

**Kingswell Seminary:  
Degree Program Proposal**

Submitted to the Board of Directors

By  
Kingswell Seminary's  
Academic Team:

B. Scott Lewis, D.Min (A.B.D.)  
Douglas Muchiri, D.Miss.  
John C. Poirier, D.H.L.  
Terry Rolen, D.Min  
Tom Vollmer, Ph.D. (cand.)

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## The Team Task

On July 26, 2010, the Academic Team was commissioned to (1) identify the best academic programs for Kingswell Seminary and (2) submit a proposal of findings and suggestions to the Board of Directors. To this end, the team's research resulted in the following findings:

### We Found:

1. Traditional seminary education is ineffective for training emerging leaders for the twenty-first century church. Seminary education is methodologically indifferent from the context where graduates actually practice leadership skills.
2. It appears that seminary students say that professors and/or mentors influence them the most in life; therefore, it is important for Kingswell to develop our professors/mentors to be the best they can be so they can *influence* students.
3. There is a general perception that seminary is a “cemetery” causing candidates to lose spiritual passion for ministry. As a result, many leaders are avoiding seminary altogether.
4. Instead of farming out leadership development needs to seminaries, newer and younger churches are creating their own systems of leadership development to suit their needs.
5. The research suggests that Christian influence in North America is sharply declining. In fact, 80-85% of churches are in decline or plateauing in North America. This should be a concern for all in Christian ministry, especially for those who are teaching and/or training church leaders in seminaries.
6. Our demographic base will consist of those who are called to church-related ministries (parish and marketplace), ages 25-50, who participate in newer churches and have an inclination to think along a missional paradigm.
7. Our prospective student base will likely seek to increase their skills for marketplace ministries as opposed to traditional full-time ministries.
8. Kingswell will likely fill a void for students seeking a seminary education in southwestern Ohio. Kingswell will likely be an alternate, more conservative option for those applying to UTS, or a more moderate option for those applying to CBS. Kingswell will likely capitalize on CBS's market share of those students who are not affiliated with the Church of Christ/Christian Churches (approximately 45%).
9. Our students will likely be non-traditional students possessing a full-time job with family and leadership responsibilities.
10. Kingswell needs to be flexible and lean so as to navigate the winds of change effectively: the bigger the organization (like most seminaries), the harder it is for the organization to adapt to changes in culture. As leaders, we need to set the example for navigating the winds of change.
11. Churches need the following from leaders: a) Personal Spiritual Maturity – they must be models of health and depth; b) Relational Skills – e.g., listening, caring, and handling conflict; c) Management Skills – they must have organizational savvy to motivate, organize, manage, and mentor lay people to fulfill the Great Commission; d) Biblical and Theological Relevance – they must be able to apply biblical principles to modern life.
12. Nationally, the MDiv program is in a state of decline at most seminaries. The demise of the traditional MDiv is a sign that seminaries need to adapt to the changes in the market.

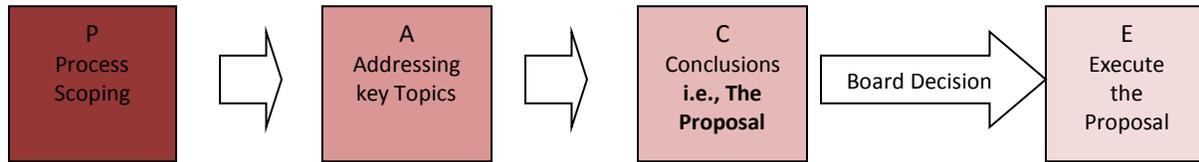
Longer degree programs are problematic for students because high debt loads are usually incurred as a result of these programs.

**We Propose:**

1. That leadership formation should consider the changing climate in North America in terms of the advent of a Post-Christian era, meaning that today's leadership should be more conscious of how it can mobilize believers to engage culture (with the gospel) with innovative missional strategies.
2. Seminary education should be broader than "clergy" training in that seminaries should provide a biblical, theological, and philosophical framework for anyone finding themselves leading inside the church (pastoral ministries) or outside the church (marketplace ministries).
3. Kingswell should place greater emphasis on mentoring, spiritual maturity, management skills, and biblical and theological competence so as to remedy the concerns that "churches need" in the Murdock Report. Kingswell's general aim is primarily to cultivate leaders for both marketplace and church ministries.
4. Students should be provided the right tools to analyze and critique cultural environments so as to cultivate a missional imagination for their context.
5. We see a "church leader" as one who serves as a catalyst to expand the kingdom of God. The person is able to draw the best out of people inside and outside the church. In today's changing spiritual landscape, church leaders need to increase their vision and see that ministry occurs outside the framework of traditional church ministry, and instead embeds itself into the community. The church leader crafts vision and shapes the direction the church takes in its ministry, hopefully to an externally motivated missional strategy for the gospel.
6. Kingswell should offer two master's level programs:
  - (1) Master of Arts in Missional Leadership
  - (2) Master of Arts in Biblical and Theological Studies
7. Kingswell should offer two tracks within the first degree program where students can either focus on missional leadership *within* the church (pastoral leadership) or missional leadership *outside* the church (marketplace leadership).

## Our Methodology

The Academic Team inaugurated its mission by following the PACE model below.



The initial phase (i.e., process scoping) aimed at asking the right questions. The intent of this phase was to generate key questions that need to be asked in order to develop the best possible academic program(s). The questions were then organized into manageable categories or topics as seen below, and a corresponding discussion addressed each topic. The topics and concerns formed the basis and structure of this proposal.

1. Foundation-Driven Concerns – *Values* that give us reason to exist.
2. Theological-Driven Concerns – *Methodology* that guides us forward.
3. Market-Driven Concerns – The *Context* within which we exist.
4. Outcome-Driven Concerns – *Learners* should be able to do what?
5. Program-Driven Concerns – The *Form* of education.
6. Operation-Driven Concerns – *Logistics* and *Resources*.<sup>1</sup>

This proposal serves as our “conclusions” for phase “C”. If the Board of Director’s decide in favor of this proposal, then the Academic Team will reconvene to complete phase “E” (i.e., execute the proposal) over the next three to four months.

### Foundation Driven Concerns (*Values* that give us reason to exist)

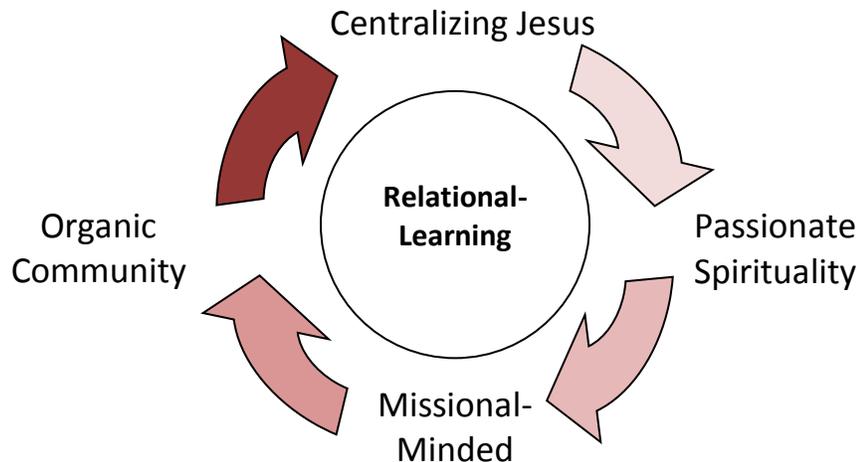
We must remember that values answer the question, “Why are we doing the seminary?” With our stated values, we are not only *stating* our reasons for our existence, but we are also *positioning* ourselves (or “carving out” our existence) in a way that is marketable to prospective students and our constituents. With that said, our shared convictions in the way of values helped to guide this team’s mission of addressing key issues pertinent to their task. Consonant with Kingswell’s values, the Team addressed the above-mentioned concerns, in the belief that our values reflect the order and structure of New Testament theology. In sum, Kingswell’s education is perhaps an attempt for our institution to reflect and reorder itself after what matters in Christianity.

In our attempt to construct a conceptual framework for Kingswell, our values guide us in determining the priorities in our educational process. Below is a “rotating cycle” (with our four

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<sup>1</sup> This topic will be addressed in our next phase and in dialogue with Ray Kimmel, Kingswell’s Dean of Students.

core values) revolving around our fifth core value, *Relational-Learning*. The illustration shows how each value is sequentially driven with the aim of producing (a) particular outcome(s). Kingswell’s “mentored-centered learning” framework, in other words, is very intentional about how its values form/inform the learning process.



1. **Centralizing Jesus**

Jesus’ life mission – from incarnation, Spirit-directedness, humility-unto-death, to resurrection – forms a model from which to theorize about what it means to be spiritually, developmentally, missionally and relationally formed with Christ as center. In order of priority, our Christology forms the basis for constructing, learning and practicing a legitimate, passionate spirituality.

2. **Passionate Spirituality**

The Spirit forms and empowers believers so they can carry out their unique gifting and calling. When learners embrace the New Testament vision of Jesus’ Spirit-anointed ministry as the basis for their own ministry, they will begin to engender a passionate spirituality that is infectious to others around them. All too often emerging leaders lose faith and passion while studying at seminary, causing those they lead to lack passion and vitality.

3. **Missional-Minded**

A missional imagination is developed when learners’ exegete culture so they can formulate creative strategies to engage the grime and suffering of real life. A (growing) post-Christian culture is reason enough for emerging leaders to think outside the “four-walls” of “Church” so they can contextualize the message and mission of Jesus without the parameters of “Church” determining the scope of this message and mission.

4. **Organic Community**

Our culture needs authentic and intimate communities where people are developed as believers and mobilized for the purpose of reconciling others to God. The “church” exists as the “company of the redeemed” and is like an organism that is viral, growing, and enlivened by the Spirit (vs. institutional and clergy-driven understandings). The

“church” possesses no aspect of reality, authority, or hermeneutic privilege apart from that imparted to the callings and giftings of the individual believers.

## 5. **Relational-Learning**

Mentoring relationships and group-based experiences will maximize learning potential so that learners know how best to develop, mentor, and release others into their individualized callings and giftings. These relational components shape our character, thinking, and spiritual growth, causing us to replicate our own development in those we lead.

Our team sees Kingswell as a learning community that centralizes Jesus’ life and mission. We value being **formed** (in Christ), **driven** (by the Spirit) and **sent** (on mission) to **cultivate** “organic communities” (low-church) so as to form others in Christ (i.e., servant-leaders) so they can replicate the learning process.

Kingswell Seminary seeks to breathe life into a difficult seminary situation in today’s world. Statistics show that 80-85% of churches are in decline or plateauing.<sup>2</sup> At the same time, most seminaries have not changed their methodology for forty years and work from a system that in many ways is no longer viable: “[Seminaries] produce the same kind of pastors they did 30 years ago.”<sup>3</sup> The mentor-centered approach proposed by Kingswell works to help students take practical knowledge away from the seminary experience, while also receiving a highly academic education. Working with churches in the mentoring process will only aid in the educational experience and will also help the churches along the way.

### **Some Questions and Answers:**

- Q: How can we guard ourselves against producing the “typical” seminary student?

A: So long as we connect students with the right type of churches/mentors and passionate professors, we prevent Kingswell from producing a typical seminary student. From our readings, it appears that seminary students affirm that professors and/or mentors influence them the most; therefore, it is important for Kingswell to develop our professors/mentors to be the best they can be for Kingswell. This presupposes they exhibit our values to the best of their ability so as to mobilize learners to exhibit the same.

- Q: How have other seminaries failed their students?

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<sup>2</sup> Arn Kern (*The Pastor’s Manual For Effective Ministry* [Monrovia, CA: Church Growth, 1988]) observes: “Today, of the approximately 350,000 churches in America, four out of five are either plateaued or declining . . . . Many churches begin a plateau or slow decline about their fifteenth to eighteenth year. 80-85 [percent] of the churches in America are on the down-side of this cycle. Of the 15 percent that are growing, 14 percent are growing from transfer, rather than conversion growth” (pgs. 41,43).

<sup>3</sup> See Regent’s summary of *The Murdock Report: Review of Graduate Theological Education in the Pacific Northwest* (1994), p. 2.

A: The type of education seminarians received during their seminary training, in effect, was methodologically indifferent from the context where graduates actually practice leadership skills. Traditional seminaries continue to execute their educational endeavors in the classroom, separated from the context where leadership is actually practiced. This has caused a dichotomized effect upon students, we think, where students replicate their seminary experience in the pulpit.

- Q: How responsive to trends should we be?

A: If we fail to be relevant, prophetic and marketable, then we will fail to exist as a viable learning community among others. So long as the trends affirm and undergird our values and mission, then the trends will likely be the wind beneath our wings for our viability. At the same time, we must be a prophetic voice to the trends, which again provides us a “marketable” component among other options.

- Q: Why do so many ministers choose not to attend seminary?

A: From observation, the “newer-type” churches have a disregard for seminary education. These churches typically rely on the networking of mega-churches, larger churches, or personalities (e.g., Andy Stanley, Mark Driscoll, Dave Workman; Life-Church), setups in which development is homegrown and mentor-based. With this type of church, one is likely to find vast numbers of emerging leaders with a distaste for “seminary”. It is also not uncommon for these leaders to find seminary irrelevant to the task of building their network of churches. In fact, many church leaders entertain the notion that seminary “disqualif[ies] a candidate from a staff position . . .”<sup>4</sup> There is also a general agreement that seminary is a “cemetery”, where candidates lose spiritual passion for ministry. They learn from seminary graduates that their education did not equip them for task at hand. For this reason, senior leaders and emerging leaders seek for alternative modes for developing leadership.

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<sup>4</sup> Robert W. Patterson, “Why Evangelicals have the Biggest Seminaries and Why they are in Crisis,” *Christianity Today*, 12 January 1998, 52. Patterson notes, “Ironically, at the very moment evangelical theological education appears to have come of age, some influential parachurch and megachurch leaders are questioning the whole idea of formal theological education. The observation is made is that if men who never spent a day in seminary can build successful ministries like Prison Fellowship, Focus on the Family, and Willow Creek Community Church, why have seminaries at all? In fact, a seminary degree will actually disqualify a candidate from a staff position at some megachurches” (p. 52).

## **Theologically Driven Concerns** (*Methodology that guides us forward*)

A quotation from Richard Niebuhr is worth considering here: “Without a definition of the Church, it is impossible to define adequately the work of the ministry for which the school is to prepare its students.”<sup>5</sup> To build upon our conceptual framework above, we believe the purpose and mission of the church is the *Missio Dei*. From our conceptual framework, we saw that missiology *guides* ecclesiology towards its chief aim of sharing the gospel and making disciples. In sum, our understanding of the church is simply “a company of believers” on a mission of reconciliation. In our estimation, this community of believers should be in the business of creating a vast network of disciples who are equipped for this mission of reconciliation.

### **The Chief End of Theological Study**

In light of the above-mentioned “mission” of the church, theological education should assist in facilitating that mission.<sup>6</sup> This would include equipping disciples for the “mission” of reconciliation. The chief end of theological education, then, is learning about this process and how this *equipping* is best executed in particular contexts. To this end, exegetical skills in both scriptural and cultural analysis would be necessary so as to *equip* effectively.

### **Questions and Answers**

- Q: What is God doing in North America and why does it matter to Kingswell?

A: We live in a time of accelerated change in North America, evidenced by increased immigration, rapid technological advances, globalization, and the decline of Christian influence in culture. This has forced the Church in North America to rethink and re-evaluate its mission to the world. Unfortunately, theological education has failed to keep up with this pace of change, causing theological education to be out-of-touch with the needs of the twenty-first century church. In our opinion, God is simply waking his people to the realization that we do not exist for the purpose of maintenance, but we exist to facilitate the ministry of reconciling the world to God.

- Q: To what degree are we to be a response to what’s happening (theologically) in North America?

A: In many ways, Kingswell is a response to what is happening (theologically) in North America. As mentioned above, “going missional” is one such response where we are

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<sup>5</sup> H. Richard Niebuhr. *The Purpose of the Church and its Ministry* (New York: Harper, 1956), 17.

<sup>6</sup> See Craig Van Gelder (“Theological Education and Missional Leadership Formation,” in *The Missional Church*) who writes, “To the extent that theological education tends to focus on preparing leaders to engage the world through helping the church participate in God’s mission, it tends to call the church to live beyond its own limits. This is a challenge that needs to be considered: To what extent should the mission Dei in relation to the kingdom of God as announced by Jesus be at the center of the content of theological education?” (p. 38).

intentionally realigning ourselves with New Testament imperatives and setting ourselves against some competing paradigms within the church today (e.g., emergent church). At the same time, we think Kingswell can offer an alternative to what's happening (theologically) in North America (e.g., post-liberal hermeneutics/theology; post-conservative hermeneutics/theology; postmodern philosophy).

## **Market-Driven Concerns** (*Context within which we exist*)

The Academic team examined the recent study published by Regent University, *The 21<sup>st</sup>-Century Ministry Task Group: A Preliminary Report*. This research proved helpful in understanding the trends in seminary education in North America. Not only is Regent's study the latest research regarding the effectiveness of seminary education, but their institution resembles our theological outlook and prospective target market.

As indicated in Regent's report, higher education is going the way of distance education so as to comply with busy schedules and the in-context commitments of students. In addition, it was discovered that Regent and many seminaries are eliminating biblical languages from the curriculum and cutting credit hours from programs. It is recognized that many seminaries are "dumbing down" the curriculum so as to make the seminary experience more relevant and friendly for students. Not that our team is opposed to relevancy or the in-context needs of our prospective students, but the "distance" trend that some seminaries are endorsing seem to not satisfy the long-awaited changes that seminary education must undergo to produce better leaders. Simply put, the "distance" model is still methodologically indifferent to the very context where students lead. Frankly, students are not leading people online or from a distance, but rather, they are leading people face-to-face and in real relationships.

### **Post-Christian North America**

Given the indications that Christianity is declining in North America,<sup>7</sup> it was agreed that Kingswell should target those prospective students who are looking to be more "missional" inside (i.e., church ministries) and outside (i.e., marketplace) the church. In other words, Kingswell will pursue prospective students who are perhaps "called" to both parish and marketplace ministries with a view toward developing their "missional imaginations".

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<sup>7</sup> Aubrey Malpurs (*Planting Growing Churches for the 21<sup>st</sup> Century* [Grand Rapids: Baker, 1992]) notes, "Essentially, what was a church, supposedly Christian culture has become an unchurched, post-Christian culture. People in our culture are not antichurch; they simply view the church as irrelevant to their lives" (p. 27). Also consider the quote from Justice Anderson (*Missiology: An Introduction to the Foundations, History and Strategies of Word Missions*, ed. John Mark Terry, Ebbie Smith, Justice Anderson [Nashville: Broadman & Holman, 1998]): "The American church is in the midst of one of the largest mission fields in the world today. Only three other nations—China, India, and Indonesia—have more lost people."

Because of the decline in Christian influence in North America, it is perhaps feasible (and necessary) for Kingswell to pursue students who are wanting an education that will key on their missional impulses inside and outside the church. If Regent's study reflects the type of student Kingswell will cater to, then our prospective student population will consist mostly of those seeking to strengthen their skills in marketplace ministries (to increase their skills and knowledge base), favoring the "missional" paradigm. Because we live in a time when North America is becoming *less* Christian, it is imperative that seminaries begin developing strategies that will address this concern.

If David Olson's data is correct, then the *missional* imperative will not be a declining trend anytime soon.<sup>8</sup> As indicated in Easum Report, the North American church (and its influence) is sharply declining.<sup>9</sup> This should be a concern for all in ministry, especially for those who are teaching in theological education. With the West becoming increasingly "post-Christian", many authors suggest there is a "widespread movement among churches to become more oriented to the culture and community around them."<sup>10</sup> It is not surprising to learn that seminaries are unlikely to change with these missional currents, as they are deeply entrenched in the old paradigm of maintaining existing church organizations, and not with engaging their cultural contexts with the Gospel.<sup>11</sup> In large measure, North American seminaries have failed to grapple with the rapidly changing context in which their constituents do ministry.

Kingswell is a response to what is happening in North America. We are aligning ourselves with New Testament imperatives and setting ourselves against paradigms that weaken the church's effectiveness in culture.

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<sup>8</sup> See David Olson's data presented in Regent University's *Preliminary Report: The 21<sup>st</sup>-Century Minister* (June, 2010), p. 14.

<sup>9</sup> Bill Easum, "The Easum Report," March 2003; available from <http://www.easum.com/church.htm>: "Even though America has more people, it has fewer churches per capita than at any time in her history. Although the number of churches in America has increased by 50 percent in the last century, the population has increased 300 percent."

<sup>10</sup> The term "missional" as it is understood here is "no longer understood . . . primarily in functional terms as something the church does; rather, it is understood in terms of something the church is, something that is related to its nature" (quoting Graig Van Gelder ed., "Theological Education and Missional Leadership Formation" in *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity* [Grand Rapids: William B. Eerdmans Publishing Company, 2009], 42).

<sup>11</sup> Kyle J. A. Small, "Missional Theology for Schools of Theology: Re-engaging the Question 'What is Theological about a Theological School?'" in *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity*, ed. Graig Van Gelder (Grand Rapids: William B. Eerdmans Publishing Company, 2009), 51 – 52. Also see the essay by Alan J. Roxburgh, "Missional Leadership: Equipping God's People for Mission," in *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Wm B. Eerdmans Publishing Co., 1998), 191 – 93.

## Our Target Market

In light of both the Regent and the Murdock reports, our target market should reflect the following:

### The ideal student

- Possesses a bachelor's degree
- Is called to part/full time church ministry
- Is called to marketplace ministries
- Is likely associated with the Pentecostal, Charismatic, or Wesleyan-Holiness movements.
- Is more likely associated with newer churches and newer approaches to ministry.
- Is likely to be technologically savvy.
- Fits into a 60/40 White/Black ratio;
- Fits into a 55/45 Men/Women ratio;
- Has a 55% chance of pursuing secular employment (Auburn Study)
- Has a 45% chance of pursuing church related employment (Auburn Study)
- Has a 25% chance of pursuing full-time ministry (Regent Study)
- Will likely serve in marketplace ministries (Regent study)
- Is most likely between 32 and 40 years old
- Is likely seeking a second career/bettering his/her career
- Is likely seeking to be more missional in his/her given context

## Questions and Answers:

- Q: Which movements/denominations/churches will Kingswell serve?

A: It is possible that Kingswell will serve not only churches in our geographical area, but also serve the Vineyard movement locally and regionally. Given Bishop Douglas Murchiri's affiliation with Kingswell, it is very likely that Kingswell will serve his network of churches in North America. It is possible that Kingswell will serve a large number of students within the Church of God (Anderson) and Free Methodists movements.

- Q: Should we give students what they *want*, or what they *need*?

A: Probably both. There seems to be a trend in education to allow students to customize their degree programs to suit their career goals. Though "customization" is important, Kingswell must implement within this "customization" learning objectives that form the student into something. What is that "something"? What should students be able to do after graduating from Kingswell? If Regent's study is correct, then we can expect to have a large number of students who are pursuing a graduate degree for marketplace ministry. That is, they will have a day job, but they will simply want to increase their skills for being a missional practitioner. How do we bridge their career goals with learning components that allow them to achieve what they want/need?

- Q: What makes us think that WE ARE RELEVANT?

A: If we are not relevant, then we will not exist for long. Kingswell’s mentored-centered learning approach is a competitive feature by itself. In fact, studies have shown (i.e., Regent’s study and the Murdock Charitable Review’s study) that seminary education needs to implement mentoring relationships into leadership formation. These studies also show that seminary education needs to be connected to local churches for the purpose of keeping education applicable and practical. We discussed how Kingswell needs to be flexible and lean so as to navigate the winds of change effectively: the bigger the organization (like most seminaries), the harder it is for the organization to adapt to changes in the market. We also discussed how the “formation model” of Kingswell will keep us relevant.

- Q: Who will serve as “formation churches” and will these churches be stakeholders?

A: Initially, six churches would probably be perfect-for startup. These churches must have a track record of seeking change/renewal within their community. Also, we must consider how well these churches embody our values (e.g., how are they exhibiting our value of being Missional-Focused?). This will become important as we try to replicate the culture of Kingswell in our students.

## **Outcome-Driven Concerns** (Our *leaders* should be able to do what?)

As seen above, Christianity is declining in North America. For this reason, we believe it is imperative for seminaries to rethink how they go about leadership. The general aim, to our mind, would be for Kingswell to develop leaders with a missional imagination for reaching North America. To this point, Andrew Murray observed: “The problem of the theological seminary is this: not how to train an occasional individual for the foreign field, but how to kindle missionary passion in every person who passes through the school, that he may thereby become an able minister of Christ”.<sup>12</sup> This passion must be cultivated for Kingswell, not only for those who serve inside the church, but for those who serve in the “marketplace”.

With our context determining our need to be missional, the team suggested Kingswell’s graduates will need a contextual missional imagination, which provides them the tools to analyze and critique whatever environment they find themselves in, whether southwestern Ohio or southwestern Europe. This makes us think that an emphasis on methodology would be good, for it forces people to grapple with driving questions in whatever discipline they are studying (biblical studies, systematics, or practical theology).

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<sup>12</sup> Andrew Murray, *The Key to the Missionary Problem: A Call to Obedience in Action* (Fort Washington: CLC Publications, 2007), 12. He also exclaims “that missions are the chief end of the Church, and therefore the chief end for which his congregation exists” (p. 15) and mentions that training institutions need to give a “much larger place to missions” so as to engender within their congregations a passion to engage their context (104 - 6). He says that the congregation exists to equip people to this end, i.e., missions.

## What is a Church Leader for Kingswell?

This team sees a church leader as one who serves as a catalyst to expand the kingdom of God. The person is able to draw the best out of people inside and outside the church. In today's changing spiritual landscape, church leaders need to increase their vision and see that ministry occurs outside the framework of traditional church ministry, and that it impacts the community. The church leader crafts vision and shapes the direction the church takes in its ministry, hopefully to an externally motivated missional strategy for the gospel.

### “Clergy” Training?

It was generally agreed that seminary study should be broader than “clergy” training in that we think seminaries should provide a biblical, theological, and philosophical framework for anyone finding themselves leading inside/outside the church. Additionally, as indicated in previous discussions about the “Regent Report” and other readings,<sup>13</sup> it was recognized that leadership formation should take into account the changing climate in North America in terms of the present Post-Christian era, meaning that today's leadership should be more conscious of how it can mobilize believers to engage culture (with the gospel) with innovative missional strategies. Taking Regent's report as an indication of the type of students Kingswell will attract (i.e., the majority being marketplace-ministry students), the team has suggested that Kingswell should offer two tracks within a missional studies program, where students can focus either on missional leadership *within* the church (pastoral leadership) or missional leadership *outside* the church (marketplace leadership). This is a way to satisfy the needs of both “marketplace” students and “church” leaders.

In reviewing “What Churches say they need in a pastor” in the “Murdock Report”, the team indicated that Kingswell's emphasis on mentoring in a formation church has the potential to remedy the concerns discovered in that report.

#### ***What Churches Need in a Pastor (Murdock Report):***

- a) Personal Spiritual Maturity – they must be models of health and depth;
- b) Relational Skills – e.g., listening, caring, and handling conflict;
- c) Management Skills – they must have organizational savvy to motivate, organize, manage, and mentor lay people to fulfill the Great Commission;
- d) Biblical and Theological Relevance – they must be able to apply biblical principles to modern life.

With items “a”, “b” and “c” being met by Kingswell's mentored-centered (formation church) approach, much of “what churches need” is squarely remedied, interestingly enough, by the church-community itself. However, components of items “c” and “d” are perhaps areas where seminaries need to focus with great care:

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<sup>13</sup> Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (Jossey-Bass, 2003), 120-39; and Reggie McNeal, *Revolution in Leadership: Training Apostles for Tomorrow's Churches* (Abingdon Press, 1998), 81-110.

- Organizational savvy to motivate, organize, manage, and mentor lay people to fulfill the *Great Commission*.
- ***Biblical and Theological Relevance***: Pastors must be able to apply biblical principles to modern life.

Our team realizes that Kingswell’s focus is to equip missional leaders, and with that focus, we think the best leader is one who can read the Bible and theologize with others about popular trends. In this day and age, the *most important* thing a church leader should be able to do is discern whether a popularizing theological trend (e.g., like emerging church theology) is compatible with the gospel. We find it important to instill in all our students the fundamental importance of a deep understanding of Scripture that goes way beyond just using the parts that they can find immediately “relevant”.

Our team recognized that Kingswell is not opposed to the rigid methodology of academics, but we recognize, too, that Kingswell’s general aim is primarily to cultivate missional leaders for both marketplace and church ministries. With the aforementioned suggestions from Murdock, the cultural climate in North America, and Kingswell’s missional focus, our team has proposed the follow goals to constitute a Kingswell leader for the twenty-first century.

## **Kingswell’s Educational Goals**

The goals below are desired outcomes in the lives of Kingswell’s emerging leaders. These goals will serve as guidelines for measurable objectives and student profiles for desired outcomes that will be developed later. For our purpose now, the goals will be used to shape the learning process, faculty, students, and the curriculum of Kingswell.

With the above mentioned “outcome” considerations, along with other readings, our team suggested the following outputs should constitute a Kingswell leader for the 21<sup>st</sup> century:

### **I. Cognitive (Factual Knowledge) – *Knowing*<sup>14</sup>**

- a. They understand the basis and authority of the scriptures for faith and practice.
- b. They embrace a New Testament vision of Jesus’ Spirit-anointed ministry as the basis for one’s own ministry.
- c. They know the history of the church, its development, renewal, and reform.
- d. They comprehend and articulate a biblical and missional theology for one’s ministry.
- e. They critically think and analyze theological, cultural and organizational systems in the church and marketplace.
- f. They think independently about the message and mission of Christ.

### **II. Experiential ( Skills-Based) – *Doing***

- a. They effectively communicate the message of Christ in a *relevant* manner without compromising the message (in all forms of communication: interpersonal, written, public and verbal/nonverbal forms).
- b. They apply hermeneutical and expository methods.
- c. They cultivate an entrepreneurial vision for extending the Kingdom of God in the marketplace and the church.
- d. They lead change effectively.
- e. They mentor and equip people effectively in areas of leadership and spiritual formation.

### **III. Qualities (Affective)- *Being***

- a. They demonstrate self-regulation and self understanding (avoiding impulsivity, ego-centricism, “leadership dragons”)
- b. They lead a life of personal devotion to spiritual disciplines (Prayer, reading, fasting, accountability)
- c. Cultivate relational, financial, and physical health and balance.
- d. Exhibit a servant disposition.

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<sup>14</sup> Taken from Robert J. Clinton (*Leadership Training Models* [Altadena: Barnabas Resources, 1984], p 14), this model is called the “developmental model”. This model proposes to be “holistic” in that learners acquire knowledge in three different realms: Cognitive, Experiential, and Affective.

## **Program/Curriculum-Driven Concerns** (The *Form* of our education)

Kingswell values a relation-based learning framework where learners have the opportunity to reflect constructively (for the duration of their program) within a formation group of peers mentored by local leaders (within a formation church community), while engaged in the study of the biblical text, history, theology and culture in the classroom. Whether one is serving inside or outside the church, our programs should be tailored to fit the leadership needs of students with a view towards cultivating a contextual missional imagination.

### **The Right Educational Program(s) for Kingswell**

While considering the *right* educational program(s) that will enable Kingswell to achieve its goals, the team immediately excluded the Master of Divinity (MDiv) as a viable degree program for these reasons:

1. MDiv programs are too lengthy and costly for most students. Kingswell wants to keep total tuition costs low so students will not incur large debt-loads.
2. MDiv enrollments are declining at most seminaries across the nation.
3. MDiv courses are often immaterial for developing the skills necessary for today's ministry context. We feel that an MA program, coupled with Kingswell's mentoring component, will cultivate the necessary skills for leadership formation.
4. MDiv programs are typically a "professional" ministry degree whereby students are typically "ordained" for mainline denominational ministry. Kingswell will not be partnering with a mainline denomination, or any movement that requires the MDiv degree for ministry leadership.
5. Our team anticipates the bulk of our students will come from the Wesleyan-Holiness, Pentecostal and Charismatic movements. The MDiv program is usually not a prerequisite for ministry leadership within these movements.

With the MDiv eliminated as a viable option for Kingswell, and in light of our anticipated goals, the Murdock Report, and our values and mission, the team suggested that Kingswell should consider developing the following degree programs:

- **Master of Arts in Missional Leadership**

In general terms, the team suggested that two tracks should be considered within this program where learners can either focus on missional leadership inside the church (church ministries) or outside the church (Marketplace ministries). In keeping with our definition of the mission and purpose of "church", we believe missiology drives ecclesiology towards its chief aim of sharing the gospel and making disciples. Therefore, we envision "missional leadership" to mobilize churches to engage their communities with innovative missional strategies for the gospel. This program is similar to other programs now starting at several North American institutions, including Fuller Theological Seminary, Northwestern University, George Fox Seminary and others.

- **Master of Arts in Biblical and Theological Studies**

After some deliberation about the scope of this degree program, team members suggested that students should have a choice to focus on either bible or theology, depending on their particular interests and/or contexts. Instead of developing separate degree programs for each discipline, which would cause us to over-extend our resources, we decided to consolidate the two disciplines into one degree program, keeping our resources focused and limited. This program is similar to other programs offered at other institutions, such as Wheaton College, Lee University, Ashland Theological Seminary, Western Seminary, Talbot School of Theology.

## **Educational Delivery**

The following educational delivery methods would best enable Kingswell to achieve its goals. It was decided that Kingswell should offer a combination of the following:

- Evening courses – Traditional courses offered over the duration of a semester.
- Modular courses – Week-long intensives with pre/post residential work.
- Limited online courses – Few courses offered online.
- Group formation – Utilizing formation churches for the purpose of peer/pastoral mentoring.

Each of these formats will rely on online communities. With the majority of students working full-time (either in ministry or marketplace), and with our adjuncts working full-time jobs, it is only feasible for Kingswell to offer delivery methods that match our student needs and faculty resources. Kingswell will offer online courses, but these online courses will be limited because we value the relational component to learning. Evening courses should be offered in a traditional format where students commute to campus for a typical 3-hour course for one night (or two nights) a week over a specific period of time. An online component would be a vital part of this traditional format where students participate in online discussion forums. The modular format should consist of a week-long residential course with the requirement of completing pre/post-residential coursework online. We also discussed how “coaching” might play into our degree programs where students would have one-on-one sessions (once a month) with leaders via Skype. The mentored-based component for our program is not yet developed, and this will be deferred to a separate committee for development.