognition by the State, the desire for academic respectability, and the value of accreditation for theological education.

The Desire for Recognition from Western Agencies

The first factor, the desire for recognition by Western agencies, is represented by three items in the questionnaire:

Item 4: Getting accreditation from a Western accrediting agency is the highest priority.

Item 44: The reason people go to the West to study is because they know that degrees from the West are highly valued by the church and the seminaries in this country.

Item 81: Western criteria for evaluating and accrediting evangelical seminaries ought to be adopted in this country.

These items are discussed more extensively under expatriate involvement, since they relate to foreign influence in recognition. The entire sample disagrees with the first two statements and slightly agrees with Item 81.

The Desire for Recognition by the State

The desire for recognition by the State is explored in the items below:

Item 21: Getting State recognition for theological education is the highest priority.

Item 50: In this country the reason theological education must be accredited is to ensure legality in the eyes of the government

Item 76: Theological education needs to be accredited to get government stipends for students.

Response to item 21 shows that getting State recognition is not generally a high priority. The sample for the whole population disagrees with item 21. Educators agree; pastors and presidents disagree. Baptist and Brethren disagree. Congregational, Pentecostal and Reformed agree. Bulgarians and Romanians agree. Hungarians and Russians disagree.

Another aspect of recognition is the need for legality. State recognition gives legal status. Item 50 addresses this issue. No matter how the data are categorized there is agreement, except for the Hungarians who disagree. The Reformed denomination in Hungary has had State recognition for a number of years. Most Hungarian theological education efforts now enjoy legal status. Gaining recognition to get legal status is no issue for them.

Another facet of State recognition is that recognition brings money and stipends for students, which is reflected in item 76. For the whole sample there is only slight agreement. Educators are neutral, presidents disagree slightly, and pastors agree. The Hungarian Reformed agree most strongly. The Pentecostals agree. The Baptists, Brethren and Congregational disagree. With regard to country responses, Bulgarians disagree most strongly, and Romanians also disagree. Hungarians and Russians agree.

Desire for Academic Respectability

The desire for academic respectability in theological education is reflected in three items:

Item 43: The intense yearning for academic respectability by theological educators in this country is undermining effective leadership development.

Item 75: In this country theological education ought to be accredited so that our pastors and teachers will be much more accepted in the academic community.

Item 97: In this country degrees from the West give academic respectability to the teachers in theological education.

For item 43 the sample representing the whole population agrees, though not strongly. Educators and pastors agree, while presidents are neutral. All of the denominations agree, except the Congregational who disagree. Bulgarians, Russians and Romanians agree. Romanians agree most strongly. Hungarians disagree.

Item 75 addresses the desire for acceptance in the academic community. No matter how the data are categorized there is some agreement.

Item 97 raises the issue of Western degrees adding a measure of respect to national teachers. No matter how the data are categorized there is agreement, except by the Hungarians who are neutral.

There is a desire for academic respectability.

Accreditation as Valuable for Theological Education

Another facet of accreditation is the perceived value added to theological education. This factor is reflected in three items:

Item 3: Accreditation would help graduates be much more competent in ministry in this country.

Item 24: In this country accreditation can be an instrument for renewal in theological education.

Item 74: In this country theological schools ought to be accredited to ensure much greater quality control.

For item 3, among the entire sample, there is general disagreement that accreditation enhances ministry competency. Educators are the most negative. Pastors also disagree. Presidents agree. From a denominational perspective, Baptists, Brethren and Reformed disagree. The Pentecostals are neutral. The Congregational agree. Bulgarians , Hungarians and Romanians disagree. The Russians agree slightly.

The idea that accreditation could be an instrument for renewal is reflected in item 24. For the entire sample, there is weak agreement. Educators agree. Pastors and presidents disagree. Congregationalists and Pentecostals agree. Baptists, Brethren and Reformed disagree. Bulgarians agree. Russians agree most strongly. Hungarians disagree. Romanians disagree most strongly.

For item 74 regarding accreditation, there was general agreement that accreditation would improve quality control. No matter how the data are categorized there is agreement, except for the Hungarians who are neutral, and the Baptists who disagreed.

Although accreditation does not enhance ministry competence, it thought add a measure of quality control.

Women

The place of women in theological education is also a concern of this study. Two items in the survey relate to the role of women in theological education.

Item 42: Theologians from this country ought to define the role of women in the church.

Item 84: Women ought to be a part of the process of defining their role in the church.

For the total sample there is general agreement with item 42. No matter how the data are categorized there is agreement, except by Russians who disagreed quite strongly.

For item 84, no matter how the data are categorized there is agreement, except for the Hungarian Reformed who are neutral.

Research Question 4: Current State of Theological Education

The current state of theological education is reflected in the need for reform of theological education, in

the ability of theological education to survive, and in current pedagogical issues.

The Reform of Theological Education

The need for reform of theological education was raised at the Oradea Consultation. Three items in the questionnaire deal with this question:

Item 1: Theological schools in post-Communist Europe ought to break with tradition where necessary and establish more relevant and innovative approaches for the evaluation of programs and graduates.

Item 58: Serious thought ought to be given to reforming theological education in our country.

Item 88: Post-Communist countries are forfeiting a marvelous opportunity to initiate theological education reform.

The intent of item 1 is to stimulate the participants to consider whether or not formal theological education ought to be adopted without reform. No matter how the data are categorized there is agreement. Educators and pastors agree somewhat more strongly than presidents, although presidents agree.

For item 58, no matter how the data are categorized there is agreement. The Hungarians agree most strongly.

Item 88 asks if an opportunity for reform is being forfeited. The total sample agrees slightly with this statement. Pastors agree, educators are neutral, while presidents disagree. The Congregationalists, Pentecostals and

Baptists disagree. The Brethren and Reformed agree. The Bulgarian respondents disagree. Hungarians are neutral. Russians and Romanians agree.

Respondents agree that thought needs to be give to reforming theological education.

Survival

Survival issues are addressed in two factors: the importance of depending on national support and obstacles to survival.

The Importance of Depending on National Financial Resources

One descriptor of the current state of theological education in these countries is their dependence on outside financial resources. This dependency is reflected in two items in the questionnaire:

Item 16: Steps have been taken to secure a financial base for theological education here in this country.

Item 53: The church in this country can support its own theological education efforts.

For item 16, no matter how the data are categorized there is agreement.

Item 53 asks about the ability of the church to support theological education. No matter how the data are categorized there is definite disagreement, with only the Hungarian Reformed being neutral.

Steps have been taken to secure a financial base, but the church cannot support theological education by itself.

Obstacles to Survival in the Current Situation

There are three items in the survey that address obstacles to survival for theological education:

Item 18: In this country some theological schools and other theological education efforts have ceased, while several others are failing to achieve what they had hoped to accomplish.

Item 41: Evangelical theological education efforts are barely tolerated in my country.

Item 83: Evangelical theological education efforts experience oppression in this country.

Item 18 asks about the number of theological education efforts that have started but have failed. There is general agreement with this statement. Educators and pastors agree. Presidents disagree. The five denominations agree. Bulgarians, Hungarians, and Romanians agree. Russians disagree.

For item 41 the sample representing the general population agrees slightly with this item. Educators are neutral; pastors agree; presidents disagree. Baptists and Reformed disagree. Whereas Pentecostals, Congregationalists and Brethren agree. Hungarians disagree. Romanians, agree. Bulgarians and Russians agree slightly.

The issue of oppression of evangelical theological education in item 83 also reflects pessimism. Item 83 is quite similar to item 41. The sample representing the whole population is neutral. Educators agree. Pastors are neutral. Whereas presidents disagree. Baptists disagree. The Brethren, Congregationalists and the Reformed all agree. The Pentecostals are neutral. Hungarians and Russians disagree. Romanians are neutral. Bulgarians agree strongly.

Pedagogical Issues

Pedagogical issues are reflected in four factors: lack of character and ministry skill development as a deficiency in theological education, undue emphasis on receiving a degree as a failure of theological education, active learning as accepted pedagogy, and the desirability of personal involvement of teachers with students.

Lack of Emphasis on Character and Ministry Skill Development

What place do character and ministry skill development have in formal theological education. Three items in the survey address this issue:

Item 7: Accreditation for theological education does not take into account Christian character or ability to effectively minister.

Item 38: One of the difficulties of theological education in this country is that students are not significantly involved in ministry during their education.

Item 66: In this country formal theological education programs emphasize knowledge acquisition with less stress upon character development.

Item 7 suggests that accreditation does not enhance the development of character and ministry skill. No matter how the data are categorized there is agreement, except by the Hungarians who slightly disagree.

Item 38 reflects a concern about a lack of student involvement in ministry during their formal educational experience. The entire sample shows agreement. Educators disagree, whereas the pastors and presidents agree. All the denominations agree, except for the Brethren who disagree. Hungarians also disagree. Bulgarians, Russians, and Romanians agree.

Item 66 asks about program emphases. Is the emphasis more on knowledge acquisition than character development? For this item there is only slight agreement for the entire sample. Educators disagree most strongly. Presidents agree, whereas pastors agree only slightly. The Baptists and Pentecostals agree slightly. Reformed agree, whereas the Brethren and the Congregationalists disagree. Bulgarians and Hungarians disagree. Romanians and Russians agree.

Undue Emphasis on Receiving a Degree as Failure of Theological Education

Undue emphasis on getting a degree is also an issue raised by the Oradea Consultation. Two items in the survey reflect this concern:

Item 20: Theological education programs seem to be more concerned with the degree than with the competence to minister.

Item 64: Theological education has become far too concerned with granting degrees and academic pride has replaced Christian humility as a goal.

For item 20 among all the respondents there is slight agreement. Educators are neutral, pastors agree, and presidents disagree. Russians and Hungarians disagree. Bulgarians and Romanians agree. Baptist and Brethren disagree. Congregational, Pentecostal and Reformed agree.

For item 64 for the entire sample there is slight disagreement with this statement. Educators and pastors disagree. Presidents agree. Baptists, Congregationalists, and Pentecostals disagree. Brethren and Reformed agree. Bulgarians and Russians disagree. The Romanians agree. The Hungarians are neutral.

Active Learning as Accepted Pedagogy

Three items in the questionnaire address the issue of the interaction between learner and teacher in the learning event:

Item 13: Classrooms are characterized by the discussion of issues relevant to the course with both faculty and students actively participating.

Item 34: Teachers see teaching as standing in front of the classroom and lecturing.

Item 71: Teachers encourage students to discover and develop their own ideas.

Item 13 asks about the active participation of teachers and students in the learning experience. No matter how the data are categorized there is agreement, except for the Congregationalists who are neutral.

For item 34 among the total sample there is slight disagreement with this statement. Educators agree slightly. Pastors and presidents disagree. Baptist are neutral. Pentecostal, and Congregational respondents disagree. Brethren and Reformed agree. Bulgarians agree. Hungarians are neutral. Whereas Romanians and Russians disagree.

Do teachers give freedom to students to discover and develop their own ideas. No matter how the data are categorized there is agreement, except for the Congregationalists who are neutral.

Desire for Personal Involvement of Teacher with Student

The quality of the teacher-student relationship is reflected in two items:

Item 48: Teachers seem to be aloof from students and more interested in research, writing and other things.

Item 85: Teachers are deeply involved with discipling and counseling students.

For item 48 there is some agreement among the sample for the general population. Educators and presidents agree. Pastors disagree. All the denominations agree with this statement, except for the Hungarian Reformed who disagree. Romanians disagree. Hungarians are neutral. Bulgarians and Russians agree.

Item 85 addresses this issue but from the opposite side, asking if teachers are deeply involved with students. The data must be viewed in that way. Again respondents generally agree with this item. Educators, pastors and presidents agree. All of the denominations agree, except for the Reformed who disagree. Hungarians disagree. Bulgarians, Romanians and Russians all agree, with the Russians in strong agreement.

This raises the question as to what meaning can be given to this particular factor. Responses go in opposite

directions. It seems that there ought to be disagreement with one and agreement with the other.

CHAPTER 5

FINDINGS FROM ETHNOGRAPHIC DATA

The findings are presented in several major sections according to the themes of the research questions. These themes include: (1) the potential for the formal and nonformal education of church leaders; (2) the goals for theological education in these countries; (3) specific issues which currently confront theological education including: ethical concerns, foreign involvement, external tensions, closeness to the church, cooperation, faculty development, literature, planning, recognition, and women in theological education and (4) the current state of theological education.

When specific responses are referenced a code is given to provide helpful information about the respondent. This code consists of four components. The first component gives the age; the second refers to the confession; the third describes the responsibility; and the fourth refers to country.

For example, (YnABpPsRu) represents a young, Autonomous Baptist pastor from Russia. In situations where presidents of denominations are referenced, either the

denomination or the country indicator will be excluded to maintain confidentiality. For example, (OlPrRu) would indicate the president of a denomination in Russia who is 60 years of age or older.

Table 1.--Code Components for Respondents

Component	Description	Code
Age	Young 20 to 39	Yn
	Middle-aged 40 to 59	Mi
	Older 60 or over	Ol
Denomination	Baptist	Bp
	Autonomous Baptists: Russia only	ABp
	Registered Baptists: Russia only	Rbp
	Brethren: Romania only	Br
	Congregational: Bulgaria only	Cg
	Pentecostal	Pn
	Reformed: Hungary only	Rf
Role	Educator	Ed
	Pastor	Ps
	President	Pr
Country	Bulgaria	Bu
	Hungary	Hn
	Romania	Ro
	Russia	Ru

Research Question 1: The Potential for Formal and Nonformal Education of Church Leadership

In order to ascertain how participants in this study view the potential for church-based education in their setting two questions are asked. The first question explores their view of the positive and negative effects of each mode of education, formal and nonformal. The second asks them to

recommend a process for equipping young people who believe God has called them to the ministry.

Effects of Formal and Nonformal Education

In order to understand how participants view formal and nonformal education, they are asked to describe the formal and nonformal educational opportunities in their denominations. Then they are asked to distinguish positive and negative effects of each approach for equipping pastors.

As the participants discuss formal and nonformal education, several categories arise. First, formal theological education tends to be viewed as promise, whether implicit or explicit, and nonformal education as fulfillment. Other descriptors include: the closeness of formal and nonformal theological education to the church, theological education as a multiple path process, and formal theological education as potentially harmful.

Formal Theological Education as Promise

For the participants in this study formal education makes promises. This promise-making is more than the promise of entering the pastorate. Promises include achieving professional status, entering a gateway to different levels of society, and bringing doctrinal clarity.

A Promised Gateway to Ministry

Formal theological education is thought of as a doorway to the pastorate. Yet some participants doubt the ability of these students to be pastors. For example, in Russia and Romania many churches need pastors, and it is often difficult for churches to discriminate between a student who holds a theology degree and one who is gifted and equipped for ministry.

Promise as an Expectation of Churches. Churches expect graduates from formal theological schools to be gifted and equipped for ministry:

> When you give permission to everyone to come to formal education, when you have a lack of leaders, when ministry is waiting for everyone who finishes the school, and when the church is expecting him to come and take a leadership position because of the lack of leaders, this is very, very dangerous.
>
> Young people without God's call, without the desire to work for God, with only the desire to achieve social position get into these schools. They don't have God's anointing, and they don't have a heart for ministry. They are doing the ministry as a job, because they want to have a social position and they want to get some money. This is very dangerous for the ministry. (MiPnEdRo)

The expectation that the church has is that the person who comes to them as a graduate is equipped for ministry. The reality however, is that God's call may be absent in some students.

Promise as an Expectation of Students. Young students may also have unmet expectations.

> Sometimes the young people come with certain false expectations. They may think that they will begin to preach or they will receive certain positions in the church. Sometimes the church reacts too negatively and does not let the young person do anything. And it is regrettable because they lose the investment in the young person. (MiBrEdRo)

In the situation described above, the church is strong enough and understands the importance of God's call well enough to only reluctantly accept a young person for ministry, perhaps too reluctantly.

A Russian tells of a student going away for formal education, with his church expecting him to return equipped for ministry. Disappointment ensues. The student changed so dramatically that he no longer fit the church:

> The country is in a crisis and students must go and spend only a short time away from their home and church. The country is not stable yet and everything is in flux. Even if the church sends him, he is gone for three or four years. When he comes back it is a different church. This is especially true in this period. In a sense he becomes obsolete with regard to his own home situation. The people are not expecting this new person who comes back.
>
> I know many Bible schools and seminaries where the graduates could not become pastors after they finished. They are without a job, and only a few of them have really become pastors.
>
> And another problem is that they have become more theoretical. The people can recognize this. In this period of time when we do everything with our hands, we are more connected with the experience and practice of life. (YnRBpPsRu)

Both the student and the church expect a particular outcome. When this outcome fails to materialize, there is a sense of broken promise. The young person returns to the church more theoretical and less practical:

> We see even now that some students who studied in the seminary have easily lost their contact with the churches and with practical work. They become more theoretical theologically.
>
> We think that theological education is a special kind of education and its final goal is to prepare the servants, ministers, workers for the church--not to give degrees and not to produce a hierarchy. According to our tradition in Russia, the man who finishes a Bible college or seminary but has no practical experience will find it very difficult for the church to accept him. (MiPrRu)

Formal education seems to offer a promise to the student which in some cases is not delivered. If, within the context of formal education, the student is not receiving significant, practical experience, finding placement in a church may be difficult.

A Promised Gateway to Credibility, Influence and Social Status

A degree which is recognized by the government provides credibility, influence and improved social standing. Because of the value of this improvement in social standing, the degree is sometimes sought even if the student has no calling to ministry. "I have noted in the last few years that people are entering our school who do not have a calling and

are not dedicated. They simply want to get a diploma, even if they have no calling." (MiPrRo)

With a recognized degree, teaching in public schools is possible, as is studying for more advanced degrees:

> One of the advantages of the Pentecostal Theological Institute is that it offers the kind of diploma which provides a possibility for those who successfully complete the work to be officially recognized in other schools where they teach courses or to be completely accepted in other schools if they want to continue their education. . . . The primary advantage is that with a diploma a person can be a teacher in a public school. (MiPnPsRo)

Degrees may open the door to other professions of influence in the future:

> I am glad that the church and its leaders have found education important and have retained this respect for formal higher education. They are thinking about the future when we will have to enter different circles, such as radio, television, publishing activities, teaching in the kindergartens, in higher education, and forming church-based education. I think that formal education helps to achieve all of these goals. (YnABpPsRu)

Accredited programs promise to rehabilitate public perception of believers:

> When anyone heard the word Baptist, it was like a bad name. We are tired of that. We were kind of underground. Of course we want authority, to have influence on our nation and among our people. It is good advertisement. There is more respect if we have a formal part of our education. (YnRBpPsRu).

Other respondents also think that accredited theological education will contribute to evangelical influence in these societies (MiPrHn), (MiBpEdRo).

The issue of gaining credibility goes beyond credibility in the eyes of fellow countrymen; it extends to gaining credibility in the eyes of foreigners, mainly Westerners:

> When I was in America I had an invitation from someone I did not know to have a conversation with a man from South Africa. This black South African had trained in America for three years. He was working toward a degree. I don't know how much longer he would have to stay in America.
>
> I asked him why he wanted to stay in America and get a degree. "Why do you want to get this degree? If you stay three years out of your country people will not receive you when you return. It might be that nobody will listen to you. Why do you want to sacrifice that?"
>
> He answered, "We had a lot of white people who trained us, and I want to be like them. I want to be on the same level. I want to feel like they feel."
>
> I can say that mostly when I talk with Russians the reason they try to start formal theological training, try to start a seminaries, is because they want to be like you in America. . . . It is stupid, but it is true. . . . We want to be like you. (MiABpEdRu)

A Promise of a Higher Academic Level

A higher level of academic study is also promised by formal schooling. "If you do an organized study, this presupposes you have to do required courses, for example Greek and Hebrew languages. Those who study individually really

can't study these so well" (OlPnPsRo). Others also expressed the view that organized, systematic study raised the academic level (MiPrHn), (MiPrRo), (MiPrRu).

A Promise of Establishing Doctrinal Clarity and Unity

Particularly for Hungarian and Romanian Pentecostals formal theological education promises to help clarify their doctrine. "Formal education is positive because people are trained in the doctrines and they are clarified" (MiPnEdRo). A Hungarian respondent says, "We are very grateful for the existence of the school. If it is a denomination school it helps to provide a common doctrine for those who will be leaders in the denomination" (YnPnPsHn).

A Promise Evident in Energy Expended

Presently formal education is absorbing much energy. The reason is the promise that formal education offers. One respondent says:

> But now that we have new opportunities to establish our school system and official education, most of our energies are invested in this direction. But I hope that in the future it will be changed and again we will put more emphasis on the nonformal. (MiBpEdHn)

Nonformal Theological Education as Fulfillment

Nonformal theological education is spoken of in terms of fulfillment. It remains more closely tied to ministry and the church. It helps people fulfill their calling. It is also seen as an expression of personal motivation. In other words, those involved in nonformal education are involved in fulfilling a calling that they already had begun to sense.

Nonformal as Fulfillment within Present Ministry

Nonformal theological education is designed for people who are already deeply involved in ministry. These people want education to help them fulfill their ministries or become more adequate:

> I know the practical needs in the ministry, and so we invite people who can train us how to do the ministry much better. I can say for practical pastors and for pastors in small cities outside of Moscow in the rest of the former Soviet Union, that nonformal is the best form of education for us.
>
> We don't need generals of theology. We need some but we don't need a lot. I can say that theological seminaries are training more generals. . . . I can say from my experience we need a lot of practical pastors. (MiABpEdRu)

A middle-aged pastor describes his experience in nonformal, extension theological education, "I've been brought up through Logos, extension is much more effective than

resident education. It is better to provide education without taking people out of ministry" (MiBpPsBu).

Nonformal as Fulfillment of Inner Motivation

Nonformal education helps people with inner motivation for ministry to fulfill that motivation. "There are many good things about nonformal education. One of them is that nonformal education usually attracts people who are learning skills for their ministry, who want to be educated and are willing to be self-educated" (MiABpPsRu). Many in Russia already have ministry responsibilities and are looking for education that will help them in their current ministries.

A Romanian reflects on the motivation for learning before the fall of communism. "All those who worked at that time within the framework of the church were self-taught. They prepared themselves alone. Sometimes I think that studying like this with passion produces better results" (OlPnPsRo). Nonformal education is pursued with an inner passion.

The fulfillment of such motivation is observable in people involved in nonformal education in Russia. "If we teach something practical like how to start small groups, they go back and do that. And if we teach something in the area of theology they go back and use their knowledge in their

preaching" (MiABpEdRu). In this particular situation pastors are coming to Moscow for short, intensive courses and then returning to their churches.

Nonformal as Fulfillment for Mature Church Workers

Nonformal, extension education is a more compatible mode of education for people with families, and other long-term commitments:

> For most people extension is very good. People stay with their families, they work in their churches, they have their jobs, but at the same time they take courses and put into practice what they have learned. (MiBpEdBu)

One respondent recounts the experience of his elderly father, who was only recently ordained as a pastor. His father had had an illustrious career in the spiritual life of his denomination without any formal theological schooling.

> But after that he became one of the leaders for all the Baptist unions for the whole world, but he had no educational background, theological education either. He had training in deacons' meetings and personally tried to train himself in his own way. (YnBpPsHn)

The training this man received nonformally contributed to fulfilling the calling that he was already expressing through his leadership and preaching ministries.

A Hungarian involved in nonformal education says, "People are not coming here to get a paper [diploma]. They

are coming for the training so that they can be more effective in their lives" (MiRfPsHn).

Distance from Church of Formal and Nonformal Theological Education

When the respondents spoke of formal and non-formal education, they also spoke of these modes of education in terms of distance from the church. As they speak of formal education there is a sense of a greater distance from the church. With nonformal education the distance seems less for many respondents. Yet in some situations formal education is also thought to be close to the church.

Formal as Close to the Church

Keeping students close to the church is a goal of many formal institutions. Formal education as close to the church is typically expressed in this way:

> They [the students] are continuing the same ministries, even while they are involved in the school. The church does not have enough pastors so the churches regularly ask us to send some of our students to preach in these churches, while the students are here in the school. (MiPnEdHn)

Other respondents share the same view (MiBpEdBu), (MiPnEdHn).

Formal education ought to be close to the church because of church support. "And the whole pyramid (the educational pyramid from the church through the formal theological educational schools) is held by the churches. And

it is in the interest of the church to hold this pyramid up" (MiRBpEdRu).

Formal as Distant from Church

More often formal education is thought to be distant from the church. This distance is expressed in terms of "theoretical" versus "practical" poles. "Theoretical" is not necessarily taken in a negative sense; rather theoretical or academic may imply distance from the church, whereas practical seems closer to the church. "The formal training that exists presently in this country that I'm aware of is too theoretical and it does not deal enough with the practical" (MiRfPsHn), also (YnRBpPsRu), (MiRfEdHn), (MiPrRo), (MiPrRu).

Sometimes this distance is actual physical distance for students involved in formal education. "Formal education is negative in that people have to leave their churches, and the churches don't have pastors during that time" (MiPrRu) also (MiPrRo).

Distance also occurs as the cultural fit diminishes while the student is away from the church. This affects the ability to minister effectively.

> The disadvantage of formal education is that it is very far from Russian reality--what people are facing. It is biblical, they are studying the bible, but at the same time they are not studying anything about Russian reality. So these people who graduate from

> formal education are not ready to work with Russian reality. (MiPrRu)

Also see page 133 (YnRBpPsRu).

A respondent from the Hungarian Reformed Church sees distance in the way the seminaries' curriculum is structured.

> Traditionally our training of ministers is based on the classic subjects, Hebrew, Greek, some Latin, Systematics, Dogmatics, Church History, and so on. But we had little concern for the practical aspect such as Pastoral Care, Counseling, and so on. These fields are very weak. (MiRfEdHn)

Sometimes there is distance from the church because of spiritual experience. One respondent compares people who emerge naturally as pastors or deacons within the church with those who go to a formal setting for theological education:

> If a student comes here they stay for three years, but at the same time people in the church have arisen as pastors or deacons. After three years the students who come here have a bachelor's degree, but they do not have the spiritual experience necessary. (MiPnEdRu)

The exigency of faculty with recognized degrees causes distance from the church. "At the same time we are not able to promote into the list of accepted professors pastors who have a theological education background but do not have certain past experiences of being professors and teachers" (MiPrRo).

Sometimes students themselves are distant from the church because of their personal motivation for entering

formal theological education. "I have noted in the last few years that people are entering our school who do not have a calling, who are not dedicated. They simply want to get a diploma. . . ." (MiPrRo), also (MiPrRu).

Nonformal as Closer to Church

With regard to distance, nonformal education is frequently described as being closer to the church. This closeness derives because nonformal theological education is seen as: in the hands of church leaders, effective *in situ*, and closely linked with life.

"Nonformal is a more interesting form of education, because the people are living in the situation and this kind of education depends on the pastor or the deacons of the church" (MiPrHn).

Speaking of nonformal theological education one respondent describes of how close it is to his situation:

> It does not have much connection with the theological experience of the West, or international theological experience. But the advantage is that it is very closely tied with practice and with life. (MiPrRu)

Nonformal is thought of as effective because of being close to the church:

> I think the most effective way could well be the nonformal. When you compare graduates of the institute with those in extension and working in the churches, it seems those in the extension are better equipped. They are already accepted. (MiPrBu)

Closeness to the church allows nonformal theological education to influence character development. "At the local level we emphasize both academic and character development" (MiPnEdBu).

Excellent Theological Education as a Multiple Path Journey

As the respondents reflect on the value of formal and nonformal education a construct that is often evident in their thinking is theological education as a multiple path journey. Many forms of theological education are deemed both necessary and valuable to equip church workers.

Tension need not exist between these different modes of theological education, rather the needs of the church can best be met by a combination of these different modes.

> There is not any one quick single answer for this question. There is not any ideal way. The best is to combine several systems. For most of the people the extension program is very good. . . . But at the same time for a few people the resident program is necessary. Another way is intensive courses. For some extension is very slow and it is too much luggage to carry. . . . Formal and non-formal ought to exist side by side in cooperation. (MiBpEdBu)

Others expressed this same sentiment (YnCgPsBu),(MiPnEdBu), (MiBpEdBu).

Nonformal can be a door of entry to more formal theological studies:

> For example, my brother-in-law began his theological training in nonformal education. This last year he graduated from a Bible school in America with a master's degree. The non-formal training gave him a chance to meet this kind of study, to decide that he wanted to have much more. A bit like fishing. If you don't put anything into the water, you won't get any fish. (YnBpPsHn)

One suggested a strategy of how the path of nonformal education might feed into the path of formal education:

> We should start, perhaps, a whole network of nonformal educational programs. Only the best graduates of these should go to the Bible institutes. Because now we have people who have decided to go to the theological institute only because they wanted to get away from the army. (YnABpPsRu)

To understand the full extent to which respondents see theological education as a multiple path journey, see the section "The Nine Educational Routes to Ministry Preparedness" on page 150.

Formal Theological Education as Potentially Harmful

Formal theological education is sometimes described as harmful. "Sometimes they even take people from the streets. . . . And we hurt them. And they don't even understand" (YnRBpPsRu).

Careless admission of students to formal programs of education creates unease. "It's dangerous when you give permission for everyone to come to formal education"

(MiPnEdRo), also (MiRfPsHn). Formal education may be dangerous to the family (MiPrRo).

Formal schools are dangerous because students may loose their vision. A respondent says, "I see the danger of having people in formal education. They may end up with a degree but not have a heart. They will not have fullness of life that will make them effective people in church or in the society" (MiBpEdRo) also (MiPrRo). Another respondent says, "Young people who are equipped in the school lose their vision" (MiPrRo).

Summary of Responses to the Effectiveness of Formal and Nonformal Theological Education

The following figure summarize responses to the query as to the effectiveness of formal and nonformal theological education:

Figure 2.--Summary of Formal and Nonformal Theological Education

Construct	Responses
1. Formal as Promise	
a. Gateway to ministry (MiPnEdRo, MiBrEdRo, YnRBpPsRu, MiPrRu)	4
b Gateway to credibility, influence, and social status (MiPrRo, MiPnPsRo, YnABpPsRu, YnRBpPsRu, MiPrHn, MiBpEdRo, MiABpEdRu)	6
c. Higher academic level (OlPnPsRo, MiPrHn, MiPrRo, MiPrRu)	4
d. Doctrinal Unity and Clarity (MiPnEdRo, YnPnPsHn)	2
2. Formal as fulfillment of avocation (MiPnEdHn)	1
3. Nonformal as fulfillment	
a. Within present ministry (MiABpEdRu, MiBpPsBu)	2
b. Of inner motivation (MiABpPsRu, OlPnPsRo, MiABpEdRu)	3
c. For mature church workers (MiBpEdBu YnBpPsHn, MiRfPsHn)	3
4. Formal as close to church (MiBpEdBu, MiPnEdHn, MiRBpEdRu)	3
5. Formal as more distant from church (MiRfPsHn, YnRBpPsRu, MiPrRu MiPrRo, MiPrRu, MiRfEdHn, MiPnEdRu, MiPrRo, MiPrRu)	9
6. Nonformal as closer to church (MiPrHn, MiPnPrBu, MiABpPrRu, MiPnEdBu)	3
8. Theological education as a multiple path journey (MiBpEdBu, YnCgPsBu, MiPnEdBu, MiBpEdBu, YnBpPsHn, YnABpPsRu)	6
9. Formal theological education as harmful (YnRBpPsRu. MiRfPsHn, MiPnEdRo, MiPrRo, MiBpEdRo, MiPrRo)	6

Potential of Church-Based Education

This study also explores beliefs about the potential for church-based training. Each participant is asked, "If a young person, sixteen or seventeen, years old came to you and said, 'I sense a call from God to be in ministry, how can I best prepare?' What advice would you give that person?"

As respondents answer this question they describe nine different routes to ministry. In the conversation regarding how best to prepare for ministry, four ways of thinking about the potential for church-based theological education in equipping people for ministry emerges: church-based training as limited in potential, church-based training as not designed for equipping pastors, church-based education as a reality or having good potential, church-based education potential unknown.

The Nine Educational Routes to Ministry Preparedness

The respondents described nine different routes to becoming equipped for ministry. The figure below describes these routes and the number of respondents who advocated each route. For the three categories of respondents (role, denomination, country), there is no strong preference for any one route. Of these nine possible avenues, seven of the nine require significant church involvement, either before or

Figure 3.--Educational Paths to Ministry

Path to Ministry Advocated	Number of Advocates
a) Formal education (YnPnPsBu), (MiBpEdBu), (YnCgPsBu) (YnBpPsHn)	4
b) Church involvement, university, graduate theological school (MiRfEdHn), (MiBpEdRo), (YnPnPsHn)	3
c) Church involvement, formal schooling (MiPnEdHn), (MiPnEdRo), (MiABpEdRu), (MiPrRu), (OlPrRo)	5
d) Church involvement, non-formal education (MiBrEdRo), (YnRBpPsRu), (MiPnEdRu)	3
e) Church ministry, education of an unspecified form, either formal or non-formal (MiPnEdBu), (OlPnPsRo), (MiRBpEdRu)	3
f) Non-formal (MiBpEdBu), (MiBpPsBu), (MiPrBu)	3
g) Formal schooling, church ministry (MiBpPsRo), (MiPrRo), (OlPrBu), (YnPrHn), (MiBpEdHn)	4
h) Church involvement, nonformal education, formal theological education (MiPnPsRo), (OlPrHn), (MiPrRo), (MiPrRu), (MiPrRu)	5
i) Non-formal theological education, formal theological education (MiRfPsHn)	1
j) Apprenticeship. (YnABpPsRu)	1

during the time of schooling. On the other hand only two paths begin with formal theological education. This shows a strong preference to view church ministry as a proving time before recommending formal theological education.

Of the thirty-two respondents, seventeen say that formal education ought to be part of the preparation process. A total of twelve respondents recommend nonformal training in order to prepare for ministry. Of these twelve, six think that formal theological education ought to follow the nonformal experience.

Church-based as Limited in Potential

Twelve respondents believe church-based training has limited potential. The prevailing reason given for this limitation is the lack of some necessary resource.

One limited resource is capable people to carry out church-based training. For example, "In a local church, those who are able to train others are limited in number" (MiBpEdHn). This limitation arises from the state of the church. Most churches have no one who could adequately do such training. A concern about limited resources is echoed by others (MiPnEdRu), (MiPnPsRo), (YnABpPsRu), (YnRBpPsRu), (MiPrRu), (MiPrHn), (OlPrHn), (MiPrRo).

A further limiting factor is the lack of literature. Speaking of the potential for church-based education, one respondent says, "I hope in the future, but not now. Because I can say, and I think you know, that most of the books come from the English and most of the seminaries are in America and so we depend on America in these areas" (MiABpEdRu).

Church-based training has limited potential because of the belief that a large church with considerable resources is necessary to undertake such an effort.

> I must tell you that right now there are very few strong churches, I'm not talking about missions or unions, I'm talking about single churches. . . . After these years of persecution, the church has been weakened. So it is strange to think that such kind of weak churches can educate anybody, and I don't think that they can take any responsibility like that upon themselves. (MiABpPsRu)

The motivation and enthusiasm of the pastor is also thought to be a limiting factor.

> Church-based education depends on the pastor himself. He must feel the need to train coworkers. It is a kind of taboo, people don't talk about it.
>
> Somehow, people's mentality is that the ministry is the pastor's job. They think that it is strange if he comes and trains us to do the work. Leaders are not flexible enough and they are threatened by this new situation. (YnPnPsHn)

Although the pastor's personal motivation is important, the above quote shows that the people's motivation is almost as important. Going against the tradition that the pastor does the work of the church is difficult.

Church-based Education Needed for Lay Workers, Not for Equipping Pastors

The second category of responses can be defined as those which recognize church-based training to be good and important, but not necessary for pastors. "My first answer is that we did quite a good job for training pastors [within the accredited seminary], but we missed this for other leaders, like elders and other lay leaders" (MiRfEdHn). Only one other respondent thinks church-based training is good but not necessary for pastors (MiRBpEdRu).

Church-based Education as Reality and Potential Very Good

Another category of response is that church-based training is good and actually happening. A Romanian describes church-based training at his church:

> If you had asked this question a few years ago, I would've only answered there is potential, because that is all there was. But after a number of years with BEE and seeing their first and second generation, many churches have changed the potential into reality.
>
> Many workers are trained, have a burden for ministry, and have developed a basis of instruction in the local assemblies.
>
> Let me give an example. In my own church here in Bucharest, we have a Bible institute. . . . Here in the institute we bring the brothers together from around the country. We present subjects of interest to the brothers and sisters. In this way we hope to provide education even for those who cannot enter a school. Almost everyone can come for a few days, every few weeks or month. (MiBrEdRo)

Three other respondents give similar experiences (OlPnPsRo), (OlPrRo), (MiPrRo). Notice that the respondents who describe present church-based education are all from Romania.

Church-based Education Potential Unknown

Two respondents from Hungary do not know if there is potential for church-based training. "I am not sure how organized this will be in the church" (MiRfPsHn), also (YnBpPsHn).

Summary of Responses for the Potential of Church-based Education

The following figure summarizes the responses for the first research question regarding the potential of formal and nonformal theological education:

Figure 4.--Summary of Potential of Church-based Theological Education

Construct	Responses
1. Church-based education as limited in potential	
a. Lack of capable people (MiBpEdHn, MiPnEdRu, MiPnPsRo, YnABpPsRu, YnRBpPsRu, MiPrRu, MiPrHn, OlPrHn, MiPrRo)	9
b. Lack of literature (MiABpEdRu)	1
c. Lack of large churches (MiABpPsRu)	1
d. Lack of motivation by pastor (YnPnPsHn)	1
	2
2. Church-based education for laymen, not necessary for pastors (MiRfEdHn, MiRBpEdRu)	4
3. Church-based education already in existence, potential good (MiBrEdRo, OlPnPsRo, OlPrRo, MiPrRo)	2
4. Potential of church-based education unknown (YnBpPsHn, MiRfPsHn)	

Research Question 2: Goals for Theological Education

The last question during the interview asks, "What is your greatest hope and your greatest fear with regard to theological education in your country?" As the respondents describe their hope for theological education, they simultaneously express their goals. As they express their concerns, the perceived obstacles to reaching their goals surface.

The hopes of the respondents fall into four major areas; the promises that have been made will be kept;

theological education will be widely available, effective and influential within their church, culture, and country; cooperation will exist among various theological education efforts; and adequate facilities for theological education will become available.

Theological Education as Promise Keeper

When theological education is offered, a promise is made. This promise could be for a future in ministry. This entails that the education will be more than academic, for effective ministry involves more than a knowledge of academic subjects.

The Promise of Practice for Ministry

The respondents hope that a practical side to formal theological education will exist. "I have a concern, that we don't equip people who are interested in so-called academics only" (MiBpEdBu). Another respondent says, "My greatest hope is that one day education will be really practiced, not just collecting knowledge" (MiPnEdBu).

That theological education will be able to maintain a commitment to the practical side of equipping is not certain. The hope is that people from the outside might be able to give wise guidance.

> And I hope in America you have some people who understand our problems better than we do and will help us to do more practical training. Because we need more workers not directors, nor presidents--but more workers, servants. We need people who know how to equip in this way. (MiABpEdRu)

This goal of a life-related education is seen in the hope that students will come through the education with a true spirituality. "My hope is that the people who finish the schools will be people full of faith and the Holy Spirit, people who are able to serve the Lord in a church" (MiPnEdHn). Spirituality is also a goal expressed in the hope that students will stay close to the Scriptures. "My hope would be that the Bible would remain in the center, that all these studies would lead us to the Bible" (MiBpEdHn).

The Promise of a Ministry

One promise that theological education offers is a place of ministry. This promise is reflected in the hope that students will be adequately prepared for ministry and will find opportunities for ministry.

> My hope is that after three years the Lord will give each graduate a church, and they will be good pastors. I would like to see . . . the highest priority be preparing pastors for the church. If we only teach theology and do not prepare people for the church we will lose our Bible. The Bible will be just a book, not the book of life. (MiPnEdRu)

Several others express this same desire that students will be adequately prepared for ministry (MiPnEdRo), (YnPnPsHn), (MiPrHn), (MiPrRo), (MiPrRu).

The hope extends beyond equipping for present ministry in the church. Promise-keeping includes equipping students to serve the church in a way that is adequate to take the church into the future. "My concern is that we prepare our students to deal with the future. Not teaching like a box that we fill with everything, but to animate students to be aware of their future task" (MiRfEdHn).

The Promise of Education Equal to the West

An implicit promise of formal education is that the education offered is of excellent quality. For many this seems to mean that the education is equal to the education in the West, and will thus eventually receive recognition or accreditation. "My hope is that there will be the possibility of establishing a solid biblical school which would be an equal alternative to studying in the West" (YnCgEdBu).

Having teachers with proper credentials is a step toward reaching this goal. "My hope is that we will have professors that are formally prepared for theological education. And that eventually we will have accreditation even within Europe" (MiBrEdRo). A respondent goes right to

the heart of the issue, which he expresses as a fear, but which is actually a goal, "My greatest fear is that the young people will not get the recognition for the resident education that they have undertaken. If they do not, this will greatly weaken our educational efforts" (MiPrBu).

Bachelor's, master's and doctor's degrees are specific outcomes of such excellent education. When the ability to grant these degrees is attained, then the promise seems to be kept. "I think we need here a school which will offer a master's degree and then a doctorate, at least at the level of all the evangelical churches" (MiPrRo). Another respondent says, "Now we would like to have an official bachelor's degree and recognition from the United States. Then we want to get accreditation here in this country. This is important for our students" (MiPnEdRu).

Theological Education as Available, Influential and Effective

Other goals of respondents are that theological education will be widely available, effective and influential. Theological education needs to be an attainable goal for all those who want such an education. As high quality theological education permeates society it will gain influence and effectively change the culture.

Widely Available

Theological education needs to be widespread and available to as many as desire to be educated and trained theologically.

> My hope is that the training system will develop and lots of schools will start. Even if a local church is not capable of having its own training center, the church will be able to choose a training center near them to equip the kind of people the church needs. (MiPnEdRo)

A movement is needed if such a goal is to be reached. If this movement is to have real impact, it must come from local churches.

> My greatest hope is that a movement of teaching workers and believers within the framework of the local church would develop. I think this will have the greatest connection and influence with true impact on the church over people, their souls and their needs. (MiPnPsRo)

This type of excellent education ought to be available when a person begins a new life with Christ and it ought to continue throughout a person's life. This "network" of learning experiences would fit the various stages of life.

> And for me it is my hope that non-formal education would begin in the very first days of the Christian life and would continue to the very last days, and nonformal education would be a network of different experiences that would be for all ages, all generations, all Christian experiences. (YnABpPsRu)

Others express this same goal of widely available theological education (MiPrBu), (YnPrHn), (MiPrRu). Yet the

present emphasis is on formal theological education which restricts the reach of theological education. One respondent involved in an accredited, formal seminary recognizes this conundrum, "But I hope that in the future it [the emphasis on formal education] will be changed and again we will put more emphasis on nonformal education" (MiBpEdHn).

Influential

A further goal is that theological education will truly influence these countries. Excellent theological education ought to shake the power structures and significantly shift the religious affections of the populace.

> I hope that theological schools in Romania will have a similar effect on this nation as that of the Catholic schools in Poland during the last half of the 16th century. Before Catholic education changed Poland, the Protestant Reformation had become so influential that Protestants controlled the Crown Council, the Supreme Court and the Military.
>
> The King of Poland, Sigismund II, was so powerless he had to attend a Protestant church. To counter Protestant influence Sigismund II invited Jesuits to start a Catholic College. These Jesuits came and founded a school which quickly became the best in the country. All the influential families sent their children to study at this school.
>
> Church historians tell us that thirty years later, the whole of Poland came back to Catholicism. Even today church historians believe that the strength of Catholic Poland goes back to the 16th century when the Jesuits began that school.
>
> My hope is that our schools in Romania will have such spiritual vigor, such an experience of the presence of God, that they too will have such impact. They will be like a kind of Daniel. As Daniel said, "Those who shall know their God shall remain strong

> and they shall do mighty deeds." It is my hope that these schools will make a difference for Christ in this generation and in the generations to come. I hope that these succeeding generations will enjoy the blessing that God gave to this country and the countries around through these schools. (MiBpEdRo)

In order for this vision to become reality, Christian intellectuals are needed who have a voice in strategic places in society. Society needs people who can speak to societal ailments.

> I do hope that these schools will flourish and there will be a new generation of Christians, adequate to the needs in society. A Christian intellectual who will be able to offer answers to problems raised by the society. A new church that will be vital enough to have enough strength to reach out and not be satisfied with an academic education, but will reach out and pull people up. (YnCgPsBu)

Some envision an army of social workers raised up to infiltrate the educational and social welfare structures of society with an evangelical presence and worldview.

> In a few years we will be equipping hundreds of students who will become professors and specialists in social work. They will go throughout the whole country. They will be hired by the state, but they will be an evangelical presence. If they are equipped with practical [ministry] skills, they will plant churches and will be leaders in the churches. They will be very important for extending God's Kingdom. (MiPrRo)

Another avenue of influence for theological education is in equipping people who can adequately address and withstand the flood of religious choices. Theological

education ought to equip young people to meet the new pluralism.

> This plurality of faith requires us to have an attitude of respect towards others. We cannot maintain an attitude of isolation. We need to know other people so that we can communicate the gospel to them. On the other hand, we will need people with strong convictions because personal convictions will be challenged by all kinds of movements: Mormons, Jehovah's witnesses, Yoga, and so on. (MiPrRo)

High Quality and Effective

High quality education is a desired goal. "My greatest hope is that we will have a suitable Bulgarian theological education in the future with a high standard" (MiPrBu).

Quality education is seen in terms of providing multiple specialties. Quality and effectiveness are achieved through theological education becoming more professional in orientation. "In the practical fields we need specialized training, hospital ministry, military ministry. We have the opportunity to enter these fields, but we don't have the people who could train others for these areas" (MiRfEdHn).

Specialization is advocated, "We do have a central planning body, but we are attempting to give them direction. It is my hope to point them towards church growth, church planting, evangelism, and missions" (MiPrRo).

Adequate Facilities

Excellent theological education includes adequate facilities that need to be built (MiPnEdRo). One respondent says,

> Our seminary has a great desire to build a school. They have the land. As the man responsible for the whole country in theological education, and as an architect, I want the seminary to have a second building near it, and near the seminary to have a Bible institute, so that there would be cooperation between the three divisions: the seminary, the Bible institute and the church. (MiRBpEdRu)

In this respondent's view, whatever happens in Moscow will be duplicated in the provinces as well. He hopes the building project in Moscow will be replicated in the provinces.

Another Russian speaks in terms of buildings for churches rather than buildings designated for theological education. Yet he is speaking in the context of buildings for theological education. Theological education is often centered in the larger churches in these countries. "In Moscow there are ten or eleven churches and we don't have a single church building here. Our goal is to have a church building in every city in Russia" (MiPrRu). Lack of facilities is common in Russia.

Hindrances to Reaching the Goals

During the interviews hopes and concerns are discussed together. Concerns give a glimpse of the kinds of obstacles that may keep theological education from reaching the goals.

Fragmentation

Persecution, disunity, inability to cooperate, and personal agendas all tend to fragment theological education efforts. The centripetal force of fragmentation is felt in the lack of cooperation between the local church and the denomination as well as among denominations. Fragmentation is a major threat to the health of theological education.

Interdenominational Fragmentation

> My greatest fear is that in these persecutions or pressures to compromise we will actually start gossiping about each other. I fear that the umbrella of denominational identification will separate us and build walls between us. Then we will become small kings in small houses and we will destroy ourselves. (MiBpEdBu)

Fragmentation Separating Theological Education and the Church

Sometimes fragmentation threatens not only the cooperation among denominations but also the relationship of theological education to the church. The church in some of these countries is not convinced of the value of theological education or that it will nurture spirituality. This leaves

theological education on rather tenuous terms in its relationship to the church, "I am concerned that after a sustained effort the church may renounce theological education" (MiBrEdRo).

Working with the church must be a conscious strategy of formal theological education. "The educational system must have a deep connection to the church, and work for the church. The educational system must change its strategy to continually work with the church" (YnRBpPsRu).

Fragmentation Between Students and Church

Sometimes students in formal theological education exit the experience with a world view that separates them from the church.

> I think that a large number of the graduates from Bucharest do not have the desire to be practically involved in [ministry in] our country. They go abroad to complete their studies. Most [students] have this desire. They go abroad and complete their studies and they come back with their master's or doctorates and they want to begin a Bible school. But they have little practical experience with regard to the responsibilities of doing the work for God and the specific spiritual needs of our country. I see this happening. It is a reality. This is my greatest concern. (MiPnPsRo)

Education can cause pride and separate the student from the people who have not had the same opportunity. Pride is often credited with being the cause of this separation.

"Our greatest concern is that somehow our students, during their years of study or indeed after, will become proud, will become arrogant, will begin to distance themselves from the brothers in the churches" (OlPrRo). Concern over fragmentation between theological education and the church is expressed by others (MiABpPsRu), (OlPrRo).

Resource Paucity

A further hindrance to achieving goals is resource scarcity. "That which concerns me most of all is the financial crisis" (MiPrRo). Another respondent says clearly, "My biggest concern is financial" (MiRBpEdRu). Money is needed to support teachers in theological education. Where this money will come from is not clear.

> I am sure that we will have enough people who really love the Lord and can teach. But, of course, we should give them enough money that they should not be worried about their daily bread, they do not need luxuries, but they should be able to feed their families. Then they would teach better too. I'm a little bit worried. (MiPrRu)

Foreign Influence

Another possible obstacle to achieving desired goals is negative foreign influence. This is an occasional occurrence rather than a chronic concern. Foreign influence may cause "brain drain."

> My greatest hope is that people who are in the West will come back. I hope that those who return will not bring false or liberal teaching, or extreme desires. I hope they will come back zealous to share and to teach others what they have learned. (MiBpEdBu)

The possible influx of liberal theology is feared as a disruptive influence, especially among Bulgarians. "My greatest fear is that too much knowledge could lead to liberalism and we will lose our strong foundation. Some who are coming back are not as sure of their evangelical convictions" (MiBpPsBu). This fear is based on historical precedent. "When I think about the past, I think of many pastors who went to the West. Some came back with liberal ideas. My fear is the same for those who are studying abroad now" (YnCgEdBu).

Foreign influence is also felt in the pressure to have an accredited degree associated with the theological education of nationals. There is a foreign-induced pull to attain degree status. In essence, the nationals often express the idea, "We want to be like you."

> It is not a concern [for formal theological education]--how to do ministry more effectively or how to do theological training more effectively. "I want to be a doctor of theology, because you are a doctor." If I am a doctor, we are on the same level. It is stupid, but it is true.
>
> This attitude is a concern for me. I know that most of the people in charge of theological seminaries are fighting to get credibility--how to get credibility for their master's degree, for their doctorate. We want to be like you. But the big hope

> is that we are serving the Almighty God and he will not allow us to do a lot of stupid things. (MiABpEdRu)

In one situation nationals want more influence in theological education, but they have no one in their denomination who is academically qualified to take responsibility. They have only a whisper of influence. "My hope is that we will be closely connected with the Pentecostal institute. My fear is that we don't have Bulgarians who could take over" (YnPnPsBu).

Allurement of Academia

Theological education may tend to accentuate the life of the mind, setting academic achievement as a priority. For some, an overly "academic" aura surrounding theological education is deemed an obstacle to achieving the goals.

> My greatest concern is that schools will have more and more of a tendency to emphasize the academic aspect, and less and less the practical. Young people who are equipped in the school tend to lose their vision. We already have this negative result. (MiPrRo)

Others echo this concern (MiBpEdHn), (YnABpPsRu), (YnPnPsHn), (YnPrHn).

A related fear is that faculty may not be able to maintain the proper balance between zeal and academic emphasis. If this balance is lost then the school will lose its spiritual influence.

> My concern is that the faculty maintain Christian fire and zeal. I am concerned that faculty keep a commitment to academic work, devotional life and active Christian service. If they do not, then step by step, we will be swallowed by the intellectualism of our world. (MiBpEdRo)

Problems in Student Selection

Student selection is a growing concern in formal theological education. This is a particular threat to the Russian evangelicals.

> My greatest concern is that we do not have young people from the old Pentecostal families. Many young people become businessmen. They don't want to be in ministry.
>
> Only ten to fifteen per cent of our students come from the old Pentecostal families. We have people from the street. They become Christians. They are born again. They have a new spirit. But morally there are many questions. We have to teach very strenuously Christian morality. And this takes time. (MiPnEdRu)

Not only is the lack of a substantial Christian background a problem, motivation for attending the Bible institutes may be questionable.

> "We have people who decide to go to the theological institute only because they want to get away from the army. They have the choice of going to the army or the Bible institute and of course they choose to go to the Bible institute. (YnABpPsRu)

Summary of Responses for the Goals for Theological Education

The following figure summarizes the response to research question two regarding goals for theological education.

Figure 5.--Summary for Goals for Theological Education

Construct	Responses
1. Theological education as promise keeper	
a. Practice for ministry (MiBpEdBu, MiPnEdBu, MiABpEdRu, MiPnEdHn, MiBpEdHn)	5
b. Place of ministry (MiPnEdRu, MiPnEdRo, YnPnPsHn, MiPrHn, MiPrRo, MiPrRu, MiRfEdHn)	7
c. Education equal to West (YnCgEdBu, MiBrEdRo, MiPrBu, MiPrRo, MiPnEdRu)	5
2. Theological Education as available, effective, and influential	
a. Widely available (MiPnEdRo, MiPnPsRo, YnABpPsRu, MiPrRu, YnPrHn, MiPrBu, MiBpEdHn)	7
b. Influential in society (MiBpEdRo, YnCgPsBu, MiPrRo)	3
c. Effective (MiPrBu, MiRfEdHn, MiPrRo)	3
3. Adequate facilities (MiPnEdRo, MiRBpEdRu, MiPrRu)	3
4. Hindrances to reaching goals	
a. Fragmentation (MiBpEdBu, MiBrEdRo, YnRBpPsRu, MiPnPsRo, OlPrRo, MiABpPsRu)	6
b. Resource paucity (MiPrRo, MiRBpEdRu, MiPrRu)	3
c. Foreign influence (MiBpEdBu, MiBpPsBu, YnCgEdBu, MiABpEdRu, YnPnPsBu)	5
d. Allurement of academia (MiPrRo, MiBpEdHn, YnABpPsRu, YnPnPsHn, YnPrHn, MiBpEdRo)	6
e. Problems in student selection (MiPnEdRu, YnABpPsRu)	2

Research Question 3: Specific Issues which Currently Confront Theological Education

At the Oradea Consultation several specific issues which theological education faces in these countries were identified. These issues include: ethical and moral issues, foreigner involvement, external tensions, closeness to the church, cooperation, faculty development, literature, planning, and women in theological education.

Ethical Concerns

During the interview respondents are asked, "What moral issues in your culture, either related to the past or the present, ought theological education to address?"

The answers of respondents to this question can be classified in three different ways: matters of appearance and external tradition; immoral behavior common to their culture, and also common to the West including divorce, abortion, pre-marital sex and homosexuality; and underlying cognitive structures that influence moral character. Respondents reflect on how these structures are shaped by history and culture.

Matters of Appearance and Tradition

Two respondents express concern for the area of tradition and external appearance. They observe that these

issues need to be addressed again now with younger people. Both of these respondents are from Romania.

> There are some issues that we have inherited that need enlightenment. For example, the manner of dress, covering the head or short pants. They really are not issues which we need to address at the level of the Institute, but rather at the level of the church. The church can deal with how people ought to conduct themselves. (OlPnPsRo)

The other respondent speaks of the issue of dress as presently causing concern. Holiness is the driving concern, not control, authoritarianism, or legalism. His expression is pained as he reports.

> In the Romanian culture in our simplicity in behavior, dress has a predominant role. With us, in Romania, jewelry is not worn, nor is lipstick. Women cover their heads when they come into the church. They do not wear pants, or short skirts.
>
> Many students coming from different parts try to escape from such restrictions and they cause problems. The local churches accuse us of giving the students too much freedom. But, in fact, we try to advise them to behave in such a way that they do not cause a scandal in the local church. (OlPrRo)

They believe that the responsibility for this kind of "moral" education falls on the churches. The Institute can only make recommendations and encourage.

Moral Issues Common to East and West

Many think that the West negatively influences the morality in their countries. Respondents seem to think that people from the West unjustly judge the moral climate in their

countries. With justification, they point out that the West is no better than the East:

> What I disagree with, is that some of the questions hinted that there was a moral deficiency in people here that is not also true of the West. There are some people here who are voicing the same kinds of questions. I don't really think they know what they are talking about. Even though there were some things that have happened here, this does not mean that we are deficient in relationship to people in the West. (YnCgPsBu)

Moral problems obviously are not restricted by national boundary or cultural heritage. "When we speak of moral problems I don't think moral problems are restricted to Romania. They would be true in the States and anywhere" (OlPnPsRo).

With the opening of the doors to contact with the West, these countries are experiencing a flood of media often designed to appeal to man's sin nature. This strong attraction is particularly difficult to resist precisely because it is so new. Previously there really was no choice. This media barrage strikes at the soul of the young people. "The influence of the West is very bad. The movies leave a big footprint on the souls of the young people" (YnRBpPsRu).

Other issues that are mentioned as common to both the West and the East, are the issues of divorce, homosexuality, and abortion. "The main issue is marriage, remarriage and divorce. This is a very, very important issue and in the past

we've had no clear teaching on this" (MiPnEdRo). Others agree (MiPnPsRo), (MiPrRo), (MiPrRu).

> There are many divorces, and many bad relationships within the family. I think that healthy families are the basis for a healthy society and a healthy church. So I think this is the main moral issue that theological education ought to address. (MiABpPsRu)

Underlying Structures

Other respondents speak about deeper structural issues influenced by history and culture and how these structures affect morality. Three behaviors were mentioned as symptoms of these errant structures: cheating, stealing, and the lack of a strong work ethic.

> The moral, ethical issues are the result of our educational system, and the whole political system in which we grew up. Cheating is not a sin for us. We have never lived in a situation where we can talk and do things openly. To do one thing and to say another, in the street, and in the family, to say one thing at home and one thing in public, is common. In school we learn to say "according to the textbook". You needed to get a good grade and you learned the textbook, but you didn't agree with what the textbook said. (MiBpEdBu)

The moral difficulties of Romania are linked to a history of domination. Reaching back through the history of Romania to the legacy of the Turks and the Orthodox Church one respondent explains how a hiatus between faith and life developed.

> This is a complex question. Although we live in a different society we cannot wipe out our past. I can

> speak of the past, the distant history of Romania, such as the long centuries of Turkish dominion. The legacy of the Muslim Turks on our ethic is that religion and ethics are not necessarily linked. One can have a belief but it will not affect one's moral private life.
>
> Also there is the legacy of the Orthodox Byzantine tradition. Again there is not a clear link between Orthodoxy, and I speak about the Eastern Orthodox church, and moral conduct. It is a liturgical and mystical approach to religion. One can faithfully attend the liturgy. But when the liturgy is over one will step back into his way of life and not be changed.
>
> Then comes the communist legacy where there is a strange divorce between words and deeds, between personal beliefs and personal behavior. Where there is a kind of mass schizophrenia in terms of ethics.
>
> Yet in evangelical Christianity beliefs and conduct go hand in hand. "If you say you love God and do not obey you are a liar," the Apostle John would say to each of us. Therefore if you believe that then that is how we ought to live. . . . We have all our churches coming from this historical background . . . it has a major impact on the life of the churches. (MiBpEdRo)

Communism's historical influence reduces the sense of individual responsibility because life was oriented around the collective experience:

> The students who attend these theological institutes are individually responsible for their moral actions. They are not a mob. They are not some kind of collective. But they are individuals who are individually responsible to God. We should teach that they are never able to say that someone else is responsible. They are all like priests before the Lord. (YnABpPsRu)

Solutions to Moral Problems

Some respondents offer ways to rectify what they perceive to be failure in the moral area. Some say the church should take the lead in addressing moral issues. Others think that these issues could be addressed in the formal schools.

The most direct solution is simply to tell people that it is sin. "Last year we expelled one of our students for cheating. We find this everywhere, but now we explain that this is sin" (MiBpEdBu).

Good theological literature written for the context is also suggested as a help. "I think we need theological literature which specifically addresses the problem of divorce, which is something quite new for Romania. . . . I do not know of a Romanian theological work that treats homosexuality" (MiPnPsRo).

One reason that theological literature is deemed important is that people within the church do not understand why certain kinds of behavior are considered immoral. Generally people agree that the behavior is not acceptable, but when they are confronted by the question, Why?, they are unable to give a reasonable answer. "People reject these *a priori*, without having a biblical foundation for why. . . . But when someone comes and asks, 'Why?', from a biblical point of view, very many are not ready to respond" (MiPnPsRo).

A fundamental change in perspective is necessary to teach people that they are responsible for their own actions.

> If we talk about the students who go to get education in the theological institutes it is the same problem that existed in Russia before the revolution and especially after the revolution. That is that they are persons who are individually responsible for their moral actions. . . . We should teach them that they are never able to say that someone else is responsible. . . . Theological education programs have not yet thought about this enough. They are not geared to giving this kind of perspective to their students. (YnABpPsRu)

A proper relation to the cross is suggested by one respondent as a spiritual solution to moral issues.

> We should teach them to come to the cross and to stay at the cross. At the cross the light will come, and the light will show the person what his problems are. . . . But the main thing is to teach people to come to the cross, to stay at the cross, and the light will expose their problems. They will see what we would not be able to show them ourselves. (YnABpPsRu)

Especially in Russia there is a sense that improper student selection contributes to the moral problems that formal theological education faces.

> All of the Western organizations have hard plans--how many people they need to graduate in a year. Sometimes they even take people off the street. Sometimes these people have no roots in the churches. That is why they have no connection with the churches. These organizations become proud but the student goes away. You [the organization] make them hurt, and they [the students] don't even understand. Their eyes are full of very new things. After a while they understand that this knowledge is something that hurt them and they have no connection to this knowledge. (YnRBpPsRu)

This pastor recounts that a young Christian in his church applied to a theological institute. He, the pastor, was asked to give a recommendation, which he did not give. The young person was accepted anyway. This pastor believes that some students are deficient in the area of morality because they are very young Christians, many do not come from Christian families, and yet formal theological institutes accept them.

Another Russian laments that formal theological education is so far removed from society that it is doubtful if these institutions are aware of the moral issues which confront society:

> I don't understand which moral issues should be addressed among the students in the theological seminaries. I think our theological seminaries are so far away from reality that they don't care what the society thinks. They don't investigate the society to see what the problems are.
>
> I don't think those theological institutions have as one of their purposes to respond to the moral issues in the society. They are very abstract. They only want to teach our students what was taught in the past. It would be a revolution in theological education if they would begin to react to real life. I think that theological education is very far from real life. (MiPrRu)

Summary of Responses to Ethical Concerns

The following figure summarizes responses to moral and ethical issues in theological education.

Figure 6.--Summary for Ethical Concerns

Construct	Responses
1. Matters of appearance and tradition (OlPnPsRo, OlPrRo)	2
2. Moral issues common to East and West (YnCgPsBu, OlPnPsRo, YnRBpPsRu, MiPnEdRo, MiPnPsRo, MiPrRo, MiPrRu, MiABpPsRu)	8
3. Underlying ethical structures (MiBpEdBu, MiBpEdRo, YnABpPsRu)	3
4. Solutions to moral problems (MiBpEdBu, MiPnPsRo, YnABpPsRu, YnRBpPsRu, MiRBpRu)	5

Foreign Influence

Foreign influence is thought to be both constructive and destructive. Foreigners have many resources. Yet foreign influence is a possible threat to the health of national theological education and the national church.

Foreign Influence as Infectious

Foreign involvement is regarded as potentially destructive. Foreigners may bring dangerous theology and unethical behavior.

Strange Theology as an Infectious Agent

One respondent uses this metaphor:

> Protestant theology in the West has a long history. Our theology has just started. All the good points of such theology and all illnesses have become ours as

> well. And this infection has also gotten some of our students, too. (MiPrRu)

One infection is the "Theological Difference Infection." This includes views of Scripture:

> For us the Christian Bible is a holy book, the Word of God. Our people believe this from beginning to end, from first to last. But Western Christians have a different view. And you can hear in the West, that there are no absolutes. (MiPrRu)

Another respondent says:

> I know that the Western church practice is different, so the theology is also different and that is a disadvantage. What is written in the Bible is the same, but the cultural environment is different. And in Russia we feel very deeply and closely this difference. (MiPrRu)

One respondent mentions an embarrassing situation that happened in his church in which proper respect for the Bible is not shown.

> Our people have high reverence for the things of God, so they would never drop the Bible on the floor intentionally or shake the Bible or throw it somewhere. It is not what they do. For us it is important when someone preaches the gospel of Jesus Christ. The people would not laugh and they would not joke. The people understand that these are important things of God, the sacred things of God. Foreigners cannot understand us. They have a different culture, and that is why they cannot understand us. (MiPrRu)

For some, foreigners are carriers of dangerous theological ideas. For example, Calvinism with its emphasis on eternal security causes alarm in some places.

> They [speaking of certain groups] started off good, trying to understand who we are, what is our

> historical background. But not all do this. By the way, one of the Western teachings, for example, Calvinism, is being taught. For those who are mature, they do not need to be concerned. (MiRBpEdRu)

Yet the doctrine of eternal security causes more than alarm. It also stirs up internal dissension:

> For example, there is a big conflict with eternal security. The foreigners are teaching that a person cannot lose his salvation. This is not being sensitive to our Christian subculture, because our statement of faith says that a person can lose his/her salvation. (MiBrEdRo)

That foreign influence can be destructive is perplexing to nationals, because what is Western is, of course, perceived to be better. "There is the assumption that whatever comes from the West, it must be good. Some of the pastors in the local churches still do not understand the difference between various groups from abroad coming to Romania" (MiBpEdRo).

Charlatans as Infectious Agents

Some foreigners come as charlatans.

> But if you are superficial or have other interests the hearts of our people are closed. For example, an American came and begin to talk about his encounter with the devil. He was a big man, and he spun around on the platform, and he fell down. This closed the hearts of the whole church, and I did not permit the person to deliver a message. (OlPnPsRo)

There are many such stories in Eastern Europe and the Soviet Union. These countries now experience the same religious extravagances that are more common in the West.

> Many good people came, but sadly some came who were driven only by their own desires and their own forces to advertise in America: "I have done a great work!" For example, I met an evangelist who claimed that he had had a campaign in Varna and there were 5000 people who responded to the gospel. He used this story to raise money in the States. But with statistics like this all of Bulgaria would be Christianized very quickly. This simply isn't true. (MiPrBu)

A distinction is made between the people who came before communism fell and some of the people who come now. The walls acted like a filter keeping most charlatans at a distance.

> I remember before 1990, foreigners came. We had to meet in small groups, but these people were very wise, very careful not to make an error, not to bring a mistake. Because they knew it cost a lot for the Romanian who had contact with them. (OlPnPsRo)

Others report this same phenomenon and observe motives of self aggrandizement (MiBpEdRo).

> I see this divided into two parts, before 1989 and after 1989. Until 1989 the foreign influence in help was very good. Those who were good then continue to be good now. What has come since 1989 has not always been so good. Those who came after 1989 really did not come to help. Often their motive was to establish and have more influence, rather than to simply help. (MiBpPsBu)

Unjust Comparison as Infection

An additional infection that foreigners sometimes bring is the infection of unjust comparison. Nationals involved in theological education often feel inferior because they do not have access to the resources common to foreigners. People in the churches prefer foreigners. More than one respondent mentions this comparison. "The answer given from the Lord is that no prophet is honored in his own country. The thinking of our own people is that they respect foreigners more than their own people" (OlPrBu).

Another says:

> Traditionally, as is the case in this country, many people think that unless you are a foreigner you are not competent. Unless you have an interpreter through whom you speak there is not really much to expect from you. But this has been the historical case for many years now. This is the impression that people have. (YnCgPsBu)

Others make the same observation, (OlPrRo), (MiBrEdRo), (MiPnEdRo).

Foreigners as "Cargo Cultists"

The "Cargo Cult" infection is rarely mentioned, although it is mentioned twice by Bulgarians. "Sometimes foreigners come and say, 'Work with us and we will give you a car.' This is not good equipment for ministry. Rather we need good teaching and good books" (MiPrBu).

Missionaries tend to live differently than nationals, which creates a distance of which the missionary may or may not be aware.

> Many [foreigners] have made a serious mistake. Bulgaria is very poor. Many have created a gap between themselves and the Bulgarian people. I have told them that they need to live like Bulgarians. But they have responded, "We did not come to be like Bulgarians, but to help." (MiBpPsBu)

Unwanted Pluralism as Infection

Pluralism in theology is difficult to comprehend in many of these countries. Under communism there were few choices. Since communism crumbled, Christians have been overwhelmed with choices. Multitudes of choices no longer entice. Choice overload confuses the church:

> All over the country there are different people with different views. There are now a variety of views in the country, which is good in a way but also bad. Because we don't know everyone who is coming they come and spread whatever idea they have and then they leave, or they stay here and they emphasize a very particular point of view. (MiBpPsRo)

Making good choices seems illusive. There has not been much practice. Yet one acknowledges, "We need to learn to select and not accept everyone without judging" (YnPnPsHn).

So many people, agencies, churches, and missions come that choice overload buries some nationals. "Every day someone new comes and suggests a kind of training, or training program. It was a kind of Babylon" (MiABpEdRu).

Unwanted pluralism also enters through literature, which spreads uncontrolled. "But from my perception, there exists a greater awareness that literature from the West, which is not validated by the denomination, produces tension in the church" (MiPnPsRo). Churches hesitate to accept uncensored material. Perhaps a denominational "stamp of approval" could serve to guide churches in literature selection.

Fragmentation as Infection

Sometimes foreigners cause fragmentation. Fragmentation may be introduced through financial assistance which reduces cooperation (MiBpEdBu). "Cooperation is difficult when different schools are supported by different missions and denominations from the West. This encourages non-cooperation because of the support they are getting" (MiBpPsBu).

Missionaries say they come to work with the churches, but they sometimes really have their own agenda. The same respondent observes, "In most cases missionaries come with their own goals, but they don't really work with the churches, even if they have come to work with churches. They really want to accomplish their own tasks" (MiBpPsBu). Another respondent agrees (MiPnEdRo). Promoting one's own agenda may

stem from a wrong view of ecclesiology, a "privatization of the faith."

> I also see the tendency of fragmentation. People who are interested in their own agenda, will use their resources to promote what they feel is important, regardless of the response of the local church in Romania. I would say that this is a tendency toward the privatization of the faith or of theological education, or the missionary endeavor and this is very destructive, very detrimental to the life of the church and its testimony in the world. (MiBpEdRo)

When this personal agenda is at the forefront of mission strategy, it soon becomes easy to identify. "They try to establish American churches or this or that, and this can make Bulgarian people angry" (MiPrBu).

Foreigners as Culturally Handicapped

Foreigners enter these countries with what might be called a cultural handicap. A culturally challenged person is often less effective in ministry.

Foreigners as Culturally Inept

Cultural illiteracy negatively affects the classroom experience. Language is the most noticeable barrier. Students may take advantage of foreign teachers who are unable to understand the national language.

> The students get too loose when there's a foreign lecturer. Foreign teachers have a little more difficulty having personal contact through an interpreter. The foreigner cannot be quite so strict

> with the test, because the students can then complain, "Well, I misunderstood." (MiPnEdHn)

Finding adequate interpreters is not easy. The finer nuances of meaning are often lost in translation:

> You may invite Billy Graham to come to Russia, but everything then depends on the interpreter. What I heard from the people who attended the training of Americans [for the Billy Graham crusade], is that most of them have been very discouraged by the interpreters. (MiABpEdRu)

Much more time is needed to teach through translation. "A disadvantage is that teachers from Western Europe or from the United States often have to use interpreters and this takes time" (MiPnEdRu). Other respondents concur (MiPrRo), (MiBpEdBu).

Most nationals are too polite to inform the foreigners of their *faux pas* and thus the teachers blunder on unaware of their offenses:

> Often foreigners do not understand the context of the culture. It often happens, but the foreigner would never know it because the Romanian doesn't show it, even though they offend the Romanian. (MiBrEdRo)

The lack of nuance in cross cultural interaction, distresses nationals:

> But there are often very delicate issues involved, and a Bulgarian could handle them much more easily. It will be much easier for Bulgarians to make decisions. There are many details that cause tension, simply because the Americans do not know the culture, the lifestyle, history of the church. They don't know how to react, which creates difficult moments. (YnPnPsBu)

At the beginning every foreigner is accepted. But over time reality shows that not every professor, not every program fits. "It became apparent that many of the teachers, the programs, and the methods did not fit well with Romanian thinking or life" (MiPnPsRo).

Other participants concur that a major handicap is cultural illiteracy (MiPrRu), (OlPrRo), (MiPnEdRo), (YnPnPsBu), (MiPrBu), (MiPnPsRo).

Culture is not always the cause of unease. With insight a pastor describes two very different encounters with foreigners. Harmony characterizes one encounter, unease the other. Why? he questions. He concludes that cultural differences are not always the cause of unease. "Others came and had no idea of our culture or the way in which we as Christians live here, yet when they spoke or taught it was like speaking heart to heart" (OlPnPsRo). He concludes that what makes the difference is true spirituality or its absence.

Some respondents offer suggestions to help bridge the cultural gap. "I think that it is now time for both sides to understand the value of the cultural context in which Romania finds itself" (MiPnPsRo). One way to increase understanding is to speak quickly and openly with church leadership about one's intentions. "If professors come new from the outside, they ought to make contact with the leaders of the church.

Then with the attempt to gain an understanding of the culture these negative effects can be eliminated" (OlPrRo).

Foreigners as Unstable Sources of Help

Foreigners are sometimes seen as unstable sources of help. Their residency is too short.

> With regard to missionaries, almost none come prepared for the local situation, they have no background. They often come for only two years. That is only enough time to realize what they were suppose to do but not to do it. They really need to do it. MiBpPsBu)

Foreigners as a Colonizing Force

Sometimes foreign involvement feels like a colonizing force in the Christian community. Foreigners tend to live within a colony, thus they cannot absorb national ways of thinking. They often reject the ideas of nationals; they use money as a way to control; they encourage brain drain, and sometimes contact with foreigners enfeebles gifted national servants. The force of such colonization is felt most keenly by Bulgarians and Russians.

Foreigners Live in Colonies

One respondent dryly observes how foreigners live. "But foreigners really live here like a colony, they are really colonists. Even if they live here for many, many years they never become Russians in their thinking" (MiABpPsRu).

Foreigners Reject Counsel

The counsel and suggestion of nationals is sometimes rejected by the foreigner. "What I really don't like is when foreigners come with their own ideas, own authors and reject other ideas. Their materials might be right for themselves, in their situation, but it might not be right for us here, now" (MiPrBu).

Foreigners Rule by Resource Control

Because the foreigner has the resources, the national has little recourse when their counsel and ideas are rejected. Nationals feel like they are ruled. "There are some organizations ready to support us if they can rule our lives. I don't agree with this. Many people who are ready to support biblical education want to control it" (OlPrBu).

An astute participant recognizes the connection between money and control. "Immediately, financial involvement results in control. What happens is that threats are made that the financial help will be cut off. If we disagree with something, they say, 'Do it yourself'" (MiPnPsBu).

Accepting foreign assistance and control may be infecting the Eastern church with the ailment of dependence. "We are aware financial help won't last forever, but we are

doing nothing about it at the present time. We have not taken the steps we need to take" (YnPnPsBu).

Foreign Enticement Leads to Brain Drain

"Brain drain" is beginning to affect these countries. Their history combined with the dreams of young people logically lead to human resource drain. All that is needed to encourage defection is the right opportunity:

> Why do people go to the West to study now? For many years young people have dreamed of getting a theological education. To go when the possibility arrives is very normal. Sometimes there is an element of personal ambition, which was not the case before the change. Now it is difficult to know why. If they want to be useful for the church they could get a good education here. (MiBpPsBu)

Yet a certain pragmatism is needed. In the course of events it is to be expected that some will study abroad, and some will stay. "People who go abroad should not be looked down upon by others as having betrayed the needs of the country" (YnCgPsBu).

This negativism toward study abroad may be fed in part from the attitudes of some missionaries.

> This attitude of being against those who leave is brought by Western people. Missionaries often measure their effectiveness by how many people they have trained and how many people have stayed. I think this is wrong thinking. (YnCgPsBu)

Study Abroad May Enfeeble Gifted Servants

Sometimes the person who studies abroad returns with rather diminished effectiveness.

> I must say I have seen very, very few situations where those who have been to the West have come back better. They put a lot of knowledge in their head. But when they come back, unfortunately, they have lost the power. I must say, I am not critical, I am very sorry. I am sorry for these people, for what they could do for their country.
>
> When they preached before they left they had great, great results. Now you don't recognize some of them. You don't believe that it is the same person. (MiBpPsRo)

Foreign Influence as Constructive Partnership

Though the list of difficulties with foreign involvement is long, the majority of participants still think that their relationship with foreigners is healthy. Some think that without foreign assistance they could not continue theological education in their spheres of influence. A few understand that they are not only receiving assistance, they are, in fact, in a symbiotic relationship with foreigners. Foreigners benefit as well.

Foreigners as Necessary and Welcome Partners

Foreigners are often highly regarded and welcomed as partners in the process of theological education.

> Without foreign people being involved, no school could exist. The best solution is when foreigners and

> nationals are involved side by side. The nationals have to really be involved--not only be figureheads with whom Westerners play to fulfill their agenda, strategy or programs. Nationals must be involved as real people who are committed, can take responsibility and can fulfill their duties. They must work very closely in cooperation and in spiritual integrity with foreigners. I see that this will be a long process, at least twenty years. This is hard work, and the spoon is not for every mouth. (MiBpEdBu)

Cooperation is unequivocally necessary. Survival depends on it. Without it theological education would not be possible.

> I think that foreigners in theological education are absolutely necessary. We would not be able to exist without foreign professors. We simply don't have professors. I don't think you can ask the question about whether or not there are positive and negative effects. We simply need them. (MiPrRo)

Several others strongly express this view (MiPrBu), (MiPrRo), (MiPrRu), (MiPrRu).

Some suggest ways to improve these partnerships. As mentioned above, nationals must be seen as more than figureheads, pawns with which to play. Nationals must be respected as people who have worthwhile ideas, and who fulfill their responsibilities. The relationship is best when it is mutually beneficial. "I think both sides gain by working together in this process" (MiBpEdBu).

One method of creative partnership assigns a missionary family to work as a liaison with national church leadership. This foreign family works for the national

church. "We have a missionary family here from America and their role is to maintain a relationship between us and the States. They are working for us. They are open to our needs" (MiPnEdHn).

Using foreign professors for short-term teaching assignments is another helpful strategy. "We do not have enough teachers of a high educational level. If we want to have a good study at a good level, we have to have foreign involvement now" (MiPnEdRu). Others express a need for this same strategy (MiBpEdBu), (MiPnEdBu), (MiPnEdHn).

Foreigners as Conveyors of Tradition, Experience, Knowledge and Ideas

Foreigners contribute a wealth of tradition, experience, ideas and knowledge not accessible in the past, and barely accessible now. "We rely on Western theology in one sense, because we lack traditions. We need to benefit from the experience of Western schools" (MiBpEdBu).

Foreigners come with access to much more knowledge and often with rich experience in teaching. "The positive aspect of foreign involvement is their rich experience in teaching. Foreigners come with lots of knowledge in their field of competence, which is very useful." Teachers from other cultures add color and depth. "It gives us a different color

to our education. It is inspiring. It gives new perspectives" (MiPnEdHn). Foreign teachers also add a theoretical base which helps nationals understand their practice. "Generally foreigners have a theoretical basis for what we have done practically. This is very good" (YnABpPsRu).

The experience brought by foreigners helps national theological education achieve excellence more quickly. "The positive point is that they [foreign teachers] can help national training systems get to the level which other colleges got to after years of experience" (MiPnEdRo). To prove his point this respondent reflects on a past experience. "We did not learn only the course, we learned the system, the way it was taught. If you had not come here, we would have remained at a very, very primitive level of education. But now this has had great effect" (MiPnEdRo).

Years of tradition in theological education does not go unnoticed by national leaders. "The United States and Western Europe has had theological education for centuries. It is positive that they have this knowledge" (MiPnEdRu).

The longer history of Protestant theology in the West contributes to a widening world view. "An aspect is that foreigners provide a broadening influence since the history of

theology in the West runs longer. This is useful since we have not had these experiences in history" (MiPnPsRo).

The open interaction which now exists between the West and these countries broadens the theological possibilities considered. "Those who are only trained in this country are limited in their theological education. Those doing the training now come mainly from a particular theological background. Others won't be exposed to new views" (YnCgPsBu).

This exposure creates a lack of equilibrium which forces a search for identity on the part of nationals. The influx of foreigners provides the national church with the opportunity to define its theology and therefore its identity. "We need foreigners because they help us find our identity as Hungarians." (YnPnPsHn).

Not only does Western Protestant history and tradition help broaden, for some it provides a link to a larger movement. "One benefit of foreign involvement with the Assemblies of God is that we feel part of something bigger" (MiPrBu).

Foreigners bring more than a broad perspective. They also contribute valuable abilities thought to be lacking in theological education. Two such valued abilities are how to evaluate and how systematize information:

> It is not only getting information, we also need to be trained in how to evaluate this information. I've seen Christians everywhere in this country take up books, and they did not know what they were reading. They were very excited because this was something new. And I don't think that all that is new is needed and effective.
>
> My hope is that we will get information, we will get training, but even more I hope that we will be equipped how to select that which is good. There is a kind of maturity in rejecting some things and accepting others in theology" (MiBpPsRo)

Another valued ministry distinctive credited to foreigners is small group discipleship.

> We always thought that you should work with hundreds or thousands. That is an effective ministry. I had to admit that my mind was changed. It is very, very effective to work in small groups. This is what I learned from Westerners. (MiBpPsRo)

Foreigners as a Resource Smorgasbord

Foreigners are a smorgasbord of resources from which nationals can select what they need. It has taken time for nationals to develop this view. After communism fell, great numbers of mission agencies, churches and individuals came offering many kinds of assistance. Nationals entered a state of choice shock.

Opportunities that had taken decades to develop in the West were compressed, packaged and offered. Initially almost all offers were accepted. Yet discretion is the better part

of choice, and eventually nationals began to find a way to be selective.

A principle emerges: select as many of the resources and opportunities as can fit my particular situation. Do not be committed to only one agency, institution or person, but stay committed to those who demonstrate faithfulness to keep promises.

> We invite different organizations to train our people. For example, we invite Campus Crusade for Christ to train in evangelism and they give their transferable concepts. We send some people to New Life Bible College. But mostly we work with BEE. . . . And if you have heard about the Alliance, we keep our relationship with the Alliance and the places where they start churches.
>
> It is very important to recognize who is who. And so, if we have a relationship with serious organizations we can do training here, and we can overcome our doubts. I think it is good training and it is good to keep a relationship with the serious organizations. (MiABpEdRu)

Choosing the right organization to work with is a valued skill. "We need to learn how to select and not accept everyone without judging" (YnPnPsHn).

Summary of Response to Foreign Influence

The following figure summarizes the responses to the issue of foreign influence on theological education.

Figure 7.--Summary of Foreign Influence

Construct	Responses
1. Foreign influence as infectious	
a. Strange theology (MiPrRu, MiPrRu, MiPrRu, MiRBpEdRu, MiBrEdRo, MiBpEdRo)	6
b. Charlatans (OlPnPsRo, MiBpBu, MiBpEdRo)	3
c. Unjust comparison (OlPrBu, YnCgPsBu, OlPrRo, MiBrEdRo, MiPnEdRo)	5
d. Cargo cultists (MiPrBu, MiPsBu,)	2
e. Unwanted pluralism (MiBpPsRo, YnPnPsHn, MiABpEdRu, MiPnPsRo)	4
f. Fragmentation (MiBpEdBu, MiBpPsBu, MiPnEdRo, MiBpEdRo, MiPrBu)	5
2. Foreigners as culturally handicapped	
a. Culturally inept (MiPnEdHn, MiPnEdRu, MiABpEdRu, MiBpEdBu, MiPrRo, MiBrEdRo, YnPnPsBu, MiPnPsRo, MiPrBu, MiPnEdRo, OlPrRo, MiPrRu, OlPnPsRo)	13
b. Unstable sources of help (MiBpPsBu)	1
3. Foreigners as colonizing force	
a. Foreigners live in colonies (MiABpPsRu)	1
b. Foreigners reject counsel (MiPrBu)	1
c. Foreigners rule by resource control (OlPrBu, MiPnPsBu, YnPnPsBu)	3
d. Foreign enticements lead to "brain drain" (MiBpPsBu, YnCgPsBu)	2
e. Study abroad may enfeeble gifted servants (MiBpPsRo)	1
4. Foreign influence as constructive	
a. Necessary and welcome partners (MiBpEdBu, MiPrRo, MiPrBu, MiPnPrRo, MiPrRu, MiPrRu, MiBpEdBu, MiPnEdRu, MiPnEdBu, MiPnEdHn)	10
b. Conveyors of tradition, experience, knowledge, and ideas (MiBpEdBu, MiPnEdHn, YnABpPsRu, MiPnEdRo, MiPnEdRu, MiPnPsRo, YnCgPsBu, YnPnPsHn, MiPrBu, MiBpPsRo)	10
c. Resource smorgasbord (MiABpEdRu, YnPnPsHn)	2

External Tensions

The evangelical denominations are positioned as minorities in all of the countries studied. Only the Hungarian Reformed Church does not fit this minority profile. The other evangelical denominations in Hungary do not face the same pressures as their counterparts in Bulgaria, Romania and Russia. "I think we [evangelical denominations] are accepted and there really is no problem. There is a law here in Hungary and they accept it" (YnBpPsHn). "Now we are allowed to do everything" (MiPrHn).

When the participants in this study are asked, "What kinds of tensions do you experience, either with the State Church or with the Government?", their focus shifts slightly from theological education. Their responses encompass a wider panorama, as they attempt to depict the plight of their denomination in the broader religious landscape of the country.

As minority groups, the evangelical denominations in these countries face primary issues of identity and justice. These tensions are exacerbated by a magisterial triumphalistic worldview of the Eastern Orthodox Church.

Several effects of Eastern Orthodox ecclesiology are described by the participants. Finding the space to exist is difficult for evangelicals. In the eyes of the respondents

magisterial triumphalism is characterized by a symbiotic relationship between the dominant church and the government. In the face of this collusion, evangelicals often suffer discrimination in their attempts to gain recognition, as well as in the capricious use of the law. These tensions seem to be increasing.

Failure to Find Space to Exist

This need for space is mainly psychological. Evangelical denominations seek to have the full right of psychological citizenship. Finding space to exist is also expressed in terms of real estate--the right to build churches and schools.

Psychological Space

Psychological space is described as having the right to a national identity without being a communicant of the State church, and as having the Orthodox Church adopt a healthy pluralism.

As Having No National Identity. Several participants express their distress at being told they are not citizens, or at least not good citizens since they are not Orthodox. A Romanian respondent describes evangelicals in minority denominations as being thought of as non-citizens. Labels like non-citizen create significant tension.

> The Orthodox Church sees itself as the only true church of Christ on earth. All the other churches are sects. So they are very aggressive and intolerant in relating to other churches.
>
> In the second part of the 19th century, there has also been a tendency by the Orthodox to affirm that religious identity and national identity are the same. That is, to be a true Russian, one must be Orthodox. To be a Romanian, one must be Orthodox. One can not say one is a good Romanian and be Protestant or Catholic or another religion. (MiBpEdRo)

A Romanian reports an event which supports his belief.

> With the Orthodox I have some with whom we have a very good understanding. But there are others with whom we are not able to get along. For example, there is a Professor at the Orthodox faculty who said on television, "The person who is not Orthodox, is not Romanian". And next to him stood the Minister of Education. (OlPnPsRo)

Bulgarians also express this same tension (MiPrBu). "We are told that no one has the right to exist but the Orthodox in Bulgaria. There is discrimination and lack of tolerance" (MiPrBu).

> We have problems. The Orthodox Church is supposed to be ecumenical, but there is a long time policy determined by people who say they are the only church. They justify this opinion in their very name "Orthodox." They believe they are the inheritors of the ancient church who fought heresies, and they must also fight heresy. They believe they are the only universal church which means everything which is outside the Orthodox Church. (MiBpEdBu)

<u>As a Failure of the Orthodox Church to Embrace a Healthy Pluralism</u>. Failure of the Orthodox church to embrace a healthy pluralism is evident in the responses above in which

the Orthodox church sees itself as the only true church. One respondent says:

> I think the tensions come from the fact that the Orthodox Church is still thinking like it has been thinking for many, many ages. That is, it is the only way of truth in Russia, it is the only church that should exist in Russia.
>
> The idea of pluralism has only just started to enter people's minds. . . . And so the tensions are inevitable with those people who want to insist that the only way of worship in Russia is the Orthodox way. (MiPrRu)

Some respondents distinguish between the Orthodox who value pluralism and those who choose to keep a militant view of the Orthodox Church's right to rule. Pluralism in religion is valued by some Orthodox, even though the ecclesiastical structures provide no space for these minority denominations.

> But also in the Orthodox Church there are many people who now understand that only the church as a whole can bring the gospel as whole to the whole world. And we would like to stay in close contact with this part of the Orthodox Church which knows that pluralism is possible and should be welcome. (MiPrRu)

As Having a Mistaken Identity. Failure on the part of the Orthodox church to have a healthy understanding of pluralism results in the failure to distinguish between legitimate Protestant denominations and sects. An Orthodox priest is quoted as saying, "Let me explain that those who vote for giving the land to the Pentecostal Church are voting against Romania. We as the Orthodox Church are against sects" (MiPnEdRo).

This failure to make such distinctions is thought by many to be intentional. "In an intentional way they are not making a distinction between the Jehovah's witnesses and the Baptists or other evangelical churches. They include all as sects" (MiPrRo).

Geographic Space

Geographic space is sometimes difficult to obtain. Getting permission to build is often a tedious process fraught with many bureaucratic problems. A Romanian respondent recounts:

> When the President [of our denomination] asked for a vote the Orthodox priests stood up and said, "Please don't vote to give this man land. Let me explain that those who vote for giving the land to the Pentecostal Church are voting against Romania. We as the Orthodox Church are against sects. We don't want to give them land to build and develop. If you vote for it you are not Romanian. (MiPnEdRo)

A Russian says of building, "We would like to have a church here but we can't" (MiPnEdRu), also (OlPnPsRo), YnABpEdRu), (YnRBpPsRu) (MiPrBu).

Symbiotic Relationship Between the Government and the State Church

A Romanian respondent reports a recent experience (at the time of this interview Hillary Clinton was in Romania and the Romanian interviewed was an eyewitness). That week the Orthodox Church had made the government cancel a convention

for Jehovah's Witnesses in Bucharest. Because of that event Hillary Clinton canceled a scheduled visit to a Romanian Orthodox Church. This eyewitness reports on the conversation at the reception for Hillary Clinton at the American Embassy.

> Some of the politicians in Romania were very upset. One of them said, "We are 80% Orthodox in this country. How could she dare to not visit our church. Did she come to impose religion, the religion we should have?" For these people, if one comes to Romania, one either respects and follows the Orthodox tradition or one is against the basic unity of our nation. (MiBpEdRo)

The participants of this study think that the Orthodox Church has undue influence with the government, which causes difficulty for the minority evangelical denominations.

> Theoretically we do not have tensions with the government, because the constitution guarantees our rights to have theological education. But we have to keep in view the huge influence of the Orthodox Church over the government. (MiBrEdRo)

There is fear that this symbiotic relationship will become institutionalized, as laws of religion are drafted and adopted into the new constitutions. This development would have a destructive impact on theological education among the minority denominations.

One respondent gives an overview of how he sees this institutionalization developing between the Orthodox Church and the State in Romania, Russia, Serbia and Bulgaria.

> I know that the Romanian government, and generally the people in politics, want to introduce Romania into the West. They know this cannot be done without freedom.
>
> But in 1990 the first law that was promised was the Law of Religion. Until now, that law has not appeared. I took part in the commission that drafted this law of religion for the country. We worked three months with representatives of the Orthodox Church. Still the government has not approved this law.
>
> What I understand is that the government is looking towards Athens (Greece) and the style of democracy that is there. It is a Western democracy, a country accepted by the West, but a country where they persecute the evangelical church. Greece will be a model for Romania, Russia, Bulgaria and Serbia.
>
> They put the problem like this. Since Greece is part of NATO, in the same way Romania can be part of the West. (MiPrRo)

Participants describe the negative effects of this collusion between church and state on theological education. These effects include: failure to receive accreditation, the capricious use of law, and increasing tensions.

Failure to Receive Accreditation

There is the belief that evangelical theological education is failing to receive accreditation because of this collusion (MiPrRu). "The government finally told us very clearly not to continue to insist on getting accreditation, because the Orthodox were not in favor" (MiBrEdRo). Another respondent says, "From the point of view of the government, I have met serious opposition with regard to receiving official recognition from the State" (MiPnPsRo), (MiPnEdRo), (MiBpPsRo).

> We have enough problems in other areas. But with respect to theological education they are not happy with Protestants, whom they consider to be lost heretics. They don't want them to have their own system of theological education. They would be satisfied to leave us in a primitive state of theological education, so that they remain first. (MiBrEdRo)

Capricious Interpretation of Laws

The manipulation and capricious interpretation of laws are thought to arise from the State-State church collusion to the detriment of evangelical theological education. One respondent relates the difficulty of receiving permission to be a faculty member at a seminary. At the present time he is not able to be a professor even though he was a professor before the fall of communism and has received an earned Ph.D. He says, "There is very strict control because there is not goodwill among people. The law can be interpreted in this way or that way" (MiPrRo). This respondent had been trained as a lawyer at one time, so he understands the law.

This respondent also describes another person who failed to get official approval of his status as faculty even though he had a master's degree from Trinity Evangelical Divinity School in New Testament and is completing a Ph.D. at Oxford. This respondent says, "If they wanted they could interpret the law more leniently, but usually they do not" (MiPrRo).

Increasing Tensions

Two respondents mention their concern over the development of youthful fanaticism directed against evangelical denominations. Both of these respondents have broad awareness of the development of events in their respective countries, Romania and Russia. They see a trend that could become dangerous in the future, although it is only nascent.

> My opinion is that the tensions from the hierarchy of the Orthodox Church have resulted in an attitude of some young people who are in the Orthodox league of students. They quickly form legions to fight for the Orthodox faith. I have seen placards here [in Romania]--Orthodox or Death.
>
> We lived through something like that between the two World Wars. And in 1941 our church was closed. The Orthodox church called on the government to expel all the "sects:" Baptists, Adventists, and so on. (MiPrRo)

A Russian respondent refers to a similar development. "In Moscow there is a Russian Orthodox organization called 'Black Hundreds.' One person who started a church in the southeast of Moscow had a group of the Black Hundreds come to his Bible Study and threaten to kill him" (MiABpEdRu).

Suggested Ways of Tension Resolution

Respondents provide suggestions for resolving these tensions. Having meaningful relationships with members of the

Orthodox Church is thought to be a way to reduce tension. Through personal relationships ignorance can be enlightened.

> In order to help resolve tensions we need to have more contact and contact at different levels. We need contact at the leadership level, contact among professors as well as contact among normal church people, fellowship among Christians.
>
> This could create a good macro climate. Our people know very little about the Orthodox church. They have some very right and some very wrong ideas about what they believe. Very often they argue about issues which are simply based on ignorance. (MiBpEdBu)

Others agree that there is a lack of understanding (YnCgPsBu), (MiPrBu).

Developing a broader perspective is another suggested way to reduce tensions. For this respondent taking the perspective that one is not always right would help reduce these tensions. "Let us learn how to compliment some of the good things they have. Let us not think we are the only right people" (MiBpEdBu).

Though the tensions are real respondents believe they do not need to impede progress. "Though the tensions are not illusions, they are real tensions, yet it is possible to win people over and to persuade them" (YnABpPsRu).

Tensions with the Government

In none of the countries did tensions with the government seem to exist for the respondents apart from the

connection with the Eastern Orthodox church. Difficulty with the government comes when the government is unduly influenced by the Orthodox church.

Summary of Response for External Tensions

The following table summarizes external tensions:

Table 8.--Summary for External Tensions

Construct	Responses
1. Failure to find space to exist	
a. Psychological space (MiBpEdRo, OlPnPsRo, MiPrBu, MiPrBu, MiBpEdBu, MiPrRu, MiBpPrRo, MiPnEdRo)	8
b. Geographic space (MiPnEdRo, MiPnEdRu, OlPnPsRo, YnABpEdRu, YnRBpPsRu, MiPrBu)	6
2. Symbiotic relationship between State church and State (MiBpEdRo, MiBrEdRo, MiPrRo)	3
a. Failure to receive accreditation (MiPrRu, MiBrEdRo, MiPnPsRo, MiPnEdRo, MiBpPsRo)	5
b. Capricious interpretation of laws (MiPrRo)	1
c. Increasing tensions (MiPrRo), MiABpEdRu)	2
3. Suggestions for tension reduction (MiBpEdBu, YnCgPsBu, MiPrBu, MiBpEdBu, YnABpPsRu)	5

Closeness to Church as Described in Accountability Structures

Participants were asked to answer the question, "To whom is theological education accountable?" As respondents

speak of accountability they describe the perceived closeness or distance from the church of theological education. This distance is expressed as the locus of authority and problems related to being accountable to current ecclesiastical, administrative and hierarchical structures.

Locus of Authority

The participants speak about the locus of authority for theological education in terms of being accountable to national ecclesiastical structures, as being accountable to the local church, as being accountable to outside agencies, as being accountable to North American style boards and as being accountable to the State.

Accountability to National Ecclesiastical Structures

The most common response among the participants is that formal theological education efforts are accountable to the national ecclesiastical structure. "To whom does theological education, the seminary answer? Who was responsible for it? The Reformed church and the Danubian district is responsible for the seminary in Budapest" (MiRfEdHn).

Two different models of formal schools are described, each of which has a different accountability structure.

> Here we have a very interesting situation with two theological seminaries linked with the Baptist denomination. One in Bucharest and one in Oradea. We are working with two different models. The one in Bucharest is not linked with the local church. They have a board representative from each local Baptist association. So they have a total of ten representatives. Here in Oradea we developed a school as part of the ministry of the local church serving the entire body of Christ. (MiBpEdRo)

A Russian participant says, "In our denomination the United Union of the Christians of Evangelical Faith (Pentecostals), they are the ones to whom the institutes and theological education generally are responsible" (MiPnEdRu). A Bulgarian adds, "The Pentecostal Institute is accountable to the Pentecostal Union" (YnPnPsBu). A Romanian Pentecostal made the same connection: "All the educational activity within the framework of the Pentecostal denomination is under the control of the church council" (MiPnPsRo). Other respondents repeat this same pattern (YnABpPsRu), (OlPrRo), (MiPrRu), (MiPrRu).

Accountability to the Local Church

The local church is also thought to be a locus of control for theological education. Sometimes this is expanded to include a regional group of churches. Nonformal education is seen as under the direction of the local churches (MiPnPsRo), (OlPnPsRo), (MiABpPsRu), (MiPrRo), (OlPrRo).

> The Bible schools that are in the provinces are accountable to the union, but in fact, they are accountable to regional committees. In these regions the tie between theological education and the churches is closer and better, because the pastors are working together on the same project. They are closer to theological education. (YnABpPsRu).

In one situation, a formal school, the Oradea Bible Institute, is accountable to the elders of a large local church. A Romanian respondent says:

> We function in the following way. The pastors at the church are working as a board of trustees for the school. The school is accountable to the church. The church exercises this role of providing for the school through its pastors. (MiBpEdRo)

Accountability to Outside Agencies

Some participants recognize that outside agencies are the locus of accountability for some of the theological education efforts. A typical response, "If we are talking about the Bible school of a mission, the mission is responsible" (MiBrEdRo), also (MiABpEdRu), (MiPrRu).

One respondent expresses the need for outside agencies to think more deeply about their ecclesiology in regard to authority structures:

> As I see it now, there are many historical groups in the country continuing what they did since the mid 1970's. Due to the situation, the circumstances then, there was no question about accountability to the wider body.
>
> Those agencies came to Romania, identified what they called a trustworthy person, and worked with that

> person. Everything went as far as that person or that group of people.
>
> But because there was no question of integration or developing a theology of the church that will help us on the practical level to address these issues, even today most of these groups do not ask themselves, What is the relationship with the wider body of Christ? Should they be accountable to someone or not? Basically, they will be accountable to the person responsible for coordinating that ministry in Romania. (MiBpEdRo)

Accountability to the State

Some participants recognize that the State is a structure to whom educational activity is accountable when it seeks State recognition. "But the state is also interested to see that leaders in the schools are under their direction" (MiPnEdRo), also (MiPrRo).

Difficulties with Accountability Structures

Some of the participants in this study recognize that there are problems with present accountability structures:

> Theological education is accountable to the union, to the committee of bishops or pastors. I don't think it's perfect yet, because the people who are on the committee are very busy. With all the things they have to do, they don't have time to oversee Christian education.
>
> They don't yet understand how important Christian education is, because they haven't yet had graduates from theological institutes who come to work for them. So they don't understand that in these theological institutes their future helpers and future pastors are being trained. I think in the future they will understand it better and pay more attention to it. (YnABpPsRu)

Two respondents from Bulgaria, who believe that theological education ought to be accountable to the church, do not think that the church is mature enough for the task (YnCgPsBu).

> I will say if we trained people for the churches we need to be accountable to the church. It's easier not to be accountable to the church. You cannot see mature and faithful people in most of the churches. But at the same time if you were going to be accountable to God, you have to be willing to be accountable to men as well. (MiBpEdBu)

Some of the respondents believe that the accountability structures are unclear. One respondent, speaking of the locus of authority, says:

> I don't know, if you raised the question at the seminary they would say that they, themselves, are accountable. But if you raised the question to the churches they would say that the association holds the seminary accountable.
>
> I am interested in what would happen. I am a pastor of one of the largest churches, but I cannot tell you. I think it would be interesting if theological education were accountable to the churches. But I don't think that it truly works that way. (YnBpPsHn)

Another respondent agrees (MiRfPsHn).

A Romanian pastor describes his view of the Baptist situation.

> There is a kind of commission, a committee of the Baptist Union, the Educational Committee, which says everyone is accountable to them, because it is the Educational Committee. I agree that there must be such a body, but it is not always the best people who are there, nor can the people on the committee agree with each other.

> In this committee there are people who have very different views. I don't know, and it is very hard for me to say how they work together, and how theological education is accountable to them. (MiBpPsRo)

Other respondents agree (MiRfPsHn), (YnRBpPsRu).

Summary of Closeness to Church

The following table summarizes the responses to the issue of closeness of theological education to the church.

Table 9.--Summary for Closeness to Church

Construct	Responses
1. Locus of Authority	
a. To National ecclesial structures (MiRfEdHn, MiBpEdRo, YnPnPsBu, MiPnEdRu, MiPrRu, MiPrRu, OlPrRo, MiPnPsRo, YnABpPsRu)	9
b. To local church (MiPnPsRo, OlPnPsRo, OlPrRo, MiPrRo, MiABpPsRu, YnABpPsRu, MiBpEdRo)	7
c. To outside agencies (MiBrEdRo, MiABpEdRu, MiPrRu, MiBpEdRo)	4
d. To the State (MiPnEdRo, MiPnPrRo)	2
2. Difficulties with accountability	
a. Lack of maturity in the church (YnABpPsRu, MiBpEdBu, YnCgPsBu)	3
b. Ambiguity in the locus of authority (MiRfPsHn, YnBpPsHn, MiBpPsRo, YnRBpPsRu)	4

Cooperation

During the interviews the respondents speak positively about cooperation. They speak of ways that cooperation takes

place, the present state of cooperation, the scope of cooperation, what they perceive to be the basis for cooperation, hindrances to cooperation and recommendations for cooperation.

Avenues for Cooperation

Participants provide examples of cooperation. Some ways in which cooperation is taking place or suggestions for future cooperation include sharing faculty, developing an excellent curriculum, and working together toward accreditation.

Sharing Faculty

National faculty with accredited degrees are sometimes difficult to find. This need may drive these newly-formed formal theological education efforts to cooperate. The sharing of faculty is both within denominations and sometimes even among denominations. Much of theological education is assisted by faculty from abroad. Some evangelical schools use faculty from the State church.

A typical response is, "We have professors from the Seventh Day Adventists, Baptists, Orthodox. We have had professors from many different denominations. We work with all those who help us if they don't cause us to stumble or

confuse us" (MiPrRo). Others agree (MiPrRo), (MiBpEdRo), (OlPnPsRo).

Finding Adequate Curriculum

A new avenue of cooperation is in the joint development of curriculum. "There was a consultation in 1994 and there was a consultation a few months ago in London where we are trying to work together, learn from each other, help each other, work together to develop curriculum. . . "(MiBpEdRo).

Gaining Accreditation

Exploring the possibilities for accreditation is another area where formal theological educational efforts are seeking to cooperate. The Oradea Consultation in 1994 established a commission to,

> . . . put together a definite request for Western agencies to help in the area of theological education, such as designing programs for B.A., Master's or research work toward a Ph.D. This is rather encouraging international cooperation. (MiBpEdRo)

Student exchange also provides a connecting point for cooperation. One respondent reports, "We have many students in the Baptist school in Oradea with Pentecostal roots" (OlPnPsRo). Another Romanian from the Brethren denomination says, "I can say that at our institute there are students who are Baptists and Pentecostals" (OlPrRo).

Present State of Cooperation

Occasionally the respondents describe the present state of cooperation. Some describe it as nonexistent, but desirable. Others describe cooperation as only beginning, but not quite reality. The reality of cooperation remains an illusive goal for the future.

As Almost Nonexistent

Some view cooperation as nonexistent.

> Because of the explosion after *Perestroika* each country ran to their own corner. Everyone began to look for their independence. That was some kind of illness for our country. And only now are we beginning to look to work together. (YnRBpPsRu)

Others agree (MiABpPsRu), (MiPrRu), (MiBpEdBu).

One respondent ventures a reason for the hesitancy to cooperate in his context--a resistance to subordination. Having lived under the thumb of someone else for so many years, nationals often resist cooperation because it feels too much like subordination. This sensitivity to subordination may be a real hindrance to efforts for significant cooperation. "In the present political climate we are fearful of relationships of subordination. But we are interested in cooperation with all forms of theological education here" (OlPrRo).

As Becoming Reality in the Future

Cooperation is perceived as a growing reality, yet most agree that true cooperation remains yet future. "But as time passes many will understand that collaboration and dialogue are absolutely necessary and a benefit for everyone" (OlPnPsRo). Others concur with this analysis (YnABpPsRu), (MiPrRo).

Beginning attempts at cooperation with the State Church are developing. "There is a growing desire for cooperation, tolerance. We are now planning a meeting with the leaders of the Orthodox Church. We do not think it can hurt and perhaps it will help" (MiPrBu).

> We don't have interdenominational cooperation. But we have a regular meeting at a high level with the Orthodox people. We have suggested to the patriarch that we exchange students, educational programs and professors. He has agreed with me. But we will see what develops. (MiPrRu)

Scope of Cooperation

The scope of cooperation is also described by the respondents. Some think of cooperation exclusively within their denomination (MiPrRu). One respondent says:

> If the question refers to cooperation only with the denomination, or if it refers to cooperation with theological institutes and other denominations, it is a different question. In our denomination we attempt to have good cooperation. Cooperation with other denominations does not exist (MiBrEdRo).

Some do not even find cooperation taking place within the denomination. "Right now, what I see is a huge division even in the same denomination" (MiPnEdRo). Another respondent observes:

> There are examples of cooperation. The cooperation stays at the level of the local church and not at the level of cooperation in theological education efforts, because it has become prestigious to have an educational program. (YnABpPsRu)

Cooperation among denominations is lacking, according to the responses of the participants. The sharing of faculty and sometimes the exchange of students are the only two ways cooperation takes place. The only venue for cooperation seems to be the supra-denominational commission which grew out of the 1994 Oradea Consultation.

On the other hand, there is great interest in international cooperation. "Now everybody who has a training program is looking for a foreign connection" (MiPnEdRo). Others express this high interest in international cooperation (MiPnEdBu), (MiBpEdRo), (MiABpEdRu), (OlPnPsRo), (OlPrRo).

Basis of Cooperation

As cooperation is discussed some respondents mention reasons for cooperating. Often cooperation is based on the need for assistance, usually either in terms of personnel (teachers) or financial. Cooperation develops from personal

relationships, and confessional compatibility is another basis for cooperation.

In some cases the ability to exist without assistance is deemed impossible. "With regard to cooperation, we think it is very important and without it we cannot survive. We must cooperate with institutions abroad" (MiPrBu), (MiPrRo).

Participants from the Hungarian Reformed Church speak of giving assistance, rather than receiving assistance. As a state church with a long history and considerable resources, when they are called upon for assistance they attempt to help whenever possible. "We have cooperation with other denominations as well. It is rather one-sided. They ask for help from us and we try to respond" (MiRfEdHn).

Another basis of cooperation is personal relationship (MiABpEdRu). One respondent remembers,

> We have personal contact. For example, the director from the Baptist College is a good friend. We were in Germany together for four years. Therefore, we have very good connections. But we do not have connections with other colleges. (MiPnEdRu)

In this case a Pentecostal believer is speaking about having close relationships with the Baptists, based on a personal relationship.

Another basis for cooperation is doctrinal compatibility. "We like to have connection with people who are following the same principles as we, biblical principles"

(MiPnEdRu). One respondent says, "We work with all those who help us, if they don't cause us to stumble or confuse us" (MiPrRo).

Hindrances to Cooperation

Cooperation is not without difficulties or obstacles. The lack of doctrinal clarity, the fragmented state of the church and the fight for accreditation, foreign assistance, and the struggle for existence all make cooperation difficult.

Lack of doctrinal clarity can hinder cooperation (YnCgPsBu), (YnRBpPsRu). "It would help if there could be doctrinal clarification so that we would know how we could cooperate. Cooperation could keep schools from becoming extreme" (MiBpPsBu).

Cooperation is described as difficult because of the weak condition of the church and theological education. One respondent shakes his head:

> I don't know. Really, I don't know. I focus on helping people to do ministry more successfully. And I am not sure anyone can help us in this area. Theological training is important so that the preacher does not make theological mistakes in his teaching, so he needs theological training. But in the practical training, so much depends on your circumstances. . . . (MiABpEdRu)

Fragmentation of the church diverts cooperation.

> Actually my concern is that all the churches are very disintegrated. Every church works on its own, every church is individual. They do not see themselves as

> partners. Many churches that are in the Baptist union have this problem. (MiABpPsRu)

The mistrust sown in the past when the church was under persecution makes cooperation difficult. "Cooperation is still difficult for us because of our past, our background" (YnRBpPsRu).

The fight for accreditation is perceived as an obstacle to cooperation. "There is a fight, each one for himself, to see who will get accreditation first. There is not a common effort among the Protestants to put our wishes to be accredited jointly to the government. So, cooperation is almost nonexistent" (MiBrEdRo).

Another obstacle is foreign assistance (MiPnEdRo). One respondent says,

> Also, cooperation is difficult when different schools are supported by different missions and denominations from the West. This encourages non-cooperation because of the support they're getting. Remember, "the one who pays says what is to be played." (MiBpPsBu)

Much of formal theological education is in a fight for existence which can also hinder cooperation (MiABpPsRu),(YnABpPsRu). One respondent observes, "The people do not appreciate each other, even the people who have training. It is like a fight for existence or identity" (MiPnEdRo).

Recommendations for Cooperation

Several recommendations to improve cooperation are made. "We should share teachers, textbooks, make our libraries available to each other, and get to know each other's programs" (MiBpEdBu).

A respondent thinks that the evangelicals ought to have a college within the university systems, with each denomination having its own faculty (MiBpEdBu). Cooperation could help in the process of getting recognition, ". . . talking in longer terms, it would be best for us to cooperate for higher level recognition" (YnCgEdBu).

A suggested form of cooperation is to develop excellent courses in areas of common interest and help each other in teach these courses.

> Four or five colleges working together could make a very, very good course. The areas of Christology, Homiletics and Hermeneutics are very similar. These are general courses everyone could take. A common understanding and agreement on a course would be very helpful. Students would even be learning a common theological language. (MiPnEdRo)

In order to ensure cooperation financial independence is needed. "If there is to be a serious hope for cooperation in the future, then we will have to reach financial independence" (MiBpPsBu).

Summary of Cooperation

The following table summarizes cooperation:

Table 10.--Summary for Cooperation

Construct	Resp.
1. Avenues for cooperation	
a. Sharing Faculty (MiPrRo, MiPrRo, MiBpEdRo, OlPnPsRo)	4
b. Finding adequate curriculum (MiBpEdRo)	1
c. Gaining accreditation (MiBpEdRo, OlPnPsRo, OlPrRo)	3
2. Present state of cooperation	
a. As almost nonexistent (YnRBpPsRu, MiABpPsRu, MiPrRu, MiBpEdBu, OlPrRo)	5
b. As becoming reality but still future (OlPnPsRo, MiPrRo, YnABpPsRu, MiPrBu, MiPrRu)	5
3. Scope of cooperation	
c. Within denomination (MiPrRu, MiBrEdRo)	2
b. Not even within denomination (MiPnEdRo, YnABpPsRu)	2
c. Among denominations	
d. Internationally (MiPnEdRo, MiPnEdBu, MiBpEdRo, MiABpEdRu, OlPnPsRo, OlPrRo)	6
4. Basis of Cooperation	
a. Need for assistance (MiPrBu, MiPrRo, MiRfEdHn)	3
b. Personal relationships (MiABpEdRu, MiPnEdRu)	2
c. Doctrinal compatibility (MiPnEdRu, MiPrRo)	2
5. Hindrances to cooperation	
a. Lack of doctrinal clarity (YnCgPsBu, YnRBpPsRu, MiBpPsBu)	3
b. State of the church (MiABpEdRu, MiABpPsRu, YnRBpPsRu)	3
c. Fight for accreditation (MiBrEdRo)	1
d. Fight for foreign assistance (MiPnEdRo, MiBpPsBu)	2
e. Fight for existence (MiABpPsRu, YnABpPsRu, MiPnEdRo)	3

Faculty Development

During the interview respondents are asked to make recommendations with regard to faculty development. As they reflect on faculty development, some are able to give recommendations. Some have not thought about this problem and simply say they can make no recommendation.

Recommendations for faculty development include study abroad, providing potential teachers with experience both at home and abroad, providing short term intensive paths to accredited degrees, and keeping teachers and potential teachers close to the church.

Study Abroad as Valued for Faculty Development

Study abroad is the option most frequently recommended to develop faculty. Potential teachers ought to be sent to the West to get a master's degree or a doctorate. One person states, "We must send people to the West" (MiPnPsBu). Many others agree, (MiBpEdRo), (MiBrEdRo), (MiPnEdRo), (MiBpPsBu), (MiPrBu), (MiPrHn), (MiPrRo), (MiPnPrRo), (MiPrRu).

What kind of people ought to be sent abroad? One respondent says, "I agree strongly that only the mature and gifted ought to go to study abroad" (MiBpEdBu).

Dual Location Preparation of Faculty: Home and Abroad

The reality is that preparation of faculty is many times a combined experience of study at home and abroad. Some respondents describe how they began with Western teachers but now use a mixture of Westerners and nationals (MiPnEdRu). Though the higher degrees--Master's and Doctorate--are sought abroad at present, this is not a completely satisfactory solution for many respondents.

> At the present time the body of professors is prepared in two institutes, in Bucharest and in Oradea, and the United States and in Great Britain principally. But I think we need here a school which will offer a master's degree and then a doctorate, at least at the level of all the evangelical churches. (MiPrRo)

Another respondent says, "I see this balance of people going abroad to study and people studying at home. There ought to be room for both" (YnCgPsBu).

Even though study abroad is often a necessary component of equipping faculty, there is some skepticism about this approach. Lack of coordination in selecting which students study abroad causes unease:

> By and large Romanian students benefit from personal contacts to go to pursue theological education abroad. I think there is a lack of coordination between Romania and these agencies.
>
> When these students return, many will say, "I want to be involved in theological education." But where? There are only two theological schools with provisional accreditation among the Baptists in

> Romania. All the others will be nonformal biblical schools.
>
> If the seminaries and sponsors abroad understand that they are committed to that, then it's okay. But if they assume their friends will come back and teach in an accredited school, they will be disappointed. (MiBpEdRo)

Another respondent says, "We have quite a few people who study abroad. Will this help? I don't know. Two problems we face is that the criteria used to send people abroad are not good, and sometimes the schools we send them to are not good" (MiBpPsBu).

Another belief that surfaces is that an advanced degree from these Eastern European countries may not be a degree worth having. "One of the difficulties we have is that those who will be teaching at the school do not have doctorates. We really do not have a desire to obtain a doctorate here in Hungary" (MiRfPsHn).

Another respondent concurs, "In the opinion of the people, 'a prophet has no honor in his own country.' The thinking of our own people is that they respect foreigners more than their own people" (MiPrBu).

Discipleship as Foundation for Professorship

Another recommendation is that discipleship ought to be the foundation for professorship:

> My recommendation would be to find a way through which the system of discipleship would be more accented in the present educational system. A good situation would be one in which those who learn are involved practically in the work of the church and are under the supervision of someone, not only with regard to theoretical knowledge but also spiritual character. I believe that there needs to be an orientation in the system of discipleship in which theoretical teaching and practical application would be in equilibrium. (MiPnPsRo)

This observation is made while acknowledging the fact that teachers at the denominational level receive their formation in schools which are predominantly theoretical. "The theoretical part predominated. The practical part was symbolic" (MiPnPsRo).

The desire to develop faculty who are more closely linked to the church is expressed by other respondents. "We would like to have in our faculty only those who have been practicing what they have been teaching" (MiPrRu). In some cases, people who are already actively involved in ministry receive help on the journey to becoming a faculty member. "For example, it depends on their activity in the church. If they are active in the church we try to help them in different ways to get more training, both men and women. I try to work personally with them" (MiABpEdRu).

Short Intensive Paths to Accredited Degrees

Short intensive paths to accredited degrees are seen as one way to excellent education while maintaining closeness to the culture and to the church. Some suggest that faculty ought to be developed through programs involving a rhythm of study abroad and ministry at home. "My recommendation is that we would receive accreditation with an educational institution in the West which would then receive us for a short length of time in order to receive a master's or even a doctorate" (OlPrRo).

Summary of Faculty Development

The following table summarizes the responses for faculty development:

Table 11.--Summary for Faculty Development

Construct	Responses
1. Study abroad as valued for faculty development (MiPnPsBu, MiBpEdRo, MiBrEdRo, MiPnEdRo, MiBpPsBu, MiPrBu, MiPrHn, MiPrRo, MiPrRo, MiPrRu, MiBpEdBu)	11
2. Study abroad and at home valued for faculty development (MiPnEdRu, MiPrRo, YnCgPsBu)	3
a. Skepticism regarding dual location (MiRfPsHn, MiPrBu)	2
b. Eastern European degree not of value (MiRfPsHn, MiPrBu)	2
	3
3. Discipleship necessary in faculty development (MiPnPsRo, MiPrRu, MiABpEdRu)	1
4. Short, intensive, accredited paths(OlPrRo)	

Literature

Participants in this study think that there is very little serious theological literature available in their respective languages. Other areas of concern regarding theological literature include the quality, the source, and the influence of "bad" literature on the church. Strategies for improving the availability and quality of literature in the future are also a concern.

Availability of Literature

The most common response with regard to the question of availability of literature in these countries is that there is very little available.

"We have recently had many things translated. But we have very little in comparison with what is available in the West" (MiBpEdBu). A Hungarian respondent says, "As a small language island we don't have any and haven't had in the past much possibility to publish many books" (MiRfEdHn). A Russian concurs, "We have only a few books. We have maybe 50 or 60 serious titles in Russian" (MiABpEdRu).

Romanians are somewhat more positive in their estimate of the availability of literature, yet there is still little available.

> We have many booklets that were meant to encourage the believer in their devotional life. And that is good literature for devotion. It is limited nonetheless and, of course, we do not have the volume you have in America. But there are some booklets. In large, I would say we are very limited with regard to basic textbooks. We are limited to a few commentaries, some introductions to the Old and New Testament and some basic doctrinal books. I do not know of a wider, well equipped library in the Romanian language. (MiBpEdRo)

Many others agree with the assessment that the greatest gap in theological literature in their respective languages is in the area of "serious" theological works (MiRBpEdRu), (MiPnEdRu), (YnCgPsBu), (YnPnPsBu), (YnBpPsHn),

(MiRfPsHn), (MiBpPsRo), (OlPnPsRo), (MiABpPsRu), (YnABpPsRu), (YnRBpPsRu), (OlPrBu), (MiPrRo), (MiPrRo).

Quality and Quantity Improvement

The poor quality of theological literature in their languages is a serious concern. This is especially true for the Russians.

> Since 1993 I started with a Bible department. They are a group of Baptist theologians and educational experts who decide which books to translate. We have a group of translators, believers of course, who are good translators. The first books were translated by unbelievers. There were such awful mistakes that they sometimes bordered on blasphemy. (MiRBpEdRu)

A respondent reports, "We have some books but the quality is not good. We do not have good theological books. We have really only some brochures, some stories" (MiPnEdRu).

Despite the poor quality, in some situations many of the participants say that the quality and quantity of theological literature is improving. "RMS [Romanian Missionary Society] prints very good books. . . . At the national level there are a lot of other books that have gotten into Christian hands, and Christians are able to buy them" (MiPnEdRo). Another respondent says, "In a short time there are many useful theological works which have appeared from translation, but of course nothing like the books available in

the West" (MiPrBu). Others agree (MiBpPsRo), (MiPnPsRo),(YnRBpPsRu),(YnABpPsRu), (OlPrRo).

Source of Theological Literature

Two sources for theological books are described: national writers and translation. Most of the participants agree that there are very few nationals who are able to write at this time, although there is the beginning of a national author base.

National Authors as Not Possible Now

A Bulgarian respondent says,

> The development of literature is going slowly, at least in my denomination. There have been voices, mainly from the West, that want a strong national involvement. But that is to a certain point almost impossible because Bulgarians do not have the education nor the structure or system to know. (YnCgPsBu)

The pressure for nationally authored literature may come from outside, that is the West, rather than being driven by nationals' interest and capability at this point (MiPnEdBu).

A Romanian says, "Almost all literature is brought from the outside, English, German and French. Most of what we have in Romania is translated" (MiPrRo). A Russian respondent describes the situation as follows:

> In talking about Russian literature that is originally Russian, there are very few pieces. Most of them are

> from the beginning of the century. They are good books, and we want to read them. But now the people who speak native Russian do not have enough education to write books. (MiABpPsRu)

National Authors as Possible and Existing

Even though the possibility of nationals producing a body of Christian literature is dim at the moment, some participants know of nationals who are writing. The emergence of national authors is reported by a Hungarian, "We have some Hungarian developed courses" (MiPnEdHn); and by a Romanian,

> In increasing numbers theological works are appearing which are written by Romanian authors. There are not many, but the number grows. But I think even now the reserve of this material is sufficient to help leaders achieve a better and more complete education, especially the lay people in the churches. (MiPnPsRo)

Other respondents also know of a few nationals who are writing (YnCgPsBu), (MiBpPsRo), (MiPrBu).

Influence of "Bad" Theological Literature

One of the concerns of the participants is the negative influence that some "bad" theological literature is having. "Bad" theological literature is literature that conveys what is considered to be false doctrine. Sometimes false doctrine is that which does not agree with the accepted norm. This kind of literature causes confusion and raises many questions.

The power of using money to print without the advice of nationals is one avenue through which "bad" literature is created.

> What happens is that someone who has money wants to translate his book. He comes and asks Romanians, "Do you want to translate this book? I will pay you this money to print 500 copies." There are many about which we have a huge question mark. We don't know if it is benefiting the church or not. In this way bad literature gets into the churches, because the people had money to translate their books and spread them. (MiPnEdRo)

For Russians a Pandora's Box of literature has opened. The effects of this on the church cause great concern.

> The second problem is that books are not theologically edited and a third problem is that people do not think carefully before deciding what to publish. So, when these books come to me, I think I have found myself in the tower of Babel.
>
> I can not understand why people write about the same thing, but very differently. For us Russians, it is very hard because we have been taught in the communist system. The communist system did not allow for any plurality of opinion. There was the atheistic view of the world and the Christian view of the world, and there was nothing in between these two views. We never thought that believers could have different ideas on the same topic. We simply did not think so.
>
> And these books with different ideas on the same topic introduce variation and contradiction. I would like these books to stay in my room and not go anywhere else. But some have gone as far as Siberia and other parts of the country. I do not like it that now people read these books and they ask, "Who is right?" (MiRBpEdRu)

Another Russian reports, "It is also troublesome, because there is much false literature. That is why we organize a literature commission which tries to prioritize and

present what kind of literature is better to print here" (YnRBpPsRu).

Strategies to Improve Literature

Some of the respondents offer strategies to improve the quality and the availability of literature in their country.

One strategy is to make consultation among the evangelical denominations an ongoing process: "We need to consult to try to find what is best to translate, to spend energy to translate selectively" (MiBpEdBu). Others agree (MiBpPsBu).

A commission could help decide which books to publish. "Since 1993 I started within the Bible department. A group of theologians and experts meet to decide which books to translate" (MiRBpEdRu).

Another strategy for making books available is to gain knowledge of what is actually already printed and available.

> People cannot even get books that are printed. After *Perestroika* everyone dashed around trying to do something in their little corner. But now they are beginning to raise their heads and look around and see what others are doing. We sometimes have full warehouses of literature, but people don't know about it. We are working to inform people. (YnRBpPsRu)

The Autonomous Baptists in Russia meet this challenge by appointing a Russian literature purchasing agent for their

denomination. This greatly facilitates getting theological books.

> I think that it is quite easy to acquire theological literature. Maybe I think so because we have elected a special person to do this literature work in our church, to go around and purchase books, and to analyze, and to give his critique. He goes around in the entire former Soviet Union and sees what is available. (YnABpPsRu)

Another suggested strategy is to continue to import foreign language books. "I think our schools must absolutely bring books from other countries and in English. Our students must learn English. It is impossible to have a solid preparation without being able to read English" (MiPrRo).

A further strategy to make theological literature more accessible is to require foreign language in the program of theological study. Then students can at least read theological works in that language.

> Students take one foreign language. In the language the students are getting better year by year. From the secondary schools we get students who have majored in language, for example English or German. We have some students who are very good. (MiRfEdHn)

Planning

Educational planning has not always been easy. Before the fall of communism planning often amounted to no more than establishing secret rendezvous and inviting trustworthy friends for short, intensive conferences. When communism

fell, chaos reigned and opportunities had to be quickly snatched. Great amounts of energy were needed to capture the moment. Now planning is becoming a higher priority.

One conclusion which arises from the interview data is that planning has been generally deficient. This descriptor is primarily used of planning before and shortly after 1989. Another category of conclusions which emerges are about the locus of strategic thinking. Some think in terms of an individualistic process, while most mention planning as a group undertaking. The planning group could be people from one local church, or representatives from a region, or from an entire denomination. Planning is beginning to encompass other important issues vital to theological education, such as resource procurement from both national and Western sources, the selection of students, the selection of curriculum, and programming.

Planning as Deficient

Deficient planning is mentioned most often in connection with pre-1989 circumstances. To have a plan at that time could be positively dangerous. Any impetus to develop leaders outside communist structures caused the government great alarm, especially if the government felt out of control. Not making significant plans that could be

communicated widely became a *modus operandi* for these denominations.

Thus, past circumstances and specifically life under communism concretely hindered planning at many levels. Although most deficient planning is related to the past, some think that planning is also deficient at the present time.

Planning as Deficient Before 1989, and Immediately After

A Romanian pastor speaks of the state of planning before the revolution.

> What happened in the past makes you cry. In the past we really couldn't plan. The Department of Religion told us how many student we could have. They would ask, "How many students do you need?" and we would tell them. But they would say, "No! You can only have three." (OlPnPsRo)

The close scrutiny on religious life in a police state made planning difficult. So when the wall fell there was little practice in planning and little or no time to do any planning if the moment was to be seized.

One respondent reflects on how they began theological education: "We began without any planning, and I know, "He who fails to plan, plans to fail." In Romania, after the revolution everyone wanted to build a new church or start a school (MiPrRo). Another respondent says, "In 1992 there was no planning. We simply said, 'Let's start'" (MiPnEdRu).

Planning as Deficient Now

Some spoke of planning being deficient now, "I would say the system of planning is very deficient and hardly exists. Almost everything is determined by the conditions which exist, especially the material resources within the country" (MiPnPsRo). Another Romanian agrees:

> At the level of the [Baptist]Union we have not been able to plan, because we have not been able to evaluate. There is no central plan. Each pastor who has a vision to begin a school and has the resources to do so, has tried to begin a school. (MiPrRo)

Planning may still be hindered by government intervention. "We have plans, but the government does not agree with this. We need schools to train pastors, evangelists, and home missionaries" (MiPrBu).

The Locus of Planning

For some respondents planning for theological education is described as an individual process; for others it is a group process.

Planning as an Individual Process

Some respondents view planning as the process of one individual, rather than as a group process. One respondent says of planning, "I choose people. I will not invite someone from another church unless I have heard them" (MiABpEdRu). This respondent continues, "I begin to look for skillful

people who can do the job for us and I begin to look for materials" (MiABpEdRu). This statement is made after he explains how he knows what the needs of the pastors are. His process is to invite a group of pastors every few months to come to the educational center. He asks them a series of questions to uncover the weak points of their ministry. After he has done this evaluation, he begins to look for resources, people and materials that will help strengthen these areas. The pastors who come are a focus group, while he seems to do the planning himself.

Another respondent reports:

> I have completed a plan for the instruction of theology. For example, we had the following situation. The faculty for social work taught all of the courses for social work within the framework of the University. And in addition to these hours we teach ten hours per week of theology. (MiPrRo)

He goes on to describe how he rearranged these hours and changed this degree in social service. He also changed the number of hours that are required in the language major. It appears that he did the planning himself.

Individual planning seems to be more common in the small theological education efforts which have sprung up, especially in Russia and Romania. "Before they just planned themselves, their education, their level. Sometimes they gave a title much higher than the teaching, for example 'Master's.'

But now they have retreated from this initial rush" (YnRBpPsRu), also (MiPrRo). Yet individual planning is the least common pattern, according to those surveyed.

Planning as a Group Process

Most respondents speak of group planning. This group might be responsible for education in a local church, a regional group of churches, or a whole denomination.

One respondent explains how a group plans for a Bible institute associated with the Brethren denomination in Romania:

> Every year we have to evaluate which courses seem to be appropriate. Each year we discuss within the council of professors what is happening. We talk about the strengths and weaknesses and this way we attempt to establish a good program. We have not been in theological education very long. We are very new at it. We are in the process of being formed, and we are flexible. (MiBrEdRo)

Sometimes this planning is regional. A central group plans to initiate other groups that will then plan for their specific circumstances. "And now we want to form an association. Each church will have a place on this committee to develop their own training program at the city level" (MiPnEdRo). This is a regional committee with all of the churches participating in the planning.

Planning also takes place in some cases at the denominational level. "The senate of the Timothy Institute

does the planning, but we look to other theological institutions for inspiration" (OlPrRo). This senate is made up of pastors from the churches of the entire denomination.

Planning for Specific Educational Concerns

In the interview, five specific educational concerns which require planning are raised: the choice of mode, degrees offered, the selection of students, the choice of curriculum, and the procurement of resources.

Mode

One respondent explains why he is doing extension education. "The problem is for pastors who are involved in practical ministry. They cannot leave their ministry so mostly we do extension work" (MiABpEdRu). A strategic choice of mode is made to meet a pressing need.

Degrees offered

Statements about the degrees which may be offered in the future demonstrate planning. "Now we would like to have an official bachelor's degree, and recognition from the United States. But then we want to get accreditation here in this country" (MiPnEdRu).

Student Admission

Statements are made about the kinds of people who ought to be trained and the strategic kinds of work these people will accomplish after they finish their education:

> The purpose is to train pastors and missionaries. But also to train teachers for public schools, experts for social work, men and women who will go into the media: radio, TV and publishing; artists who will work either in symphonic orchestra or singers on radio and TV. (MiBpEdRo)

This respondent also considers admission of international students as a strategic investment for missions in the years ahead:

> The vision is to train not only for Romania, but for the entire region of Eastern Europe and the Middle East and the Arab World. We have students from Siberia, from the Asian-Russian Republics, from the Ukraine, from Moldova. We have Bulgarians, and Hungarians, and we have Sudanese. We are trying to move toward that part of the world. It is quite easy for a Romanian to move toward that part of the World. (MiBpEdRo)

Selecting the right students for admission is one strategic concern. Another facet of this choice is determining the number of students who can be admitted. This depends on money. "The number of students is determined by the material resources and the possibility of housing" (MiPnPsRo).

Lack of money requires tough strategic decisions. Financial concerns often drive educational choices. "Now we

cannot train as many as we need, because we don't have the financial capability. Therefore, I would say that our planning is dependent on the economy. The economy plans everything for us" (OlPnPsRo). Other respondents concur (MiPrBu), (MiPrRu).

Curriculum and Program

The past helps one respondent think strategically:

> For our school we had studying and training which helped us to see what is the real need and how to look for disciplines and subjects that are best to meet our needs. And then by planning we haven't had to face big problems later. (MiBpEdBu)

This same respondent speaks of strategic choices made in creating a blend that combines formal education and practical experience as a program choice.

> We took most of the good things from the West, but one of the things we did change is in the practical area, training people in the context of ministry. Our students are working side-by-side in the ministry of the local churches. They are not isolated. We have no dormitory. They live with their families in the churches. (MiBpEdBu).

Another respondent speaks of making strategic choices to develop programs based on observing and evaluating the situation in the church. Yet new opportunities caused them to alter their program choices:

> Our school started in 1990 and the initial thought was to train pastors, evangelists and teachers for our churches. At that time we had about 125 pastors for 900 churches.

> But during this process experts from the Ministry of Education told us that there are other strategic areas where experts in the area of theological education were badly needed. They told us about the public school sector. There were tens of thousands of vacancies. It was suggested that we have a double major. (MiBpEdRo)

Other respondents speak of choices involving program development as well (MiABpEdRu), (MiPrBu), (MiPrRo)

Resource Procurement

Resource procurement is never far from the thinking of those who do educational planning. For these respondents resources come from the national church or from foreign sources, most often the West. Foreign resources are thought of as a cafeteria. The educational planners select the resources which best meet their needs. "We took most of the good things of the West" (MiBpEdBu). Another respondent also describes selecting from foreign resources, as quoted earlier on page 199 (MiABpEdRu).

In order to get the full benefit from their selections one denomination makes an organizational decision to facilitate good relationships. "But now we are looking to have leaders for every program [a national]. BEE has a leader, Precept Ministries and ICI have a leader" (MiPnEdRo).

At the cafeteria of educational possibilities, valued qualities are: longevity, the ability to keep promises, and

compatibility (often described in terms of low control). In educational planning low control does not necessarily mean no direction.

> There ought to be educational planning, definitely. Again that should not just be limited to the felt needs of the country. Sometimes people come and say, "What do you want?" And that is just what we are going to offer you. This corresponds to the level of felt need, which may not be the real need. (MiPrBu)

These issues are addressed more thoroughly in this chapter in the section "Foreign Influence."

Constraints on Planning

As some of the respondents reflect on planning, the first issue that comes to mind is the major constraint. This constraint is money to finance the plans. As mentioned above in the section on student selection, this constraint is often related to the number of students who can be educated. In most of these countries students receive a monthly stipend when they enter secular higher education. Many newly founded seminaries and Bible Institutes have followed this tradition.

"The number of students is determined by the material resources, and the possibility of housing" (MiPnPsRo). In one case lack of funds necessitated a change of plan, the plan for a centralized Bible institute for an entire denomination was scaled down to create a smaller institute with satellite schools in the provinces. "The economy plans everything for

us. Therefore, we opened colleges at the regional level" (OlPnPsRo). Other respondents concur (MiPrBu), (MiPrRu).

Summary of Planning

The following table summarizes the issue of planning:

Table 12.--Summary for Planning

Construct	Responses
1. Planning as deficient	
a. Before 1989 (OlPnPsRo, MiPnEdRu, MiPrRo)	3
b. Now (MiPnPsRo, MiPrRo, MiPrBu)	3
2. Locus of strategic thinking	
a. Individual (MiABpEdRu, MiABpEdRu, MiPrRo, YnRBpPsRu)	4
b. Group (MiBrEdRo, MiPnEdRo, OlPrRo)	3
3. Planning for specific concerns	
a. Mode (MiABpEdRu)	1
b. Degree offered (MiPnEdRu)	1
c. Student admission (MiBpEdRo, MiPnPsRo, OlPnPsRo, MiPrBu, MiPrRu)	5
d. Curriculum and program (MiBpEdBu, MiBpEdBu, MiBpEdRo, MiABpEdRu, MiPrBu, MiPrRo)	7
e Resource procurement (MiBpEdBu, MiABpEdRu, MiPnEdRo, MiPrBu)	4
4. Constraint on planning - finances (MiPnPsRo, OlPnPsRo, MiPrBu, MiPrRu)	4

Recognition

Recognition promises many advantages, but is also fraught with danger. The advantages include: providing a

sense of legitimacy, securing financial assistance, and improving quality. Respondents offer strategies for recognition, despite their hesitations.

Recognition Adds Value

Participants in this study believe that recognition adds value to theological education. This includes intangible value, such as a sense of legitimacy, and improved quality or tangible value through financial assistance resulting from State recognition.

Recognition as Provider of Legitimacy

Respondents see accreditation as a gateway to legitimacy and respectability. This legitimacy is perceived in different ways: recognition gives legal status which ensures existence and provides protection from the government (not protection by the government); accreditation is a gateway to public schools, and thus to influencing society; recognition is a gateway to influence in the society itself.

Recognition as Protecting Existence. Recognition by the government would solve one of the historic problems faced by some evangelical denominations in these countries, the problem of illegality.

> Another reason for recognition is that all our schools are illegal now. In a sense, the government

> has been patient not to close the schools. But without recognition God only knows which way the wind will blow. Recognition will make it more clear. (YnPnPsBu)

Lack of recognition leaves the legal status of such schools uncertain. Without legal protection it is not clear that the formal education efforts can survive pressure from the dominant State church and from the government. One respondent comments: "I believe that from an administrative point of view our highest priority is to be recognized because it is intertwined with who we are. In a sense we are still outlaws" (YnCgEdBu). This same sentiment is expressed by other Bulgarian respondents (MiBpPsBu), (MiPnPsBu), (MiPrBu).

A respondent from Russia states, "We have a paper from the State. This is not accreditation, but it is a license" (MiPnEdRu). The license from the State gives legitimacy to their existence, although it does not grant accreditation. Formal schools must still meet the required standards to be accredited.

Accreditation as gateway to public schools. Accreditation lends a sense of legitimacy because it provides an avenue for training public school teachers. In Romania and Hungary religion is taught in the public schools, as it is in much of Europe.

In Russia religion is occasionally taught in the public schools, though not as a matter of national policy. Each district or even each school director decides if religion will be taught in the schools within their sphere of authority. Where religion is taught in the schools, there is a strong felt need to have an evangelical avenue through which pastors and/or public school teachers can receive recognized degrees which qualify them to teach religion.

The Bulgarians think they would not be able to train public school teachers of any kind, simply because this would not be acceptable to the authorities. "Teachers for secular schools--the government won't let us and neither would the Orthodox church" (YnCgEdBu). Another respondent concurs, "In our situation we cannot train public school teachers because they won't be accepted" (MiPnEdBu).

In Romania there is a strong desire to prepare public school teachers in accredited programs.

> From this autumn, religious education in public schools will be taught only by qualified people. That means people with a degree in theology. . . . In some villages there are only five or ten evangelical kids. Unless there is a qualified evangelical person to teach religion these kids will have to attend the Orthodox or the Catholic religion class. If they do not attend a religion class they cannot go ahead with their schooling. So an evangelical pastor may have one class or one hour per week to teach religion in a public school. I don't think that accreditation is important for a pastor, except for this one area--he

> would be qualified to teach the Word of God in the public school. (MiBpEdRo)

This same respondent justifies the need for training public school teachers as a God-given opportunity. "If we believe that the opportunity to have evangelical Christians in public schools is from God, then the academic qualification is important. In this respect I believe that academic accreditation is very important" (MiBpEdRo). Other Romanians hold similar views:

> In our country, in our context of public education the Orthodox church has the right to teach religion in the school. In fact, we [evangelicals] are limited because the constitution gives us the right to teach religion in the schools, but we do not have people who are qualified to do this. We want in small measure to counter the Orthodox offensive in the State schools. We want to have a school through which people can receive the qualifications, the diploma to teach religion in the public schools. (MiBrEdRo)

A Russian respondent adds, "They [students who graduate with a recognized diploma] can teach language, psychology or Bible" (MiPnEdRu).

Recognized degrees also open the door for entering other accredited schools. "The advantage of the Pentecostal Theological Institute is that it offers a diploma which is recognized by other schools where the successful graduate could teach courses or be accepted for further education" (MiPnPsRo). Other Romanian respondents echo the idea that an

accredited degree is a gateway to other accredited schools, (OlPrRo), (MiPrRo).

Recognition as a gateway to influence in the society. Recognition is thought to provide legitimacy because it is a gateway to influence and increased respect in the society.

In Bulgaria as well as in the other countries studied, the mass media is frequently accused by believers of manipulating the image of Christianity. Some believe that graduates from accredited theological schools would be less vulnerable to media manipulation,

> If we could graduate people from Christian colleges, they would not be so easily manipulated by mass media. They would keep their sympathy toward the church and the school in which they were trained. Then there would exist, in our culture, in different spheres of our culture supporters of the church. (MiBpEdBu)

Respondents express the hope that the perceived negative influence of the State church on society toward evangelicals would be lessened by accreditation.

> The dominant church constantly tries to portray us in an unfavorable light, the evangelical denominations. This [accredited degrees] is one way that we can convey a good image of the evangelical movement, which the dominant church continually tries to humiliate and defame. (MiPnPsRo)

Recognition increases the positive influence of the Christian schools in society, since many more students would come to Christian schools once those schools are accredited. "Recognition will immediately expand the number of people

wanting to get into the school. . . . If we get recognition we will be flooded with applications" (YnCgEdBu).

In these countries Christians historically have had difficulty gaining access to structures that provide power and influence. With the possibility of recognized schools under the control of evangelicals, the walls surrounding the current educational power structures could be broken.

> In a post-communist society we are confronted with other realities. With an open door to teach religion in public schools, with the opportunity to publish Christian books, with the opportunity to train experts in various fields of social life, the Church suddenly has opportunities it did not have prior to 1989. So, for some of those activities, degrees and diplomas are required.
>
> The church must ask itself, Do we believe that these open doors are God-given opportunities? If the answer is yes we ought to organize ourselves to respond to these opportunities. Should we deny or ignore them? (MiBpEdRo)

This respondent goes on to express that he thinks that a person who has a recognized degree has greater access to the public sector:

> I believe that people who are part of non-formal theological education could be extremely skilled and qualified to work. But because they do not have a degree, they have no access to teach in public schools, or the university or to work in a publishing house or in the media. (MiBpEdRo)

One Romanian says it simply: "'Doctor' is a very heavy word. A credential gives authority" (MiPnEdRo). In this view, attending a school which does not offer an accredited degree

wastes time because no weight is added to the person in such a school.

> I think there should be accreditation so that the person does not waste his time. An official degree is very important because if you don't have an official degree you don't have any weight, you don't mean anything to anybody. (MiABpPsRu)

Possessing an accredited degree also helps break the silence barrier that has kept the evangelical voice from being heard:

> We are viewed as second-class, second-rate because we have no recognized education. Only the voice of the Orthodox theologian is being heard. Only their opinion is considered correct. We don't have people with titles in front of the world. (YnPnPsBu)

As noted above, respondents consistently think that an accredited degree increases the respect of the society for evangelicals. See also (OlPrBu), (MiPrBu), (OlPrRo).

Recognition as a Source of Financial Assistance

State recognition is beneficial to Christian institutions because it creates a source of financial assistance. One Hungarian reports, "I don't know, it is helpful. The government supports you. If we were not accredited, I would see it as negative" (YnPnPsHn). A respondent from Bulgaria notes:

> It would be good to be recognized so that we won't have to pay taxes. Right now we have to pay taxes as if we were running a full profit business. We don't

> want stipends for students as this would bring too much government control, but we are interested in the other benefits that are general privileges of students. (MiBpEdBu)

Another respondent sees danger in financial attachment which comes with State recognition:

> I think accreditation is very important. . . . Definitely sponsorship from the State should not be linked with the desire for money, because then they would become directly controlling. I would be completely against any financial support from the government. (YnCgPsBu)

In Romania, the government pays pastors. Having a diploma provides some financial advantage.

> In our country accreditation is very important, because as pastors we are included in the educational system at the national level. In this way, pastors, evangelists, and all leaders who are paid by the church are classified by the educational system. If you finish high school your salary is limited to a certain level. If you finish university your salary is limited at a higher level. The position gives you more advantage, but the accredited degree is still important. (MiPnEdRo)

Recognition as Quality Control

Some respondents see accreditation as a means of quality control. Their reference to this idea is tangential in that they recognize that the State sets certain standards for a formal school to receive recognition, and these standards are difficult to achieve:

> Accreditation causes us to teach in a quality way. It is a motivation. I approach the question from the side of smaller denominations. These denominations formed at the end of the last century, and the

> beginning of this century. These denominations started when simple people were converted and formed a church. If a preacher was not trained, but was enthusiastic, he was well accepted.
>
> But now the situation has changed, and both church members and new-comers are better educated. Their expectations are higher. We need to meet that need in our denomination. We have a challenge on the part of the State churches and even from people who are listening to our message. (MiPnEdHn)

A Romanian views State recognition as a process of promise-keeping which elevates the quality of education.

> If you have said that you have so many hours of instruction and so many professors, and the professors have these qualifications, the State wants to be sure that indeed this is the case before they give recognition. "But we (the State) will not be mixed up in telling you what to teach, or how to teach. But we want to know that there is discipline."
>
> This discipline is not to restrict theological activity or the activity of the church. It is a practical consideration for the State so that standards do not fall. If you declare that you have reached the standard of university level then you must meet the standards. It is similar to what happens in the United States with those schools which are not accredited. (MiPrRo)

This respondent is aware of the difficulty of achieving State recognition and of the belief that the State resists evangelical attempts at accreditation. This respondent does not think the State is necessarily trying to resist accrediting evangelical schools. Rather the State is trying to ensure that standards are met.

Recognition as Almost Impossible to Achieve

The process of gaining recognition is difficult. This difficulty is keenly felt. Several reasons for this difficulty are advanced. The State and the State Church seem to be in collusion to make recognition difficult for evangelical denominations. Some find that the lack of cooperation among evangelicals hinders the possibility of gaining accreditation, while others see the failure to gain accreditation resulting from the present inability to reach the standards required. Despite these difficulties, most participants believe that in the future they will gain recognition.

Collusion of the State and State Church as Cause

One Romanian involved in the bureaucratic "nightmare" of attempting to receive recognition for the only denominational Pentecostal school in Romania said,

> From the point of view of the government I have met and we meet serious opposition with regard to receiving official recognition from the State. In fact, the Bible Institute still does not have official recognition. There's hesitancy on the part of the government to give official recognition. (MiPnPsRo).

This respondent went on to say that the State church pressures the government to withhold official recognition. "We know that this [failure to receive recognition] has

happened because the dominant church pressures the government" (MiPnPsRo). A Bulgarian observes, "The government won't let us and neither will the Orthodox church" (YnCgEdBu).

Some believe the restrictive activity of the State church is increasing.

> More and more the Orthodox church is using all avenues to hinder us. One of the ways they currently use is the accreditation process for Protestants. I have had personal experience. We have been promised accreditation, but have not received it. (MiBrEdRo)

Inability to Meet Standards as Cause

The State and the State church are not always seen as responsible for accreditation failure. Inability to meet the necessary standards is also given as a cause. However, sometimes the standards imposed are thought to be capricious.

> According to the law, in order to teach in university, you have to have a Ph.D. degree. But to have a theological doctorate is not considered equal to a Ph.D. in our country. So there is no real authority in having a theological degree. We have some professors who are accepted internationally as doctors in theology, but they are not recognized here. (MiPnEdHn)

At one time, it was thought that teachers with earned degrees from abroad, from Western countries, would help nascent, formal theological education efforts achieve accreditation. This expectation no longer exists, because degrees from abroad are not always accepted.

> This is somewhat unique to Hungary, but someone who has a degree from abroad has difficulty being accepted in Hungary. Special committees to deal only with people who have degrees from accredited universities abroad are established. There are a number of administrative steps to be gone through. (MiPnEdHn)

A Romanian concurs, "The State requires certain standards with regard to professors which we cannot always fulfill" (MiPnPsRo).

A Bulgarian relates how the loss of the hope of relying on foreigners with earned degrees has caused them to rethink their strategy.

> We need one institute with teachers who have Master's and Ph.D. degrees so that we can meet the legal standards. We thought Westerners would release us from the need to work hard on this, but they could not and cannot. We now know that we must do it ourselves. (MiPnPsBu)

Not only is lack of qualified professors a hindrance to meeting standards, buildings and libraries also impose severe obstacles. "One of the difficulties is to have appropriate premises. Until now we do not have appropriate premises. We need to have a library with a certain number of volumes. It is a gigantic work" (OlPnPsRo).

One president laments,

> The laws are very rigorous and pretentious. They require that we adhere to the State plan of education, the number of hours taught. You can't bring professors to teach modular courses. They do not permit this. The State verifies and controls this. If we step outside the structure, they sanction us, and the school can lose its accreditation. At the

> same time we are not able to promote into the list of accepted professors pastors who have a theological education background, but do not have past experience of being professors or teachers. It is very difficult for a pastor to get recognition to teach. (MiPrRo)

Some respondents simply do not believe that meeting the standards is worth the effort. "If we get recognized we will be forced to meet and continually meet requirements to keep the standard high" (YnCgEdBu).

Strategies for Achieving Recognition

Despite the belief that recognition seems impossible to achieve, strategies are offered for gaining accreditation. A Bulgarian suggests that if the different denominations cooperate they would find attaining accreditation much easier. "If there is better cooperation and coordination, then we will have more success with getting recognition. But in Bulgaria I cannot say that this will happen easily" (MiBpEdBu). This respondent then describes his personal vision of each denomination having a faculty within a college of theology at the university. Yet he admits he is skeptical that this will happen.

Another proposed strategy is to work with the State in developing standards. "Probably we should be working with the State to develop these standards" (YnCgEdBu).

In Romania some of the leaders of the evangelical denominations did work with leaders from the Orthodox denomination to develop a law of religion that was submitted to the State. This law was much debated and at the time of these interviews had not been approved by the government.

One school has their students attend for three of the four required years in their home country then they go abroad to an accredited school to finish there last year and to get a degree from the accredited school. "This is a three-year course of study, but some go for all four years. The difficulty is knowing how these students' work will be accepted here. So we have arranged for fourth-year students to study in the West and finish their degree abroad" (MiPrBu).

A strategy of waiting with hope is also advocated. Such a sentiment is expressed by many respondents. This response is representative: "But, of course in the future we will receive this status [accreditation]" (MiPrRo).

A final strategy is to seek accreditation from outside agencies. "I am looking for better cooperation with other Bible schools in the Eastern block or in other parts of the world for accreditation" (MiBpEdBu). That is one reason why starting a Bible school requires good connections. "Now everybody who has a training program is looking to have a

foreign connection, because from there is coming the help" (MiPnEdRo).

Recognition as Possibly Dangerous

Accreditation is also thought to be a possible means of hostile control. "But there is also a danger in this [speaking of accreditation], if the government tries to control, or better said influence" (MiBpEdBu). The same respondent adds, "We don't want scholarships for students [from the State] as this would bring too much government control."

Others also see the possibility of control and are ready to withdraw from the pursuit of accreditation, if necessary:

> We will seek accreditation so long as the Romanian government is concerned about the academic standards, but does not interfere with the content of theological education, so long as they do not impose what we must teach, and so long as their only concern is to be sure that the faculty meets proper academic qualifications and the institute operates within the academic norms of the country. The very moment they try to impose faculty on us, regardless of their belief, or if they try to interfere with the content of what is taught, then we will say enough is enough. (MiBpEdRo)

The potential of State interference looms as a palpable possibility. "I don't see any negative effects now. But maybe the State will force us to respect some laws and

will not give us the liberty that we need to work in the church the way we need to work" (MiPnEdRo).

Recognition is also seen as possibly dangerous to the spiritual health of the church.

> The ministry of education gives official recognition to specific requests that are disadvantageous for a spiritual system of education . . . certain disciplines that are not really important for spiritual work. (MiPnPsRo)

Another says: "If we must compromise with the State in order to be recognized, if we must lose our independence, then, No!" (OlPrBu).

Recognition not Necessary for Pastors

The participants generally agree that an accredited degree is not necessary to be a pastor. This holds true for all except the Hungarian Reformed denomination. One respondent says:

> I'm in strong agreement that accreditation does not take into account Christian character and effectiveness in ministry. I believe that getting a good degree from the West can also incline towards academic achievement, but really does not help for training in pastoral work here in this country. (YnCgEdBu).

A Hungarian respondent points out that it is not necessary to have an accredited degree in order to preach in the churches, "Anybody can preach in church now without official degrees" (MiPnEdHn).

Romanians have a similar view:

> To be a pastor of a church in Romania does not require an accredited degree. As a matter of fact, a man having had two years of [higher] education or even no education at all can be a pastor in Romania. This is true for the Baptists and for all the other evangelical denominations as well. I think there is a lot of spiritual insight in that, and we encourage that approach to be carried out across the country. (MiBpEdRo)

A separation of clergy from professor is noted in the requirement of an earned degree. Pastors do not need an earned degree.

> If you want to be a professor then you have to have an accredited degree. If you want to be a preacher it could be important, but not necessary. There are many very good preachers in the country who have gotten degrees, but I would say they were gifted before they got the degree. (MiBpPsRo)

A Romanian president says, "With regard to the work of God in the church, I don't think it is an advantage to have a diploma recognized by the State" (MiPrRo). Another Romanian president adds, "It is true that at the level of the church accreditation really does not have significance" (MiPrRo).

A Bulgarian frames his thoughts in these terms, "I personally do not believe that a diploma is going to make a pastor out of someone. Certification only represents the knowledge they get" (YnPnPsBu).

Accreditation can push the educational experience toward an "academic" approach, observes a Russian.

> I think in the official education there are always dangers to transform it into an academic or scholastic kind of education. Even now we see that some students who have studied in the seminary have easily lost their contact with the churches and with practical work. They became more theoretical in their theology.
>
> We think that theological education is a special kind of education with its final goal to prepare servants, ministers, and workers for the church - not degrees and not hierarchy. Because according to our tradition in Russia, the man who finishes a Bible college or seminary, but has no practical experience would find it very difficult to be accepted by a church. (MiPrRu)

Summary of Recognition

The following table summarizes the responses to the issue of recognition for theological education:

Table 13.--Summary for Recognition

Construct	Responses
1. Recognition as adding value	
a. Legitimacy (MiBpEdRo, MiPrBu, MiBpPsBu, MiBrEdRo, MiPnEdRo, MiPnEdRu, MiPrBu, MiPrRo, MiPnPsBu, MiPnPsRo, OlBrPrRo, OlPrBu, YnCgEdBu, YnPnPsBu, MiPnEdBu, MiBpEdBu, MiPnPsRo, MiAbpPsRu)	18
b. Source of Financial Assistance (YnPnPsHn, MiBpEdBu, YnCgPsBu)	3
c. Quality Control (MiPnEdHn, MiPrRo)	2
2. As almost impossible to achieve	
a. Collusion of State and State Church (MiPnPsRo, YnCgEdBu, MiBrEdRo)	3
b. Inability to meet standards (MiPnEdHn, MiPnPsRo, MiPnPsBu, OlPnPsRo, MiPrRo, YnCgEdBu)	6
c. Strategies for achieving recognition (MiBpEdBu, YnCgEdBu, MiPrBu, MiPrRo)	4
3. As possibly dangerous (MiBpEdBu, MiBpEdRo, MiPnEdRo, MiPnPsRo, OlCgPrBu)	5
4. As not necessary for pastors (YnCgEdBu, MiPnEdHn, MiBpPsRo, MiPrRo, MiPrRo, YnPnPsBu, MiPrRu, MiBpEdRo)	8

Women

"What is the role of women in theological education in your country?" During the interview process a certain uneasiness shadows the face of the participants when this question is asked. One respondent is able to take perspective and explain how even the asking of this question affects him as an East European:

> It is not very much an Eastern European issue. It is primarily an issue in the Western church where the distinction between male and female is a matter of open and fierce debate. I think of the Anglican church, I think of America with the rise of feminist theology.
>
> Romania is in the sphere of traditional Christianity prior to the Enlightenment. So many issues which were brought by the Enlightenment like modernity in the West are not relevant in the East.
>
> I would say that 99% of Romanian women in Romania would not ask, What are our rights in the church? They faithfully attend church, they pray, they sing, they participate in the Sunday School. When we have children's ministries they teach the children. We have ladies who teach here in our school. Nobody ever asks, What are their roles?
>
> But I believe that all Romanian evangelical churches would follow the view that women are not intended to be ordained ministers or leaders in the church. They all go along with the Pauline teaching.
>
> So when we come to international conferences or missionaries are visiting Romania and they ask this question, very often we are a little embarrassed to tell them, "Please do not ask this question because it is not relevant for our culture."
>
> When we have ladies who run a very activist women's ministry they often create a little uneasiness in the local Romanian churches because I do not think the two churches understand each other, Eastern evangelical churches and Western evangelical churches. There are two views regarding the trends in that area. (MiBpEdRo)

Almost without exception respondents feel compelled to describe the role of the women in the life of the church before speaking about the role of women in theological education. The prevalent view is that women can be involved in many different kinds of ministry in the church. Yet women cannot be pastors. On the other hand, respondents agree that

women ought to be active in theological education and the church.

Role of Women Restricted

Several reasons are advanced for restricting women from the office of pastor. These reasons include Scripture, culture, nature, financial necessity, and the need to develop men. Finally, several respondents indicate they hold restricted view but give no reasons for that view.

Scripture

"We teach here that our women can be prophets, evangelists, teachers and missionaries, but not pastors according to the Scriptures" (MiPnEdRu). Many of the other respondents also relate the restriction of women from being pastors to the Scriptures as well" (MiBpEdRo), (MiPnEdRo), (MiRBpEdRu), (YnCgPsBu), (MiPnPsRo), (YnRBpPsRu).

Culture

Some of the respondents express that women are restricted from being pastors because of culture. This event is recounted:

> Earlier we trained three women in the seminary. One became the wife of a pastor. The other became the eternal student and left the country to work for the World Council of Churches. The third was the treasurer of the union and had a pastorate in a small church of seventy people for over 25 years. She wanted to move, but was not able to. So we understood

> that the congregations wanted pastors who were male and not female. (MiPrHn).

The Orthodox church is credited with joint responsibility for this cultural influence in Romania and Russia:

> I'm in agreement with the attitude of the Orthodox church and the Evangelical churches about feminism or the struggle of the emancipation of women in the framework of the church. That women should not be pastors and preach is set categorically in this country, both in the Orthodox church and the Evangelical churches. (MiPrRo)

A Russian respondent says:

> The role of women has traditionally been a hard problem for Russia. We continue to hold to a very patriarchal, Orthodox tradition. We still think that the women should be the keeper of traditions. So she is very good with working with youth and children because she can give to them a lot of her experience as the keeper of tradition. (MiPrRu)

Nature

The natural order in creation restricts women from functioning as the pastor, according to some participants. One respondent says, "I know that women sometimes have their own vision...God made them differently than men" (YnABpPsRu). Another says, "Rather [this restriction] respects the order in creation, because if we open this Pandora's box then we must accept the marriage between men. Then where will it stop?" (MiPrRo). Another says, "I also think that speaking about developing theological thinking and teaching in theological

seminaries would be contrary to women's constitution, how they are created" (MiPrRu).

Some think that this restriction demonstrates care for women:

> But I can say it straight, women in my church will never preach as a senior pastor and will never teach or preach in church in my pulpit. I can say, to be a senior pastor in a church is a donkey's work, and we are too gentle to allow women to do this. (MiABpEdRu)

Miscellaneous Reasons for Restricted View

Scripture, culture and nature are not the only reasons for restricting the role of women in the church. Financial pressure and priorities also close the door. "We need many brothers to be church planters and pastors. We need men to go to different areas of the country. Since we have such limited financial resources we have to give priority to the men" (MiPrRu). Clearly this statement flows from the assumption that only men should be pastors.

Another reason given is that women readily take responsibility while men tend to withdraw. The conclusion is if women were given the opportunity to have greater responsibility in the church, men would consequently have less.

> I've grown up in a conservative church and so I think that women do too much in our church. They have too much responsibility. It is bad, not because I don't

> like women, but because I want men to have a ministry and to take responsibility.
>
> We don't have enough men in our church serving the Lord. In the vast majority of churches there are more women than men. Even in children's work there is a good place for men to serve. I think that men should be everywhere. They should be everywhere. (YnABpPsRu)

No Reason Given

Other respondents simply say that women would not be allowed to be pastors in their denominations, without giving a particular reason, (MiBpEdBu), (MiABpEdRu), (MiPnPsBu), (YnBpPsHn), (MiRfPsHn), (MiBpPsRo), (OlPnPsRo), (MiABpPsRu), (OlPrBu), (MiPrRo).

Women as Active Participants in Theological Education

In many situations there are numbers of women involved in theological education, whether formal or non-formal. Women are teachers and students. "We have ladies who teach here in our school. . . . Nobody ever asks, What are their roles?" (MiBpEdRo). Other respondents relate similar experiences (MiBpEdBu), (MiPnPsBu), (MiBrEdRo), (MiPnEdRo). One person says, "It was a surprise for us that in a few years more than a hundred students came, and more than half or them are women" (MiPrHn).

Women's Role as Teaching
Women and Children

The general thinking remains that the contribution of women in the area of theological education is as teachers of women and children (MiRfEdHn). "Women are involved in Sunday school and women's meetings and therefore we encourage them to learn as well" (MiBpEdBu). Another respondent says:

> Women teach Sunday school in most cases. We consider that women have the role of educating children. We also admit sisters into the theological institute. We do not prepare them to be preachers, not in any case. But we are preparing them to teach in public schools. (MiBrEdRo)

Several other respondents echo this same belief (MiPnEdRo), (MiABpEdRu), (MiRBpEdRu), (MiPnEdRu), (YnCgPsBu), (MiBpPsRo), (MiPnPsRo), (MiABpPsRu), (OlPrRo), (MiPrRu), (MiPrRo) and (MiPrRu).

Exceptions

Exceptions to the view of women's role as restricted exist. One respondent says, "We have a woman who has created a church in the Arbot street" (YnRBpPsRu). Another respondent says, "There are a few women in the charismatic movement who have declared themselves to be pastors. [One woman] ordains women as pastors" (MiPrRo). But such cases are rare and always spoken of as exceptions. This respondent goes on to explain, "I don't think that Romanian society will accept

this, because first of all society has adopted the firm position of the Orthodox church" (MiPrRo).

Summary of Role of Women

The following table summarizes the role of women:

Table 14.--Summary for Role of Women

Construct	Responses
1. Role of Women as restricted (MiBpEdRo)	1
a. By Scripture (MiPnEdRu, MiBpEdRo, MiPnEdRo, MiRBpEdRu, YnCgPsBu, MiPnPsRo, YnRBpPsRu)	7
b. By culture (MiPrHn, MiPrRo, MiPrRu)	3
c. By nature (YnABpPsRu, MiPrRo, MiPrRu, MiABpEdRu)	4
d. No reason given (MiBpEdBu, MiABpEdRu, MiPnPsBu, YnBpPsHn, MiRfPsHn, MiBpPsRo, OlPnPsRo, MiABpPsRu, OlPrBu, MiPrRo)	10
d. Miscellaneous reasons (MiPrRu, YnABpPsRu)	2
2. Women as active participants in theological education (MiBpEdRo, MiBpEdBu, MiPnPsBu, MiBrEdRo, MiPnEdRo, MiPrHn)	6
3. Role of women as teaching women and children (MiRfEdHn, MiBpEdBu, MiBrEdRo, MiPnEdRo, MiABpEdRu, MiRBpEdRu, MiPnEdRu, YnCgPsBu, MiBpPsRo, MiPnPsRo, MiABpPsRu, OlPrRo, MiPrRu, MiPrRo, MiPrRu).	15
Exceptions (YnRBpPsRu, MiPrRo)	2

Research Question 4: Current State of Theological Education

The participants were asked to give a metaphor which describes the state of theological education in their country.

The metaphor was used to avoid a merely factual rendition of conditions. The intent was to try to ascertain the mood of the respondent associated with theological education as it now exists in their country.

To make this information as understandable as possible, the responses will be grouped according to country, rather than according to the role of the respondent or the denomination. For a complete recounting of all the metaphors see Appendix D.

The current state of theological education among the evangelical denominations is quite similar within each country. The distinguishing marks come in the comparison of countries. The metaphors are quoted in full in Appendix E.

Bulgaria

As Bulgarians describe theological education, two aspects are most apparent. First, a sense of confusion permeates the present situation. The "Father Yotzo" figure, the "Escaped Prisoners," the "Confusing Mountain Trail," "Feeding the Toddler," and the "Lost Pilgrim"--all contain chaos or confusion.

Sometimes this confusion is directly related to the new pluralism, with its deluge of choices. This is specifically stated in the prisoner metaphor. In other

metaphors the chaos or confusion resides in the nature of the actor in the metaphor. For example, a toddler, by virtue of the nature of being a "toddler," tends to create chaos when eating, though the toddler ultimately accomplishes the task.

The other feature that stands out in the Bulgarians' descriptions is hope or the lack of hope. The prisoner metaphor entails an ethos of disillusionment. Because the confusion has reached the level of chaos, the freed prisoners experience complete lack of equilibrium and would rather be back in prison. This disequilibrium describes the sentiments of many in Bulgaria because of the current economic crisis.

Hope is the much stronger sentiment present in Bulgarian metaphors. One of the most beautiful descriptions of hope is "Father Yotzo." The old man looks to a future that will significantly change his way of life, and tries, as best he can with his limitations, to make sense of all that he is experiencing. Without being able to see, his face still noticeably beams with hope.

In "Sad-Happy Song" the singers have reached the last few words of the sad, first stanza. They are about to begin the second stanza which is joyful, the stanza of hope and cheer. The "Confusing Mountain Trail" ends with the hope that the right path will be chosen, the path which leads to the top of the mountain.

The "Machine Building and Music Making" metaphor speaks of the hope that hard work and maturity will bring the desired results. The respondent relates how learning the laws of physics at the university gave him the understanding he needed to build the machines that he had always dreamed of building as a child. Theological education is at that point where there is much learning to do, and much hard work ahead. Yet, learn they will, and ultimately they will develop the kind of theological education they desire.

The "Feeding the Toddler" metaphor expresses hope that the toddler will mature and be able to feed himself well, even though he now lacks competency. An adult, a skilled person, ought to do most of the feeding at the present time.

The "Feeding the Toddler" metaphor resembles the "Escaped Prisoners" metaphor in this dependence on more mature people. The prisoners are encouraged to follow people who seem to be important and to know the right way, though these important people may be suspect. There are so many different, big people offering help that the prisoners become confused and disheartened. The prisoners wonder, "Do these big people really care?" On the other hand "Feeding the Toddler" depicts a trustworthy parent who truly cares for the child.

In the "Lost Pilgrim" metaphor, the pilgrim's face has hope so deeply imprinted that it is obvious even to the casual

observer. Though the pilgrim has lost his way, he has not lost his hope.

Confusion and hope seem to walk together on the road of theological education in the hearts of Bulgarian respondents.

Hungary

The Hungarians are divided in their thinking about theological education. Those respondents from denominations which historically have had formal theological education think of preparation. Yet there is a kind of malaise which infects their perspective on the present state of theological education. This is evident in the "Fish on the Table--Fisherman in the Water," "Starving Horse," "Double Heart Attack," "Big Library," and "Sport" metaphors. On the other hand, Pentecostals who have started formal theological education since the fall of communism use botanical metaphors which are positive and growing.

The "Fish on the Table--Fisherman in the Water" metaphor depicts two scenes in which theological study does not achieve the desired result. The fish on the table is studied "scientifically" but out of its environment. The fisherman is thrown into the water to determine how he does when he studies the fish in its environment. He finds he does

not function well in water. The terms "theoretical" and "practical" are used to describe opposing poles or antagonists, which ought not exist in theological education.

In "Big Library," many, many books fill the room and seem to be of more importance than the Bible, which looms behind the teacher, yet is hardly noticed. The difficulty is bringing to bear the "theoretical" studies, such as archaeology, on the Bible to produce practical results in preaching and life.

The "Sport" metaphor describes a process which prepares the athlete to compete.

> I think this kind of metaphor of theological education is the preparation for the competition. What we know theoretically we have to practice in a more practical context to prepare for the reality. We should prepare our students so they are good competitors for our Lord. (MiRfEdHn)

Again the poles of "theoretical" and "practical" exist in an uneasy relationship, with the practical following the theoretical.

Two metaphors represent theological education in Hungary as precarious: the "Starving Horse" and the "Double Heart Attack." If the horse does not get nourishment soon, the horse is likely to die. The third heart attack in the "Double Heart Attack" metaphor will kill the patient.

The Pentecostal participants use botanical metaphors; the sense of malaise is notably lacking. Each metaphor sees theological education as preparation. The "Fruit Tree" depicts the trunk as being teachers, the fruit being students who are dropping down to the churches. As the students become ripe--prepared--they are at the right point to do ministry among the churches.

The "Strawberry Garden" uses the spreading roots of the strawberry plant to represent the quiet, unseen work of theological education in its present state. Eventually fruit-bearing plants will spring up everywhere, bearing strawberries. "I would like to see a network of ministers started from the same root but spread out" (YnPnPsHn).

Romania

The theme in Romanian metaphors is theological education at the beginning, with great potential and hope for influence and productivity. Several metaphors point in this direction: the "Construction Site," "Many Springs," "Pearls on the River Bank," "Young Fruit Trees," "Bird Tree," and "Spring Garden."

The "Construction Site" depicts theological education as a process, but not having arrived yet. Even though the building site is dirty and dangerous, there is hope that in

the end maturity will be attained. The "Hebrew Synagogue" entails beginnings as well. From the perspective of the respondent early synagogues had only rudimentary teaching and unsophisticated instructors, which parallels the recent Romanian situation. Yet, over the last few years a definite improvement in the quality of the teachers is evident. Their growing maturity gives hope for the future. Beginnings with great hope is also the theme of "Father Raising Children."

The water metaphors "Many Springs" and "Pearls on the River Bank," also describe the great potential of theological education. "Many Springs" portrays theological education as beginning in many different places, which when combined create a river of substantial influence. In "Pearls on the River Bank" a river begins to leave pearls randomly on the bank. Pearls represent theological education as something beautiful, of value and worth. The reason the pearls become visible on the bank is because, "We have begun to see our desire for theological education become reality" (OlPnPsRo).

The botanical metaphors, "Young Fruit Trees" and "Spring Garden," speak of hope and potential. "Young Fruit Trees" describes theological education as a sapling which does not produce fruit immediately. Time is needed. Full fruit-bearing potential is reached as branches multiply. Theological education has begun to produce a few branches with

some fruit. Great productivity will be realized in the future. The "Spring Garden" likens new theological education to early Spring blossoms. Each year brings beautiful and needed additions to the garden of theological education.

In "Bird Tree" baby birds in nests represent a multiplicity of newly initiated theological education efforts. Some are thriving. Some are not. Which fledgling theological education efforts will survive is not certain. The attentiveness of those with resources will determine this. Many works begun in the early 1990's face difficulty and many have not survived.

The "Tool Box" pictures fulfillment. The person who gets the tool box and learns to use the tools has never had theological education. Yet the person is a "preacher," theological education is the process of receiving tools that will help the person be more effective in the work of the ministry, in the fulfillment of a calling. The tools help the person become adequate and complete.

Russia

Among the Russians there is not a homogeneous view expressed in the metaphors used to describe theological education. Some metaphors express hope, others deep concern.

Two of the respondents pictured theological education the same way through the "Russian Fable" metaphor. A "Russian Fable" tells of three animals, the swan, the crayfish, and the sturgeon, attempting to move a cart. They all pull in different directions. Of course, the cart does not move despite their heroic efforts. These respondents see fragmentation in theological education. There is much heroic effort, but little effectiveness, no progress. More cooperation would help build excellent theological education.

"Too Little Salt" thinks of theological education as powerless to accomplish the task, even though the desire is there. "Starvation in Plenty" builds on this theme as the mass of people hunger for knowledge of God, surrounded by a field with abundant harvest. The lack of good theological education leaves the people hungry even though they are surrounded by great potential.

The other Russian metaphors are hopeful in tone. The "Toddler" cannot walk but tries anyway, and one day will walk. In "Lomonosov" Russian theologians and theological education do not yet have the right categories and this obscures their voice. But once Western categories are mastered, Russian theology will make valuable contributions to the universal church. The "Sprouting Seed" pictures Russian Theological

education as only barely beginning, yet, nevertheless, a real beginning.

CHAPTER 6

CONCLUSIONS

This research investigates the beliefs held by evangelical church leaders in Bulgaria, Hungary, Romania, and Russia in four areas: (1) the potential for the formal and nonformal education of church leadership; (2) the goals for theological education in these countries; (3) specific issues which currently confront theological education including: ethical/moral problems, foreign involvement, external tensions, closeness to church, cooperation, faculty development, theological literature, planning, recognition, and women in theological education; and (4) the current state of theological education. The contours of the beliefs of these evangelical church leaders are the major focus of this study.

The Potential for the Formal and Nonformal Education of Church Leaders

When considering the potential of the formal and nonformal education of church leaders several factors are relevant as are the contours of thought which emerge.

Factors Relevant to the Potential of Formal and Nonformal Theological Education

The rapid growth in the number of Bible schools and seminaries has absorbed much of the educational energy of evangelicals since the fall of communism. Three factors contribute to an understanding of the potential for the formal and nonformal education of church leadership. These factors are: the acceptability of extension education, nonformal theological education as less acceptable for church leadership education than formal theological education, and formal theological education as becoming the acceptable mode for equipping pastors.

Extension Education as Acceptable

Though much energy now goes into formal theological education, Romanians and Russians[1] remember that extension education (nonformal in this case) was a major avenue of church leadership education under communism. Respondents generally agree that extension education is now being ignored.

Educators think the quality of resident education is higher than that of extension education whereas pastors and

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[1]Russians had extension education before the fall of communism but it did not have the history, was not as well developed, nor did it touch in a significant way those who would be leaders after the fall of communism, as extension education had done in Romania.

presidents do not. The possibility exists that educators may think formal resident schooling as of higher quality because of a vested interest in this mode.

Russians and Hungarians also think that resident schooling provides a higher quality education, whereas Romanians think that extension education affords the highest quality experience. Romanians describe church-based education as a reality in their context with good potential. Respondents from the other countries do not describe church-based education as a reality or having immediate potential

Romanians may think of extension as providing a higher quality education than formal theological education because of personal experience. Before communism fell BEE International (Biblical Education by Extension International) developed an extensive extension program in Romania which was designed to meet the needs of for trained leadership in a growing church. This effort was highly regarded by nationals. All of the Romanian church leaders in this study had significant exposure[2] to the extension model, a fact which may have shaped their attitudes.

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[2]By significant exposure is meant that these leaders had taken more than one course with BEE International, often several courses.

This suggests a hypothesis as well as an implication for ministry. The hypothesis is as follows: If a nonformal mode of education is to achieve the status of "credible quality" (Bowers 1982) when compared to a formal mode, then the opinion leaders in that context must have an in-depth, positive experience with that nonformal mode of education. The implication for ministry is: TEE work initiated and managed by foreigners must work closely with indigenous leadership by having them highly involved. To fail to maintain these relationships may result in the failure of the TEE program to receive commendation as having credible quality from national church leadership. This failure could lead to a series of events, such as the failure of nationals to take responsibility for the TEE program, and even the abandonment of the TEE program when the foreigner leaves (Padilla 1988).

Nonformal Theological Education as Less Acceptable for Training Pastors

There is general agreement that nonformal education is a practical and effective way to educate even if no degrees are granted. Even though nonformal education is thought to be practical and effective, there is also the tendency to generalize that extension education is for laity, and formal education is for pastors. This supports Tan Che Bin's (1985)

observation that there is an assumption that extension education is for lay people, while formal theological education is for pastors.

Formal Theological Education as the Accepted Approach to Equipping Pastors

This study also shows that formal education is becoming viewed as the accepted model for training church leaders. This could be one explanation for the opinion that extension education is suitable for laity, not for pastors.

Despite this tendency, participants in this study do not believe formal education to be the only right way to equip pastors. This conclusion is supported both by the survey and ethnographic data.

The Contours of Formal and Nonformal Theological Education

Respondents reflected on the potential of formal and nonformal theological education. Their reflections are represented in how they describe these modes of education.

The Contours of Formal Theological Education

Formal theological education is thought about in ways different from nonformal. Formal education is described as making promises both to students and to churches. Yet at the

same time formal theological education is described as distant from the church, and as potentially harmful.

As Promise Maker

Formal theological education carries an assumption of promise. For these evangelical churches, cut off for decades from the rest of the world and degraded in the eyes of their countrymen, formal theological education makes important promises. The construct of promise as seen in the expectation of the students and the churches supports Simpson's study that seminaries make promises in the way they present themselves (Simpson 1992).

The most significant promise made by formal theological education is of credibility, influence, and status. It is commonly thought that recognized degrees will open the door to professions of influence in the community, to advanced theological degrees at home or abroad, and to higher social standing.

As Distant from the Church

Another contour of thought is that formal theological education is more distant from the church. This distance can be of a physical nature, that is the student leaves home. The greater problem is cultural distance. While apart, both the student and the church change. A lack of compatibility can

result from the polarity which has developed between the student and the church as described by the terminology, "theoretical" versus "practical."

This polarity emerges naturally from the responses. This observation raises a question for further research and a further hypothesis. The question: Does the schema (Lakoff and Johnson 1980) "theoretical" versus "practical" used for distinguishing kinds of learning occur frequently across cultures? The hypothesis: If this is a common cross-cultural schema, then it is not likely that Wood's thesis, that theological education ought to be re-conceptualized as "vision" and "discernment" instead of as a flow from theory to practice (Wood 1985), will have the power to gain influence.

In this study the learners were described as being too "theoretical." They no longer fit the more "practical" culture of the church. Part of the debate in renewal literature centers on whether theological education is "too theoretical." From this study the construct emerges that it is also the learner who is or becomes too theoretical.

Renewal literature does not address the issue of the tendency to be theoretical among learners, but rather focuses on the theoretical nature of the delivery system which is assumed to result in graduates being too theoretical. This observation raises a question for discussion: To what degree

and in what way does formal theological education contribute to "theoretical" (in the negative sense) students? To what degree and in what ways are students responsible for becoming "theoretical" (in the negative sense)? Why is it that some learners more easily convert theory into practice?

This observation also raises a question for further research: Does current formal theological education, as practiced in the West, attract learners with a proclivity toward an abstract processing style (Tobias 1994) of reflective observation (Kolb 1984)? If so, are these learners the ones classified as "theoretical?" Do learners with a proclivity toward active experimentation have a lower level of satisfaction with the seminary experience?

Characterizing both the learner and the schooling as too theoretical fits well with the literature of the reflective practitioner. Learners can be taught both the skills of putting theory into practice and of drawing theory out of practice (Schön 1983; Schön 1987).

As Potentially Harmful

Another contour of thought is that formal education may cause harm. Harm comes when a student goes through the educational process without having what is described as "heart for God" or when the process results in the "loss of vision."

Recruitment policies of seminaries may contribute to this harm. Seminaries may not provide a nurturing climate for personal spiritual growth.

As early as Dionysius the Carthusian (1402-1470) formal education was described as potentially "hazardous for pious youth," and he suggested that it might be more profitable "to postpone . . . a desire for greater knowledge" and instead enter a "pious congregation" (Ulich 1968, 88). This observation raises a question for discussion: In what ways and to what degree is formal theological education harmful to young people?

Contours of Nonformal Theological Education

During the interviews most of the focus was on formal theological education. Although the interview protocol and the survey were designed to distinguish between formal and nonformal education, the respondents almost invariably turned their focus to formal schooling, as if drawn by an irresistible force. This focus may be due in part to the newness of formal theological education in these countries and to the energy currently being expended to initiate these programs.

An important contour of thought for nonformal theological education concerns fulfillment. Fulfillment comes

as one is educated while in ministry and responds to an inner motivation to learn. Within this context, nonformal theological education is particularly suited to equip mature church workers.

Respondents emphasize the centrality of inner motivation in nonformal education, which supports Kenny's contention that learner initiative is the "overarching, unifying issue of self-directed learning" (Kenny 1995).

Multiple-Path Journey as Best for Equipping Pastors

To adequately equip church leaders, a multiple-path journey is most often recommended. The road commonly suggested begins with or includes active church ministry before or during the educational experience, regardless of educational mode.

A multiple-step approach to ministry competency is also noted by Griffith (1990) in Latin America and Mexico in the denominations that are experiencing rapid growth. These steps are related to successfully acquiring "street" competencies (cf. Chapter 2, Voice from Other Continents, Latin America). This observation suggests an implication for ministry: For former East-bloc countries to capture the experience of Latin America, a multiple-path journey could be designed in order for church workers to achieve the status of

"Ministry Competent." This journey ought to require various educational experiences and "street" competencies.

In this study both formal and nonformal education are considered to be important parts of this journey. Yet formal education is more often mentioned, which suggests that indeed the trend is toward formal education as becoming the accepted mode for training pastors.

Goals for Theological Education

In one sense there is no clear understanding of the task of theological education. On the other hand, even though hindrances may intrude, respondents express a strong desire for formal theological education to keep its promises, and for nonformal theological education to become widely available.

Lack of Clarity about the Primary Task

Confusion exists as to the primary task of theological education. Respondents make no distinctions among the following possible primary tasks: equipping people for women's ministry, youth ministry, missions or ethical living. These tasks are all considered primary tasks except by Hungarians, who view none of these as the primary task.

This observation raises a question for further research and an implication for field work. There is need for further research regarding the question: What do church

leaders in Eastern Europe and the CIS understand the primary task of theological education to be? Are all of these ministry specialties considered primary because the respondents have not thought clearly about what the primary task ought to be for them? Do the Hungarians have a clearer sense of the primary task of theological education?

This observation raises an implication for field work: When possible, missionaries involved in theological education in these countries ought to assist the national church in determining the primary task of theological education for their situation.

Although during the interviews some respondents associated the need for accreditation of formal theological education with the need for public school teachers of religion, participants in general do not think that receiving accreditation or providing degrees for public school teachers are matters of highest priority.

The Desire to Keep the Promises

The contours of thinking about goals for theological education mirror the participants' contours of thought for formal and nonformal theological education in the previous section. The primary goal is that formal theological education will keep the explicit and implicit promises it has

made, promises seen in the expectations of the churches and the students. These promises include: practice for ministry during the educational experience, a place of ministry after graduation, and a degree that is accredited.

The strong desire to provide a degree equivalent to the West supports Stevens (1992) contention that in a global society where the rich get richer and the poor poorer the only way to break the cycle of poverty is to become like the West.[3] A Russian respondent confirms Steven's contention. "I can say that mostly when I talk with Russians the reason they try to start formal theological training, try to start seminaries, is because they want to be like you in America" (MiABpEdRu).

The Desire for Widely Available and Influential Theological Education

Other goals reach beyond individual students to encompass church and society. These goals include: theological education as widely available, and as a force of influence within the culture. Influence is thought of as excellent formal education which touches people who will become the ones who shape society, and which touches enough

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[3]Respondents distinguished between pursuing accreditation from Western sources and providing education at the same level as the West. The pursuit of Western accreditation is not important. However, providing education of the same quality as the West is important.

such people so that the society is transformed. This need to gain credibility agrees with the observations of Kusmic (1994), Zipperer (1993), and Bowers (1994).

The desire for widely available theological education arises in the interviews when discussing nonformal education, the goal being that all who desire theological education will have access to it. This construct, theological education as widely available through nonformal education, together with the earlier mentioned construct of formal education as for pastors, supports the observation of Ward and Rowen (1972) that there is an assumption that nonformal education solves the quantitative problem while formal education solves the qualitative problem.

Hindrances to Reaching the Goals

Fragmentation and the allurement of academia are most often seen as the greatest hindrances to reaching the goals.

The allurement of academia again relates to the polarities mentioned above of "theoretical" versus "practical." The fear is that a desire for high academic standards will lead to an excessively "academic" emphasis which will undermine the ability to keep the promise of practical ministry. Wood's statement about how the concepts

of "theory" or "theoretical" are generally conceived holds true in these countries.

> Theory is commonly characterized as general, remote, detached. It has pretensions of universality; it is disdainful of the particular. It is blind to its own limitations. Its practical value is problematic at best. (Wood 1985, 66)

Other hindrances include lack of resources, foreign involvement, and poor student selection. Bulgarians, particularly, speak of foreign influence as a possible hindrance. A concern raised by Russians and not by any other country in this study is poor student selection as a hindrance to reaching their goals. This problem has also arisen in Asia, where sometimes even "bad" boys were sent for a theological education to be reformed (Griffiths 1994).

Out of the five tasks of theological education outlined by Kusmic (1994) three already emerge from these respondents as necessary tasks for theological education, namely: redefine the nature of the Christian faith so that faith and national allegiance are not congruent, renew the credibility of Christian witness, and ensure that the world of "ecclesia" is not separated from the world of "academia."

Issues Important to Theological Education

This section presents the conclusions concerning specific issues which currently confront theological

education. These issues include: ethical/moral problems, foreign involvement, external tensions, closeness to church, cooperation, faculty development, theological literature, planning, recognition, and women in theological education.

Issues of Ethics and Morality

This study shows that the participants believe that there are moral failures magnified by communism and culture, as well as moral failures within theological education, which supports Tson's analysis (Tson 1990). Even though it is thought that the past has exacerbated moral failure, part of the framework of thought regarding ethical issues at present is a sensitivity to being seen as more morally deficient than the West because of the past. Moral failures are said to be common to cultures East and West.

Moral failures magnified by communism include the tendency toward isolation, and a possible rift between those who compromised and those who did not. Issues magnified by culture include racism, abuse of power, and survival by dishonesty. There is common agreement that theological education ought to help pastors learn to serve without abusing authority, although it is not believed that there is abuse of power by people in positions of authority in theological education.

Moral Issues to be Addressed by Theological Education and the Church

This study shows a strong belief that moral failures and questions of ethical living ought to be addressed within formal educational structures, as well as within the church. Keppeler found a strong emphasis on ethical living among the *Oastea Domnului* in Romania as well (Keppeler 1996, 203), which suggests that for evangelical Christians in these former communist countries there is a strong sense of the centrality of ethical living for leadership and in leadership education.

This observation raises a question for discussion: If educating for ethical living is deemed to be one of the responsibilities of formal theological education, in what ways can this kind of education be accomplished?

The Separation of Faith and Conduct

This study supports Tson's claim and Keppeler's study that there is a divorce between belief and conduct (Tson 1994, Keppeler 1996). "People learned to live in a state of permanent lie" (Tson 1994, 5). One respondent (MiBaEdRo) attributed this discontinuity between belief and conduct to a set of historical influences: the Muslim Turk occupation, communism, and Orthodox spirituality. In his view all of these systems accept the divorce of belief and conduct.

In response to their awareness of separation between belief and conduct, the *Oastea Domnului* emphasize ethical living (Keppeler 1996) as part of their identity as a protest movement within the Orthodox Church. Members of the *Oastea Domnului* see the chasm between faith and ethical action in the Orthodox Church (Keppeler 1996) and as a protest movement ethical action becomes a centerpiece of their distinctiveness.

Because of minority status all of the evangelical denominations, except the Hungarian Reformed, may have characteristics of protest movements within a larger politico-ecclesial context, namely, the State Church-State collusion. This possibility may explain the emphasis on ethical living in these denominations.

This observation raises an issue for further study and a question for discussion. The issue for further study is: Do these evangelical denominations describe themselves in ways that would lead to their being classified as protest movements? The question for discussion: If evangelical denominations in former East-bloc countries have characteristics of protest movements what are the implications for theological education?

Foreign Involvement

There are several factors which contribute to an understanding of the influence of foreigners on theological education in these countries. When examining the contours of thought regarding foreign influence, the dominant belief is that foreigners are needed and welcomed partners if they exercise a modicum of wisdom in their relationships with nationals. Yet there also exists a realistic appraisal of the possible negative influences of foreign involvement in theological education.

Factors Contributing to an Understanding of Foreign Influence

Factors which provide an understanding of the influence of foreigners on theological education include: the West as a drain on human resources, foreign influence as an advocate of formal theological education, the desirability of recognition by foreign agencies, and foreign influence as an enfeebler of theological education,

The West as Drain on Human Resources

Pastors and presidents feel most acutely the drain on leadership resources because of Western recruitment of nationals. On the other hand, the desperate need for

accredited faculty in formal education may contribute to the fact that educators do not think that Western recruitment has been a serious drain. Educators may be thinking that enough of their people will return to bolster their limited faculties. Yet, study abroad is not deemed to provide appropriate preparation, except by Pentecostals.

If educators believe that large numbers of those studying abroad will return to strengthen their faculties they may be disappointed. As Graves (1992) has pointed out only a small percentage of those who study in the United States return to their home country.

This study demonstrates that there is no consensus about the attraction of the West as seriously siphoning critical human resources, contrary to Alexander (1990) and Elliot (1990).

Foreign Agencies as Importers of Theological Education

Foreign agencies appear to be in the educational import business. According to educators formal theological education is not the option most frequently offered, which is contrary to Alexander (1994). Yet Pastors express the opinion that formal theological education is most often offered. This discrepancy raises a question for further study: If educators

and pastors disagree as to the mode of theological education being offered, what are Western agencies actually offering?

Foreign Influence as Enfeebler of Theological Education

Educators do not think that foreign influence enfeebles theological education, whereas both pastors and presidents do. This discrepancy in view encompasses imported theories, forms, and standards of education.

On the other hand foreign financial assistance is thought to enfeeble theological education (except by Romanians). Foreign financial assistance is also deemed an inadequate solution for the long-term stability of theological education. Contrary to the leaders in other countries Romanians do not think that theological education in their country is dependent on foreign financial assistance, which may explain why Romanians do not feel vulnerable to outside control.

Western Recognition as Not the Highest Priority

Gaining recognition from Western agencies is not the highest priority, nor is gaining government recognition (see section "Recognition" on page 323). These conclusions run counter to Elliot's belief that Western accreditation is the primary goal (Elliot 1994).

The Contours of Foreign Influence

The contours of thought about foreign influence are largely positive. On the other hand there is a realistic appraisal of the difficulties caused by foreign involvement.

Foreign Influence as Positive

Foreigners are described as welcomed and necessary partners. This partnership extends beyond money as is evident from the Romanians response above. Foreigners add value to the education process by: conveying a sense of evangelical theological tradition, bringing a depth of experience in theological education, giving new ideas, and by adding a breadth of biblical knowledge not yet available.

Foreign Influence as Negative

On the other hand, foreign influence can also be like an infectious disease, a powerful metaphor expressed by one of the respondents (MiPrRu). Griffith (1990) also suggests that missionaries are virus carriers. Infection and influence spread in much the same way--from person to person, having a more potent effect on some than others. Several viruses are mentioned including strange theology, pluralism, and fragmentation.

Strange theology is one of the infectious agents. For Russians and Romanians, Calvinism is one such disease, which

confirms Elliot's observation (Elliot 1995). Liberal theology which undermines beliefs about Scriptural inerrancy are also a theological infection.

Another viral agent is the pluralism brought by Westerners. The availability of so many choices causes church leaders great concern as they recognize the naiveté of their constituency with regard to religious choice. This fear is not unfounded. The cults are active.

Fragmentation can also be an unwanted infection caught by foreign involvement. Denominations do not have a strong incentive to cooperate when each is able to cultivate its own sources of outside assistance.

Foreigners are also recognized to be culturally handicapped and sometimes become a colonizing force in the society.

External Tensions

Hungarian evangelicals feel little tension between themselves and the dominant State church, which translates into feeling little tension with the government. This is not the case for Bulgarians, Romanians and Russians.

A Desire for Understanding the Orthodox Church

Romanian evangelicals believe that serious dialogue with the Orthodox Church is necessary if tensions are to be reduced. Bulgarians and Russians do not see the value of such dialogue. On the other hand, there is general agreement that a curriculum is needed to address issues related to the Orthodox Church, a curriculum which increases understanding, looks for areas of common ground, and rightly praises Orthodoxy for its contribution to the Christian tradition.

This desire for understanding the Orthodox Church agrees with Volf (1996), who believes that evangelicals would do well to consider seriously the contribution of the Orthodox Church to the survival of Christianity through preserving the fundamentals of the faith.

This observation suggests an implication for field work: An important contribution to the development of understanding among evangelicals about Orthodoxy would be a course which looks at areas of common ground (beginning with the creeds), examines the history of the development of Orthodoxy with a view to understanding their contribution to the preservation of Christianity through the centuries, and evaluates the current theological trends in Orthodoxy for areas of common ground and divergence.

A Lack of Space for Evangelicals

Evangelicals feel that Orthodoxy fails to provide the physical and psychological space they need to exist. Physical space remains illusive because receiving the right to build is often a difficult process. Psychological space remains illusive because some Orthodox who have access to media and other sources of influence speak of their church as the national church and tend to describe legitimate countrymen as only those who are Orthodox (Negrut 1994). Obviously among evangelicals this psychological ostracism leads to a feeling of being disenfranchised.

State-State Church Collusion

The broad influence of the Orthodox church is described as a relationship of collusion with the State. The results of this collusion are sometimes thought by evangelicals to include failure to receive accreditation, the capricious interpretation of laws which are used to hinder the development of evangelical theological education, and the growing tensions expressed through the nascent youth movements which have threatened evangelicals in the name of Orthodoxy.

Closeness to Church

The need for theological education to be close to the church is expressed in the desire for a contextualized

theology understood as theological education connected with the church. The line of accountability is also a factor in closeness to the church.

Formal Theological Education as Distant from the Church

Contextualized theology is not understood in terms of the more radical calls for contexualization. What is understood is the need to make a connection between the study of theology and the life of the church. This is evident in the belief that formal theological education ought to be more "practical" and less "theoretical."

Educators and pastors see a tendency for formal theological education to become separated from the church. Presidents do not share this sense of divergence. Of the leaders surveyed, Russians and Hungarians do not think that theological education is becoming separated from the church while Bulgarians feel strongly that it is. Romanians are neutral on this issue.

One of the critiques of formal theological education in renewal literature is the loss of an ecclesial context for the study of theology (Westerhoff III 1982; Frame 1978; Nouwen 1990; Hough and Wheeler 1988). This gap between the academy and the church may become the case in the former East-bloc as

well (Elliot 1997). Russian leaders already see this tendency and are alarmed (Elliot 1997).

There is also the sense that resident education creates a gap between the pastors and the laymen which supports the contention of Westerhoff III (1982), Kinsler and Emery (1991), and Elliot (1994). Only Hungarians disagree that this is the case.

Theological Education as Accountable to the Church

There is also broad agreement that theological education ought to be accountable to the church at some level. Again, the only ones who disagree are Hungarians. Evangelical church leaders believe that theological education (especially formal theological education) is accountable to national ecclesial structures or to the local church (especially for nonformal education). Some respondents indicate that theological education is accountable to outside agencies.

The major difficulty with theological education being accountable to ecclesial structures is the perceived lack of maturity which exists within these structures. This difficulty is felt most acutely by Bulgarians. Another difficulty is that in some cases ambiguity exists with regard to the locus of accountability. The belief exists that

theological education ought somehow to be accountable to the church.

These observations raise a topic for discussion and have implications for field work. The topic for discussion is: How can formal theological education remain close to the church in the former East-bloc countries? Do students sense a gap between themselves and the churches? The implication for field work is: If the importation of formal theological education has the potential of causing the loss of an ecclesial context for learning and doing theology, in what ways can Western agencies help guide formal theological education to avoid this disconnection?

Cooperation

There is overwhelming support for the need for cooperation. Even the ability to achieve high quality, advanced degree level education is thought to be dependent on cooperation among denominations and mission agencies.

Cooperation to Provide Higher Degrees Unlikely

Despite apparent strong support for joint effort, when the practical suggestion is made to have only one or two cooperative, advanced-degree institutions in each country, only educators believe this could be helpful. Presidents and

pastors do not. One reason for this apparent lack of interest in cooperating may be the fear of "relationships of subordination" (OlPrRo) exacerbated by decades of communist domination.

If two sets of opinion leaders (presidents and pastors) do not see the need for cooperative efforts to provide quality education for higher degrees it seems unlikely that initiatives in this direction will succeed. Until these two groups of opinion leaders can be persuaded the suggestion of Graves (1994) for cooperative effort in one or two institutions for faculty development will remain unachievable.

Moreover, the wisdom gained by experience in Asia will go unheeded, to the detriment of the development of faculty in these countries. In Malaysia, which has a small evangelical population, Hwa Yung notes the proliferation of formal theological schools. All twenty schools struggle for adequate faculty and money (Hwa Yung 1995). Bong Rin Row encourages Asian students to study in Asia and urges qualified Western educators to come and teach in Asia for short periods of time (Bong Rin Row 1994, 2).

This observation raises a question for field ministry: How can Western agencies influence pastors and presidents to see the value of joint efforts for higher degrees in theological education?

Possible Avenues of Cooperation

Respondents mention three possible avenues for cooperation: sharing faculty, developing and sharing adequate curriculum, and gaining accreditation. These options remain primarily in the realm of possibility because there is very little cooperation at the present time. Many see cooperation as non-existent, while others see beginning signs of cooperation which they hope point to a better future. There is some cooperation within denominations but very little cooperation among denominations. Most cooperation now occurs between national denominations and outside agencies.

Basis for Cooperation

The basis for cooperation includes such issues as the need of assistance, the existence of personal relationships, and confessional compatibility. Hindrances to cooperation focus on survival issues like the fight for existence, the fight for foreign assistance, the fight for accreditation, the intervention of the State church and lack of doctrinal clarity which leads to fragmentation.

Faculty Development

Programs to develop faculty need to be higher priority. One currently available means of faculty development is education in the West, yet among the sample

there is no agreement that sending people to the West is a productive strategy. Although educators think Western education is an acceptable strategy, pastors are neutral toward this strategy, and presidents find this strategy unacceptable. Baptists find this option to be useful, whereas Pentecostals do not. Bulgarians and Romanians do not believe education in the West to be an acceptable solution, although Russians and Hungarians do.

The questionnaire and ethnographic data diverge for presidents. Out of 11 respondents who suggest study in the West for faculty development five are presidents of their denominations. This raises a question for further research: How do presidents value study in the West for faculty development?

Other contours of thought for faculty development include the location of study. A combination of study abroad and at home is suggested. Another construct which emerged from the data is the need for faculty and potential faculty to remain close to the church as an aspect of faculty development. There is the expressed desire that teachers also be practitioners but often they cannot since some of the most effective pastors do not have a higher degree. These countries are repeating the history of theological education in North America in the early twentieth century when

experienced pastors were no longer invited to teach because they did not have the required Ph.D. degree (Osborne 1987, 80).

A final suggestion is that the West can best help in the process of faculty development by providing recognized degrees through short, intensive programs which allow the learner to remain close to his culture, close to his church and close to his family, while greatly reducing cost.

The diversity of view on study abroad and the discussion above under the section "Cooperation" raise the concern that unless there is serious cooperation, faculty development will be retarded for several years (Graves 1994), and the former East-bloc countries will not have gained from the experience of the Asian church in their efforts to equip faculty (Bong Rin Row, 1994).

Theological Literature

Finding serious textbooks for theological education is still a major problem. There seems to be little hope that the needed amount, nor the needed level of literature can be produced by national authors in the foreseeable future. This raises and implication for field work: How can Western agencies assist the church in developing national authors?

One plan to overcome this literature deficiency is to require students to learn a foreign language, usually English, which opens up the world of serious theological literature. Experience in Asia warns about the possibility of curriculum overload especially where foreign languages are added to the curriculum (Griffiths 1994).

Planning

There is no clear understanding about planning for theological education. "Unplanned" may not be an accurate descriptor of the startup phase after communism fell. On the other hand, skills and character needed for ministry are said to play a role in planning curriculum. The contours of thought regarding planning see educational planning as most often a group process, related to specific issues, and restricted by lack of money.

Factors Descriptive of Planning

Although it appears that little planning went into the startup of theological education in these countries, nationals do not necessarily think this to be an accurate description. On the other hand, the curriculum is thought to reflect the skills and character needed for ministry.

"Unplanned" as Inaccurate Descriptor

Even though theological education efforts had to begin quickly to grasp the moment of opportunity after the fall of communism, in the thinking of most of the respondents their goals, convictions and values for theological education were taken into consideration during this chaotic time. On the other hand respondents believe that those who made decisions on the use of resources **did not** take into account their mission, convictions and values. This discrepancy in the findings makes it difficult to support the contention that "unplanned" accurately describes what took place (Alexander 1994; Young 1994). At the Consultation it was assumed that "unplanned" accurately described the startup phase of these theological education efforts.

Most respondents believe that curriculum was designed around the development of needed skills and qualities for church leaders. This discrepancy raises an issue for further study: Since "unplanned" may not be an accurate descriptor of what occurred after the fall communism, and since mission, conviction and values may not have been considered in the initiation phase, what criteria were used in planning, and what criteria are currently being used? Is theological education being planned around the skills and qualities perceived to be needed for church leaders?

Lack of Clear Goals

Though the value of planning is generally accepted, pastors and presidents think that there is currently a lack of clear educational goals resulting in a lack of direction in educational practice. On the other hand, educators do not find this deficiency. This observation raises a question for further research: Why do pastors and presidents think that there is a lack of clear educational goals, while educators do not? Is it because there really are no articulated goals? Is it because educators are not clearly communicating these goals?

Contours of Thought Regarding Planning

The contours of thought regarding planning include "deficient" at the present time and "unplanned" during the beginning phase as constructs, though neither is a strong element. Also included is the locus of strategic thinking and specific aspects of theological education for which planning takes place. Strategic planning takes place by individuals, although this is the exception. Most often a planning group exists.

Specific aspects of theological education for which planning takes place include: the choice of mode, kind of degrees to be offered, student admissions, curriculum

selection, programming, and resource procurement. Not all of these aspects seem to be planned for in each situation.

The major constraint on planning is financial. For some the economics are the only determinant for what happens educationally, not a plan.

Recognition

Several factors give insight into the importance of recognition for theological education. Recognition from foreign agencies is not the highest priority, yet recognition from the government is the highest priority for Bulgarians and Romanians.

The Important Source of Recognition--The State

Attaining recognition from foreign agencies is not the highest priority, although there is some value attributed to using Western criteria to evaluate theological education in these countries. On the other hand, receiving State recognition is the highest priority for Romanians, Bulgarians and educators. Educators probably feel the need for recognition because they face this issue so often. Generally Russian leaders see little hope of getting State recognition.

Bulgarians and Romanians feel that they need recognition in order to legitimize their existence. Romanians

also want recognition in order to shift the balance of power which now favors the Orthodox church, and because they feel that they have the God-given opportunity to influence their society through graduates who receive accredited degrees.

The strength of this appeal for degree-granting education in Romania and Bulgaria supports Bowers' observation that in underdeveloped countries "the achievement of recognition for programs of theological education easily becomes the ruling policy . . . " (Bowers 1982, 31).

A question for discussion and a hypothesis arise from this observation. The discussion question can be formulated: In the process of seeking accreditation at what point is the desire for quality surpassed by the desire for status? Is intellectual credibility in one's culture a justifiable goal for theological education? The hypothesis is as follows: If evangelical Christians are a minority group then whenever possible they will seek to gain credibility within their society by establishing accredited programs for theological education. A corollary to this hypothesis is that formal theological education will be allotted the highest percentage of the church's human and material resources to achieve this end.

With recognition come certain amenities from the State such as student stipends and salaries for teachers.

Presidents do not think that these amenities are of importance. As a matter of fact there is a fear of insidious governmental control if accreditation is granted. Romanians and Bulgarians do not think that these stipends ought to be sought, which is revealing since these are the two countries where gaining recognition is of great importance. In countries where gaining recognition is not the highest priority (Russia and Hungary), these amenities are considered valuable. This indicates that recognition is not being sought because of the attending financial benefit but rather for the reasons given: to legitimize existence, to gain credibility and to become influential in society.

Gaining Credibility in Society

There is a strong desire to gain academic respectability among evangelical educators, although Hungarians do not agree with this contention. This desire may be so strong that at times it undermines leadership development. For teachers and pastors accreditation is seen as a doorway to acceptance in society, especially in the academic community. Degrees from the West are believed to be one avenue through which this respectably may be achieved. This observation suggests that the ministry has or is seeking to gain the status of a profession in these countries (see the

discussion in Chapter 2, section "Renewal of Formal Theological Education," subsection "Professional Models"), which raises a question for further study: Is the ministry accepted as a profession in these countries? If so, what are the implications for the future training of pastors?

Accreditation Not Linked to Ministry Competency but to Quality Control

In the thinking of evangelical church leaders, except in Russia, accreditation does not help graduates to become more competent in ministry. Educators think that accreditation could be an instrument for renewal; pastors and presidents do not. Bulgarians and Russians think that accreditation could be an instrument for renewal, but Romanians and Hungarians do not.

Hungarians have already had experience with accreditation which may slant their view away from renewal. For Bulgarians and Russians the state of theological education is at such a level that improved quality is a priority, so any reasonable solution is considered. The belief that accreditation can be an instrument of renewal supports Bower's contention (Bowers 1994) about the possible role of accreditation in the renewal of theological education.

Women in Theological Education

The role of women in theological education is also a concern of this study. Generally respondents agree that national theologians need to define the role of women, which concurs with Tson (1994). Russians do not agree with this contention. This difference raises an issue for further study: Why do Russians not think theologians ought to define the role of women in theological education? Is there inherent skepticism on the part of Russians toward those who are labeled "theologians?" Or is this view held because the role of women is thought to be defined already by the church? Or is this view held because Russians think that women ought to define their role in theological education and the church. Everyone agrees that women ought to be part of the process of defining their role.

When participants were asked about the role of women in theological education, the focus of their thought shifted invariably to the role of women in the church. During the course of the interview a general uneasiness on the part of the respondents was felt. One respondent (MiBpEdRo) articulated the reason for this discomfiture. Former East-bloc evangelicals see the "role of women in the church" to be a Western construct, an issue imported from the West.

The overwhelming view of the role of women in the church is a restricted view: women may not be ordained pastors or preach from the pulpit. Three reasons were given to support this view: scripture, culture, and nature. Most often the view was only stated with no reason given. This observation supports Elliot's observation that "the role of women in church life is [more] one of passivity and resignation in the East than in the West" (Elliot 1996, 15).

Yet women are to be active participants in theological education, primarily as students. Some respondents leave the door open for women to become teachers. Yet the overwhelming description of the role of women in ministry is as teaching women and children.

The Current State of Theological Education

The current state of theological education is reflected in several factors and by metaphors, which provide a window through which theological education can be observed.

Factors which Influence the Current State of Theological Education

Several factors give an understanding of the current state of theological education in these countries. These factors include: the need for reformation of theological education, the relative value of ministry skill and character

development as opposed to academic achievement, the classroom environment, the relationship of students and teachers, and the current financial state

Reformation Needed

Generally there is agreement that serious thought ought to be given to reforming theological education. This need for reform extends to breaking with tradition, if necessary. However, presidents do not think that the opportunity to introduce reform is being missed, while pastors do.

Character Development Questionable

Nascent formal education institutions are not thought of as taking into account skill and character development. Educators say that students in formal theological education are involved in significant ministry experiences during the course of their studies. Presidents and pastors do not agree with educators on this issue. Hungarians think that students do have significant ministry involvement in their situation. But Romanians, Bulgarians and Russians do not think the ministry involvement adequate. This observation raises a question for further research: In what ways and to what extent

are students in formal theological education involved in church ministry during their educational experience?

Presidents and pastors believe that formal theological education emphasizes knowledge acquisition above character development. Educators do not think this to be the case. Bulgarians and Hungarians do not think this academic emphasis over character development exists for them, whereas Russians and Romanians do feel the academic emphasis is the stronger.

Another aspect of the current state of theological education is suggested in the comparison of the relative importance of the values of ministry skill development and granting degrees. Pastors think the emphasis is on the granting of degrees. Presidents do not think this to be the case. Neither Hungarians nor Russians think the emphasis is on degree granting, while Romanians and Bulgarians do. This finding supports the earlier finding that for Romanians and Bulgarians achieving accreditation is the highest priority. Academic pride is not thought to be a serious issue by pastors and educators, though presidents do find this attitude.

Students Involved in Discussion

Active learning is thought to be a part of the educational process. Only educators think there is the proclivity to lecture. The respondents believe that the

classroom experience includes serious discussion. On the other hand, students are not thought to be given the chance to develop their own ideas.

Teachers' Involvement Unclear

Teachers are thought of as being distant from students by educators and presidents but not by pastors. Neither do Romanian leaders think distance from students to be a problem. On the other hand teachers are thought to be highly involved in counseling and discipling students, except by Hungarian leaders, who do not think this to be the case. These somewhat contradictory responses need to be clarified.

This observation raises two questions for further research: How is it that Bulgarians and Russians think that there is a distance between teachers and students and at the same time believe that teachers are highly involved in counseling and discipling students? How do learners in new formal educational institutions in these countries describe the learning environment?

Survival Tenuous

The ability to survive is a serious consideration for the new resident schools and is related to the financial base. Respondents think that steps have been taken to secure a financial base for theological education in these countries,

which is contrary to Graves (1994). Yet there is general agreement that the churches cannot support formal theological education. This finding agrees with Semenchuk's (1994) assertion that "Without the financial help of the West . . . evangelicals cannot respond adequately to today's opportunities. This observation raises an issue for further research of particular importance to donors: What steps have been taken to secure a financial base within the country, if any? How does the national church fit into the financial planning of theological education?

Another issue of survival is related to being tolerated within the country. Church leaders in Bulgaria, Romania and Russia find little toleration, while for in Hungary this is not an issue. This finding supports the conclusions in the section "External Tensions" on page 312. However, the only country where outright oppression was thought to be an important issue at the time of the interviews is Bulgaria.

Metaphors that Describe the Current State of Theological Education

The following section develops an understanding of the current state of theological education based on the metaphors which arose from the question, "If you were to use a metaphor to describe the current state of the theological education,

what would it be?" For a complete recounting of all the metaphors see Appendix D.

Bulgaria

Bulgarians find theological education to be somewhat confusing for them. Yet in the midst of confusion they look with great hope to the future which they cannot see. Pluralism with its choices adds to the confusion, and some view the present state as one of chaos. Yet there is a compelling sense of hope that the confusion will subside and order will prevail through hard work and the maturity that comes with experience. Confusion and hope walk the road together as Bulgarians pour their energies into achieving excellent theological education.

Hungary

Those Hungarians who have enjoyed government recognition for a number of years describe the current state of theological education as existing to prepare students for ministry. Yet in this preparation a sense of malaise permeates. The Bible is being neglected to the detriment of the souls of the learners and to the detriment of the churches they will serve. Thus for some, formal theological education is in a precarious state.

For the Pentecostals, who recently started a residence school, the sense of malaise does not exist; there is hope. They understand that theological education is only beginning, as a plant just beginning to sprout. Great potential exists for fruitfulness.

Romania

Romanians also describe theological education as only beginning. They believe that these beginnings will develop into a program of theological education which will be a force for change in their society, that theological education will become widely available, and that it will help gifted servants fulfill their calling.

Russia

For Russians the current state of theological education brings forth hope and yet at the same time is a cause for deep concern. For some Russians theological education seems to be pulled in different directions, with the result that the problems in formal theological education are not being solved. This lack of coherence and lack of good theological education leave people hungry for the Word.

Other Russians are quite hopeful. Theological education is woefully inadequate but with time and effort excellent theological education will be achieved.

Hypotheses, Questions, and Ministry Implications

This section includes a list of hypotheses, areas for further research, questions for discussion and implications for ministry which emerge from this research.

Hypothesis

1. If a nonformal mode of education is to achieve the status of "credible quality" (Bowers 1982) as compared to a formal mode, then the opinion leaders in that context must have an in-depth, positive experience with that nonformal mode of education.

2. If "theoretical versus practical" is a common cross-cultural schema to describe learning, then it is unlikely that Wood's thesis, that theological education ought to be re-conceptualized as "vision" and "discernment" instead of as a flow from theory to practice (Wood 1985), will gain influence.

3. If evangelical Christians exist as a small minority, then whenever possible they will seek to establish credibility within their society by establishing accredited programs for theological education. A corollary to this hypothesis is that formal theological education will be given enough of the church's human and material resources to achieve this end.

Areas for Further Research

1. Does the schema (Lakoff and Johnson 1980) "theoretical" versus "practical" used for distinguishing kinds of learning appear across cultures?

2. What do evangelical church leaders think is the primary task of theological education?

3. Do these evangelical denominations describe themselves in ways that would lead to their being classified as protest movements in the larger ecclesial-political context of State and State Church.

4. If educators and pastors disagree as to the mode of theological education (formal or nonformal) being offered by Western agencies, what are these agencies actually offering?

5. How do presidents value study in the West for faculty development?

6. Since "unplanned" may not be an accurate descriptor of what occurred after the fall of communism, and since mission, conviction and values may not have been considered in the initiation phase, what criteria were used in planning, and what criteria are currently being used? Is theological education being planned around the skills and qualities perceived to be needed for church leaders?

7. Why do pastors and presidents think that there is a lack of clear educational goals, while educators do not? Is it because there really are no articulated goals? Is it because educators are not clearly communicating these goals?

8. Is the ministry accepted as a profession in these countries? If so, what are the implications for the future training of pastors?

9. Why do Russians not think theologians ought to define women's roles? Is this view due to inherent skepticism on the part Russians toward those who are labeled "theologians," or is it because the role of women is thought to be defined already by the church, or is it because Russians think that women ought to define their own roles in theological education and the church?

10. In what ways and to what extent are students in formal theological education involved in church ministry during their educational experience?

11. How is it that Bulgarians and Russians think that there is a distance between teachers and students and at the same time think that teachers are highly involved in counseling and discipling students?

12. How do the learners in these new formal educational institutions describe the learning environment?

13. What steps have been taken to secure a financial base within the country, if any? How does the church fit into the financial planning?

Questions for Discussion

1. Why is it that some learners more easily translate theory to practice?

2, If educating for ethical living is one of the responsibilities of formal theological education, how can this kind of ethical training be accomplished in these countries?

3. If evangelical denominations in former East-bloc countries have characteristics of protest movements what are the implications for theological education?

4. How can theological education remain close to the church in the former East-bloc countries? Do students sense a gap between themselves and the churches?

5. In the process of seeking recognition, at what point is the desire for quality surpassed by the desire for status? Is intellectual credibility in one's culture a justifiable goal for theological education?

6. In what ways and to what degree is formal theological education harmful to young people?

Implications for Ministry

1. In order for former East-bloc countries to capture the experience of Latin America, a multiple-path journey could be designed in order for church workers to achieve the status of "Ministry Competent." This journey ought to require various educational experiences and "street" competencies.

2. TEE work initiated and managed by foreigners must work closely with indigenous leadership by getting them highly involved, or if they are already too busy, by maintaining a close on-going relationship with them. To fail to maintain these relationships may result in the abandonment of the TEE program when the foreigner leaves.

3. Missionaries and mission agencies must be careful about the value they assign to formal and nonformal modes of education because this will influence how nationals value each of these modes. One aspect of assigning value is through money invested.

4. An important contribution to the development of an evangelical understanding of Orthodoxy would be a course which looks at areas of common ground (beginning with the creeds), examines the history of the development of Orthodoxy with a view to understanding their contribution to the preservation of Christianity through the centuries, and evaluates the current theological trends in Orthodoxy for areas of common ground and divergence.

5. If the importation of formal theological education has the potential of causing the loss of an ecclesial context for learning and doing theology, how can Western agencies help guide formal theological education to avoid this separation?

6. How can Western agencies help influence prominent pastors and presidents to see the value of joint efforts for higher degrees in theological education?

7. How can Western agencies help these theological education efforts establish a sound financial base which gives them the freedom to develop their own voice?

8. How can Western agencies assist the church in developing national authors?

Summary

This study researched the beliefs of evangelical church leaders in Bulgaria, Hungary, Romania and Russia in four major areas: (1) the potential for the formal and nonformal education of church leaders; (2) the goals for theological education in these countries; (3) specific issues which currently confront theological education including: ethical concerns, foreign involvement, external tensions,

closeness to the church, cooperation, faculty development, literature, planning, recognition, and women in theological education; and (4) the current state of theological education.

Formal theological education is becoming the accepted model for educating church leaders, although it is not the only path to ministry. A multiple path approach with heavy church ministry involvement before or during the educational experience is deemed best. The potential for church-based education is not believed to be high; except in Romania.

The primary goal is that the promises made by formal theological education will be kept, especially the promise of increased credibility in the society. Another goal is that theological education will become widely available.

With regard to specific issues in theological education, it is believed that there are ethical problems exacerbated by communism and culture which theological education ought to address; that although foreign influence may be seen as infection, the primary view of foreigners is as welcome and necessary partners; that in countries where Orthodoxy is the State church evangelicals experience significant tension in developing theological education because of restrictive State-State Church collusion; that formal education is more distant from the church than nonformal education; that cooperation hardly exists except

between individual educational efforts and foreign entities; that faculty development may include study abroad but faculty need to be kept close to the church; that there is little substantial theological literature adequate for serious theological education; that "unplanned" may not be an accurate description of the rapid expansion of theological education; that state recognition or accreditation is not the highest priority; and that the role of women is largely to teach other women and children.

The current state of theological education is generally described as something only beginning yet with very great potential.

APPENDIX A

QUESTIONNAIRE: "THEOLOGICAL EDUCATION ISSUES IN POST-COMMUNIST EUROPE"

	Statement	Agree		Disagree	
1.	Theological schools in post-Communist Europe ought to break with tradition where necessary and establish more relevant and innovative approaches for the evaluation of programs and graduates.	1	2	3	4
2.	For theological education in this country the most important and most significant task is moral education.	1	2	3	4
3.	Accreditation would help graduates be much more competent in ministry in this country.	1	2	3	4
4.	Getting accreditation from a Western accrediting agency is the highest priority.	1	2	3	4
5.	Theological education in this country ought to develop a "contextualized theology."	1	2	3	4
6.	Formal theological education with its emphasis on academics and research is becoming the educational model for leadership development in post-Communist countries.	1	2	3	4

	Statement	Agree			Disagree
7.	Accreditation for theological education does not take into account Christian character or ability to effectively minister.	1	2	3	4
8	In this country theological education relies almost entirely on outside financial assistance.	1	2	3	4
9.	The most important task of theological education in this country is to train people specifically for youth ministry.	1	2	3	4
10.	Instead of attempting to provide a state recognized degree for public school teachers, theological schools ought to provide supplementary courses to help all Christian students attending secular universities think biblically about their field of study.	1	2	3	4
11.	Theological education must teach pastors to serve in order to correct the commonly accepted habit of using position and authority in a harsh, overbearing way.	1	2	3	4
12.	Theological education in this country must honestly face moral failure in some areas of faculty and student life.	1	2	3	4
13.	Classrooms are characterized by the discussion of issues relevant to the course with both faculty and students actively participating.	1	2	3	4
14.	Programs to develop theological faculty ought to be a higher priority than other programs.	1	2	3	4

	Statement	Agree			Disagree
15.	In this country theological education efforts must specifically help people overcome the tendency to isolate themselves from their neighbors, a tendency brought about by the communist practice of instilling distrust among people.	1	2	3	4
16.	Steps have been taken to secure a financial base for theological education here in this country.	1	2	3	4
17.	There is the strong tendency for theological education to become separated from the church.	1	2	3	4
18.	In this country some theological schools and other theological education efforts have ceased while several others are failing to achieve what they had hoped to accomplish.	1	2	3	4
19.	Evaluation of the strengths and weaknesses of previous theological education systems is needed to provide a basis to establish effective new programs.	1	2	3	4
20.	Theological education programs seem to be more concerned with the degree than with competence to minister.	1	2	3	4
21.	Getting state recognition for theological education is the highest priority.	1	2	3	4
22.	Theological education is influenced too much by North American theories of theological education.	1	2	3	4

	Statement	Agree			Disagree
23.	In this country theological education must teach students what makes a Christian world-view.	1	2	3	4
24.	In this country accreditation can be an instrument for renewal of theological education.	1	2	3	4
25.	By ignoring extension education, denomination leaders are eliminating the best and quickest way to train the largest number of leaders.	1	2	3	4
26.	To help diminish the tensions and to learn in the process, evangelical Protestants need to listen to what the Orthodox say about themselves and about Protestants.	1	2	3	4
27.	Western theological schools have recruited some of the best young people to study in their programs abroad, which has robbed this country of significant church leadership.	1	2	3	4
28.	High quality, advanced degree level education can only be accomplished through cooperation among compatible denominations and mission agencies.	1	2	3	4
29.	Most of those who wish to bring their educational programs advocate formal schooling.	1	2	3	4
30.	Here, the most important task of theological education is to equip people to be missionaries.	1	2	3	4
31.	Theological education is very vulnerable to control from the outside because of relying on outside financial assistance.	1	2	3	4

	Statement	Agree			Disagree
32.	The church in my country perceives formal, residential education as the right and only legitimate way to equip pastors for the ministry.	1	2	3	4
33.	Providing an accredited education for public school teachers drains far too many resources from our theological education programs that would be better used for training church leadership.	1	2	3	4
34.	Teachers see teaching as standing in front of the class and lecturing.	1	2	3	4
35.	In this country theological education programs were started with very little consideration given to our goals, convictions or values.	1	2	3	4
36.	Nonformal theological education is viewed as impractical and ineffective since it does not provide officially recognized degrees.	1	2	3	4
37.	In this country theological education programs which require three or four years of intensive study while create a large gap between the pastor and the layman.	1	2	3	4
38.	One of the difficulties of theological education in this country is that students are not significantly involved in ministry during their education.	1	2	3	4
39.	The lack of clear educational goals results in the lack of clear direction in educational practice.	1	2	3	4
40.	Even in theological education, leaders and teachers do not manage conflict as advocated by the Scriptures.	1	2	3	4

	Statement	Agree			Disagree
41.	Evangelical theological education efforts are barely tolerated in my country.	1	2	3	4
42.	Theologians from this country ought to define the role of women in the church.	1	2	3	4
43.	The intense yearning for academic respectability by theological educators in this country is undermining effective leadership development.	1	2	3	4
44.	The reason people go to the West to study is because they know that degrees from the West are highly valued by the churches and seminaries in this country.	1	2	3	4
45.	The lack of cooperation among programs and institutions commonly seen since the fall of communism needs to be overcome.	1	2	3	4
46.	In this country theological education must teach students a Christian response to the racism which exists here.	1	2	3	4
47.	The plan to develop faculty for theological education should be to send some of our people to the West.	1	2	3	4
48.	Teachers seem to be aloof from students and more interested in research, writing, and other things.	1	2	3	4
49.	It seems that students who leave the country to get accredited degrees don't necessarily get appropriate preparation for the situations and task to which they return.	1	2	3	4

	Statement	Agree			Disagree
50.	In this country the reason theological education must be accredited is to insure legality in the eyes of the government.	1	2	3	4
51.	In this country only one or two schools that offer advanced theological degrees are needed.	1	2	3	4
52.	Finding good textbooks for theological education programs is extremely difficult.	1	2	3	4
53.	The church in this country can support its own theological education efforts.	1	2	3	4
54.	Extension education was a major avenue for leadership development during Communism.	1	2	3	4
55.	Theological education must equip students to deal with moral problems that developed during communist era.	1	2	3	4
56.	Curriculum for theological education ought to help our students understand the areas of common ground and the areas of significant difference with the Orthodox Church.	1	2	3	4
57.	Extension or nonformal education is considered to be primarily for lay training.	1	2	3	4
58.	Serious thought ought to be given to reforming theological education in our country.	1	2	3	4
59.	After the fall of totalitarian communism there was a great need to start quickly schools for theological education before the opportunity was lost.	1	2	3	4

	Statement	Agree			Disagree
60.	In this country theological education efforts must be accountable to the local church.	1	2	3	4
61.	Forms of theological education imported from the West foster failures such as the lack of Christian character and ministry skills development among students.	1	2	3	4
62.	The theological education curriculum was planned around the development of the needed skills and qualities for church leadership.	1	2	3	4
63.	Those who decided on how to use resources for theological education programs took into account our mission, our convictions and our values about theological education.	1	2	3	4
64.	Theological education has become far too concerned about granting degrees and academic pride has replaced Christian humility as a goal.	1	2	3	4
65.	Foreign financial assistance is not a good long term solution for funding theological education in this country.	1	2	3	4
66.	In this country formal theological education programs emphasize knowledge acquisition with less stress upon skill and character development.	1	2	3	4
67.	The most significant change in theological education since the fall of totalitarian communism is the return to traditional, formal European residential programs.	1	2	3	4

	Statement	Agree			Disagree
68.	A surprising number of foreign schools and missions wish to import their educational programs.	1	2	3	4
69.	Many who are studying theology abroad do not return.	1	2	3	4
70.	Cooperation among efforts in theological education is needed to increase the effectiveness of theological education in this country.	1	2	3	4
71.	Teachers encourage students to discover, and develop their own ideas.	1	2	3	4
72.	In this country, a major problem of theological education is cheating.	1	2	3	4
73.	In this country each theological school should produce one new theological text a year by our own faculties.	1	2	3	4
74.	In this country theological schools ought to be accredited to ensure much greater quality control.	1	2	3	4
75.	In this country theological education ought to be accredited so that our pastors and teachers will be much more accepted in the academic community.	1	2	3	4
76.	Theological education needs to be accredited to get government stipends for students.	1	2	3	4
77.	In this country theological schools ought to provide a state-recognized degree for public school teachers.	1	2	3	4

	Statement	Agree			Disagree
78.	The most important task of theological education in this country is to educate women and help them find ministry positions in the church.	1	2	3	4
79.	For theological education in this country, extension education provides the same or better quality training than resident school education.	1	2	3	4
80.	To help the people of this society recover from their habits of surviving by dishonesty, theological education must emphasize truth telling.	1	2	3	4
81.	Western criteria for evaluating and credentialing evangelical seminaries ought to be adopted in this country.	1	2	3	4
82.	Both formal and nonformal education can and should exist side by side in a cooperative way.	1	2	3	4
83.	Evangelical theological education efforts experience oppression in this country.	1	2	3	4
84.	Women ought to be a part of the process of defining their role in the church.	1	2	3	4
85.	Teachers are deeply involved with discipling and counseling students.	1	2	3	4
86	Theological students must learn that the church provides the place where moral values and moral practices can be effectively transmitted.	1	2	3	4
87.	Only especially talented, dedicated and experienced pastors ought to study abroad in order to become faculty.	1	2	3	4

	Statement	Agree			Disagree
88.	Post-Communist countries are forfeiting a marvelous opportunity to initiate theological education reform.	1	2	3	4
89.	A nonformal approach to theological education would reduce cost, which is important.	1	2	3	4
90.	In order to increase the quality and number of good theological books available in this country it is necessary for denominations and mission agencies to cooperate in the selection of books that ought to be published.	1	2	3	4
91.	Adopting Western standards of curriculum and Western educational philosophy will automatically doom theological education efforts to a state of dependency on Western financial assistance.	1	2	3	4
92.	Even in theological education efforts, positions of authority are used to "Lord it over", to control, rather than to "serve."	1	2	3	4
93.	Our denomination needs to put more attention and effort into long-term planning for leadership development.	1	2	3	4
94.	In this country theological education programs ought to teach students that in order to encourage peaceful relations with the Orthodox Church, evangelicals should rightfully praise the State church where it has helped, for example, preserving the doctrine of the Trinity and of Christ.	1	2	3	4

	Statement	Agree			Disagree
95.	Theological education must deal honestly with the rift between those in the church who compromised and those who did not.	1	2	3	4
96.	Having to start so quickly resulted in little educational planning being done.	1	2	3	4
97.	In this country degrees from the West give academic respectability to the teachers in theological education.	1	2	3	4

In the Bulgarian questionnaire some items were altered so that they are no longer congruent with the other surveys. These items are 9, 17, 40, and 78. Items 4, 12, and 55 are new items fashioned from items in the Bulgarian questionnaire but have no direct counterpart in that questionnaire.

APPENDIX B

INTERVIEW PROTOCOL SEPTEMBER 1996

1. Introduction with cover letter.
2. Opening statement.

The purpose of this study is to understand how church leaders in post-Communist Europe think about theological education in their countries. Three groups of church leaders will be asked their opinions: a) denomination leaders, b) pastors of leading churches and c) leaders of theological education efforts.

The first part is an interview in which I will ask your opinion on several issues which deal with theological education.

The second part is to complete the "Theological Education Issues in Post-Communist Europe" survey. This survey is designed to help focus your thinking about issues you might face in theological education in your country. The interview will be kept confidential. So please say what you honestly think about the issues raised.

There are a couple of words that need to be defined, formal and nonformal education. Formal education refers to

schooling. What you normally think about when you think about school, students in chairs, in rows, facing forward, teachers lecturing, passing exams. moving trying to move to the next level. The students are mainly concerned with getting a degree.

Nonformal is usually as intentional as formal education yet nonformal education is done without the trappings of school. Nonformal is characterized by student-teacher dialogue. Students are not as interested in the grades they get but they are very much concerned about how their studies will help them. No degrees are offered. An example of nonformal education is continuing education conferences for medical doctor.

When the study is completed you will be provided with a summary of how leaders in your country and in other Central European countries think about theological education in post-Communist Central Europe.

Thank you for your help. May this study further Christ's Kingdom.

3. Background questions.

   a. Can you briefly describe your responsibilities?

   b. Please tell me about the training program with which you are involved.

4. Dialogue driven by RQ's.

a. If you have nonformal education for church leaders in your country please describe positive and negative effects of each on the education of church leaders.

b. Potential for church based education for church leadership.

c. Positive and negative effects of expatriate involvement in theological education.

d. Importance of accreditation in your country.

5. Other issues in the survey

a. What is the availability and quality of theological literature in Hungary?

b. To whom is theological education accountable?

c. What place does cooperation with other theological education efforts have in your country?

d. What moral issues in your culture, either related to the past, or the present ought your school to speak to?

e. Could you explain the role of women in your church and in theological education?

f. How are faculty being developed? Do you have any recommendations for this process?

g. What kind of planning went into starting the school? What kind of educational planning goes on now?

h. What kind of tensions do you experience with either the national church or the government?

6. Closing questions

a. If a young man or woman, about 16 or 17 years old, someone with leadership ability came to you and said, "I believe God is calling me into the ministry. Please advise me as to how I should spend the next 10 years in order to prepare for it." What advice would you give to that person?

b. As you look at the future of theological education, what is your greatest concern and your greatest hope?

c. If you were to draw a picture, or write a story, or compare it to some work of art, or poetry - what picture, story, work of art etc. would you use to describe theological education in your country today?

7. Have the person fill out the survey. Sometimes the respondent asks if the statement describes the way it ought to be or the way it is now. Answer: The way it is now. Describe how they see it now.

APPENDIX C

STATISTICAL ANALYSIS

This appendix contains the statistical analysis for the survey. There are four tables. The first table analyzes the entire sample. The second table is analyzed by the role of the respondent: educator. pastor. and president. The third table is an analysis by the denomination of the respondents: Baptist. Brethren. Congregational. Pentecostal. Reformed. For the Brethren. For the Congregational and Reformed denominations there were only two or three respondents. Therefore the statistics have little reliability. The third table is an analysis by the country of the respondent: Bulgaria. Hungary. Romania. Russia.

Table 15.--Analysis of Survey Results for the Entire Sample

Item	Mean	Median	Mode	SD	Var	Min	Max	Count	Conf
1	1.7	2.0	1	0.7	0.6	1	4	36	0.20
2	2.0	2.0	1	1.0	0.9	1	4	35	0.27
3	2.7	3.0	3	1.0	0.9	1	4	36	0.27
4	2.9	3.0	3	0.9	0.8	1	4	26	0.28
5	1.5	1.0	1	0.8	0.7	1	4	36	0.23
6	2.3	2.0	2	1.0	0.9	1	4	36	0.26
7	1.9	1.5	1	1.1	1.3	1	4	36	0.31
8	2.3	2.0	1	1.0	1.1	1	4	36	0.29
9	2.0	2.0	2	0.8	0.7	1	4	35	0.23
10	2.3	2.0	2	0.9	0.9	1	4	36	0.26
11	1.6	1.0	1	1.0	1.1	1	4	36	0.28
12	1.6	1.0	1	0.8	0.6	1	3	27	0.25
13	1.7	2.0	1	0.7	0.5	1	3	35	0.19
14	2.1	2.0	2	0.8	0.7	1	4	35	0.23
15	1.3	1.0	1	0.7	0.5	1	4	36	0.19
16	1.6	1.0	1	0.8	0.6	1	4	36	0.21
17	2.4	2.0	1	1.2	1.3	1	4	35	0.32
18	2.2	2.0	1	1.1	1.1	1	4	33	0.30
19	1.4	1.0	1	0.7	0.5	1	4	34	0.21
20	2.4	2.5	3	1.1	1.2	1	4	36	0.30
21	2.7	3.0	2	1.0	1.1	1	4	35	0.29
22	2.4	2.5	3	1.0	0.9	1	4	36	0.26
23	1.4	1.0	1	0.7	0.5	1	3	35	0.19
24	2.4	2.0	3	1.0	1.1	1	4	36	0.28
25	1.7	1.0	1	0.9	0.8	1	4	35	0.24
26	2.4	2.0	2	1.0	1.1	1	4	34	0.29
27	2.8	3.0	3	0.9	0.8	1	4	36	0.24
28	1.9	2.0	2	0.9	0.8	1	4	27	0.28
29	2.5	3.0	3	0.9	0.8	1	4	26	0.29
30	2.4	2.0	3	0.9	0.8	1	4	36	0.25
31	2.3	2.0	3	1.0	1.0	1	4	36	0.27
32	2.8	3.0	3	0.9	0.8	1	4	36	0.25
33	2.5	3.0	3	0.8	0.6	1	4	35	0.21
34	2.6	3.0	2	0.9	0.9	1	4	35	0.26
35	2.8	3.0	4	1.1	1.3	1	4	34	0.32
36	3.0	3.0	3	1.0	0.9	1	4	35	0.27
37	2.1	2.0	1	1.1	1.2	1	4	36	0.30
38	2.2	2.0	1	1.1	1.2	1	4	36	0.30
39	1.9	1.0	1	1.1	1.3	1	4	27	0.35
40	2.1	2.0	2	0.9	0.9	1	4	35	0.26
41	2.4	2.5	1	1.2	1.4	1	4	34	0.33
42	1.9	2.0	1	1.0	1.1	1	4	36	0.28
43	2.3	2.0	2	1.0	0.9	1	4	36	0.26

Table 15.--Continued

Item	Mean	Median	Mode	SD	Var	Min	Max	Count	Conf
44	2.7	3.0	3	0.8	0.7	1	4	36	0.23
45	2.1	2.0	1	1.1	1.3	1	4	35	0.32
46	1.8	2.0	1	0.9	0.8	1	4	35	0.25
47	2.5	2.8	4	1.1	1.2	1	4	36	0.31
48	2.3	2.0	2	0.9	0.8	1	4	35	0.25
49	1.8	2.0	1	0.9	0.8	1	4	36	0.24
50	1.9	1.0	1	1.1	1.3	1	4	36	0.31
51	2.5	2.5	4	1.3	1.6	1	4	36	0.35
52	1.9	2.0	2	0.8	0.7	1	4	36	0.23
53	3.2	3.0	3	0.7	0.5	2	4	36	0.20
54	2.1	2.0	1	1.2	1.4	1	4	35	0.33
55	1.5	1.0	1	0.6	0.3	1	3	27	0.18
56	1.7	1.0	1	0.8	0.6	1	4	33	0.23
57	1.9	2.0	2	1.0	0.9	1	4	27	0.30
58	1.9	2.0	1	1.0	1.1	1	4	34	0.29
59	1.4	1.0	1	0.6	0.4	1	3	35	0.18
60	2.0	2.0	1	1.0	1.0	1	4	36	0.27
61	2.4	2.0	2	0.8	0.7	1	4	35	0.23
62	1.7	1.5	1	0.8	0.6	1	4	35	0.22
63	3.1	3.0	3	0.8	0.7	1	4	35	0.23
64	2.6	3.0	3	1.1	1.2	1	4	36	0.30
65	1.8	2.0	1	0.8	0.6	1	4	27	0.25
66	2.4	2.0	2	1.1	1.2	1	4	36	0.30
67	2.3	2.0	2	0.9	0.8	1	4	36	0.25
68	1.7	2.0	1	0.7	0.5	1	4	35	0.20
69	2.2	2.0	1	1.1	1.2	1	4	36	0.30
70	1.3	1.0	1	0.5	0.3	1	3	36	0.14
71	2.1	2.0	2	0.7	0.5	1	3	35	0.20
72	2.4	2.0	2	1.1	1.2	1	4	36	0.30
73	2.3	2.0	1	1.2	1.4	1	4	36	0.32
74	2.2	2.0	1	1.1	1.2	1	4	36	0.30
75	1.6	1.0	1	0.7	0.5	1	3	36	0.20
76	2.4	2.0	1	1.1	1.3	1	4	36	0.31
77	3.3	4.0	4	0.9	0.7	1	4	36	0.24
78	2.4	2.0	2	0.9	0.8	1	4	36	0.25
79	2.5	2.0	2	0.9	0.8	1	4	26	0.28
80	1.4	1.0	1	0.6	0.3	1	3	35	0.16
81	2.4	3.0	3	0.8	0.7	1	4	36	0.23
82	1.3	1.0	1	0.5	0.3	1	3	36	0.14
83	2.5	3.0	3	1.1	1.2	1	4	34	0.32
84	1.8	2.0	1	0.9	0.8	1	4	36	0.24
85	1.8	2.0	2	0.8	0.7	1	4	35	0.23
86	1.3	1.0	1	0.6	0.4	1	4	36	0.17

Table 15.--Continued

Item	Mean	Median	Mode	SD	Var	Min	Max	Count	Conf
87	1.9	1.8	1	1.0	1.1	1	4	36	0.29
88	2.4	3.0	3	1.0	0.9	1	4	33	0.27
89	2.1	2.0	1	1.0	1.0	1	4	35	0.27
90	1.3	1.0	1	0.6	0.3	1	3	36	0.16
91	2.4	2.0	3	0.9	0.8	1	4	35	0.25
92	2.6	3.0	3	0.9	0.7	1	4	36	0.24
93	1.4	1.0	1	0.7	0.5	1	3	35	0.19
94	2.0	2.0	2	0.9	0.8	1	4	33	0.25
95	2.0	2.0	1	1.1	1.3	1	4	35	0.31
96	2.2	2.0	1	1.0	1.1	1	4	34	0.30
97	2.1	2.0	3	0.9	0.8	1	4	36	0.25

Table 16.--Survey Data Analyzed by Role of Respondent (Educator, Pastor, President)

Position	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf.
Educator	1	1.5	1.0	1	0.7	0.4	1	3	13	0.30
Pastor	1	1.5	2.0	2	0.5	0.3	1	2	13	0.24
President	1	2.1	2.0	2	1.0	1.0	1	4	10	0.52
Educator	2	2.3	2.0	3	0.9	0.9	1	4	13	0.43
Pastor	2	1.8	1.0	1	1.0	0.9	1	3	12	0.46
President	2	1.8	1.0	1	1.0	1.1	1	3	10	0.54
Educator	3	3.0	3.0	4	1.1	1.2	1	4	13	0.49
Pastor	3	2.9	3.0	3	0.6	0.4	2	4	13	0.29
President	3	1.9	2.0	1	0.9	0.8	1	3	10	0.46
Educator	4	2.7	3.0	2	1.0	1.0	1	4	9	0.55
Pastor	4	3.1	3.0	3	0.8	0.6	2	4	9	0.43
President	4	3.0	3.0	2	0.9	0.9	2	4	8	0.54
Educator	5	1.2	1.0	1	0.8	0.7	1	4	13	0.38
Pastor	5	1.9	2.0	1	1.0	0.9	1	4	13	0.44
President	5	1.3	1.0	1	0.5	0.2	1	2	10	0.25
Educator	6	2.5	3.0	3	1.1	1.1	1	4	13	0.48
Pastor	6	2.2	2.0	2	0.9	0.8	1	4	13	0.41
President	6	2.1	2.0	2	1.0	1.0	1	4	10	0.52
Educator	7	2.0	2.0	1	1.2	1.3	1	4	13	0.53
Pastor	7	1.8	2.0	1	0.9	0.9	1	4	13	0.42
President	7	2.1	1.0	1	1.4	2.1	1	4	10	0.75
Educator	8	2.2	2.0	1	1.1	1.2	1	4	13	0.50
Pastor	8	2.3	2.0	3	1.1	1.2	1	4	13	0.51
President	8	2.3	2.5	3	1.1	1.1	1	4	10	0.55
Educator	9	1.9	2.0	1	1.0	1.0	1	4	12	0.47
Pastor	9	2.2	2.0	2	0.7	0.5	1	3	13	0.33
President	9	1.9	2.0	1	0.9	0.8	1	3	10	0.46

Table 16.--Continued

Position	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf.
Educator	10	2.3	2.0	3	0.9	0.9	1	4	13	0.43
Pastor	10	2.8	3.0	3	0.9	0.9	1	4	13	0.42
President	10	1.7	2.0	2	0.7	0.5	1	3	10	0.35
Educator	11	1.8	1.0	1	1.2	1.4	1	4	13	0.53
Pastor	11	1.5	1.0	1	1.0	0.9	1	4	13	0.44
President	11	1.5	1.0	1	1.1	1.2	1	4	10	0.56
Educator	12	1.7	1.0	1	0.9	0.8	1	3	9	0.47
Pastor	12	1.4	1.0	1	0.7	0.5	1	3	10	0.36
President	12	1.8	1.5	1	0.9	0.8	1	3	8	0.52
Educator	13	1.6	2.0	2	0.5	0.3	1	2	13	0.23
Pastor	13	1.6	1.0	1	0.8	0.6	1	3	13	0.35
President	13	1.8	2.0	1	0.8	0.7	1	3	9	0.46
Educator	14	1.8	1.5	1	0.9	0.8	1	3	12	0.41
Pastor	14	2.2	2.0	3	0.8	0.6	1	3	13	0.37
President	14	2.4	2.0	2	0.8	0.7	1	4	10	0.43
Educator	15	1.3	1.0	1	0.6	0.4	1	3	13	0.29
Pastor	15	1.3	1.0	1	0.6	0.4	1	3	13	0.29
President	15	1.3	1.0	1	0.9	0.9	1	4	10	0.49
Educator	16	1.8	2.0	1	0.9	0.9	1	4	13	0.42
Pastor	16	1.5	1.0	1	0.7	0.4	1	3	13	0.30
President	16	1.5	1.0	1	0.7	0.5	1	3	10	0.37
Educator	17	2.2	2.0	1	1.2	1.5	1	4	13	0.56
Pastor	17	2.3	2.0	2	1.0	0.9	1	4	12	0.46
President	17	2.9	3.5	4	1.3	1.7	1	4	10	0.67
Educator	18	2.2	2.0	1	1.3	1.6	1	4	12	0.60
Pastor	18	1.9	2.0	1	1.0	1.1	1	4	13	0.47
President	18	2.6	2.5	2	0.7	0.6	2	4	8	0.43
Educator	19	1.4	1.0	1	0.7	0.4	1	3	12	0.32
Pastor	19	1.2	1.0	1	0.4	0.2	1	2	13	0.20
President	19	1.8	1.0	1	1.1	1.2	1	4	9	0.60

Table 16.--Continued

Position	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf.
Educator	20	2.5	3.0	3	1.2	1.4	1	4	13	0.55
Pastor	20	1.9	2.0	1	0.9	0.7	1	3	13	0.39
President	20	3.0	3.0	4	1.1	1.1	1	4	10	0.55
Educator	21	2.1	2.0	2	0.9	0.8	1	4	12	0.43
Pastor	21	3.0	3.0	3	0.8	0.7	2	4	13	0.37
President	21	3.0	3.5	4	1.2	1.6	1	4	10	0.65
Educator	22	2.7	3.0	2	0.9	0.9	1	4	13	0.43
Pastor	22	2.4	2.0	2	1.0	1.1	1	4	13	0.48
President	22	2.2	2.5	3	0.9	0.8	1	3	10	0.48
Educator	23	1.2	1.0	1	0.4	0.2	1	2	13	0.20
Pastor	23	1.4	1.0	1	0.8	0.6	1	3	12	0.38
President	23	1.7	1.5	1	0.8	0.7	1	3	10	0.43
Educator	24	1.9	2.0	1	1.0	0.9	1	4	13	0.44
Pastor	24	2.7	3.0	4	1.1	1.2	1	4	13	0.51
President	24	2.6	3.0	3	1.0	0.9	1	4	10	0.50
Educator	25	1.9	2.0	1	0.9	0.7	1	3	13	0.39
Pastor	25	1.5	1.0	1	0.8	0.6	1	3	13	0.35
President	25	1.8	1.0	1	1.1	1.2	1	4	9	0.60
Educator	26	2.3	2.0	2	1.0	1.0	1	4	12	0.47
Pastor	26	2.3	2.0	3	0.9	0.9	1	4	13	0.43
President	26	2.4	2.0	1	1.3	1.8	1	4	9	0.73
Educator	27	2.8	3.0	3	0.8	0.6	1	4	13	0.37
Pastor	27	2.6	2.0	2	1.0	0.9	1	4	13	0.44
President	27	2.8	3.0	2	1.0	1.1	1	4	10	0.54
Educator	28	1.6	2.0	2	0.5	0.3	1	2	9	0.29
Pastor	28	2.1	2.0	2	1.0	1.0	1	4	10	0.52
President	28	2.0	2.0	1	1.1	1.1	1	4	8	0.62
Educator	29	2.9	3.0	3	0.8	0.7	2	4	8	0.49
Pastor	29	2.3	3.0	3	0.9	0.9	1	3	10	0.49
President	29	2.5	2.5	3	0.9	0.9	1	4	8	0.54

Table 16.--Continued

Position	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf.
Educator	30	2.6	3.0	3	1.1	1.3	1	4	13	0.51
Pastor	30	2.5	2.0	2	0.8	0.6	1	4	13	0.35
President	30	2.0	2.0	2	0.8	0.7	1	3	10	0.42
Educator	31	2.6	3.0	3	1.0	1.1	1	4	13	0.48
Pastor	31	1.9	2.0	2	1.0	0.9	1	4	13	0.44
President	31	2.3	2.0	2	0.9	0.9	1	4	10	0.49
Educator	32	3.2	3.0	3	0.8	0.6	2	4	13	0.37
Pastor	32	2.7	3.0	3	0.9	0.7	1	4	13	0.39
President	32	2.6	3.0	3	1.1	1.2	1	4	10	0.56
Educator	33	2.7	3.0	3	0.6	0.4	1	3	13	0.29
Pastor	33	2.5	3.0	3	0.9	0.8	1	4	13	0.40
President	33	2.1	2.0	2	0.8	0.6	1	3	9	0.43
Educator	34	2.4	2.0	2	1.0	0.9	1	4	13	0.44
Pastor	34	2.7	3.0	3	0.9	0.7	1	4	13	0.39
President	34	2.9	3.0	4	1.1	1.1	1	4	9	0.58
Educator	35	3.0	3.5	4	1.3	1.6	1	4	12	0.61
Pastor	35	2.6	3.0	3	0.9	0.8	1	4	13	0.40
President	35	2.9	4.0	4	1.4	1.9	1	4	9	0.75
Educator	36	2.8	3.0	3	1.2	1.4	1	4	13	0.53
Pastor	36	3.3	3.0	3	0.8	0.6	2	4	12	0.36
President	36	3.1	3.0	3	1.0	1.0	1	4	10	0.52
Educator	37	2.5	2.0	4	1.3	1.6	1	4	13	0.58
Pastor	37	2.0	2.0	1	1.1	1.2	1	4	13	0.49
President	37	1.8	1.5	1	0.9	0.8	1	3	10	0.48
Educator	38	2.7	3.0	3	1.1	1.2	1	4	13	0.51
Pastor	38	1.8	2.0	1	0.9	0.9	1	4	13	0.42
President	38	2.0	1.5	1	1.2	1.3	1	4	10	0.60
Educator	39	2.7	3.0	3	1.3	1.8	1	4	9	0.73
Pastor	39	1.5	1.0	1	0.7	0.5	1	3	10	0.37
President	39	1.6	1.0	1	1.1	1.1	1	4	8	0.62

Table 16.--Continued

Position	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf.
Educator	40	2.2	2.0	1	1.1	1.3	1	4	13	0.52
Pastor	40	1.8	2.0	2	0.8	0.6	1	3	13	0.37
President	40	2.4	2.0	2	0.9	0.8	1	4	9	0.48
Educator	41	2.5	3.0	1	1.4	1.9	1	4	12	0.66
Pastor	41	2.0	2.0	2	0.8	0.7	1	3	13	0.37
President	41	2.9	3.0	4	1.3	1.6	1	4	9	0.70
Educator	42	1.7	2.0	2	0.6	0.4	1	3	13	0.29
Pastor	42	2.0	1.0	1	1.3	1.7	1	4	13	0.59
President	42	2.1	2.0	1	1.2	1.4	1	4	10	0.62
Educator	43	2.3	2.0	2	0.9	0.7	1	4	13	0.39
Pastor	43	2.1	2.0	2	0.9	0.7	1	4	13	0.39
President	43	2.5	2.5	1	1.3	1.6	1	4	10	0.66
Educator	44	2.7	3.0	3	0.9	0.7	1	4	13	0.39
Pastor	44	2.7	3.0	3	0.6	0.4	2	4	13	0.29
President	44	2.6	2.5	2	1.2	1.4	1	4	10	0.61
Educator	45	1.9	1.0	1	1.2	1.4	1	4	13	0.54
Pastor	45	2.0	2.0	2	1.1	1.2	1	4	13	0.49
President	45	2.6	2.0	2	1.2	1.5	1	4	9	0.68
Educator	46	1.8	1.0	1	1.1	1.2	1	4	13	0.50
Pastor	46	2.1	2.0	2	0.7	0.4	1	3	13	0.30
President	46	1.6	1.0	1	1.0	1.0	1	4	9	0.56
Educator	47	2.3	2.5	1	1.1	1.2	1	4	13	0.50
Pastor	47	2.5	3.0	3	1.1	1.3	1	4	13	0.51
President	47	2.7	2.5	4	1.3	1.6	1	4	10	0.65
Educator	48	1.9	2.0	2	0.9	0.7	1	4	13	0.39
Pastor	48	2.7	3.0	3	0.8	0.6	1	4	13	0.34
President	48	2.1	2.0	2	1.1	1.1	1	4	9	0.58
Educator	49	2.2	2.0	3	1.1	1.1	1	4	13	0.49
Pastor	49	1.6	1.0	1	0.8	0.6	1	3	13	0.35
President	49	1.7	1.8	1	0.7	0.4	1	3	10	0.35

Table 16.--Continued

Position	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf.
Educator	50	1.7	1.0	1	1.2	1.4	1	4	13	0.54
Pastor	50	2.0	2.0	1	1.2	1.5	1	4	13	0.56
President	50	1.9	1.5	1	1.1	1.2	1	4	10	0.56
Educator	51	1.8	1.0	1	1.2	1.5	1	4	13	0.56
Pastor	51	2.8	3.0	4	1.2	1.5	1	4	13	0.55
President	51	3.1	3.5	4	1.1	1.2	1	4	10	0.57
Educator	52	1.8	2.0	1	1.0	1.0	1	4	13	0.45
Pastor	52	2.1	2.0	2	1.0	0.9	1	4	13	0.44
President	52	1.7	2.0	2	0.5	0.2	1	2	10	0.25
Educator	53	3.4	3.0	3	0.7	0.4	2	4	13	0.30
Pastor	53	3.2	3.0	3	0.7	0.5	2	4	13	0.31
President	53	3.0	3.0	4	0.9	0.9	2	4	10	0.49
Educator	54	2.0	2.0	1	1.2	1.3	1	4	13	0.53
Pastor	54	2.2	2.0	1	1.3	1.7	1	4	13	0.59
President	54	1.9	1.0	1	1.3	1.6	1	4	9	0.70
Educator	55	1.4	1.0	1	0.5	0.3	1	2	9	0.29
Pastor	55	1.7	2.0	2	0.7	0.5	1	3	10	0.35
President	55	1.3	1.0	1	0.5	0.2	1	2	8	0.27
Educator	56	1.8	1.5	1	1.0	0.9	1	4	12	0.46
Pastor	56	1.7	1.5	1	0.8	0.6	1	3	12	0.37
President	56	1.6	1.0	1	0.7	0.5	1	3	9	0.40
Educator	57	2.1	2.0	1	1.3	1.6	1	4	9	0.70
Pastor	57	1.8	2.0	2	0.6	0.4	1	3	10	0.33
President	57	1.8	1.5	1	1.0	1.1	1	4	8	0.60
Educator	58	1.8	2.0	1	0.8	0.7	1	3	12	0.40
Pastor	58	1.8	2.0	1	1.1	1.1	1	4	13	0.49
President	58	2.2	2.0	1	1.3	1.7	1	4	9	0.71
Educator	59	1.5	1.0	1	0.8	0.6	1	3	13	0.35
Pastor	59	1.5	1.0	1	0.7	0.4	1	3	13	0.30
President	59	1.1	1.0	1	0.3	0.1	1	2	9	0.18

Table 16.--Continued

Position	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf.
Educator	60	2.1	2.0	2	1.0	0.9	1	4	13	0.44
Pastor	60	1.9	2.0	1	1.0	0.9	1	4	13	0.44
President	60	2.1	2.0	1	1.2	1.4	1	4	10	0.62
Educator	61	2.6	3.0	2	0.9	0.8	1	4	13	0.40
Pastor	61	2.2	2.0	2	0.8	0.7	1	4	13	0.38
President	61	2.2	2.0	3	0.8	0.7	1	3	9	0.46
Educator	62	1.6	1.0	1	0.8	0.6	1	3	13	0.35
Pastor	62	1.8	2.0	2	0.7	0.5	1	3	13	0.33
President	62	1.6	1.0	1	1.0	1.0	1	4	9	0.54
Educator	63	3.4	3.0	3	0.7	0.4	2	4	13	0.30
Pastor	63	2.7	3.0	3	0.9	0.7	1	4	13	0.39
President	63	3.3	4.0	4	0.9	0.8	2	4	9	0.47
Educator	64	2.8	3.0	3	0.9	0.9	1	4	13	0.42
Pastor	64	2.6	3.0	4	1.2	1.4	1	4	13	0.54
President	64	2.4	2.0	2	1.3	1.6	1	4	10	0.66
Educator	65	2.0	2.0	2	0.9	0.8	1	3	9	0.47
Pastor	65	1.6	1.5	1	0.7	0.5	1	3	10	0.36
President	65	1.9	2.0	2	0.9	0.9	1	4	8	0.55
Educator	66	2.8	3.0	3	1.1	1.2	1	4	13	0.50
Pastor	66	2.4	2.0	2	1.0	1.1	1	4	13	0.48
President	66	2.1	2.0	1	1.2	1.4	1	4	10	0.62
Educator	67	2.3	2.0	2	1.0	1.1	1	4	13	0.47
Pastor	67	2.7	3.0	3	0.6	0.4	2	4	13	0.29
President	67	1.9	2.0	1	1.0	1.0	1	4	10	0.52
Educator	68	1.6	1.0	1	0.9	0.8	1	4	12	0.43
Pastor	68	1.8	2.0	2	0.7	0.5	1	3	13	0.31
President	68	1.5	1.5	1	0.5	0.3	1	2	10	0.27
Educator	69	2.7	3.0	3	1.0	1.1	1	4	13	0.47
Pastor	69	2.0	1.0	1	1.2	1.5	1	4	13	0.56
President	69	1.9	2.0	1	0.9	0.8	1	3	10	0.46

Table 16.--Continued

Position	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf.
Educator	70	1.2	1.0	1	0.4	0.1	1	2	13	0.17
Pastor	70	1.4	1.0	1	0.5	0.3	1	2	13	0.23
President	70	1.3	1.0	1	0.7	0.5	1	3	10	0.35
Educator	71	2.0	2.0	2	0.8	0.7	1	3	13	0.37
Pastor	71	2.2	2.0	2	0.7	0.5	1	3	13	0.31
President	71	2.1	2.0	2	0.8	0.6	1	3	9	0.43
Educator	72	2.2	2.0	1	1.1	1.3	1	4	13	0.52
Pastor	72	2.3	2.0	2	0.9	0.9	1	4	13	0.43
President	72	2.8	3.0	4	1.2	1.5	1	4	10	0.64
Educator	73	1.9	1.0	1	1.3	1.6	1	4	13	0.57
Pastor	73	2.4	2.0	2	1.1	1.3	1	4	13	0.51
President	73	2.6	2.5	2	1.2	1.4	1	4	10	0.61
Educator	74	2.3	2.0	1	1.3	1.7	1	4	13	0.60
Pastor	74	2.1	2.0	2	0.8	0.6	1	3	13	0.35
President	74	2.2	2.0	1	1.3	1.7	1	4	10	0.68
Educator	75	1.8	1.0	1	0.9	0.9	1	3	13	0.42
Pastor	75	1.5	2.0	2	0.5	0.3	1	2	13	0.24
President	75	1.5	1.0	1	0.7	0.5	1	3	10	0.37
Educator	76	2.5	3.0	3	1.2	1.4	1	4	13	0.55
Pastor	76	2.2	2.0	2	1.1	1.1	1	4	13	0.49
President	76	2.6	2.8	1	1.3	1.6	1	4	10	0.65
Educator	77	3.2	3.0	4	1.0	1.0	1	4	13	0.45
Pastor	77	3.5	4.0	4	0.7	0.4	2	4	13	0.30
President	77	3.4	4.0	4	1.0	1.0	1	4	10	0.52
Educator	78	2.3	2.0	2	1.0	1.1	1	4	13	0.47
Pastor	78	2.5	2.0	2	0.9	0.8	1	4	13	0.40
President	78	2.3	2.0	2	0.9	0.9	1	4	10	0.49
Educator	79	2.9	3.0	2	0.8	0.7	2	4	8	0.49
Pastor	79	2.2	2.0	2	0.9	0.8	1	4	10	0.48
President	79	2.4	2.3	2	0.9	0.8	1	4	8	0.53

Table 16.--Continued

Position	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf.
Educator	80	1.5	1.0	1	0.7	0.4	1	3	13	0.30
Pastor	80	1.3	1.0	1	0.5	0.2	1	2	12	0.21
President	80	1.4	1.0	1	0.7	0.5	1	3	10	0.36
Educator	81	2.3	2.5	3	0.7	0.6	1	3	13	0.34
Pastor	81	2.2	2.0	3	0.8	0.7	1	3	13	0.38
President	81	2.9	3.0	3	0.9	0.8	1	4	10	0.46
Educator	82	1.2	1.0	1	0.4	0.1	1	2	13	0.17
Pastor	82	1.3	1.0	1	0.5	0.2	1	2	13	0.22
President	82	1.5	1.0	1	0.7	0.5	1	3	10	0.37
Educator	83	2.3	2.0	2	1.0	0.9	1	4	12	0.46
Pastor	83	2.5	3.0	3	1.1	1.3	1	4	13	0.51
President	83	2.8	3.0	4	1.4	1.9	1	4	9	0.76
Educator	84	1.8	2.0	1	0.8	0.7	1	3	13	0.38
Pastor	84	1.9	2.0	2	1.0	0.9	1	4	13	0.44
President	84	1.6	1.0	1	1.0	0.9	1	4	10	0.50
Educator	85	1.7	2.0	1	0.8	0.6	1	3	13	0.34
Pastor	85	2.2	2.0	2	0.9	0.8	1	4	13	0.41
President	85	1.6	1.0	1	0.7	0.5	1	3	9	0.40
Educator	86	1.5	1.0	1	0.9	0.8	1	4	13	0.40
Pastor	86	1.1	1.0	1	0.3	0.1	1	2	13	0.13
President	86	1.2	1.0	1	0.4	0.2	1	2	10	0.22
Educator	87	1.8	1.0	1	1.2	1.4	1	4	13	0.53
Pastor	87	1.9	2.0	1	1.0	1.1	1	4	13	0.47
President	87	2.1	2.0	1	1.0	1.0	1	4	10	0.53
Educator	88	2.5	3.0	3	1.1	1.3	1	4	13	0.51
Pastor	88	2.1	2.0	3	0.9	0.7	1	3	13	0.39
President	88	2.9	3.0	3	0.7	0.5	2	4	7	0.43
Educator	89	2.1	2.0	1	1.1	1.2	1	4	13	0.51
Pastor	89	1.9	2.0	2	0.8	0.6	1	3	13	0.35
President	89	2.2	2.0	2	1.2	1.4	1	4	9	0.66

Table 16.--Continued

Position	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf.
Educator	90	1.5	1.0	1	0.8	0.6	1	3	13	0.35
Pastor	90	1.3	1.0	1	0.5	0.2	1	2	13	0.22
President	90	1.2	1.0	1	0.4	0.2	1	2	10	0.22
Educator	91	2.7	3.0	3	0.8	0.6	1	4	13	0.34
Pastor	91	2.4	2.0	3	1.0	1.1	1	4	13	0.48
President	91	1.9	2.0	2	0.8	0.6	1	3	9	0.43
Educator	92	2.5	2.0	2	1.1	1.1	1	4	13	0.48
Pastor	92	2.6	3.0	3	0.6	0.4	1	3	13	0.29
President	92	2.6	2.5	2	1.0	0.9	1	4	10	0.50
Educator	93	1.5	1.0	1	0.8	0.6	1	3	13	0.35
Pastor	93	1.4	1.0	1	0.7	0.4	1	3	13	0.30
President	93	1.2	1.0	1	0.7	0.4	1	3	9	0.37
Educator	94	1.9	2.0	2	0.7	0.5	1	3	11	0.35
Pastor	94	2.1	2.0	3	0.9	0.7	1	3	13	0.39
President	94	2.0	2.0	1	1.2	1.5	1	4	9	0.67
Educator	95	1.8	2.0	1	1.0	1.0	1	4	13	0.45
Pastor	95	1.9	2.0	1	1.1	1.2	1	4	13	0.51
President	95	2.3	2.0	1	1.4	2.0	1	4	9	0.78
Educator	96	2.7	3.0	3	1.0	1.0	1	4	12	0.47
Pastor	96	1.8	1.0	1	1.1	1.1	1	4	13	0.49
President	96	1.9	2.0	2	1.0	1.0	1	4	9	0.56
Educator	97	1.9	2.0	1	1.0	0.9	1	3	13	0.44
Pastor	97	2.4	3.0	3	1.0	0.9	1	4	13	0.44
President	97	2.1	2.0	3	0.9	0.8	1	3	10	0.46

Table 17.--Survey Data Analyzed by Denomination

Denomination	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Baptist	1	1.4	1.0	1	0.5	0.3	1	2	12	0.24
Brethren	1	2.3	2.0	2	0.6	0.3	2	3	3	0.5
Congregational	1	2.0	1.0	1	1.7	3.0	1	4	3	1.64
Pentecostal	1	1.5	1.0	1	0.7	0.5	1	3	12	0.32
Reformed	1	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	2	1.6	1.0	1	0.9	0.9	1	3	11	0.46
Brethren	2	2.7	3.0		1.5	2.3	1	4	3	1.5
Congregational	2	1.7	1.0	1	1.2	1.3	1	3	3	1.10
Pentecostal	2	2.0	2.0	1	1.0	0.9	1	3	12	0.45
Reformed	2	3.0	3.0	3	0.0	0.0	3	3	2	
Baptist	3	2.8	3.0	3	0.7	0.5	2	4	12	0.34
Brethren	3	2.7	3.0		1.5	2.3	1	4	3	1.5
Congregational	3	2.3	3.0	3	1.2	1.3	1	3	3	1.10
Pentecostal	3	2.5	3.0	1	1.2	1.5	1	4	12	0.59
Reformed	3	3.0	3.0	3	0.0	0.0	3	3	2	
Baptist	4	3.0	3.0	4	0.9	0.8	2	4	9	0.47
Brethren	4	2.7	2.0	2	1.2	1.3	2	4	3	1.1
Congregational	4						0	0	0	
Pentecostal	4	2.8	2.5	2	1.2	1.4	1	4	8	0.68
Reformed	4	3.0	3.0	3	0.0	0.0	3	3	2	
Baptist	5	1.6	1.0	1	0.9	0.8	1	4	12	0.43
Brethren	5	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	5	2.0	1.0	1	1.7	3.0	1	4	3	1.64
Pentecostal	5	1.6	1.0	1	0.8	0.6	1	3	12	0.38
Reformed	5	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	6	2.2	2.0	2	0.7	0.5	1	3	12	0.34
Brethren	6	3.0	3.0		1.0	1.0	2	4	3	0.9
Congregational	6	1.7	1.0	1	1.2	1.3	1	3	3	1.10
Pentecostal	6	1.9	2.0	1	1.0	1.0	1	4	12	0.47
Reformed	6	4.0	4.0	4	0.0	0.0	4	4	2	
Baptist	7	1.9	2.0	1	1.0	1.0	1	4	12	0.47
Brethren	7	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	7	2.3	2.0		1.5	2.3	1	4	3	1.45
Pentecostal	7	2.3	1.5	1	1.4	2.0	1	4	12	0.68
Reformed	7	2.5	2.5		0.7	0.5	2	3	2	0.8

Table 17.--Continued

Baptist	8	2.3	2.5	3	1.0	1.0	1	4	12	0.47
Brethren	8	3.7	4.0	4	0.6	0.3	3	4	3	0.5
Congregational	8	1.3	1.0	1	0.6	0.3	1	2	3	0.55
Pentecostal	8	2.3	2.0	1	1.1	1.3	1	4	12	0.54
Reformed	8	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	9	1.8	2.0	2	0.7	0.5	1	3	12	0.34
Brethren	9	2.7	3.0		1.5	2.3	1	4	3	1.5
Congregational	9	1.7	1.0	1	1.2	1.3	1	3	3	1.10
Pentecostal	9	2.2	2.0	3	0.8	0.7	1	3	12	0.40
Reformed	9	3.0	3.0				3	3	1	
Baptist	10	2.3	2.0	2	0.9	0.8	1	4	12	0.42
Brethren	10	2.3	3.0	3	1.2	1.3	1	3	3	1.1
Congregational	10	1.0	1.0	1	0.0	0.0	1	1	3	
Pentecostal	10	2.3	2.0	2	1.0	1.0	1	4	12	0.47
Reformed	10	3.5	3.5		0.7	0.5	3	4	2	0.8
Baptist	11	2.0	1.5	1	1.2	1.5	1	4	12	0.57
Brethren	11	2.3	2.0		1.5	2.3	1	4	3	1.5
Congregational	11	1.0	1.0	1	0.0	0.0	1	1	3	
Pentecostal	11	1.5	1.0	1	1.0	1.0	1	4	12	0.47
Reformed	11	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	12	1.6	1.0	1	0.9	0.8	1	3	9	0.48
Brethren	12	2.7	3.0	3	0.6	0.3	2	3	3	0.5
Congregational	12						0	0	0	
Pentecostal	12	1.4	1.0	1	0.7	0.5	1	3	9	0.40
Reformed	12	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	13	1.7	1.5	1	0.8	0.6	1	3	12	0.37
Brethren	13	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	13	2.5	2.5		0.7	0.5	2	3	2	0.82
Pentecostal	13	1.7	2.0	2	0.5	0.2	1	2	12	0.23
Reformed	13	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	14	1.9	2.0	2	0.9	0.8	1	4	12	0.43
Brethren	14	2.0	2.0	2	0.0	0.0	2	2	3	
Congregational	14	2.7	3.0	3	0.6	0.3	2	3	3	0.55
Pentecostal	14	2.0	2.0	3	0.9	0.8	1	3	11	0.45
Reformed	14	1.0	1.0	1	0.0	0.0	1	1	2	

Table 17.--Continued

Baptist	15	1.4	1.0	1	0.7	0.4	1	3	12	0.32
Brethren	15	1.0	1.0	1	0.0	0.0	1	1	3	
Congregational	15	1.0	1.0	1	0.0	0.0	1	1	3	
Pentecostal	15	1.0	1.0	1	0.0	0.0	1	1	12	
Reformed	15	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	16	1.7	2.0	2	0.7	0.4	1	3	12	0.31
Brethren	16	1.0	1.0	1	0.0	0.0	1	1	3	
Congregational	16	1.3	1.0	1	0.6	0.3	1	2	3	0.55
Pentecostal	16	1.5	1.0	1	0.7	0.5	1	3	12	0.32
Reformed	16	2.5	2.5		2.1	4.5	1	4	2	2.5
Baptist	17	2.5	2.0	2	1.1	1.3	1	4	11	0.56
Brethren	17	2.7	3.0		1.5	2.3	1	4	3	1.5
Congregational	17	1.3	1.0	1	0.6	0.3	1	2	3	0.55
Pentecostal	17	2.8	3.0	4	1.3	1.7	1	4	12	0.61
Reformed	17	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	18	2.2	2.0	2	0.9	0.8	1	4	11	0.43
Brethren	18	2.0	2.0		1.0	1.0	1	3	3	0.9
Congregational	18	1.5	1.5		0.7	0.5	1	2	2	0.82
Pentecostal	18	2.2	2.0	1	1.2	1.4	1	4	12	0.57
Reformed	18	1.0	1.0				1	1	1	
Baptist	19	1.7	1.0	1	1.0	1.0	1	4	12	0.47
Brethren	19	1.0	1.0	1	0.0	0.0	1	1	3	
Congregational	19	2.0	2.0				2	2	1	
Pentecostal	19	1.3	1.0	1	0.7	0.4	1	3	12	0.31
Reformed	19	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	20	2.7	3.0	3	0.9	0.8	1	4	12	0.42
Brethren	20	3.0	3.0		1.0	1.0	2	4	3	0.9
Congregational	20	2.3	2.0		1.5	2.3	1	4	3	1.45
Pentecostal	20	2.2	1.5	1	1.3	1.8	1	4	12	0.63
Reformed	20	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	21	3.0	3.0	2	0.9	0.7	2	4	12	0.40
Brethren	21	3.3	4.0	4	1.2	1.3	2	4	3	1.1
Congregational	21	1.7	1.0	1	1.2	1.3	1	3	3	1.10
Pentecostal	21	2.4	2.0	2	1.2	1.4	1	4	12	0.55
Reformed	21	2.0	2.0				2	2	1	

Table 17.--Continued

Baptist	22	2.4	3.0	3	1.0	1.0	1	4	12	0.47
Brethren	22	3.3	3.0	3	0.6	0.3	3	4	3	0.5
Congregational	22	2.3	2.0		1.5	2.3	1	4	3	1.45
Pentecostal	22	2.2	2.0	2	0.7	0.5	1	3	12	0.34
Reformed	22	4.0	4.0	4	0.0	0.0	4	4	2	
Baptist	23	1.4	1.0	1	0.7	0.5	1	3	11	0.33
Brethren	23	1.7	1.0	1	1.2	1.3	1	3	3	1.1
Congregational	23	1.3	1.0	1	0.6	0.3	1	2	3	0.55
Pentecostal	23	1.3	1.0	1	0.7	0.4	1	3	12	0.31
Reformed	23	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	24	2.7	2.5	2	0.8	0.6	2	4	12	0.37
Brethren	24	2.7	3.0		1.5	2.3	1	4	3	1.5
Congregational	24	2.0	2.0		1.0	1.0	1	3	3	0.95
Pentecostal	24	2.3	2.5	1	1.2	1.5	1	4	12	0.58
Reformed	24	3.0	3.0		1.4	2.0	2	4	2	1.6
Baptist	25	1.8	2.0	1	0.8	0.6	1	3	12	0.36
Brethren	25	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	25	2.0	2.0		1.4	2.0	1	3	2	1.64
Pentecostal	25	1.8	1.0	1	1.1	1.1	1	4	12	0.50
Reformed	25	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	26	2.0	2.0	2	1.0	0.9	1	4	12	0.45
Brethren	26	2.0	2.0		1.0	1.0	1	3	3	0.9
Congregational	26	3.0	3.0				3	3	1	
Pentecostal	26	2.8	2.5	2	1.1	1.1	1	4	12	0.50
Reformed	26	3.0	3.0	3	0.0	0.0	3	3	2	
Baptist	27	2.9	3.0	3	0.7	0.4	2	4	12	0.32
Brethren	27	2.3	2.0		1.5	2.3	1	4	3	1.5
Congregational	27	3.0	3.0		1.0	1.0	2	4	3	0.95
Pentecostal	27	2.9	3.0	3	1.0	1.0	1	4	12	0.47
Reformed	27	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	28	2.3	2.0	2	1.1	1.3	1	4	9	0.61
Brethren	28	2.0	2.0	2	0.0	0.0	2	2	3	
Congregational	28						0	0	0	
Pentecostal	28	1.6	1.0	1	0.7	0.5	1	3	9	0.40
Reformed	28	2.0	2.0		1.4	2.0	1	3	2	1.6

Table 17.--Continued

Baptist	29	2.7	3.0	3	0.9	0.8	1	4	9	0.47
Brethren	29	2.7	3.0	3	0.6	0.3	2	3	3	0.5
Congregational	29						0	0	0	
Pentecostal	29	2.4	2.0	2	1.1	1.3	1	4	9	0.62
Reformed	29	3.0	3.0				3	3	1	
Baptist	30	2.4	2.5	3	0.9	0.8	1	4	12	0.43
Brethren	30	2.7	3.0		1.5	2.3	1	4	3	1.5
Congregational	30	1.3	1.0	1	0.6	0.3	1	2	3	0.55
Pentecostal	30	2.6	2.5	2	0.9	0.8	1	4	12	0.43
Reformed	30	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	31	2.3	2.5	3	1.0	1.0	1	4	12	0.47
Brethren	31	3.0	3.0		1.0	1.0	2	4	3	0.9
Congregational	31	2.0	2.0	2	0.0	0.0	2	2	3	
Pentecostal	31	2.3	2.5	3	1.2	1.3	1	4	12	0.55
Reformed	31	3.0	3.0	3	0.0	0.0	3	3	2	
Baptist	32	3.1	3.0	3	0.7	0.4	2	4	12	0.32
Brethren	32	3.0	3.0		1.0	1.0	2	4	3	0.9
Congregational	32	2.0	2.0		1.0	1.0	1	3	3	0.95
Pentecostal	32	3.0	3.0	4	1.0	1.1	1	4	12	0.50
Reformed	32	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	33	2.5	3.0	3	0.8	0.7	1	3	11	0.41
Brethren	33	2.7	3.0	3	0.6	0.3	2	3	3	0.5
Congregational	33	1.7	2.0	2	0.6	0.3	1	2	3	0.55
Pentecostal	33	2.4	3.0	3	0.8	0.6	1	3	12	0.38
Reformed	33	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	34	2.5	2.5	2	1.0	1.0	1	4	12	0.47
Brethren	34	2.3	2.0	2	0.6	0.3	2	3	3	0.5
Congregational	34	3.0	3.0		1.4	2.0	2	4	2	1.64
Pentecostal	34	2.6	2.5	2	0.9	0.8	1	4	12	0.43
Reformed	34	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	35	3.0	3.0	4	1.0	1.1	1	4	12	0.50
Brethren	35	3.3	4.0	4	1.2	1.3	2	4	3	1.1
Congregational	35	3.0	3.0	3	0.0	0.0	3	3	2	
Pentecostal	35	2.8	3.0	4	1.3	1.7	1	4	12	0.61
Reformed	35	4.0	4.0				4	4	1	

Table 17.--Continued

Baptist	36	3.3	3.0	4	0.8	0.6	2	4	12	0.36
Brethren	36	3.3	3.0	3	0.6	0.3	3	4	3	0.5
Congregational	36	3.7	4.0	4	0.6	0.3	3	4	3	0.55
Pentecostal	36	2.8	3.0	3	1.0	1.1	1	4	12	0.49
Reformed	36	1.0	1.0				1	1	1	
Baptist	37	2.5	2.5	2	1.2	1.4	1	4	12	0.55
Brethren	37	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	37	2.0	1.0	1	1.7	3.0	1	4	3	1.64
Pentecostal	37	2.0	2.0	1	1.1	1.3	1	4	12	0.54
Reformed	37	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	38	2.0	1.0	1	1.3	1.8	1	4	12	0.64
Brethren	38	2.7	3.0	3	0.6	0.3	2	3	3	0.5
Congregational	38	2.0	2.0		1.0	1.0	1	3	3	0.95
Pentecostal	38	2.3	2.5	1	1.2	1.3	1	4	12	0.55
Reformed	38	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	39	2.0	2.0	1	1.1	1.3	1	4	9	0.61
Brethren	39	1.0	1.0	1	0.0	0.0	1	1	3	
Congregational	39						0	0	0	
Pentecostal	39	2.3	2.0	1	1.2	1.5	1	4	9	0.67
Reformed	39	2.5	2.5		2.1	4.5	1	4	2	2.5
Baptist	40	2.2	3.0	3	1.2	1.4	1	4	11	0.58
Brethren	40	2.0	2.0	2	0.0	0.0	2	2	3	
Congregational	40	1.7	2.0	2	0.6	0.3	1	2	3	0.55
Pentecostal	40	2.2	2.0	2	1.0	1.1	1	4	12	0.49
Reformed	40	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	41	2.9	3.0	4	1.2	1.5	1	4	12	0.59
Brethren	41	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	41	1.0	1.0				1	1	1	
Pentecostal	41	2.2	2.0	1	1.0	1.1	1	4	12	0.49
Reformed	41	3.0	3.0		1.4	2.0	2	4	2	1.6
Baptist	42	2.0	2.0	2	1.0	1.1	1	4	12	0.50
Brethren	42	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	42	1.7	2.0	2	0.6	0.3	1	2	3	0.55
Pentecostal	42	1.8	1.5	1	1.0	1.1	1	4	12	0.49
Reformed	42	1.0	1.0	1	0.0	0.0	1	1	2	

Table 17.--Continued

Baptist	43	1.8	2.0	2	0.7	0.5	1	3	12	0.34
Brethren	43	2.0	2.0	2	0.0	0.0	2	2	3	
Congregational	43	3.3	3.0	3	0.6	0.3	3	4	3	0.55
Pentecostal	43	2.4	2.0	2	1.2	1.4	1	4	12	0.55
Reformed	43	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	44	2.8	3.0	3	1.0	0.9	1	4	12	0.46
Brethren	44	2.7	3.0	3	0.6	0.3	2	3	3	0.5
Congregational	44	2.0	2.0		1.0	1.0	1	3	3	0.95
Pentecostal	44	2.9	3.0	3	0.8	0.6	2	4	12	0.38
Reformed	44	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	45	2.0	2.0	1	1.0	1.0	1	4	11	0.50
Brethren	45	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	45	3.7	4.0	4	0.6	0.3	3	4	3	0.55
Pentecostal	45	2.2	1.5	1	1.4	2.0	1	4	12	0.67
Reformed	45	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	46	1.7	2.0	2	0.6	0.3	1	3	11	0.28
Brethren	46	2.3	2.0		1.5	2.3	1	4	3	1.5
Congregational	46	1.3	1.0	1	0.6	0.3	1	2	3	0.55
Pentecostal	46	1.6	1.0	1	0.8	0.6	1	3	12	0.38
Reformed	46	3.0	3.0		1.4	2.0	2	4	2	1.6
Baptist	47	2.5	2.5	2	1.0	1.0	1	4	12	0.47
Brethren	47	3.3	4.0	4	1.2	1.3	2	4	3	1.1
Congregational	47	2.7	3.0		1.5	2.3	1	4	3	1.45
Pentecostal	47	2.8	3.0	4	1.1	1.2	1	4	12	0.53
Reformed	47	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	48	2.3	2.0	2	1.0	0.9	1	4	12	0.46
Brethren	48	2.3	2.0	2	0.6	0.3	2	3	3	0.5
Congregational	48	1.5	1.5		0.7	0.5	1	2	2	0.82
Pentecostal	48	2.3	2.0	3	1.0	0.9	1	4	12	0.46
Reformed	48	3.0	3.0		1.4	2.0	2	4	2	1.6
Baptist	49	1.8	2.0	2	0.9	0.9	1	4	12	0.45
Brethren	49	1.5	1.5		0.5	0.3	1	2	3	0.5
Congregational	49	2.7	3.0	3	0.6	0.3	2	3	3	0.55
Pentecostal	49	2.0	2.0	1	1.0	0.9	1	3	12	0.45
Reformed	49	1.0	1.0	1	0.0	0.0	1	1	2	

Table 17.--Continued

Baptist	50	2.0	1.5	1	1.2	1.4	1	4	12	0.56
Brethren	50	1.5	1.0	1	0.9	0.8	1	3	3	0.8
Congregational	50	2.0	1.0	1	1.7	3.0	1	4	3	1.64
Pentecostal	50	1.6	1.0	1	1.0	1.0	1	4	12	0.47
Reformed	50	3.0	3.0		1.4	2.0	2	4	2	1.6
Baptist	51	2.2	2.0	1	1.1	1.2	1	4	12	0.53
Brethren	51	3.0	4.0	4	1.7	3.0	1	4	3	1.6
Congregational	51	2.0	1.0	1	1.7	3.0	1	4	3	1.64
Pentecostal	51	2.8	3.0	4	1.3	1.6	1	4	12	0.60
Reformed	51	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	52	2.2	2.0	2	0.9	0.9	1	4	12	0.45
Brethren	52	1.7	1.0	1	1.2	1.3	1	3	3	1.1
Congregational	52	2.0	2.0	2	0.0	0.0	2	2	3	
Pentecostal	52	1.8	2.0	2	0.9	0.8	1	4	12	0.41
Reformed	52	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	53	3.3	3.0	4	0.8	0.6	2	4	12	0.36
Brethren	53	2.7	3.0	3	0.6	0.3	2	3	3	0.5
Congregational	53	4.0	4.0	4	0.0	0.0	4	4	3	
Pentecostal	53	3.3	3.0	4	0.8	0.6	2	4	12	0.36
Reformed	53	3.0	3.0	3	0.0	0.0	3	3	2	
Baptist	54	1.9	2.0	1	1.0	1.0	1	4	12	0.47
Brethren	54	1.0	1.0	1	0.0	0.0	1	1	3	
Congregational	54	4.0	4.0	4	0.0	0.0	4	4	2	
Pentecostal	54	2.2	1.5	1	1.3	1.8	1	4	12	0.63
Reformed	54	3.5	3.5		0.7	0.5	3	4	2	0.8
Baptist	55	1.4	1.0	1	0.5	0.3	1	2	9	0.29
Brethren	55	1.7	2.0	2	0.6	0.3	1	2	3	0.5
Congregational	55						0	0	0	
Pentecostal	55	1.3	1.0	1	0.5	0.3	1	2	9	0.27
Reformed	55	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	56	1.9	2.0	1	0.9	0.8	1	3	12	0.43
Brethren	56	2.0	2.0	2	0.0	0.0	2	2	3	
Congregational	56	1.0	1.0				1	1	1	
Pentecostal	56	1.4	1.0	1	0.9	0.8	1	4	12	0.43
Reformed	56	2.0	2.0				2	2	1	

Table 17.--Continued

Baptist	57	2.2	2.0	2	0.8	0.7	1	4	9	0.46
Brethren	57	2.0	2.0	2	0.0	0.0	2	2	3	
Congregational	57						0	0	0	
Pentecostal	57	2.0	1.0	1	1.3	1.8	1	4	9	0.73
Reformed	57	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	58	2.1	2.0	1	1.0	1.0	1	4	12	0.47
Brethren	58	2.3	2.0	2	0.6	0.3	2	3	3	0.5
Congregational	58	2.0	2.0				2	2	1	
Pentecostal	58	2.1	1.5	1	1.3	1.7	1	4	12	0.62
Reformed	58	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	59	1.8	2.0	1	0.8	0.6	1	3	12	0.36
Brethren	59	1.0	1.0	1	0.0	0.0	1	1	3	
Congregational	59	1.0	1.0	1	0.0	0.0	1	1	2	
Pentecostal	59	1.1	1.0	1	0.3	0.1	1	2	12	0.14
Reformed	59	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	60	2.0	2.0	2	1.0	0.9	1	4	12	0.45
Brethren	60	2.0	2.0		1.0	1.0	1	3	3	0.9
Congregational	60	1.3	1.0	1	0.6	0.3	1	2	3	0.55
Pentecostal	60	2.3	2.0	1	1.2	1.5	1	4	12	0.58
Reformed	60	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	61	2.4	2.5	3	0.7	0.4	1	3	12	0.32
Brethren	61	3.0	3.0		1.0	1.0	2	4	3	0.9
Congregational	61	3.5	3.5		0.7	0.5	3	4	2	0.82
Pentecostal	61	2.1	2.0	2	0.9	0.8	1	4	12	0.43
Reformed	61	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	62	1.5	1.0	1	0.8	0.6	1	3	12	0.38
Brethren	62	1.8	2.0	2	0.3	0.1	2	2	3	0.3
Congregational	62	2.0	2.0	2	0.0	0.0	2	2	2	
Pentecostal	62	1.3	1.0	1	0.5	0.2	1	2	12	0.23
Reformed	62	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	63	3.2	3.0	4	0.8	0.6	2	4	12	0.37
Brethren	63	3.3	4.0	4	1.2	1.3	2	4	3	1.1
Congregational	63	3.0	3.0	3	0.0	0.0	3	3	2	
Pentecostal	63	3.3	3.5	4	0.9	0.8	1	4	12	0.42
Reformed	63	2.5	2.5		0.7	0.5	2	3	2	0.8

Table 17.--Continued

Baptist	64	2.6	3.0	3	1.0	1.0	1	4	12	0.47
Brethren	64	2.3	2.0	2	0.6	0.3	2	3	3	0.5
Congregational	64	3.7	4.0	4	0.6	0.3	3	4	3	0.55
Pentecostal	64	2.7	3.0	4	1.2	1.5	1	4	12	0.58
Reformed	64	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	65	2.2	2.0	2	0.7	0.4	1	3	9	0.37
Brethren	65	2.5	3.0		1.3	1.8	1	4	3	1.3
Congregational	65						0	0	0	
Pentecostal	65	1.6	1.0	1	0.7	0.5	1	3	9	0.40
Reformed	65	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	66	2.4	2.0	2	0.8	0.6	1	4	12	0.38
Brethren	66	3.3	3.0	3	0.6	0.3	3	4	3	0.5
Congregational	66	3.0	4.0	4	1.7	3.0	1	4	3	1.64
Pentecostal	66	2.4	2.0	2	1.2	1.5	1	4	12	0.59
Reformed	66	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	67	2.5	2.0	2	0.7	0.5	2	4	12	0.32
Brethren	67	2.7	2.0	2	1.2	1.3	2	4	3	1.1
Congregational	67	1.7	2.0	2	0.6	0.3	1	2	3	0.55
Pentecostal	67	2.1	2.0	3	0.9	0.8	1	3	12	0.43
Reformed	67	4.0	4.0	4	0.0	0.0	4	4	2	
Baptist	68	1.7	2.0	2	0.9	0.8	1	4	11	0.45
Brethren	68	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	68	2.3	2.0	2	0.6	0.3	2	3	3	0.55
Pentecostal	68	1.4	1.0	1	0.5	0.3	1	2	12	0.24
Reformed	68	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	69	2.7	3.0	3	0.9	0.8	1	4	12	0.42
Brethren	69	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	69	3.3	4.0	4	1.2	1.3	2	4	3	1.10
Pentecostal	69	1.9	1.5	1	1.2	1.4	1	4	12	0.55
Reformed	69	3.0	3.0	3	0.0	0.0	3	3	2	
Baptist	70	1.3	1.0	1	0.5	0.2	1	2	12	0.23
Brethren	70	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	70	1.0	1.0	1	0.0	0.0	1	1	3	
Pentecostal	70	1.3	1.0	1	0.7	0.4	1	3	12	0.31
Reformed	70	1.0	1.0	1	0.0	0.0	1	1	2	

Table 17.--Continued

Baptist	71	1.8	2.0	2	0.7	0.5	1	3	12	0.34
Brethren	71	1.7	2.0	2	0.6	0.3	1	2	3	0.5
Congregational	71	2.5	2.5		0.7	0.5	2	3	2	0.82
Pentecostal	71	2.3	2.5	3	0.8	0.6	1	3	12	0.37
Reformed	71	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	72	3.2	3.5	4	1.0	1.1	1	4	12	0.49
Brethren	72	2.3	2.0	2	0.6	0.3	2	3	3	0.5
Congregational	72	1.3	1.0	1	0.6	0.3	1	2	3	0.55
Pentecostal	72	2.0	2.0	2	1.0	0.9	1	4	12	0.45
Reformed	72	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	73	2.3	2.0	2	1.2	1.3	1	4	12	0.55
Brethren	73	1.7	2.0	2	0.6	0.3	1	2	3	0.5
Congregational	73	3.0	4.0	4	1.7	3.0	1	4	3	1.64
Pentecostal	73	2.2	2.0	2	1.1	1.2	1	4	12	0.53
Reformed	73	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	74	2.8	3.0	4	1.3	1.6	1	4	12	0.60
Brethren	74	2.3	2.0		1.5	2.3	1	4	3	1.5
Congregational	74	1.7	2.0	2	0.6	0.3	1	2	3	0.55
Pentecostal	74	2.0	2.0	1	0.9	0.7	1	3	12	0.40
Reformed	74	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	75	1.8	1.5	1	0.9	0.8	1	3	12	0.41
Brethren	75	1.7	2.0	2	0.6	0.3	1	2	3	0.5
Congregational	75	1.7	2.0	2	0.6	0.3	1	2	3	0.55
Pentecostal	75	1.5	1.0	1	0.7	0.5	1	3	12	0.32
Reformed	75	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	76	2.7	2.8	2	0.8	0.6	2	4	12	0.36
Brethren	76	3.0	3.0		1.0	1.0	2	4	3	0.9
Congregational	76	3.0	4.0	4	1.7	3.0	1	4	3	1.64
Pentecostal	76	2.3	2.5	1	1.3	1.7	1	4	12	0.62
Reformed	76	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	77	2.9	3.0	3	0.8	0.6	1	4	12	0.38
Brethren	77	4.0	4.0	4	0.0	0.0	4	4	3	
Congregational	77	3.0	3.0		1.0	1.0	2	4	3	0.95
Pentecostal	77	3.5	4.0	4	1.0	1.0	1	4	12	0.47
Reformed	77	3.5	3.5		0.7	0.5	3	4	2	0.8

Table 17.--Continued

Baptist	78	2.4	2.0	2	1.0	1.0	1	4	12	0.47
Brethren	78	2.3	2.0		1.5	2.3	1	4	3	1.5
Congregational	78	1.7	2.0	2	0.6	0.3	1	2	3	0.55
Pentecostal	78	2.4	2.0	2	1.0	1.0	1	4	12	0.47
Reformed	78	3.0	3.0	3	0.0	0.0	3	3	2	
Baptist	79	2.5	2.0	2	0.7	0.5	2	4	9	0.39
Brethren	79	2.0	2.0		1.0	1.0	1	3	3	0.9
Congregational	79						0	0	0	
Pentecostal	79	2.7	2.0	2	1.1	1.3	1	4	9	0.61
Reformed	79	3.0	3.0				3	3	1	
Baptist	80	1.4	1.0	1	0.5	0.3	1	2	11	0.25
Brethren	80	1.7	1.0	1	1.2	1.3	1	3	3	1.1
Congregational	80	1.7	2.0	2	0.6	0.3	1	2	3	0.55
Pentecostal	80	1.2	1.0	1	0.4	0.2	1	2	12	0.18
Reformed	80	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	81	2.3	2.5	3	0.8	0.6	1	3	12	0.37
Brethren	81	1.8	2.0		0.8	0.6	1	3	3	0.7
Congregational	81	2.3	2.0		1.5	2.3	1	4	3	1.45
Pentecostal	81	2.7	3.0	3	0.9	0.8	1	4	12	0.42
Reformed	81	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	82	1.4	1.0	1	0.5	0.3	1	2	12	0.24
Brethren	82	1.0	1.0	1	0.0	0.0	1	1	3	
Congregational	82	1.0	1.0	1	0.0	0.0	1	1	3	
Pentecostal	82	1.3	1.0	1	0.7	0.4	1	3	12	0.31
Reformed	82	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	83	2.7	3.0	3	1.2	1.3	1	4	12	0.55
Brethren	83	2.0	2.0		1.0	1.0	1	3	3	0.9
Congregational	83	1.0	1.0				1	1	1	
Pentecostal	83	2.5	2.5	1	1.2	1.4	1	4	12	0.55
Reformed	83	2.0	2.0		1.4	2.0	1	3	2	1.6
Baptist	84	2.1	2.0	2	0.9	0.8	1	4	12	0.43
Brethren	84	1.7	1.0	1	1.2	1.3	1	3	3	1.1
Congregational	84	1.7	1.0	1	1.2	1.3	1	3	3	1.10
Pentecostal	84	1.6	1.0	1	0.9	0.8	1	4	12	0.43
Reformed	84	2.5	2.5		0.7	0.5	2	3	2	0.8

Table 17.--Continued

Baptist	85	2.1	2.0	2	1.0	1.0	1	4	12	0.47
Brethren	85	1.3	1.0	1	0.6	0.3	1	2	3	0.5
Congregational	85	1.5	1.5		0.7	0.5	1	2	2	0.82
Pentecostal	85	1.8	2.0	2	0.6	0.4	1	3	12	0.30
Reformed	85	3.0	3.0	3	0.0	0.0	3	3	2	
Baptist	86	1.3	1.0	1	0.5	0.2	1	2	12	0.21
Brethren	86	1.0	1.0	1	0.0	0.0	1	1	3	
Congregational	86	1.0	1.0	1	0.0	0.0	1	1	3	
Pentecostal	86	1.5	1.0	1	0.9	0.8	1	4	12	0.43
Reformed	86	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	87	2.0	2.0	1	0.8	0.7	1	3	12	0.38
Brethren	87	2.8	3.0		1.3	1.6	2	4	3	1.2
Congregational	87	3.0	4.0	4	1.7	3.0	1	4	3	1.64
Pentecostal	87	1.8	1.0	1	1.1	1.1	1	4	12	0.50
Reformed	87	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	88	2.6	2.5	2	1.0	0.9	1	4	10	0.50
Brethren	88	2.3	3.0	3	1.2	1.3	1	3	3	1.1
Congregational	88	3.0	3.0	3	0.0	0.0	3	3	2	
Pentecostal	88	2.6	3.0	3	1.0	1.0	1	4	12	0.47
Reformed	88	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	89	2.0	2.0	1	1.0	1.1	1	4	12	0.50
Brethren	89	2.3	2.0		1.5	2.3	1	4	3	1.5
Congregational	89	1.5	1.5		0.7	0.5	1	2	2	0.82
Pentecostal	89	2.3	2.0	2	1.0	0.9	1	4	12	0.46
Reformed	89	2.5	2.5		0.7	0.5	2	3	2	0.8
Baptist	90	1.3	1.0	1	0.5	0.2	1	2	12	0.21
Brethren	90	1.7	1.0	1	1.2	1.3	1	3	3	1.1
Congregational	90	1.3	1.0	1	0.6	0.3	1	2	3	0.55
Pentecostal	90	1.3	1.0	1	0.6	0.4	1	3	12	0.30
Reformed	90	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	91	2.5	3.0	3	0.9	0.9	1	4	11	0.46
Brethren	91	2.3	2.0	2	0.6	0.3	2	3	3	0.5
Congregational	91	2.7	3.0		1.5	2.3	1	4	3	1.45
Pentecostal	91	2.2	2.0	1	1.0	1.1	1	4	12	0.49
Reformed	91	2.5	2.5		0.7	0.5	2	3	2	0.8

Table 17.--Continued

Baptist	92	2.6	2.8	2	0.6	0.4	2	4	12	0.31
Brethren	92	2.7	2.0	2	1.2	1.3	2	4	3	1.1
Congregational	92	2.3	2.0	2	0.6	0.3	2	3	3	0.55
Pentecostal	92	2.8	3.0	3	1.1	1.1	1	4	12	0.50
Reformed	92	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	93	1.3	1.0	1	0.6	0.4	1	3	12	0.30
Brethren	93	1.0	1.0	1	0.0	0.0	1	1	3	
Congregational	93	2.0	2.0		1.4	2.0	1	3	2	1.64
Pentecostal	93	1.6	1.0	1	0.8	0.6	1	3	12	0.38
Reformed	93	1.0	1.0	1	0.0	0.0	1	1	2	
Baptist	94	2.0	2.0	2	1.0	0.9	1	4	12	0.45
Brethren	94	2.0	2.0	2	0.0	0.0	2	2	3	
Congregational	94	3.0	3.0				3	3	1	
Pentecostal	94	1.9	2.0	1	1.0	1.0	1	4	12	0.47
Reformed	94	2.0	2.0				2	2	1	
Baptist	95	2.1	2.0	1	1.2	1.5	1	4	11	0.61
Brethren	95	2.3	2.0		1.5	2.3	1	4	3	1.5
Congregational	95	1.3	1.0	1	0.6	0.3	1	2	3	0.55
Pentecostal	95	1.8	1.0	1	1.2	1.4	1	4	12	0.57
Reformed	95	1.5	1.5		0.7	0.5	1	2	2	0.8
Baptist	96	2.7	3.0	3	1.0	1.0	1	4	12	0.47
Brethren	96	2.2	1.5		1.6	2.6	1	4	3	1.5
Congregational	96	3.5	3.5		0.7	0.5	3	4	2	0.82
Pentecostal	96	1.9	2.0	2	0.8	0.6	1	3	12	0.38
Reformed	96	1.0	1.0				1	1	1	
Baptist	97	2.3	2.5	3	0.9	0.8	1	3	12	0.41
Brethren	97	2.3	2.0	2	0.6	0.3	2	3	3	0.5
Congregational	97	1.7	1.0	1	1.2	1.3	1	3	3	1.10
Pentecostal	97	2.2	2.0	1	1.0	1.1	1	4	12	0.49
Reformed	97	2.0	2.0		1.4	2.0	1	3	2	1.6

Table 18.--Survey Data Analyzed by Country

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	1	1.8	1.0	1	1.1	1.2	1	4	9	0.60
Hungary	1	1.5	1.0	1	0.8	0.6	1	3	8	0.44
Romania	1	1.5	1.0	1	0.7	0.5	1	3	10	0.37
Russia	1	1.9	2.0	2	0.3	0.1	1	2	9	0.18
Bulgaria	2	1.9	1.5	1	1.0	1.0	1	3	8	0.58
Hungary	2	2.6	3.0	3	0.7	0.6	1	3	8	0.43
Romania	2	2.0	1.5	1	1.2	1.3	1	4	10	0.60
Russia	2	1.4	1.0	1	0.7	0.5	1	3	9	0.40
Bulgaria	3	2.8	3.0	3	0.8	0.7	1	4	9	0.46
Hungary	3	2.6	3.0	3	0.9	0.8	1	4	8	0.53
Romania	3	2.8	3.0	3	1.1	1.3	1	4	10	0.59
Russia	3	2.4	2.0	2	1.1	1.3	1	4	9	0.62
Bulgaria	4									
Hungary	4	2.7	3.0	3	0.8	0.6	2	4	7	0.47
Romania	4	2.8	2.5	2	0.9	0.8	2	4	10	0.48
Russia	4	3.2	3.0	4	1.0	0.9	1	4	9	0.53
Bulgaria	5	1.7	1.0	1	1.0	1.0	1	4	9	0.55
Hungary	5	2.0	2.0	2	1.1	1.1	1	4	8	0.62
Romania	5	1.4	1.0	1	0.7	0.5	1	3	10	0.36
Russia	5	1.0	1.0	1	0.0	0.0	1	1	9	
Bulgaria	6	2.2	3.0	3	1.0	0.9	1	3	9	0.53
Hungary	6	2.5	2.0	2	1.1	1.1	1	4	8	0.62
Romania	6	2.4	2.0	2	1.1	1.2	1	4	10	0.56
Russia	6	1.9	2.0	2	0.8	0.6	1	3	9	0.43
Bulgaria	7	2.1	2.0	1	1.1	1.1	1	4	9	0.58
Hungary	7	3.1	3.5	4	1.1	1.3	1	4	8	0.65
Romania	7	1.6	1.0	1	1.0	0.9	1	4	10	0.50
Russia	7	1.1	1.0	1	0.3	0.1	1	2	9	0.18
Bulgaria	8	1.8	1.0	1	1.1	1.2	1	4	9	0.60
Hungary	8	2.9	3.0	3	1.0	1.0	1	4	8	0.58
Romania	8	2.6	3.0	3	1.1	1.2	1	4	10	0.56
Russia	8	1.9	2.0	2	0.8	0.6	1	3	9	0.43

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	9	1.4	1.0	1	0.9	0.8	1	3	9	0.48
Hungary	9	2.6	3.0	3	0.5	0.3	2	3	7	0.33
Romania	9	2.1	2.0	2	1.0	1.0	1	4	10	0.52
Russia	9	2.1	2.0	2	0.6	0.4	1	3	9	0.33
Bulgaria	10	1.7	2.0	1	0.7	0.5	1	3	9	0.39
Hungary	10	2.8	2.5	2	0.9	0.8	2	4	8	0.52
Romania	10	2.4	2.5	3	1.2	1.4	1	4	10	0.61
Russia	10	2.4	3.0	3	0.7	0.5	1	3	9	0.40
Bulgaria	11	2.0	1.0	1	1.2	1.5	1	4	9	0.67
Hungary	11	1.5	1.0	1	1.1	1.1	1	4	8	0.62
Romania	11	1.9	1.5	1	1.2	1.4	1	4	10	0.62
Russia	11	1.0	1.0	1	0.0	0.0	1	1	9	
Bulgaria	12									
Hungary	12	1.1	1.0	1	0.4	0.1	1	2	8	0.21
Romania	12	2.1	2.0	3	0.9	0.8	1	3	10	0.46
Russia	12	1.4	1.0	1	0.7	0.5	1	3	9	0.40
Bulgaria	13	1.9	2.0	2	0.6	0.4	1	3	8	0.37
Hungary	13	1.6	1.5	1	0.7	0.6	1	3	8	0.43
Romania	13	1.7	2.0	2	0.7	0.5	1	3	10	0.35
Russia	13	1.4	1.0	1	0.7	0.5	1	3	9	0.40
Bulgaria	14	1.9	2.0	1	0.9	0.9	1	3	9	0.51
Hungary	14	1.8	2.0	1	0.8	0.7	1	3	7	0.50
Romania	14	2.3	2.0	2	0.8	0.7	1	4	10	0.43
Russia	14	2.2	2.0	3	0.8	0.7	1	3	9	0.46
Bulgaria	15	1.1	1.0	1	0.3	0.1	1	2	9	0.18
Hungary	15	1.1	1.0	1	0.4	0.1	1	2	8	0.21
Romania	15	1.1	1.0	1	0.3	0.1	1	2	10	0.16
Russia	15	1.9	1.0	1	1.2	1.4	1	4	9	0.64
Bulgaria	16	1.7	2.0	1	0.7	0.5	1	3	9	0.39
Hungary	16	1.8	1.0	1	1.2	1.4	1	4	8	0.68
Romania	16	1.3	1.0	1	0.5	0.2	1	2	10	0.25
Russia	16	1.7	2.0	1	0.7	0.5	1	3	9	0.39

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	17	1.3	1.0	1	0.5	0.2	1	2	8	0.27
Hungary	17	3.1	3.5	4	1.1	1.3	1	4	8	0.65
Romania	17	2.5	2.5	3	1.1	1.2	1	4	10	0.56
Russia	17	2.8	3.0	2	1.1	1.2	1	4	9	0.60
Bulgaria	18	1.9	1.5	1	1.1	1.3	1	4	8	0.65
Hungary	18	2.0	2.0	2	1.0	1.0	1	4	7	0.62
Romania	18	2.1	2.0	2	1.0	1.0	1	4	10	0.52
Russia	18	2.8	3.0	3	1.2	1.4	1	4	8	0.68
Bulgaria	19	2.0	2.0	2	0.8	0.7	1	3	7	0.51
Hungary	19	1.4	1.0	1	1.1	1.1	1	4	8	0.62
Romania	19	1.3	1.0	1	0.5	0.2	1	2	10	0.25
Russia	19	1.2	1.0	1	0.4	0.2	1	2	9	0.24
Bulgaria	20	2.1	2.0	2	1.1	1.1	1	4	9	0.58
Hungary	20	2.9	3.0	3	1.0	1.0	1	4	8	0.58
Romania	20	2.0	2.0	1	1.1	1.1	1	4	10	0.55
Russia	20	2.8	3.0	3	1.2	1.4	1	4	9	0.66
Bulgaria	21	2.1	2.0	2	0.8	0.6	1	3	9	0.43
Hungary	21	3.0	3.0	4	1.2	1.3	1	4	7	0.72
Romania	21	2.4	2.0	2	1.1	1.2	1	4	10	0.56
Russia	21	3.3	4.0	4	0.9	0.8	2	4	9	0.47
Bulgaria	22	2.4	2.0	2	1.1	1.3	1	4	9	0.62
Hungary	22	3.0	3.0	3	0.8	0.6	2	4	8	0.44
Romania	22	2.4	2.5	3	1.0	0.9	1	4	10	0.50
Russia	22	2.0	2.0	2	0.9	0.8	1	3	9	0.47
Bulgaria	23	1.3	1.0	1	0.5	0.2	1	2	8	0.27
Hungary	23	1.8	1.5	1	0.9	0.8	1	3	8	0.52
Romania	23	1.4	1.0	1	0.7	0.5	1	3	10	0.36
Russia	23	1.3	1.0	1	0.7	0.5	1	3	9	0.39
Bulgaria	24	2.0	2.0	2	1.0	1.0	1	4	9	0.55
Hungary	24	2.6	2.5	2	1.1	1.1	1	4	8	0.62
Romania	24	3.1	3.0	3	0.9	0.8	1	4	10	0.46
Russia	24	1.8	2.0	1	0.8	0.7	1	3	9	0.46

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	25	2.3	2.5	1	1.2	1.4	1	4	8	0.68
Hungary	25	1.9	2.0	2	0.8	0.7	1	3	8	0.49
Romania	25	1.6	1.5	1	0.7	0.5	1	3	10	0.36
Russia	25	1.3	1.0	1	0.7	0.5	1	3	9	0.39
Bulgaria	26	2.6	3.0	3	1.0	1.0	1	4	7	0.61
Hungary	26	2.5	2.5	3	0.5	0.3	2	3	8	0.31
Romania	26	1.9	2.0	2	1.0	1.0	1	4	10	0.52
Russia	26	2.6	2.0	4	1.4	2.0	1	4	9	0.78
Bulgaria	27	2.7	3.0	2	0.7	0.5	2	4	9	0.39
Hungary	27	3.1	3.0	3	0.8	0.7	2	4	8	0.49
Romania	27	2.6	3.0	3	1.1	1.2	1	4	10	0.56
Russia	27	2.7	3.0	2	1.0	1.0	1	4	9	0.55
Bulgaria	28									
Hungary	28	1.6	1.0	1	0.9	0.8	1	3	8	0.53
Romania	28	1.7	2.0	2	0.5	0.2	1	2	10	0.25
Russia	28	2.3	2.0	2	1.1	1.3	1	4	9	0.61
Bulgaria	29									
Hungary	29	2.9	3.0	3	1.1	1.1	1	4	7	0.66
Romania	29	2.4	2.5	3	1.0	0.9	1	4	10	0.50
Russia	29	2.4	3.0	3	0.7	0.5	1	3	9	0.40
Bulgaria	30	1.9	2.0	1	1.1	1.1	1	4	9	0.58
Hungary	30	3.0	3.0	3	0.5	0.3	2	4	8	0.31
Romania	30	2.4	2.0	2	1.1	1.2	1	4	10	0.56
Russia	30	2.3	2.0	2	0.7	0.5	1	3	9	0.39
Bulgaria	31	2.1	2.0	2	0.8	0.6	1	3	9	0.43
Hungary	31	2.4	3.0	3	0.9	0.8	1	3	8	0.53
Romania	31	2.9	3.0	2	0.9	0.8	2	4	10	0.46
Russia	31	1.7	1.0	1	1.1	1.3	1	4	9	0.61
Bulgaria	32	2.9	3.0	3	0.9	0.9	1	4	9	0.51
Hungary	32	2.6	2.5	2	1.1	1.1	1	4	8	0.62
Romania	32	2.5	2.5	3	0.8	0.7	1	4	10	0.44
Russia	32	3.3	3.0	3	0.7	0.5	2	4	9	0.39

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	33	2.2	2.0	3	0.8	0.7	1	3	9	0.46
Hungary	33	2.6	3.0	3	0.5	0.3	2	3	8	0.30
Romania	33	2.5	3.0	3	0.7	0.5	1	3	10	0.37
Russia	33	2.5	3.0	3	1.1	1.1	1	4	8	0.62
Bulgaria	34	2.1	2.0	2	0.8	0.7	1	4	8	0.49
Hungary	34	2.5	2.5	3	0.9	0.9	1	4	8	0.54
Romania	34	2.9	3.0	3	0.7	0.5	2	4	10	0.38
Russia	34	2.9	3.0	3	1.2	1.4	1	4	9	0.64
Bulgaria	35	3.3	3.0	3	0.7	0.5	2	4	8	0.41
Hungary	35	3.4	4.0	4	1.0	1.0	2	4	7	0.61
Romania	35	2.4	2.5	3	1.2	1.4	1	4	10	0.61
Russia	35	2.4	2.0	4	1.3	1.8	1	4	9	0.73
Bulgaria	36	3.1	3.0	3	0.8	0.6	2	4	9	0.43
Hungary	36	3.1	3.0	3	1.1	1.1	1	4	7	0.66
Romania	36	2.9	3.0	3	0.9	0.8	1	4	10	0.46
Russia	36	3.0	4.0	4	1.3	1.8	1	4	9	0.73
Bulgaria	37	2.1	2.0	2	1.2	1.4	1	4	9	0.64
Hungary	37	2.9	3.0	3	1.2	1.6	1	4	8	0.72
Romania	37	1.4	1.0	1	0.7	0.5	1	3	10	0.36
Russia	37	2.2	2.0	2	1.0	0.9	1	4	9	0.53
Bulgaria	38	2.2	2.0	1	1.1	1.2	1	4	9	0.60
Hungary	38	2.8	3.0	4	1.3	1.6	1	4	8	0.75
Romania	38	2.0	2.0	3	0.9	0.9	1	3	10	0.49
Russia	38	1.8	1.0	1	1.1	1.2	1	4	9	0.60
Bulgaria	39									
Hungary	39	2.9	3.0	4	1.1	1.3	1	4	8	0.65
Romania	39	1.6	1.0	1	0.8	0.7	1	3	10	0.44
Russia	39	1.4	1.0	1	1.0	1.0	1	4	9	0.56
Bulgaria	40	1.6	1.0	1	0.7	0.5	1	3	9	0.40
Hungary	40	2.4	2.5	3	1.1	1.1	1	4	8	0.62
Romania	40	1.9	2.0	2	0.6	0.3	1	3	10	0.30
Russia	40	2.8	3.0	3	1.2	1.4	1	4	8	0.68

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	41	2.4	3.0	1	1.4	2.0	1	4	7	0.87
Hungary	41	3.1	3.0	3	0.6	0.4	2	4	8	0.37
Romania	41	1.8	1.5	1	1.0	1.1	1	4	10	0.54
Russia	41	2.4	2.0	1	1.3	1.8	1	4	9	0.73
Bulgaria	42	1.7	2.0	1	0.7	0.5	1	3	9	0.39
Hungary	42	1.6	2.0	2	0.5	0.3	1	2	8	0.30
Romania	42	1.2	1.0	1	0.4	0.2	1	2	10	0.22
Russia	42	3.2	4.0	4	1.1	1.2	1	4	9	0.60
Bulgaria	43	2.3	2.0	2	1.0	1.0	1	4	9	0.55
Hungary	43	2.8	3.0	3	1.0	1.1	1	4	8	0.60
Romania	43	1.9	2.0	2	0.6	0.3	1	3	10	0.30
Russia	43	2.2	2.0	2	1.2	1.4	1	4	9	0.66
Bulgaria	44	2.2	2.0	2	0.7	0.4	1	3	9	0.37
Hungary	44	3.1	3.0	3	0.8	0.7	2	4	8	0.49
Romania	44	2.7	3.0	3	0.7	0.5	2	4	10	0.35
Russia	44	2.7	3.0	3	1.1	1.3	1	4	9	0.61
Bulgaria	45	3.7	4.0	4	0.5	0.3	3	4	9	0.27
Hungary	45	1.5	1.5	2	0.5	0.3	1	2	8	0.31
Romania	45	1.4	1.0	1	0.5	0.3	1	2	10	0.27
Russia	45	1.9	1.5	1	1.1	1.3	1	4	8	0.65
Bulgaria	46	1.4	1.0	1	0.5	0.3	1	2	9	0.29
Hungary	46	2.1	2.0	2	0.9	0.9	1	4	8	0.55
Romania	46	2.0	2.0	1	1.1	1.1	1	4	10	0.55
Russia	46	1.9	1.5	1	1.1	1.3	1	4	8	0.65
Bulgaria	47	2.9	3.0	3	1.2	1.4	1	4	9	0.64
Hungary	47	1.4	1.0	1	0.5	0.3	1	2	8	0.30
Romania	47	3.3	3.5	4	0.8	0.7	2	4	10	0.43
Russia	47	2.3	2.0	2	1.0	0.9	1	4	9	0.53
Bulgaria	48	1.6	2.0	2	0.5	0.3	1	2	8	0.30
Hungary	48	2.5	2.5	3	0.9	0.9	1	4	8	0.54
Romania	48	2.7	3.0	3	0.7	0.5	2	4	10	0.35
Russia	48	2.1	2.0	1	1.2	1.4	1	4	9	0.64

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	49	2.0	2.0	2	0.9	0.8	1	3	9	0.47
Hungary	49	2.0	2.0	3	0.9	0.9	1	3	8	0.54
Romania	49	1.8	1.8	1	0.8	0.6	1	3	10	0.41
Russia	49	1.6	1.0	1	1.0	1.0	1	4	9	0.56
Bulgaria	50	1.7	1.0	1	1.0	1.0	1	4	9	0.55
Hungary	50	2.8	2.8	4	1.1	1.3	1	4	8	0.66
Romania	50	1.4	1.0	1	0.7	0.6	1	3	10	0.39
Russia	50	1.8	1.0	1	1.3	1.7	1	4	9	0.71
Bulgaria	51	1.8	1.0	1	1.2	1.4	1	4	9	0.66
Hungary	51	2.1	2.0	2	1.0	1.0	1	4	8	0.58
Romania	51	2.8	3.0	4	1.2	1.5	1	4	10	0.64
Russia	51	3.3	4.0	4	1.3	1.8	1	4	9	0.73
Bulgaria	52	1.8	2.0	2	0.7	0.4	1	3	9	0.37
Hungary	52	1.8	2.0	2	0.7	0.5	1	3	8	0.41
Romania	52	1.9	2.0	1	1.0	1.0	1	4	10	0.52
Russia	52	2.1	2.0	2	1.1	1.1	1	4	9	0.58
Bulgaria	53	3.4	3.0	3	0.5	0.3	3	4	9	0.29
Hungary	53	3.0	3.0	3	0.8	0.6	2	4	8	0.44
Romania	53	3.2	3.0	3	0.8	0.6	2	4	10	0.41
Russia	53	3.1	3.0	4	0.9	0.9	2	4	9	0.51
Bulgaria	54	3.5	4.0	4	0.8	0.6	2	4	8	0.44
Hungary	54	2.5	2.5	2	0.9	0.9	1	4	8	0.54
Romania	54	1.1	1.0	1	0.3	0.1	1	2	10	0.16
Russia	54	1.4	1.0	1	1.0	1.0	1	4	9	0.56
Bulgaria	55									
Hungary	55	1.4	1.0	1	0.5	0.3	1	2	8	0.30
Romania	55	1.5	1.5	2	0.5	0.3	1	2	10	0.27
Russia	55	1.6	1.0	1	0.7	0.5	1	3	9	0.40
Bulgaria	56	1.0	1.0	1	0.0	0.0	1	1	7	#NUM!
Hungary	56	2.0	2.0	2	0.8	0.7	1	3	7	0.51
Romania	56	1.9	2.0	2	0.9	0.8	1	4	10	0.46
Russia	56	1.7	1.0	1	0.9	0.8	1	3	9	0.47

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	57									
Hungary	57	2.0	2.0	2	1.1	1.1	1	4	8	0.62
Romania	57	2.0	2.0	2	0.9	0.9	1	4	10	0.49
Russia	57	1.7	1.0	1	1.0	1.0	1	4	9	0.55
Bulgaria	58	2.0	2.0	2	0.8	0.7	1	3	7	0.51
Hungary	58	1.4	1.0	1	0.7	0.6	1	3	8	0.43
Romania	58	2.2	2.0	2	1.1	1.3	1	4	10	0.59
Russia	58	2.1	2.0	1	1.3	1.6	1	4	9	0.70
Bulgaria	59	1.3	1.0	1	0.5	0.2	1	2	8	0.27
Hungary	59	1.9	2.0	2	0.8	0.7	1	3	8	0.49
Romania	59	1.4	1.0	1	0.7	0.5	1	3	10	0.36
Russia	59	1.0	1.0	1	0.0	0.0	1	1	9	
Bulgaria	60	1.4	1.0	1	0.5	0.3	1	2	9	0.29
Hungary	60	2.6	2.5	2	1.1	1.1	1	4	8	0.62
Romania	60	2.1	2.0	1	1.1	1.2	1	4	10	0.57
Russia	60	2.1	2.0	2	1.0	1.0	1	4	9	0.56
Bulgaria	61	2.5	2.5	2	0.9	0.9	1	4	8	0.54
Hungary	61	2.3	2.0	2	1.0	1.1	1	4	8	0.60
Romania	61	2.4	2.0	2	0.8	0.7	1	4	10	0.44
Russia	61	2.3	2.0	2	0.7	0.5	1	3	9	0.39
Bulgaria	62	1.5	1.5	1	0.5	0.3	1	2	8	0.31
Hungary	62	1.8	1.5	1	0.9	0.8	1	3	8	0.52
Romania	62	1.8	2.0	2	0.6	0.4	1	3	10	0.33
Russia	62	1.7	1.0	1	1.1	1.3	1	4	9	0.61
Bulgaria	63	3.4	3.0	3	0.5	0.3	3	4	8	0.30
Hungary	63	3.1	3.0	3	0.7	0.5	2	4	8	0.39
Romania	63	3.0	3.0	4	1.1	1.1	1	4	10	0.55
Russia	63	3.0	3.0	2	1.0	1.0	2	4	9	0.55
Bulgaria	64	3.2	3.0	3	0.7	0.4	2	4	9	0.37
Hungary	64	2.5	2.5	2	1.2	1.4	1	4	8	0.70
Romania	64	2.0	2.0	2	0.8	0.7	1	3	10	0.42
Russia	64	2.8	3.0	4	1.4	1.9	1	4	9	0.76

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	65									
Hungary	65	1.8	2.0	2	0.7	0.5	1	3	8	0.41
Romania	65	2.1	2.0	2	0.9	0.8	1	4	10	0.47
Russia	65	1.7	1.0	1	0.9	0.8	1	3	9	0.47
Bulgaria	66	2.7	2.0	2	1.1	1.3	1	4	9	0.61
Hungary	66	2.8	2.5	2	1.2	1.4	1	4	8	0.68
Romania	66	2.2	2.0	2	1.0	1.1	1	4	10	0.54
Russia	66	2.2	2.0	2	1.2	1.4	1	4	9	0.66
Bulgaria	67	2.2	2.0	2	0.7	0.4	1	3	9	0.37
Hungary	67	2.6	2.5	2	1.1	1.1	1	4	8	0.62
Romania	67	2.5	2.5	2	0.8	0.7	1	4	10	0.44
Russia	67	2.0	2.0	1	1.1	1.3	1	4	9	0.61
Bulgaria	68	2.1	2.0	2	1.0	1.0	1	4	8	0.58
Hungary	68	1.9	2.0	2	0.6	0.4	1	3	8	0.37
Romania	68	1.3	1.0	1	0.5	0.2	1	2	10	0.25
Russia	68	1.4	1.0	1	0.5	0.3	1	2	9	0.29
Bulgaria	69	2.7	3.0	4	1.2	1.5	1	4	9	0.67
Hungary	69	3.3	3.0	3	0.5	0.2	3	4	8	0.27
Romania	69	1.5	1.0	1	0.7	0.5	1	3	10	0.37
Russia	69	1.7	1.0	1	0.9	0.8	1	3	9	0.47
Bulgaria	70	1.2	1.0	1	0.7	0.4	1	3	9	0.37
Hungary	70	1.5	1.5	2	0.5	0.3	1	2	8	0.31
Romania	70	1.3	1.0	1	0.5	0.2	1	2	10	0.25
Russia	70	1.1	1.0	1	0.3	0.1	1	2	9	0.18
Bulgaria	71	2.0	2.0	2	0.8	0.6	1	3	8	0.44
Hungary	71	2.1	2.0	2	0.8	0.7	1	3	8	0.49
Romania	71	2.3	2.0	2	0.7	0.5	1	3	10	0.35
Russia	71	1.9	2.0	2	0.8	0.6	1	3	9	0.43
Bulgaria	72	2.2	2.0	1	1.4	1.9	1	4	9	0.76
Hungary	72	2.6	3.0	3	0.9	0.8	1	4	8	0.53
Romania	72	2.1	2.0	2	0.6	0.3	1	3	10	0.30
Russia	72	2.7	3.0	4	1.4	2.0	1	4	9	0.78

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	73	2.2	2.0	1	1.3	1.7	1	4	9	0.71
Hungary	73	1.9	1.5	1	1.1	1.3	1	4	8	0.65
Romania	73	1.7	2.0	2	0.5	0.2	1	2	10	0.25
Russia	73	3.3	4.0	4	1.1	1.3	1	4	9	0.61
Bulgaria	74	2.3	2.0	2	1.1	1.3	1	4	9	0.61
Hungary	74	2.5	3.0	3	1.1	1.1	1	4	8	0.62
Romania	74	2.0	2.0	1	1.1	1.1	1	4	10	0.55
Russia	74	2.0	1.0	1	1.3	1.8	1	4	9	0.73
Bulgaria	75	1.4	1.0	1	0.7	0.5	1	3	9	0.40
Hungary	75	2.0	2.0	3	0.9	0.9	1	3	8	0.54
Romania	75	1.7	2.0	2	0.7	0.5	1	3	10	0.35
Russia	75	1.3	1.0	1	0.5	0.3	1	2	9	0.27
Bulgaria	76	3.2	4.0	4	1.1	1.2	1	4	9	0.60
Hungary	76	1.7	1.5	1	0.8	0.6	1	3	8	0.46
Romania	76	2.6	3.0	3	1.1	1.2	1	4	10	0.56
Russia	76	1.9	2.0	1	1.1	1.1	1	4	9	0.58
Bulgaria	77	2.6	3.0	3	1.1	1.3	1	4	9	0.62
Hungary	77	3.3	3.0	3	0.6	0.4	3	4	8	0.35
Romania	77	3.8	4.0	4	0.4	0.2	3	4	10	0.22
Russia	77	3.6	4.0	4	0.7	0.5	2	4	9	0.40
Bulgaria	78	1.9	2.0	2	0.3	0.1	1	2	9	0.18
Hungary	78	3.3	3.0	3	0.5	0.2	3	4	8	0.27
Romania	78	2.3	2.0	1	1.2	1.3	1	4	10	0.60
Russia	78	2.1	2.0	2	0.9	0.9	1	4	9	0.51
Bulgaria	79									
Hungary	79	3.1	3.0	4	0.9	0.9	2	4	7	0.58
Romania	79	1.9	2.0	2	0.6	0.3	1	3	10	0.30
Russia	79	2.7	3.0	3	0.9	0.8	1	4	9	0.47
Bulgaria	80	1.4	1.0	1	0.5	0.3	1	2	9	0.29
Hungary	80	1.4	1.0	1	0.5	0.3	1	2	7	0.33
Romania	80	1.4	1.0	1	0.7	0.5	1	3	10	0.36
Russia	80	1.2	1.0	1	0.7	0.4	1	3	9	0.37

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	81	2.6	3.0	3	1.0	1.0	1	4	9	0.56
Hungary	81	2.6	3.0	3	0.5	0.3	2	3	8	0.30
Romania	81	1.8	2.0	2	0.7	0.5	1	3	10	0.37
Russia	81	2.9	3.0	3	0.5	0.3	2	4	9	0.29
Bulgaria	82	1.2	1.0	1	0.4	0.2	1	2	9	0.24
Hungary	82	1.4	1.0	1	0.5	0.3	1	2	8	0.30
Romania	82	1.4	1.0	1	0.7	0.5	1	3	10	0.36
Russia	82	1.2	1.0	1	0.4	0.2	1	2	9	0.24
Bulgaria	83	1.1	1.0	1	0.4	0.1	1	2	7	0.23
Hungary	83	2.9	3.0	3	1.0	1.0	1	4	8	0.58
Romania	83	2.5	3.0	3	1.0	0.9	1	4	10	0.51
Russia	83	3.1	3.0	4	1.1	1.1	1	4	9	0.58
Bulgaria	84	1.6	1.0	1	0.7	0.5	1	3	9	0.40
Hungary	84	2.1	2.0	2	0.6	0.4	1	3	8	0.37
Romania	84	1.8	1.0	1	1.1	1.3	1	4	10	0.59
Russia	84	1.7	1.0	1	1.0	1.0	1	4	9	0.55
Bulgaria	85	1.9	2.0	2	0.6	0.4	1	3	8	0.37
Hungary	85	2.8	3.0	3	0.7	0.5	2	4	8	0.41
Romania	85	1.7	2.0	2	0.7	0.5	1	3	10	0.35
Russia	85	1.1	1.0	1	0.3	0.1	1	2	9	0.18
Bulgaria	86	1.1	1.0	1	0.3	0.1	1	2	9	0.18
Hungary	86	1.9	2.0	2	1.0	1.0	1	4	8	0.58
Romania	86	1.2	1.0	1	0.4	0.2	1	2	10	0.22
Russia	86	1.0	1.0	1	0.0	0.0	1	1	9	
Bulgaria	87	2.4	2.0	4	1.3	1.8	1	4	9	0.73
Hungary	87	1.4	1.0	1	0.6	0.4	1	3	8	0.36
Romania	87	2.4	2.5	3	1.0	1.0	1	4	10	0.52
Russia	87	1.3	1.0	1	0.7	0.5	1	3	9	0.39
Bulgaria	88	2.8	3.0	3	0.9	0.8	1	4	8	0.52
Hungary	88	2.5	2.5	2	0.9	0.9	1	4	8	0.54
Romania	88	2.1	2.0	2	0.8	0.6	1	3	9	0.43
Russia	88	2.4	2.5	1	1.3	1.7	1	4	8	0.76

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	89	1.9	2.0	2	0.8	0.7	1	3	8	0.49
Hungary	89	2.5	2.5	2	0.5	0.3	2	3	8	0.31
Romania	89	2.0	2.0	1	1.1	1.1	1	4	10	0.55
Russia	89	1.9	1.0	1	1.4	1.9	1	4	9	0.75
Bulgaria	90	1.2	1.0	1	0.4	0.2	1	2	9	0.24
Hungary	90	1.6	1.5	1	0.7	0.6	1	3	8	0.43
Romania	90	1.2	1.0	1	0.6	0.4	1	3	10	0.33
Russia	90	1.3	1.0	1	0.5	0.3	1	2	9	0.27
Bulgaria	91	2.6	3.0	3	1.1	1.3	1	4	9	0.62
Hungary	91	2.9	3.0	3	0.6	0.4	2	4	8	0.37
Romania	91	2.2	2.0	3	0.8	0.7	1	3	9	0.46
Russia	91	1.9	2.0	2	0.8	0.6	1	3	9	0.43
Bulgaria	92	2.7	3.0	2	0.7	0.5	2	4	9	0.39
Hungary	92	2.7	2.8	3	1.0	1.1	1	4	8	0.60
Romania	92	2.4	2.0	2	0.8	0.7	1	4	10	0.44
Russia	92	2.6	3.0	3	1.0	1.0	1	4	9	0.56
Bulgaria	93	2.1	2.5	3	1.0	1.0	1	3	8	0.58
Hungary	93	1.1	1.0	1	0.4	0.1	1	2	8	0.21
Romania	93	1.2	1.0	1	0.4	0.2	1	2	10	0.22
Russia	93	1.1	1.0	1	0.3	0.1	1	2	9	0.18
Bulgaria	94	1.7	2.0	2	0.8	0.6	1	3	7	0.47
Hungary	94	2.3	2.0	2	0.8	0.6	1	3	7	0.47
Romania	94	1.6	2.0	2	0.5	0.3	1	2	10	0.27
Russia	94	2.4	3.0	3	1.2	1.5	1	4	9	0.68
Bulgaria	95	1.6	1.0	1	0.9	0.8	1	3	9	0.48
Hungary	95	1.4	1.0	1	0.5	0.3	1	2	8	0.30
Romania	95	2.2	2.0	1	1.2	1.4	1	4	9	0.66
Russia	95	2.8	3.0	4	1.3	1.7	1	4	9	0.71
Bulgaria	96	2.8	3.0	3	1.0	1.1	1	4	8	0.60
Hungary	96	2.4	3.0	3	0.8	0.6	1	3	7	0.49
Romania	96	2.1	2.0	2	1.0	1.0	1	4	10	0.53
Russia	96	1.6	1.0	1	1.1	1.3	1	4	9	0.62

Table 18.--Continued

Country	Item	Mean	Median	Mode	SD	Var	Min	Max	Num	Conf
Bulgaria	97	2.0	2.0	1	0.9	0.8	1	3	9	0.47
Hungary	97	2.5	3.0	3	0.8	0.6	1	3	8	0.44
Romania	97	2.2	2.0	3	1.0	1.1	1	4	10	0.54
Russia	97	1.9	1.0	1	1.1	1.1	1	3	9	0.58

APPENDIX D

METAPHORS OF THE PRESENT STATE OF THEOLOGICAL EDUCATION

This appendix presents the metaphors which the participants gave in answer to the question, If you were to describe theological education in your country today, what metaphor would you use? The metaphors are arranged by country and given titles which are referred to in Chapter 5.

Bulgaria

The following metaphors were offered by Bulgarian participants in this study.

Grandfather Yotzo

> If I were to draw a picture of theological education today I think of Father Yotzo, a figure from our national literature. He represents looking into the future. He is completely blind but he stands on a rock ledge overlooking a cut that is being made through the mountain. Though he cannot see he, in fact, is looking ahead with all of his other senses intensely tuned to what going on around.
>
> He is trying to make sense out of all that is happening. In the valley a new railroad is being built, the noise, the hammering, the smell of blasting, the yell of workers. There he stands straining to understand, though he cannot see. It is said of him, "He is standing there looking into the future." (MiBpEdBu)

Feeding the Toddler

> I think of a toddler being fed by a spoon. The toddler is trying to grab something with his hands but he is still being fed mainly by a spoon. And that is

still necessary for him. He needs at some point to be left to grab food and stick it in his mouth, but mainly the person with the spoon ought to be there to feed him. (YnCgPsBu)

Sad—Happy Song

If I were going to do something I would write a song. The first verse would be sad. The second verse would be very happy. I hope we are singing the last words of the last verse. (YnCgEdBu)

Confusing Mountain Trail

A person with a great desire to learn everything possible is facing a high mountain which he wants to climb. But choosing the correct path from among all the possible choices that seem to lead to the top of the mountain is overwhelming. (MiPnEdBu)

Chicken in the Street

Did you see the hen running down the street looking only for the grains of corn. She never lifts her head up. Perhaps we are looking for God's blessing in our lives, but we never think about serving God. We only want to receive, but not give to God. This makes our spiritual life poor. (OlCgPrBu)

Escaped Prisoners

I think of a man, or group of people, who have been in prison for many years. They have lived there more than 25 years. They were very restricted although everything for a very low standard of life was provided. After they are released they don't have any skills, any profession, any economic resources, and they do not know what to do when they are free.

There are different big people coming and saying, "Come on, here I am, I will tell you what to do." Because they don't know what to do, and they don't know who these people are, and what there ideas are, they follow them as a blind man.

In the present situation some people begin to think this way, "Maybe we were better off in prison. Let us go back to prison. We are so confused. It is harder for us to live in this freedom than it was living there. We had our food and everything.

I have historical, biblical reason to think this way. When Israel was released from Egypt, they did not know what to do. "We were better off in Egypt. We had food there. We had everything. Why should we be here with God. This God and Moses we don't want." (MiBpEdBu)

Machine Building and Music Making

When I was a young boy my greatest desire was to build small electrical machines that worked. I often got shocked by the electricity but none of my inventions ever really worked. Later when I was a mature person I learned the laws of physics that govern electricity. In the past I had a great desire but no idea how and why. In the process of Theological Education we learn how and why.

Or like a self made musician. He may have a good ear. But at some point if he wants to be very good, he must sit down and learn the notes, how to read music. It is difficult but it must be done. That is the point we are at in Theological education today. (MiBpPsBu)

Lost Pilgrim

If I were to draw a picture it would be of a Pilgrim on whose face the hope is still obvious. Although he has lost his way, he hasn't lost his hope that he will find the way again, but he hasn't found it yet. (YnPnPsBu)

Hungary

The following metaphors were offered by Hungarian participants in this study to describe the current state of theological education.

Fish on the Table Water—Fisherman in the Water

The picture is complex. If we ask what a fish looks like we can answer the question two ways. We put the fish on the table here. We sit around and write down what we observe. We see the fish is jumping in an awkward way and breathing in a strange way. After a time someone can write down how long a fish lives out of its environment.

Often we try to understand the Bible in this way, because it is much more convenient than to go deep down into the water to see how a fish lives in its own surroundings. We bring the Bible into our world and explain it in our way.

The problem from the practical side is to see what the fisherman looks like. So we throw the fisherman into the water and observe him in the water. We train the practical workers as if they were living in the world, but the end result will not be good. And we deal with the scientific questions as if they were coming from this age.

So in theoretical matters we need to go into the sea and see how the fish lives there. In practical education we need to look at our own world very well. Then the theoretical and practical will not be antagonists but rather in need of each other.

In the theoretical education, the students get the feeling that the supporting studies are isolated. Learning ancient languages, history and archaeology are required but not good things. They are bad things. My philosophy is that all of these supporting studies ought to be taught in a way to direct the exegesis of the Bible.

For example, I would apply this system in a Greek or Hebrew class. If I were studying an article [grammar], I would give them six or seven examples of how important the article is in understanding the text. I would put thousands of references in it. Thus when they study supporting studies like languages and archaeology they should study exegesis principles, even before they formally study exegesis.

The result would be that when doing supporting studies we begin to do exegesis. Then when we do exegesis we take them back to the supporting studies. Which doubly connects the Bible and the supporting studies. Otherwise there is a gap between the supporting studies and the actual spirituality of the

sermon. And the students will fall into that gap. They will choose to be very theoretical or very spiritual and they cannot connect the two in a good way. So our effort is to connect these two in a good way. (MiBpEdHu)

Starving Horse

This is your most difficult question. I think of a very, very thin horse. The horse can hardly even walk. But if a caretaker would come and begin to provide that horse with proper nourishment then that horse could be strong again. But if he does not get the proper nourishment at the proper time he will collapse. (MiRfPsHn)

Empty Cross

It is the empty cross of Jesus Christ. The cross of Jesus Christ is empty because Christ died for us. He is not on the cross because the resurrection is a matter of fact. The other side of the cross is empty because I must crucify myself on it. The cross is empty because Christ died for me and rose from the dead, and he is the living Christ. And the other side is empty because I must crucify myself on it, and I don't want to live but Christ must live in me. (MiPrHn)

Double Heart Attack

Right now we are living after two heart attacks. We cannot have the third or we shall die. Theological education will be like a laboratory where everyone is cooking for the future working for the future. (YnBpPsHn)

Strawberry Patch

I would take a picture from biology. My trade was as a forest engineer. I think of a strawberry garden. Strawberries grow by spreading out their roots under the ground, then you see the results later as the plants spring up and bear fruit.

I would like to see a network of ministers started from same root, but spread out. They would be characterized by clear teaching, and doctrine, and would reproduce themselves. They would not simply have the schooling experience but the pastors would continue to be friends after school, and relate to each other.

I want to say one more thing. In formal schooling the teacher ought to be an example who can be followed, they ought to be a model. (YnPnPsHn)

Big Library

I would paint a big, big library. And in the library there would be a very small teacher with a very big badge on which is written, "I am a professor." At the teachers feet is a small, small student, and behind the student stands a big Bible.

Now there seems to be more emphasis on the books than the Bible. The priority seems to be in training the student so that the student feels that he or she is so small, like in a cavernous room among all the books which are behind the professor, who seems like a hero. Yet behind him is big Bible which has become the last thing to know. Yet it is available to the student as well as the professor. (MiPrHn)

Sport

Theological education is like a sport, I am using this Pauline metaphor of ancient sports in ancient stadiums. But when we go into the arena we have to be prepared for the running, the boxing, the competition of any kind. Both spiritually and in our faithfulness, so that what we start we intend to finish.

I think this describes theological education, it is the preparation for competition. What we know theoretically we have to practice in a more practical context to prepare for reality. We should prepare our students so they are good competitors for our Lord. (MiRfEdHn)

Fruit Tree

> Let it be like a fruit tree. I have in front of me a nice apple tree with nice red and white apples on it. The roots are deep in the Bible, taking the food from there. The trunk are the teachers, and up on the branches are the fruit are the nice students. They fall down to the churches, but I have never imagined such a picture in my life. (MiPnEdHn)

Romania

The following metaphors were offered by Romanian participants to describe the current state of theological education in Romania.

Pearls on the River Bank

> I would compare it to a river which flows which leaves along the banks some pearls. Along here is the sand, and the pearls are left along the bank.
>
> You see that after we were able to begin to see our desire for theological education become reality after the revolution in 1990 many came but not everything that came was a pearl but not all had the calling. (OlPnPsRo)

Beginning Synagogue

> Our education at the university level, because of our lack of experience, is possibly similar to educational system of the Hebrew culture in the Synagogue. They did not have people experienced in theology, linguistics, or history. They received a teaching more simple. I have observed that our professors, even though they don't have a doctorate in Romania, have begun to perfect their teaching. They are approaching the teaching of true university level. (OlPrRo)

Many Springs

I would use the picture of Israel. I mean Galilee Sea united with the Dead Sea, but I don't want to say the Dead Sea, because I don't want the sea to be dead. I would make many springs united by a river. I would say like the Jordan but not ending in the Dead Sea but ending in the Ocean. This is my desire that the springs are connected by a river. My desire is to see all the theological schools have their specific areas of strength and yet to be connected and to have the same spring coming from God.

And my hope is that the training system will develop and lots of schools will start, and if the church even the local church will not be capable have enough support to have their own training center, they will have the opportunity to choose a training center to equip the kind of people the church needs. (MiPnEdRo)

Father Raising Children

I think of family in which children are raised. The father tries to lead them, to form them for the society in which they will enter, preparation for life. Like Paul's relationship to Timothy.

That is why we have named the institute Timoteus from what Paul wrote to Timothy in 2 Tim. 2, "My child what you have heard, and seen, and received from me...." The professors do not prepare the students in an impersonal way but in a personal way. Transmitting something to the students through the manner of life they live. (MiBrEdRo)

Young Fruit Tree

I would compare it to a young fruit tree. As a sapling it does not immediately produce fruit. But after a time it produces fruit and has a few branches. After time it produces more branches and more fruit. Then it produces even more branches and a lot fruit.

It has to be something that is seen in perspective and seen in its development and the benefit it produces. We want immediate fruit. (MiPnPsRo)

Construction Site

My metaphor would be a metaphor given to me by Trian Dors in 1983. As a young pastor I was very discouraged because Iosif Ton, Aurel Popescu, Pavel Nicolescu, Simion Curae, and many others who were very prominent during the seventies had left the country. I was under persecution, struggling with many problems in the life of the church.

One night, very discouraged, I reflected on going back to my profession as a psychologist. I went to Trian Dors and he listened to my concerns, my complaints, my disappointments. He said, "Brother Paul," I can still here is voice and see his smiling face. He said, "Brother Paul, working with the church of Christ is like building a building. During the initial stage it is so ugly, so dirty. It is formless, and as you walk, you get dirty, you hurt yourself, and there is no joy. But the building is not ready yet. If one has the commitment to wait until the building is complete, the great day comes when the building is dedicated, inaugurated. And everything is so beautiful, so sparkling, so pleasant, so rewarding."

He said, "Brother Paul, the church is under construction. Do not abandon the church because it is ugly now. Wait for the great day when the Bridegroom will present the bride spotless and blameless, when the building will be ready."

This is the metaphor I use for theological education today in Romania. Theological education is part of the life of the church. Do not abandon it because it might be ugly in some aspects, wait for the great day. (MiBpEdRo)

Tool Box

I would say theological education is something very, very much needed. Theological education comes right after the gifts of God to a person in importance. It is a kind of a tool that the gifted believer, willing to be involved in the ministry, needs.

I have seen many, many gifted people, many gifted preachers who didn't know how to work because they had no training. So I would say theological training is needed as tools in doing your ministry. Theological

books are needed to open the mind, to help us understand the Bible. You know it is very good tool. I think theological education ought to be a kind of workbook for the Bible, to help us understand, to help us make our own choices and then to be effective in the church. (MiBpPsRo)

Bird Tree

If you could imagine a large tree, with many branches. Birds' nests are scattered randomly among the branches. We don't know exactly where the nests are. But each nest gathers small chicks together.

We don't know how effective it is going to be, some may survive, others may not. But no matter there are nests scattered throughout the immense tree in a rather chaotic way. There are nests where the chicks receive sufficient food, and are adequately cared. Some chicks are cared for by there mother others receive occasional food from many different places. (MiPrRo)

Spring Garden

Theology here is a like a garden that begins to bloom during the month of May. In the month of May a garden the flowers begin to open. In the same way, every year with discipline a new course, or something else new is helping the garden of theological education to bloom. (MiPrRo)

Russia

The following metaphors were offered by Russian participants to describe the state of theological education in their countries.

Toddler

We are still a baby, they can't walk but they can walk, they are learning to walk, learning to teach. This is my association. (MiPnEdRu)

Lomonosov

> I associate the state of theological education in our country now with the time Peter the Great or the time of Lomonosov, one of our great scientists. Because our theologians are at time when they must make discoveries, and they are able to do that as Lomonosov was. And I think the most talented of our theologians will be able to say something that is very important. (MiPrRu)

The interpreter explained her understanding of this metaphor.

> Peter the Great was one of our pioneering and revolutionary Czars who lived near the beginning of the 18th century, as did Lomonosov. Lomonosov was a self-made man, a self-made scholar. The state of Russian theological education is like this kind of self-made scholar who is very talented, and very capable of saying something new, even for Western people. But they will have to acquire Western categories, which Lomonosov actually did, and Peter the Great did, in order to introduce Western culture into Russia.
>
> Russians will acquire Western experience but at the same time be full of self-made and very special Russian theology which will not be like that in the West, but will be no less valuable and very important. (Svetlana)

Starvation in Plenty

> I am not sure what kind of picture you could paint but I think it would be a good picture. I would paint a very large field ripe for harvest. In the center of the field I would paint a great mass of people fasting for theological knowledge. This is a very big field for mission, church work, and evangelism. (YnABpEdRu)

Sprouting Seed

> Our education's is just a seed and it will grow and be better, and now it is just a beginning. (MiPrRu)

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Too Little Salt

It is like a piece of salt which is very, yet you put into some food to preserve the food. But the food has already begun to rot, and the amount of salt is so small that the food continues to decay. I prefer there be much more salt and that the salt not loose its power. (YnRBpEdRu)

Moscow Center

I would describe theological education as the time before Pentecost, when the disciples sat in the middle of the room with the doors closed. But now we have transition to after Pentecost. Now the disciples have come back to Jerusalem, and the Russian Peter comes up and says, "Here is Russian theology." We can testify about the Lord Jesus but we have only started in Jerusalem. There must still be Judea, Samaria, and the whole world. First Moscow, Moscow District, then the Ural Mountains, central Siberia, then the whole Siberia, the whole of Russia, and all the world. But everything starts in Russia. (MiRBpEdRu)

Russian Fable

You may have heard the old Indian story about the world which is balanced on the back of three elephants. The three elephants stood on the back of a turtle. I can say that the problem for Russian theological education is that the three elephants move in different directions.

We actually have the same fable in Russia. Three animals want to move a cart, the swan, the crab, and the sturgeon. They hook themselves to the cart. Then pull at the same time. The swan flew up, the crab moved backwards, and the fish dived down. The cart did not move, it stayed in the same place, because they were all pulling in different directions.

It looks the same for our theological education. Some people work hard in one direction, and some people work hard in another direction, and some people work hard in still another direction, but the problem stays in the same place. If we want to move the problem we should sacrifice our personal interest, maybe, and move in one direction. Then, maybe, we

will move that problem. But now everybody is working on his own. (MiABpEdRu)

Russian Fable

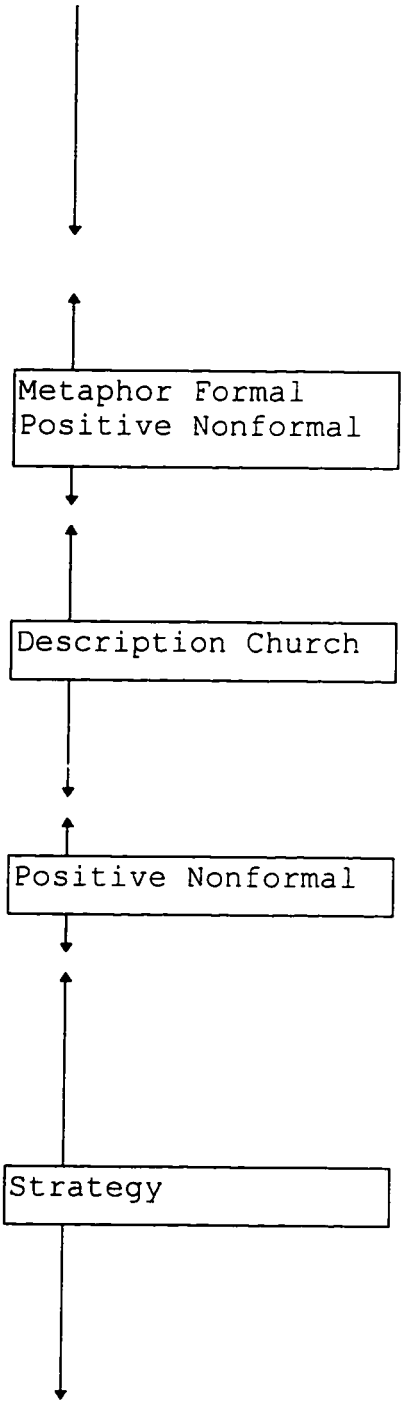
This respondent also recited the fable of the swan, the sturgeon, and the crayfish. (MiABpPsRu).

APPENDIX E

CODING OF ETHNOGRAPHIC DATA

Data	Code
+MiABpEdRu - Formal vs. Nonformal	
MiABpEdRu: Well there are many things I can say about that. I have always wanted to study, even during the Communist times and I have taken some programs with the theological institute. I think education is very important so I have taken part in many educational programs myself trying to study. I have been a student in five different theological institutes and I have also been a member of many seminars and conferences and many short term theological education efforts of all kinds. Right now in Russia it is impossible to imagine that formal education can be enough to prepare all the workers that we need. But in the long run I can see a lot of potential, and I think it will have a great place in the future.	Personal Education Description Church
The positive thing is that our society in general has lost the value of education at all in the last five years. And now it is regaining an interest in higher education. And I am glad that the church and its leaders have found it education important and have retained this respect for formal higher education. And of course they are thinking about the future, the time when we will have to enter different circles, such	Social Matrix Positive Formal

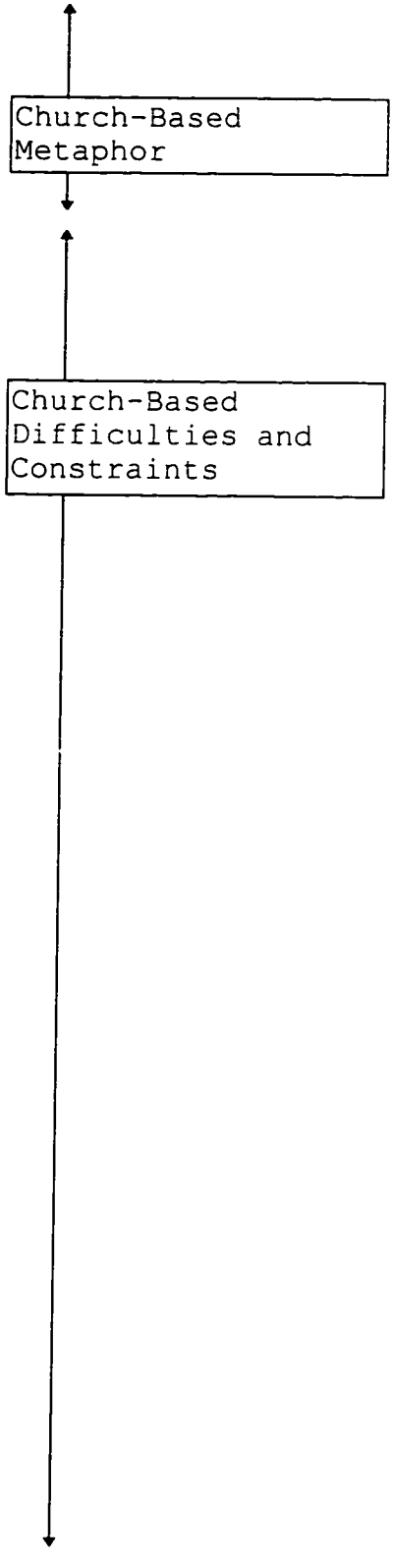
as radio, television, publishing activities, teaching in the kindergarten, in schools, in higher education, forming church based education, not only theological but a rounded education, and I think formal education helps to achieve all of these goals. And I don't think it is enough to have formal education. I think that formal education is like the facade, of the Christian movement, the Christian churches. But the inside work, the work in the soul, is done more in nonformal education, it is kind of closer to the heart. But I think that many of the older Pentecostal brothers are thinking that education is not so important. You know they have this principle in their life, whatever the Holy Spirit tells me I will do. So whatever the HS tells the person he will preach and he doesn't need any education. I think a change in this thinking can be achieved by nonformal education. Nonformal education has to begin the very first day a person enters the church. Because it is very important to teach him to study the Bible, to live the Christian life, not only to know the theory but practice the Christian life, and it is impossible to start doing this in the Bible college or the theological institute. They have to start seminars, conference, and church based education, and in three year this person might be ready to go to a theological institute. And not all of the people will go there, only a few of the very talented ones.



Svetlana: Potential for Church Based Training

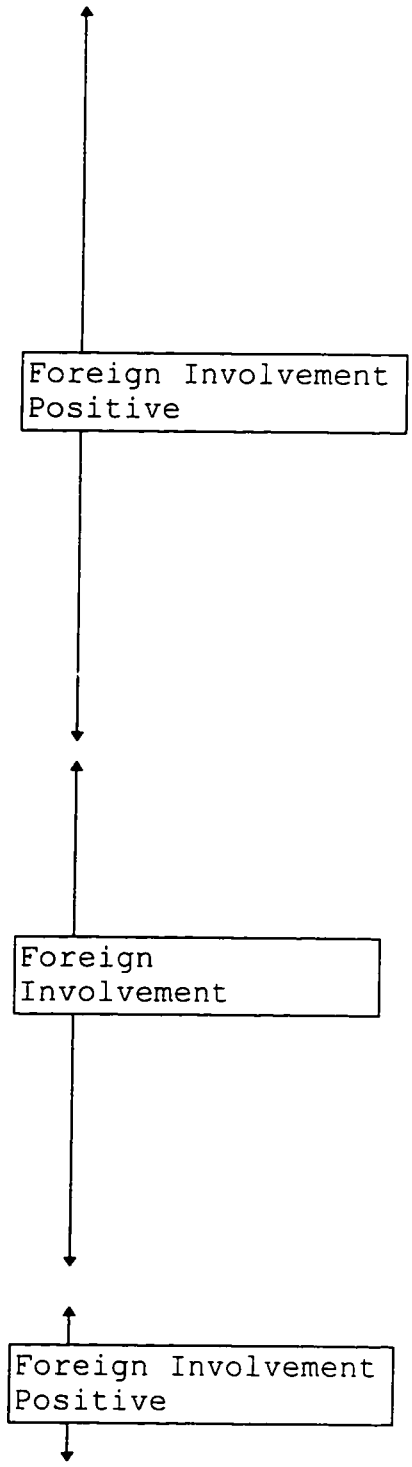
+MiABpEdRu - Potential for Church Based Training

MiABpEdRu: I of course see great potential, when a local church takes responsibility to educate its leaders and its members. But we also have a saying in Russian, that in the place where the layer is think it will soon be torn. I have many examples of churches of different denominations started by individuals who do not have a good foundation of Christian education themselves. So we have to take this into consideration. Theoretically church based education is good, but it is unlikely that those who have very little education will start education in their church. These people usually come from Belorussia, or Ukraine, or the Baltics, or Moldova. They came with experience and not much knowledge. This will be a long process before church based education develops. Also there are churches started by very young people, who have really only started their lives. They are not experienced so they really cannot start any significant church based education. For church based education we need a combination of Christian veterans who are know how to minister. Maybe not theoretically but practically and they can train young leaders by apprenticeship. But the churches who have those Christian veterans, those are the churches who can start church based education. We also have to remember that in the different churches the level of education will be different. Some leaders will be deep leaders who want to have real deep education with real thought, and they will be Bible based. Others will be less deep, and they will think that when a person has learned the multiplication tables he already knows calculus.



+MiABpEdRu - Foreign Involvement

MiABpEdRu: I think it is good that our church leaders and church people can get a world perspective on the church. Because it is still very difficult to travel abroad. Maybe we can go one time, but we cannot go regularly. We cannot understand our place in Christian culture, we cannot go farther than our narrow thinking in Christianity if we don't get acquainted with the culture or the historical perspective on the church, not only in our country but in other countries. And so when we cannot go t here, it is great that they can come here. And we have foreign professors who are giving lectures in our theological institute and that is good. When our people will be able to see the church in its universal aspect then they will be able to build their own philosophy of ministry on that perspective. But there is a difference between foreign professors, some come and they are highly qualified, and highly spiritual. But some come and think they are coming to teach a kind of monkey, people that have lived in the tree, and they have now fallen off the tree but their tails haven't fallen off yet. I have seen such people who came to Russia who think they are coming to Africa. They think we are eating people several years ago, and now we have become Christians. There are other people who are so deep that I would be there apprentice, even though I am a pastor. I would quit my pastors job, and go and be their helper for several years in order to learn from them, know them practically.



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