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**AN EVALUATION OF THE PROGRAM OF
THEOLOGICAL EDUCATION BY EXTENSION AT THE
CENTER FOR CHRISTIAN STUDIES IN NORTHWEST MEXICO**

by

Joseph E. Mattox

**A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Education**

University of San Diego

1991

Dissertation Committee

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ABSTRACT

The purpose of this study was to evaluate the program of theological education by extension (TEE) at the Center for Christian Studies of the Church of God in Northwest Mexico. This evaluation looked at the original sixteen courses in the basic curriculum and considered the impact which this program has had. This evaluation identified strengths and weaknesses in the Center's TEE curriculum and revealed the attitudes of participants toward the TEE program. It also provided information regarding how the TEE program was perceived as an agent of change, impacting or contributing to the work of the Church of God in Mexico. Finally, this study considered whether the TEE program of the Center for Christian Studies could serve as a valid TEE model for use by churches in other countries in Latin America.

Ten specific research questions guided the direction of this evaluation. These research questions were organized into four categories: (A) assessing the needs, (B) building the curriculum, (C) carrying out the program, and (D) describing the results. These ABCD categories were used to organize the data of this evaluation. This methodology reflected the influence of Stufflebeam's Context/Input/Process/Product (CIPP) model. This evaluation was not a pure CIPP model but borrowed from that concept and combined it with ideas from other evaluation

models to produce a practical methodology for organizing this research study.

Various tools of evaluation were used to collect and analyze data for this research project. Data were collected from three primary sources: an opinion survey, follow up interviews and institutional records. The data collected in the survey were analyzed using descriptive statistics. The responses to the interviews were placed on a matrix of key concepts and compared.

The results of this study provided answers to the ten research questions and led to certain conclusions and recommendations which can be of value in planning future educational programs for the Church of God in Mexico. This study led to the conclusion that the TEE program evaluated here is seen as a valid model which can serve as a resource in the development of other similar TEE programs throughout Latin America.

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by

Joseph E. Mattox

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DEDICATION

To my wife, Elva, a precious creation of God
who has been my loving companion in life
and partner in Christian ministry.

ACKNOWLEDGEMENTS

I wish to express my gratitude to those individuals who have sacrificed and invested their time and energy in helping me to develop to this stage in life and to those who graciously provided their support and guidance to assist me in completing this research project.

Elva Mattox, my loving wife, and my two sons, Christopher and Benjamin, for sharing in the sacrifice of years of academic discipline.

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To the people of the Church of God in Mexico and the First Church of God in San Bernardino, CA whose cooperation and prayers made it possible for this research project to become reality.

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CHAPTER ONE
STATEMENT OF THE ISSUE

Introduction

Around the world the Christian church is confronted with the challenge of training workers for Christian service. The traditional models of clergy-dominated ministries are giving way to new models of ministry which involve lay persons (Anderson & Jones, 1986; Tillapaugh, 1983). Tremendous potential exists among lay workers and programs must be developed to enhance their gifts and skills, to better equip them for Christian service (Bucy, 1978; Much, 1982; Price, 1982).

One way of providing needed training for Christian workers is through the development of programs of theological education by extension (TEE). These programs bring opportunities for theological training to the local setting (Winter, 1966, 1969). In Latin America, there are many TEE programs operating successfully (Kinsler, 1982b). The first such program began in 1963 at the Evangelical Presbyterian Seminary of Guatemala (Kinsler, 1978; Mulholland, 1982). Since that time, the phenomenon of TEE

has become widespread and has evolved in many forms (Conn, 1979; Weld, 1973).

In 1984, the need for a formal program to train Christian lay workers was recognized by the Northwest Ministerial Assembly of the Church of God in Mexico. In response to this need, the Center for Christian Studies was established and a program of TEE was developed. The curriculum designed for this TEE program provided educational opportunity in four major areas: (1) theological and historical studies, (2) Biblical studies, (3) practical ministries and (4) educational ministries. The instructional program consisted of sixteen different courses, four courses in each of the four major training areas (Mattox, 1984). Table 1 lists the courses offered in each of the four major areas of study. These original sixteen courses have been completed. An evaluation was needed to determine the effectiveness of the program, what impact the program has had and to help determine if modification, expansion, continuation or termination of the TEE program is in order.

Purpose of the Study

The purpose of this study was to evaluate the TEE program at the Center for Christian Studies of the Church of God in Northwest Mexico, looking specifically at the original sixteen courses in the basic curriculum. This study sought to identify some of the educational needs

Table 1

The 16 Courses offered at the Center for Christian Studies

Courses Offered in the Four Major Study Areas

THEOLOGICAL AND HISTORICAL STUDIES:
Doctrine of the Holy Spirit
Ecclesiology
Eschatology
Church History

BIBLICAL STUDIES:
Hermeneutics
Old Testament Studies
New Testament Studies
The Life of Christ

PRACTICAL MINISTRIES:
Church Growth
Evangelism
Homiletics
Christian Counseling

EDUCATIONAL MINISTRIES:
Church Administration
Church School Ministry
Music and Worship Planning
Spiritual Development

that exist within the Church of God congregations in Northwest Mexico. Also considered was the question of what part the TEE program should play in meeting the churches' educational needs in the future. This evaluation identified strengths and weaknesses in specific areas of the Center's TEE curriculum and reviewed aspects of the implementation which may be used to improve future TEE programs. It also provided information showing how many students were enrolled in the TEE program, from which congregations did the students come and what subgroups were represented in the TEE student population. This study sought to reveal the attitudes of participants toward the TEE program. It also provided information regarding how the TEE program was perceived as an agent of change, impacting or contributing to the work of the Church of God in Northwest Mexico. Finally, this study considered whether the TEE program of the Center for Christian Studies might serve as a valid model for use by churches in other countries in Latin America.

Various tools of evaluation were used to collect and analyze data for this research project. Data was collected in three primary ways, administering an opinion survey to fifty persons who participated in the TEE program, conducting twelve follow up interviews selected from a stratified random sampling of the survey respondents and by reviewing institutional records. The data collected was

analyzed not only as a single group but the responses of three subgroups, TEE students, Mexican pastors and TEE seminar leaders, were compared for differences. On issues where differences did occur between the three groups further investigation was conducted in an attempt to explain the differences. The insights gained from this study can be of value in planning future educational programs for the Church of God in Mexico and may be a helpful resource in the development of other similar TEE programs throughout Latin America.

Research Questions

Ten specific research questions guided the direction of this evaluation. These research questions were organized into four categories: (A) assessing the needs, (B) building the curriculum, (C) carrying out the program and (D) describing the results. These ABCD categories were developed to help organize this evaluation. The organization of this study was influenced by the evaluation model that was first defined by Stufflebeam (1969, 1983; et al. 1971) as the Context/Input/Process/Product (CIPP) model. This evaluation is not a pure CIPP model but borrowed from the concepts of the CIPP approach and combined those insights with ideas from other evaluation models to produce a practical methodology for organizing this research study.

A. Assessment of Needs.

Research Question One: What are the present educational needs of the Church of God in Mexico and how do the people who have been involved in the Center for Christian Studies think that the Center should respond to the present challenges?

B. Building the Curriculum.

Research Question Two: What improvements need to be made in these specific areas of curriculum development: (a) the courses offered, (b) the textbooks used, (c) the design of course workbooks, (d) the format of regional seminars and (e) the contribution of seminar leaders?

C. Carrying Out the Program.

Research Question Three: How effective have the four different types of instructional activities: (a) individual study, (b) small group study, (c) regional seminars and (d) practical experience been implemented and how might each level be improved?

Research Question Four: To what degree have the factors of: (a) financial cost to students, (b) scheduling of educational activities and (c) transportation to regional seminars created problems in the level of student participation in the Center for Christian Studies' TEE program?

Research Question Five: Should the TEE program be continued, and if so, should it continue under the present

system or in some restructured form? What insights might be offered in reforming and restructuring that would improve the program?

D. Describing the Results.

Research Question Six: How many students have participated in the TEE program, which churches do they represent and what subgroups within those congregations do they represent?

Research Question Seven: Have the sixteen courses offered by the Center for Christian Studies provided the type of educational opportunities that the Church of God in Northwest Mexico needed?

Research Question Eight: Has the TEE program been perceived as having a significant influence, not just educationally but transformationally, on individuals, local churches or the regional work of the Church of God in Northwest Mexico?

Research Question Nine: Does the TEE program developed in the Center for Christian Study provide a valid model of extension education that could serve as a prototype for the Church of God in other areas of Latin America?

Research Question Ten: Do differences exist between the survey responses of students, pastors and seminar leaders and if so is an explanation for these differences revealed in the follow up interview process?

Definition of Terms

This research project involved the evaluation of a specific educational program at a particular institution in Mexico. Since the reader may not have the same background information as the researcher, the following definition of terms is offered to enhance comprehension of this study.

Church of God: an evangelical church organization which began in 1881 in the midwest region of the United States as a reformation movement calling all Christians to unity, holiness and fellowship. The Church of God has grown to include churches in 89 countries around the globe. The general offices from which the international work of the Church of God is coordinated are located in Anderson, Indiana. For further introduction to the Church of God see Miller (1985), Newell (1980), or Smith (1976).

Northwest Ministerial Assembly of the Church of God in Mexico: the corporate body of ministers representing Church of God congregations in the northwest region of Mexico. This organization serves as a coordinating council for the collaborative work of the Church of God in that region of Mexico.

Theological education by extension (TEE): an educational program that prepares people for Christian service outside the traditional model of resident seminary studies. Following the concepts of secular extension programs, a TEE program uses innovative methods to take

training opportunities to individuals committed to Christian ministry, who are unable to participate in traditional theological training programs (Winter, 1969).

Center for Christian Studies: an educational institution established in 1984 by the Northwest Ministerial Assembly of the Church of God in Mexico, for the purpose of providing opportunities of TEE for lay workers in the local churches. The purpose of the Center is to enhance the spiritual, intellectual and emotional development of lay workers to better prepare them for various ministry tasks in their churches and communities.

Missionary Board of the Church of God: an agency of the General Assembly of Church of God whose mission is to assist the church in fulfilling the mandate of Christ to share the Gospel in all nations (Luke 24:47). The primary tasks of this agency are to promote the expansion of the church around the globe, to support North American missionaries overseas and to communicate with established national churches for the purpose of international cooperation in ministries.

Significance of the Study

This study serves several important interests. One major contribution is that it can provide decision makers associated with the Center for Christian Studies insights into many critical questions regarding that institution and its TEE program. Findings from this study should help

decision makers respond in an appropriate and informed manner to issues that face the Center for Christian Studies.

Insights from this study may be used in the process of curriculum development for TEE programs of the future. It was expected that this evaluation would reveal some strengths and weaknesses in the Center's TEE program. This information can be of great benefit in developing new courses and in improving existing ones.

Various programs of TEE have been shown to provide more than the evident educational benefits. In some places, TEE has demonstrated transformational effects which have a far reaching impact (Kinsler, 1978; Mulholland, 1982). Programs which serve as agents of change are of great importance in the study of leadership (Adams, 1986; Burns, 1978). This study will provide some feedback regarding how the Center for Christian Studies is perceived as influencing the process of change. If the Center has contributed to transformational change, then it would seem fair to say, that workers are not only receiving training in the TEE program, but TEE is helping to open the door of opportunity wherein transformational change can occur.

The findings of this research may also provide clues for other institutions striving for excellence in programs of extension. The Center for Christian Studies was the only institution of its kind serving the Church of God in

Latin America to make use of TEE. The findings of this study can serve as a guiding light for future efforts and could affirm the Center for Christian Studies as a valid prototype for other TEE programs, particularly in the Latin American orbit.

CHAPTER TWO

REVIEW OF THE LITERATURE

Introduction

This literature review began by providing a brief historical overview of the Church of God and its work in Latin America, with an emphasis on Mexico. This was followed by a look at the programs of theological education which the Church of God has sponsored in Mexico. Next, consideration was given to theological education by extension (TEE) as an alternative model for preparing church workers. In closing, a synthesis of these various topics as they relate to the present research study was provided.

The Church of God and Its Global Ministries

The Church of God had its beginning as a reformation movement during the latter part of the nineteenth century. When one recalls the era of the Reformation one immediately thinks of Martin Luther and the reforming activities that swept across Europe during the sixteenth century drastically changing the pattern of medieval Christianity. The eighteenth century, witnessed two major reform movements

within Protestantism, Pietism and Methodism. The Church of God is a product of a lesser known reform that began in the latter half of the nineteenth century and is still in the process of being realized (Smith, 1976).

Growth and Development of the Church of God

The Church of God emerged in the early 1880s in the midwest region of the United States. The most prominent of its pioneer leaders was Daniel S. Warner. At the center of this movement was a Christian publication called the Gospel Trumpet (Brown, 1951; Byres, 1921; Phillips, 1979).

The central theme for this new reformation was unity. That unity was expressed not in conformity to a creed, but in welcoming into Christian fellowship every person who accepts Jesus Christ as Savior. The firm conviction of the Church of God is that only Christ can bring people into the church, as they individually accept Him as the Lord of their lives. No ecclesiastical institution has the right to include or exclude people from God's true church. The vision of these Church of God reformers was to bring all faithful believers into a unified fellowship, transcending the denominations, divisions and sects that separate Christians (Miller, 1985; Byrum, 1925; Riggle, 1911; Warner & Riggle, 1903).

The influence of those pioneer ministers soon reached across the country and expanded beyond international borders. Lester Crose (1981), in his Passport for a

Reformation, documented the growth and development of this movement around the globe during its first century of existence. By 1955, the Church of God was active in 35 countries (Caldwell, 1987) and by 1990 its ministry had expanded to 89 different nations. In 1990, the membership in the United States and Canada totaled 209,035 while the membership in other countries totaled 288,274 (Huttenlocker & Bargerstock, 1990).

The Church of God in Latin America

The first missionary work done by the Church of God began with Benjamin F. Elliott, who in the fall of 1892 started doing evangelistic work in Baja California, Mexico (Elliott, 1906; Warner, 1892). Elliott crossed cultural, linguistic and international barriers to take the reformation message abroad (Caldwell, 1980; Crose, 1981). The message of the Church of God began spreading to other countries.

In Latin America, during the first half of the twentieth century, the Church of God's ministry expanded beyond Mexico to include Argentina, Brazil, Costa Rica, Cuba and Panama. During the 1950s, Guatemala and Peru were added to this list (Garcia, 1971). The work of the Church of God spread to Puerto Rico and El Salvador in the 1960s. During the 1970s a special missions emphasis for building the work in Latin America occurred and churches were established in Bolivia, Columbia, Honduras, Nicaragua, Paraguay, Uruguay

and Venezuela. The 1980s brought the addition of churches in Belize, Ecuador and the Dominican Republic (Barton, 1991; Crose 1981). These national churches are autonomous organizations which cooperate in a relationship of interdependence with the Missionary Board of the Church of God. The Missionary Board is the agency responsible for coordinating the global effort of the Church of God. The Missionary Board is involved in providing North American missionary personnel to assist the national churches in the work of spreading the Gospel of Jesus Christ and the message of unity among Christians.

In 1962, the Inter-American Conference of the Church of God was established to provide greater cooperation between leaders and churches throughout Latin America. This association provided the organizational structure needed for greater communication and collaboration between national churches. The stated purposes of the Inter-American Conference were: (a) to promote fellowship between the various leaders and churches in Latin America; (b) to establish unity within the work of the Church of God among the Spanish, Portuguese and native language groups; and (c) to suggest and coordinate plans for church growth in the countries of the Americas (Conferencia Inter-Americana, 1978).

The Inter-American Conference has been involved in various ministries including planning for the expansion and

development of the work throughout Latin America. A biannual convention has been conducted during which key leaders come together from each nation to dialogue and do strategic planning related to the ministries of the Church of God in Latin America. The Inter-American Conference has had several committees working at various tasks. For example, the Publications Committee has produced Spanish literature for the Church of God, including a bimonthly magazine, La Trompeta.

The Church of God in Mexico

The message of the Church of God was first preached in Mexico in November of 1892, when B. F. Elliott journeyed to Ensenada, Baja California (Warner, 1892). Elliott did itinerant preaching in Northwest Mexico and later established a church and Spanish publishing house in La Paz (Elliott, 1909). In 1909, Elliott and his coworkers were compelled to leave Mexico because of civil unrest due to the Mexican Revolution (Caldwell, 1980).

There were intermittent contacts with believers in Mexico during the years that followed. It was not, however, until 1933, that a permanent congregation of the Church of God was established in San Antonio de las Alazanas, a rural community in the Mexican state of Coahuila (Bentley, 1977; Garcia, 1971). A concentrated effort was undertaken by the Board of Church Extension and Home Missions to build up the work in Mexico during the 1950s and 1960s. At that time

several churches were started and the La Buena Tierra Bible Institute (LBTBI) was established. LBTBI became the first of several training institutes developed by the Church of God in Latin America, dedicated to the task of training ministers and other christian workers (Croese, 1981).

The missionary work of the Church of God in Mexico operated under the administrative guidance of the Board of Church Extension and Home Missions until April of 1969. At that time, administrative responsibility was transferred to the Missionary Board of the Church of God (Croese, 1981). This transfer of administrative responsibility did not include the churches in the Northwest Ministerial Assembly of the Church of God in Mexico. Those churches operated under a separate organization known as Baja Missions. It was not until 1978 that the Northwest Ministerial Assembly of the Church of God in Mexico was brought under the administration of the Missionary Board of the Church of God (Geiwitz, 1981). The work of the Church of God continued to grow in the Republic of Mexico and at present has more than 60 congregations.

Church of God Theological Education in Mexico

The first Bible institute of the Church of God in Mexico was begun in 1952 under the direction of Alfonso Castañeda in Jame, Coahuila. Plans were made to expand this training effort and property was purchased in Saltillo.

Construction of the first unit was completed in 1954. In that same year, Maurice and Dondeena Caldwell came to Saltillo as missionary teachers and under their guidance the school was opened as La Buena Tierra Bible Institute (LBTBI) (Valdez, Solis & Caldwell, 1979; Garcia, 1971).

La Buena Tierra Bible Institute

LBTBI has served as the primary supply line for pastoral leadership for the Church of God in Mexico. LBTBI offered two programs of study. The male students followed a four year ministerial course which led to a diploma in theology. The female students followed a three year program which led to a diploma in Christian education.

One study (Bentley, 1977) revealed that during LBTBI's first sixteen years, 1954 to 1970, approximately 100 students had enrolled in the Institute. Of those students, only 28 graduated and less than half of the graduates were serving as Church of God pastors. By 1979, the total number of LBTBI graduates reached 51. Of those, only 17 were pastoring Church of God congregations in Mexico and three were involved in educational ministries at LBTBI (Valdez, et al., 1979). It should be noted, however, that several of the pastors serving the Church of God in Mexico to this present day received their professional training at LBTBI. Snyder (1984) and Caldwell (1984) summarized some of the benefits not measurable by numbers that LBTBI has provided in the lives of individuals as well as in the life of the

Church of God in Mexico.

Maurice Caldwell served as director of LBTBI until 1962. Three other North American missionaries served as director from 1962 until 1972. These included: Raymond Hastings, 1962-1965; Ronald Shotton, 1965-1968; and Albert Bentley, 1968-1972. In 1972, a Mexican pastor assumed the position of LBTBI's director (Valdez, et al, 1979).

When LBTBI passed to national leadership in 1972, the former director, Albert Bentley, began a department of extension education at LBTBI. This program involved four rural churches and three urban churches in the region near Saltillo. Bentley was the first missionary of the Church of God in Latin America to experiment with TEE. Bentley developed a simple course of doctrinal studies as the core of his TEE program. These were later published under the title of En Busca de la Verdad (Bentley, 1979). After operating less than one year the program ceased when Bentley was transferred to a new assignment in Argentina (Bentley, 1977).

The first Mexican director of LBTBI was Eliu Arevalo, who served from 1972 until 1976. The next director, Juan Cepeda, served only a short time. Jose de la Paz Gonzalez was called to LBTBI as director in 1977. Gonzalez served until 1982 and was followed by Alfredo Hernandez, who functioned as director until 1987.

LBTBI suffered a gradual decline from 1972 until 1987.

The observations of Leslie Ratzlaff (1985) and Albert Bentley (1977) provided helpful insights into the problems at LBTBI. In the past decade, the number of students enrolled in LBTBI had fallen. For the 1986-1987 school year, only six students were enrolled, three from the Baja region, one from the Northeast region, one from El Salvador and one from the Disciples of Christ Church. The Missionary Board of the Church of God had been a primary source of financial support for the school. Between 1980 and 1987 the Missionary Board cut their grants to the school by more than 50 percent (Mattox, 1987). A financial crisis combined with other problems and division among the Mexican ministers resulted in the suspension of operation of LBTBI in 1987.

LBTBI students who were displaced by the closing transferred to either Juan Wesley Seminary in Monterrey, Nueve Leon or the Nazarene Seminary in Ensenada, Baja California. After being closed for two years LBTBI reopened in the fall of 1989 at the initiative of and with funding from the churches in Mexico. Joaquin Solis was named the new director (Kant, 1990).

For many years it had been the dream of the Church of God people living in Northwest Mexico to establish a Bible institute in the Baja region of Mexico. The geographic distance between LBTBI in Saltillo and the churches in Baja created problems in communication and transportation for students desiring to prepare for Christian service. With

the closure of LBTBI in the fall of 1987, enthusiasm for opening a school in Baja grew. In September of 1989, the churches associated with the Northwest Ministerial Assembly of the Church of God in Mexico launched their own Bible institute. This new school was located in Mexicali and shared facilities with the Nueva Esperanza Church. Jacobo Vazquez was named as the first director of this new school (Harmon, 1989). It was reported that 18 students were enrolled the first year and that a new educational building had been constructed. The new institution was named, La Buena Tierra de Baja (Kant, 1990).

The Center for Christian Studies

While the traditional ministerial training program was struggling, a new approach was being developed. Recognizing the need for a regional training program for Christian workers, the Northwest Ministerial Assembly of the Church of God in Mexico took action on March 3, 1984. A study committee was appointed to explore feasible options. Aware of economic limitations and the problems in the resident program at LBTBI, the committee looked at TEE as an alternative. The committee's recommendation was to establish the Center for Christian Studies which would operate as a TEE program. The Ministerial Assembly approved that recommendation and in September of 1984, the Center for Christian Studies was opened (Mattox, 1984, 1986). Joseph Mattox, who was serving as a missionary in Mexico, was

invited to serve as program coordinator and curriculum director for the Center. A basic curriculum plan was developed which included sixteen courses divided into four major areas of study. The Center's program combined multiple learning experiences in each of the courses. These learning activities included (a) individual study which was guided by a student workbook, (b) small group study which occurred at the local church, (c) regional seminars conducted for each course and (d) a practicum to give students practical experience (Mattox, 1985).

The original academic schedule proposed the completion of all sixteen courses in a period of two years. Once the program was implemented, it was realized that to cover the curriculum material completely it would be necessary to extend that schedule to a four year period.

These sixteen original courses in the basic curriculum were the focus of this evaluation. The Center for Christian Studies needed information to help determine what changes or adaptations should be made to improve the program for the future. A review of past performance and an assessment of the present situation may provide helpful information to those making decisions regarding the future of the Center for Christian Studies.

The Center for Christian Studies has not only provided important training to Christians it seems to have had an impact on the attitudes of its participants and the churches

that it serves. The influence of the TEE program as an agent of change may be just as important as any other contribution it might have made.

The Center for Christian Studies has served as an experiment in TEE for the Church of God in Mexico. What has been learned from that experience should be shared with church leaders working in educational ministries in other countries. The Center for Christian Studies is a unique institution, unlike any other operating in the Church of God in Latin America. Because the Center's TEE program may serve as a prototype for future ventures it was considered a worthy subject to study.

Theological Education by Extension as an Alternative

TEE is more than just an alternative method of theological education, it is a movement of reform which questions old methodology and creates new conceptualizations. Mulholland (1982) said:

Theological education by extension is truest to its original intent when it is seen as a renewal movement aimed at the integral growth of the church through ministry by the whole people of God. As such, theological education by extension is a change agent capable of promoting the positive transformation of both church and society. (p. 153)

Development of Theological Education by Extension

The beginning of the TEE is traced back to the Evangelical Presbyterian Seminary of Guatemala where, in 1963, a new movement in theological education was born . The vision which arose from Guatemala spread throughout Latin America, on to Africa and eventually around the globe. The first international workshop on TEE was held in Armenia, Columbia in September of 1967. From that meeting, the energy and efforts of a wide cross section of missionary educators were brought together resulting in greater momentum for the TEE movement (Kinsler, 1978; Mulholland, 1982; Winter, 1969).

TEE grew rapidly from its Guatemalan beginnings and by 1974, according to Conn (1979), there were 760 institutions in 57 countries using TEE programs. Kinsler (1982b) suggested that TEE programs were reaching close to 100,000 students around the world by the end of the 1970s.

TEE has made an enormous impact on the churches in Third World countries. TEE's success is documented by case studies such as the Agato Leadership Bible Training Institute in Ecuador (Klassen, 1986) and the Seminario Bautista Evangelico Argentino por Extencion (Hirst, 1986). These are common examples of the positive results brought about by the innovative methods, the creative techniques and the flexible structures of TEE programs.

TEE resources cross wide ranges both academically and

theologically. The Latin American Biblical Seminary has initiated a continent-wide extension network of university level studies (Kinsler, 1982b). At the other extreme, programs like the Agato Leadership Bible Training Institute working among the Quichua Indians in Ecuador, teach students with very minimal reading and writing skills (Klassen, 1986).

Attempting to organize the wide range of materials that have been produced, Weld (1982) compiled a list of resources for TEE. Weld (1973, 1980) has also published a worldwide directory of TEE programs. The Guatemalan Center for Studies in Theological Education and Ministry produced a quarterly newsletter, the Extension Seminary. This newsletter, in Spanish and English versions, promoted various TEE activities and materials. A wide variety of resources related to TEE curriculum planning and development have been produced. Examples of these materials include such works as the Manual del Seminario de Extension (Emery, Kinsler, Walker & Winter, 1971) and Writing for Theological Education by Extension (McKinney, 1975).

Theological Education by Extension and Contextualization

Theological education must be responsive to the social and cultural context (Kornfield, 1976; Firestone, 1984). However, traditional seminaries and Bible institutes have often served more as instruments of alienation and elitism than contextualization. In Latin America there is a

tendency for Christian leaders to move up the academic ladder into successive levels of social and economic privilege. This often creates a gap between the clergyman and the people to whom he is called to minister.

The principle model for ministerial formation should be the life of Jesus Christ. Christ demonstrated servanthood, then called his followers to continue His example of service, sacrifice and selflessness (Mark 10:42-45). Theological education should be preparing people for servanthood, but it has often served as a path to privilege, power and self-service (Kinsler, 1982a).

In Latin America, patterns of authoritarian leadership have contributed to a situation wherein the minister is like a ruler. Conn (1979) explained this relationship by saying, "The minister (servant) actually becomes the ruler; the concept of ministry (service) is inverted to mean privilege." (p. 316). Kinsler (1982a) declared, "As long as theological education is preoccupied with the full-time training of a few candidates for ordained ministry, it is destined to be narrow and elitist" (p. 133).

In contrast, TEE includes all kinds of people regardless of their social, ethnic or educational background. The challenge to TEE is to motivate equip and enable these people of God to develop their gifts and give their lives in meaningful service to others. The focus of TEE is on equipping Christian servants not on creating an

ordained clergy. As such, TEE has opened the door to the laity, particularly women. This has not only created a broader base for ministry, but has brought theological training closer to reality. This is helping Christian ministry to better integrate into the social context of the real world. Theological education needs this type of contextualization. Kinsler (1982a) pointed out, "The experience of poverty, dependence and exploitation that prevails in Latin America imposes on theological institutions a new agenda and a new way of doing theology" (p. 143). If contextualization is to occur it requires that ministry not simply be involved in the world but derive its agenda from the world.

Klassen (1986) explained how the TEE program among the Quichua indians in Ecuador adapted to the cultural context, becoming an indigenous program of theological training. The reading and writing skills of the students were minimal but the program came to serve not only an educational purpose but a spiritual and social purpose also. Klassen calls the program, "a real life curriculum: ministry contacts, studying, evangelizing and helping key leaders think through problems" (p.59). The three basic ingredients in this TEE program were cognitive input, field experience and training seminars.

TEE brings theological education to the people. This means that theological education is made available to

individuals who would never have the opportunity of studying in a resident seminary (Kinsler, 1982a; Winter 1966).

Bringing theological training to the grassroots people has not only moved theological training beyond the walls of the seminary, it has moved theological reflection into the mainstream of society. People are now grappling with issues of faith in the context of the social, economic and political problems that confront them.

To be relevant in Latin America, theology must relate to the Latin American context. There, Christians must address in redemptive ways the issues of poverty, liberty and dependency (Conn, 1979; Sapsezian, 1977). TEE is a holistic approach to theological education which keeps students in contact with the real world and its problems. Kinsler (1982a) supported this view and further proclaimed:

Dependence on professional clergy, particularly as it has developed in western Christianity, alienates the people from their own ministries and from their own spiritual health. Theological education by extension encourages and enables all kinds of congregations, poor and rich, western and non-western, to develop their own ministries to embrace the concerns of the kingdom, holistic evangelism and community health (p. 136).

The potential for excellence in TEE programs has not always been actualized. Some of the same problems that are frequently characteristic of residence seminaries may plague extension education. Kornfield (1976) reflecting on six

years of experimentation with TEE in Bolivia pointed out that: "It is true that some extension programs have simply extended the old system of theological education in a way that imposes itself upon people" (p.17).

Theological Education by Extension and Transformation

Researchers have noted that TEE is not only an educational instrument, but an agent of change (Conn, 1979; Kinsler, 1982a; Mulholland, 1982) "The original purpose of extension was the training of mature leaders for ministry... With the passing of time, it became apparent that TEE carried powerful side effects of a liberating nature" (Mulholland, 1982, p. 157). Mulholland further explained that TEE is "an agent of change in that it challenges the divisions that splinter and compartmentalize the people of God" (p. 158). Two of the divisions which Mulholland addressed were geographic separation and separation between clergy and laity. TEE has lessened the distance in both of these instances.

In Latin America, churches have been dominated by the clergy and by ecclesiastical structures which place power and privilege into the hands of a few. These patterns have stifled indigenous popular leadership. Nelly De Jacobs, who served as a professor at the Evangelical Presbyterian Seminary of Guatemala and was editor of the newsletter, Extension Seminary, viewed TEE not only as a vehicle of leadership development and the subsequent growth of existing

church structures, but as "a vehicle for the renewal and beneficial change of both ecclesiastical and social structures" (Mulholland, 1982, p. 157).

Regarding these transformational qualities, it should be noted that TEE alone was not the sole cause of the changes that have been observed. Rather, TEE was infiltrating traditions and structures and laying the groundwork for radical change. TEE was helping to open new ways of thinking which allow individuals to take charge of their own destiny. Questions were being raised about the validity of traditional institutions and structures which have mostly served elite interests. Many old concepts of ministry, such as the false dichotomy between clergy and laity were being challenged.

TEE has raised the competency level of many people to the point that they constitute a threat to the theologically trained males in positions of authority. Kinsler (1978) pointed out:

The present pattern of authoritarian leadership must be replaced with an emergent, plural, corporate leadership of the people. The ineffectual, top-down style of communication must evolve into an experience of dialogue so that the people can grow in their understanding of the Gospel and begin to relate it meaningfully to their own lives and to the needs of their neighbors. (pp. 187-188)

These dynamics spell conflict and tension, but those are necessary elements in the process of real change. The challenge is great, but new and creative solutions can be discovered for the problems that come with such transformations.

Kinsler (1978) suggested that both enemies and supporters of TEE should label it "subversive." It is an appropriate label he wrote because TEE promotes radical changes in the nature of ministry. "Theological education by extension may in fact render its greatest service to the church and the ministry by challenging existing structures" (Kinsler, 1978, p. 183).

Mulholland (1982) pointed out that TEE has raised the competency level of women, the laity and minority groups to the point where they constitute a threat to the "automatic passive acceptance of the pronouncements handed down by theologically trained males of the predominant socio-cultural group within the church leadership" (p.159).

TEE has not been welcomed by everyone. There has been resistance to the innovative approaches of TEE. An example comes from Zaire where TEE was introduced in 1970. Hill (1988) reported that church leaders in Zaire saw some serious flaws in TEE. The TEE program got off to a good start with students hoping that this would be their avenue to leadership in the church. However, in 1978, a conference on TEE was held and the conference ended with ministerial

delegates voting not to accredit the TEE program and not to permit persons trained in TEE programs to be officially recognized for positions of church leadership. In 1985, another conference was held in which the decision was made to move the TEE program away from the supervision of the Department of Bible Institutes and place it under the Department of Christian Education. What this meant was that TEE became nothing more than a tool for personal growth and provided no advantage toward recognition in the church nor status in the community.

Hill (1988) interpreted these actions as being defensive on the part of ordained clergy who were more interested in preserving their power and prestige than in doing the work of the ministry. Hill outlined five defensive postures which summarized the objections of the national church leaders to the TEE programs. These include: (1) Defense of the institution, the national pastors felt the need to uphold the tradition of seminary training. (2) Defense of status, they did not want TEE students getting a diploma fearing it would devalue their own diploma. (3) Defense of market, there was a desire to preserve the priestly caste, the ministers felt that recognizing TEE graduates would blur the distinction between clergy and laity. (4) Defense of initiative, national pastors felt that TEE was imposed upon them by missionaries. (5) Defense of one's ability, not one national pastor was teaching TEE

and some pastors said they did not have the means. The greatest barrier that TEE faced in Zaire were hierarchical ecclesiology and cultural requirements for status acquisition. This type of entrenchment has been witnessed in other regions also (Conn, 1979).

The preservation and defense of the elite is a very common reaction within the established institutions of society, including the church. The process of education must not be held hostage to this type of system. Freire (1981) speaking from his experience in Brazil, expounded on the "banking" concept of education. This type of education maintains and even stimulates the oppressive attitudes and practices of society. The conformity that is imposed by such a system inhibits creativity and submerges people in a "culture of silence". These same dynamics come to play in the institutions of the church and the process of theological education. TEE has a liberating effect but attempts of liberation are usually met with resistance.

Aries (1981), a Bolivian author, declares that the structures of power in society, including the church, have oppressed and dehumanized the poor. He exposes the injustices inflicted on the masses by a small group of people with concentrated power. Aries challenged Christians to work for the liberation of the repressed masses. TEE can be a helpful tool in the effort of liberating minds and hearts. Jacobs (1982) declared that TEE has demonstrated a

liberating nature and that it could serve not only as a vehicle for leadership development but also as a vehicle for renewal and change in both ecclesiastical and social structures.

TEE not only faces the types of objections raised in the Zaire case, it also faces other criticisms. One area of concern is the level of academic standards in TEE programs. Arrequin (1969) of Mexico writes:

TEE does not work according to the cultural patterns of formal education that are coming more and more into use in Latin America...it favors complacency because it comes to them, they stay away from centers of research.... TEE creates leaders who are not creative and who are inflexible. They have a small range of action (pp. 228-229).

What do these reactions indicate about TEE. Is there a problem with established roles and expectations within the church? TEE does not claim to be the same as traditional theological training. It may fail to produce theological scholars but does it produce capable christian workers? Kinsler (1978) considered this problem and his conclusion was that TEE and resident programs are preparing very different types of leaders for the church. Zorrilla (1977) spoke of about this issue as it related to the church in Latin America:

The seminaries go in one direction while the church wrestles in another. Non-contextualized churches carry

out a ministry not suited to their reality while seminaries perpetuate theologies, methods and strategies best suited to churches in an opulent and wealthy society. (p. c)

Stagnation can occur in both traditional programs and TEE programs. The challenge to Christian educators is to create programs that are sensitive to the cultural context, flexible enough to serve as catalysts rather than barriers to change and practical enough to provide the skills that are truly needed for effective ministry. Beyond the goal of training the laity, TEE has the objective of emancipating all of God's people, clergy and laity, to minister to the needs of others by demonstrating God's love in a meaningful and significant way. Kinsler (1978) reflected this same idea when he wrote:

Our task is to place the tools of theological reflection in the hands of the people of God so that they will be able to clear away the centuries of theological, ecclesiastical and liturgical residue and begin to theologize, to build a much more vital, corporate ministry, to renew the church from its roots, to move out in liberating mission to all people (p.195).

A Synthesis of the Literature Review

The preceding review of literature has dealt with three major topics, the Church of God and its global ministries,

the theological education programs of the Church of God in Mexico and the significance of theological education by extension. These three topics provide important background information that relates to issues considered in the evaluation conducted at the Center for Christian Studies in Northwest Mexico.

The Center for Christian Studies is an institution of the Church of God in Mexico, and as such, it has historical, theological and organizational ties with the Reformation Movement of the Church of God and the Missionary Board of the Church of God. The overview on the Church of God Reformation Movement gives illumination on historical background and developments and provides a better understanding of the relationship between the Center for Christian Studies and the Church of God.

The review of theological education in Mexico provided an historical base to better understanding the past and present conditions and situations regarding theological education in the Church of God in Mexico. The Center for Christian Studies has played a role in the recent evolution of training Christian workers in Mexico. It may be viewed as a link between the past and the future of training Christian workers. The findings and recommendations of this research study can influence important decisions regarding the future of theological education for the Church of God in Mexico and may also be of assistance in projecting and

planning programs of TEE beyond the borders of Mexico to other countries in Latin America.

The third topic, theological education by extension, provides insight into important elements that other TEE programs have demonstrated. The dynamics of contextualization and transformation are of particular interest to this research study. TEE has been shown to be more than just an instrument of education; it is an agent of change. This information can be most helpful in providing a background upon which to reflect when considering the impact that the Center for Christian Studies has had on the Church of God in Northwest Mexico and how TEE has served as an agent of change.

A combination of knowledge from each of these three topics contributes to a more comprehensive understanding of this project. It is the hope of the researcher that the insights gained from this study will be used to help the Center for Christian Study and other institutions involved in training Christian workers to achieve excellence.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

Overview

The purpose of this study was to evaluate the theological education by extension (TEE) program at the Center for Christian Studies of the Church of God in Northwest Mexico, looking specifically at the original sixteen courses in the basic curriculum and considering the impact which this program has had. This evaluation was designed to help identify strengths and weaknesses in the Center's TEE curriculum and to reveal the opinions of participants toward the program. This study also provided information regarding how the TEE program is perceived as impacting or contributing to the Church of God in Mexico and whether it might serve as a model for TEE programs in other parts of Latin America.

This study explored ten research questions related to the TEE program. Data was collected in three primary ways: (a) conducting an opinion survey with a stratified sample of persons who were involved with the TEE program, (b) conducting followup interviews with respondents who were

randomly selected from the TEE students, Mexican pastors and seminar leaders and (c) reviewing institutional records for vital data related to the research questions. The data collected for this study was analyzed using two primary methods, measurements of central tendency and descriptive analysis.

The debate between qualitative and quantitative approaches to educational research continues as scholars expound on the benefits and problems of each (Donmayer, 1985; Hatch, 1985; Howe, 1985; Smith, 1983). The question addressed was which approach was most appropriate for this TEE evaluation project? It was not the objective of this study to set up an experimental design and test null hypothesis. Rather, this study sought to evaluate a particular educational program, seeking to gain understanding and insight that could be used in making important decisions concerning that program's future. This research project looked for the strengths and weaknesses in the TEE curriculum and sought to reveal how the program was perceived by its participants as an influencing force.

This research study was qualitative in nature and can be classified as descriptive research. However, both qualitative and quantitative techniques of data collection and data analysis were used in this study. Reichardt and Cook (1982) expounded the potential benefits of using qualitative and quantitative methods together.

A combination of elements from several distinct evaluation models were incorporated into this project. Worthen (1981) and Brikell (1981) supported the use of an eclectic approach which has the benefit of combining useful elements from various models to strengthen a study. Consideration of context combined with an awareness of the specific research questions were used to tailor the design of this evaluation project.

Evaluation Theories and Models

The particular emphasis of this study was evaluation, therefore, consideration and reflection was given to major evaluation theories and models in the process of developing an appropriate model for this study. Evaluation has been used since ancient times. However, modern educational evaluation traces its beginnings back to the 1940s and the work of Ralph W. Tyler (1942, 1949). Tyler's evaluation model reflected the experimental approach with a pre-post design, wherein the rationale for evaluation involved the internal comparison of objectives with the outcomes. Variation of the discrepancy models which followed Tyler's principle were widely accepted until the 1960s at which time radically different alternative models began to emerge (Guba & Lincoln, 1985; Madaus, Scriven & Stufflebeam, 1983).

Cronbach (1963) argued that evaluation should be used to refine and improve a course during the process of its

development and not only at the termination of a course. He also suggested that the focus of analysis in evaluation should be decision making rather than objectives. These insights were incorporated into the methods used to evaluate the TEE program at the Center for Christian Studies.

Stake (1967) was another contributor to evaluation theory. He developed the countenance model which he later incorporated into his responsive approach to evaluation (Stake, 1978). Stake's responsive model addressed concerns and issues related to stake holders. Rossi and Freeman (1985) also addressed the role of stakeholders along with other political dimensions in the process of evaluation. This interest on persons who have a stake in the evaluation is also significant to this research project because both the person who directed the research and the respondents in the study were considered stakeholders. This study may impact decision makers involved in the Center for Christian Studies and the churches that it serves. As a result there are economical and political dynamics which impacted the persons involved in this study.

Another important development in evaluation was the naturalistic evaluation model developed by Guba and Lincoln (1981). The naturalistic model was a very appropriate way to conduct the type of research that was called for in this study. The naturalistic model provided the necessary foundation for interpreting the qualitative data in this

.

study. One aspect of the naturalistic model is that the research design is emergent. That is to say, the design of the research changes as the evaluator gains new insights into concerns and issues during the evaluation process. One specific example of the way this emergent element is utilized in this TEE evaluation project is seen in the way that appropriate interview questions emerged as a product of the results and analysis of responses to the survey instrument.

Among the various evaluation models considered, the concepts from Stufflebeam's (1967; 1971; 1983) Context/Input/Process/Product (CIPP) model had a major impact on the structure of this evaluation project. Stufflebeam's CIPP model used decision making as the primary focus of evaluation. Stufflebeam and his collaborators (1971) fully documented the effectiveness of decisions as the level of analysis for organizing an evaluation study. Since the process of decision making was related closely to the purpose of this evaluation, this aspect of the CIPP model is complementary with this research project. The questions guiding this study are directed toward helping provide data which can serve as a guiding light for the decision makers of the TEE program.

Another important component which the CIPP model provided for this project is the division of the evaluation process into four different categories: context evaluation,

input evaluation, process evaluation and product evaluation. An adaptation of these four categories was used as an organizing principle in the collection and analysis of data and in reporting the findings of this study.

Stufflebeam's model classically operated in a proactive mode involving a cyclic process of continual evaluation. The evaluation of the TEE program in the Center for Christian Studies was a retroactive evaluation. However, Guba and Lincoln pointed out that the CIPP model "can be used in either a proactive or retroactive mode; that is, to service decisions still to be made or to provide accountability for decisions made in the past" (1985, p. 15).

Scriven (1966) contributed to evaluation methodology by distinguishing between formative and summative evaluation. This study had dimensions of both formative and summative evaluation. Some of the research questions in this study were formative in nature. For example several of the questions addressed issues of curriculum development. Another formative aspect of this study was that the findings can be used to modify and improve the TEE program. Other questions in this study related more to the results and impact of the TEE program and were of a summative nature. Of the ten questions guiding this study, questions one to five are formative in nature and questions six to ten are summative in nature. Stufflebeam (1971, 1983) contended

that the CIPP approach can be used to service both formative and summative evaluation.

The Joint Committee on Standards for Educational Evaluation (1981), which represented a collaboration of several important educational organizations, developed a criteria for judging evaluation research. These important elements are outlined by Borg and Gall (1983) and included utility, feasibility, propriety and accuracy. These critical elements were considered in the development of the design and in the process of analysis of this evaluation project.

This research evaluation project borrowed various concepts from the different evaluation models to create an eclectic evaluation model. The resulting model was suited to address the specific questions and concerns that were presented in this study.

Research Design

Subject of the Evaluation

This project evaluated the TEE program of the Center for Christian Studies of the Church of God in Northwest Mexico. The Center for Christian Studies is an educational institution which operates under the authority of the Northwest Ministerial Assembly of the Church of God in Mexico in conjunction with the Missionary Board of the Church of God. The Center for Christian Studies was

established in 1984 for the purpose of providing educational opportunities for laypeople of the Church of God congregations in Baja California and Sonora, Mexico. A basic program of TEE involving sixteen courses was developed and offered. An evaluation of this phase of the Center's TEE program was needed to help guide the program's future development and to suggest ways of improving the curriculum and making the program more responsive to the specific needs that are currently present in Mexico. This evaluation also considered whether the TEE program had an impact as an agent of change. In addition, this evaluation helped determine if the TEE program in the Center for Christian Studies was a valid model that could serve the Church of God as a prototype for TEE programs in other places in Latin America.

Research Questions

Ten specific research questions guided the direction of this evaluation. These research questions were organized into four categories. These categories were inspired by Stufflebeam's Context/Input/Process/Product (CIPP) model (1969, 1971, 1983). The design was referred to as the ABCD design. This ABCD structure served as the framework that permitted the logical organization necessary to address the research questions and organize the data collected for analysis. The first dimension was (A) assessment of needs, and it corresponded to context evaluation. Under this section of the study consideration was given to evaluating

the educational needs that were present. The second dimension was (B) building the curriculum, and it corresponded to input evaluation. This section focused on evaluation of the basic elements of the TEE curriculum. The third dimension was (C) carrying out the program, and it corresponded to process evaluation. At this point in the study attention was turned toward evaluating aspects of the actual implementation of the TEE program. The fourth dimension was (D) describing the results, and it corresponded to product evaluation. Here the evaluation attempted to review the results and impact of the TEE program. This ABCD structure created an organized system for the collection and analysis of data and the reporting of findings. The reason why the researcher did not use the CIPP designation for these categories is that the design of this study is not a pure application of the CIPP model. Therefore, the ABCD designation of the model helped to avoid confusion with a pure CIPP design.

The ten research questions were organized under one of the four categories, A, B, C, or D, based upon how each question related to the category being considered. The first three dimensions A, B and C explored formative aspects of the TEE program. The fourth dimension, D, explored summative aspects of the TEE program.

These were the specific research questions that guided this evaluation project presented in their ABCD categories

by which this study was organized:

A. Assessment of Needs.

Research Question One: What are the present educational needs of the Church of God in Mexico and how do the people who have been involved in the Center for Christian Studies think that the Center should respond to the present challenges?

B. Building the Curriculum.

Research Question Two: What improvements need to be made in these specific areas of curriculum development: (a) the courses offered, (b) the textbooks used, (c) the design of course workbooks, (d) the format of regional seminars and (e) the contribution of seminar leaders?

C. Carrying Out the Program.

Research Question Three: How effective have the four different types of instructional activities: (a) individual study, (b) small group study, (c) regional seminars and (d) practical experience been implemented and how might each level be improved?

Research Question Four: To what degree have the factors of: (a) financial cost to students, (b) scheduling of educational activities and (c) transportation to regional seminars created problems in the level of student participation in the Center for Christian Studies' TEE

program?

Research Question Five: Should the TEE program be continued, and if so, should it continue under the present system or in some restructured form? What insights might be offered in reforming and restructuring that would improve the program?

D. Describing the Results.

Research Question Six: How many students have participated in the TEE program, which churches do they represent and what subgroups within those congregations do they represent?

Research Question Seven: Have the sixteen courses offered by the Center for Christian Studies provided the type of educational opportunities that the Church of God in Northwest Mexico needed?

Research Question Eight: Has the TEE program been perceived as having a significant influence, not just educationally but transformationally, on individuals, local churches or the regional work of the Church of God in Northwest Mexico?

Research Question Nine: Does the TEE program developed in the Center for Christian Study provide a valid model of extension education that could serve as a prototype for the Church of God in other areas of Latin America?

Research Question Ten: Do significant differences exist between the survey responses of students, pastors and

seminar leaders and if so is an explanation for these differences revealed in the follow-up interview process?

Data Collection

Information was gathered for this study from three primary sources: (a) conducting an opinion survey with a stratified sample of persons who were involved with the TEE program, (b) conducting followup interviews with respondents who were randomly selected from the TEE students, Mexican pastors and seminar leaders and (c) reviewing institutional records for vital data related to the research questions. Both quantitative and qualitative data were collected.

Survey of TEE Participants

Surveys are a common tool in educational research that provide valuable information and insight (Borg & Gall, 1983; Warwick & Lininger, 1975). A survey was conducted to gather responses from individuals involved with the TEE program. This survey, including TEE students, Mexican pastors and TEE seminar leaders, collected responses regarding opinions on various issues raised by the research questions guiding this evaluation project.

Survey Format. A survey instrument consisting of 38 questions or statements was developed. The first four questions in the survey collected information about the respondents which was used as variables in the analysis of

the data. This was followed by 33 statements organized under the ABCD dimensions which related to the ten research questions. These statements explored the attitudes of TEE participants about various aspects of the TEE program. The final question on the survey provided opportunity for respondents to make commentaries and suggestions regarding the TEE program.

The 33 statements in the survey instrument required respondents to indicate their attitudes or opinions on each statement utilizing a Likert scale ranging from one to six (Likert, 1932). A scale of one to six was selected because it required respondents to select either a positive response or negative response by not providing a neutral or middle number in the scale. This was intentionally done to reduce the likelihood of someone simply selecting the middle or neutral response to a question without giving it serious thought. The other criteria used in establishing this scale was the utility of the scale in the statistical analysis of the responses.

The possible responses to the statements were: (1) strongly disagree; (2) disagree; (3) somewhat disagree; (4) somewhat agree; (5) agree; and (6) strongly agree. In addition to these responses a seventh option, N/R (no response), was offered for persons who felt they did not have sufficient information or experience to respond to the question. This seventh option was also necessary to avoid

computation problems in the statistical analysis of the data.

Special Problems. The survey instrument had to be translated into Spanish since the majority of respondents were not English speaking. To insure accuracy in translating, the researcher used two bilingual consultants to proofread and correct the Spanish translation of the survey instrument. In addition to the bilingual consultants, four Mexican informants were asked to help contextualize the survey instrument. These steps, combined with conducting a pilot project, worked together to improve the accuracy of the survey instrument. A copy of the English version of the survey instrument can be found in Appendix A. A copy of the Spanish version of the survey instrument can be found in Appendix B.

Pilot Project. A prototype of the survey instrument was developed and a pilot project was conducted to test the survey instrument. Ten respondents voluntarily participated in the pilot project, including seven TEE students representing four different churches and three Mexican pastors. This procedure provided refinement of the survey instrument as well as a test for handling the statistical analysis of the data.

Survey Participants. The total number of respondents to the survey instrument was 50. This included 28 students, 12 Mexican pastors and 10 TEE seminar leaders.

The number of students who formally enrolled in the TEE program of the Center for Christian Studies between 1984 and 1988 was 80. These 80 students came from eight different churches. A ratio was used to insure that each church was fairly represented in the survey based upon the number of students that each church actually had involved in the TEE program. Eight TEE students from the Nueva Esperanza Church, seven from the San Luis Church, four from the Independencia Church, four from the Ensenada Church, two from the Colonia Merida Church, one from the Tijuana Church, one from the Santa Maria Church and one from Camalu Church participated in the survey. This stratification was considered necessary to provide a sample that was reflective of the entire population of students. The availability and willingness of TEE students to respond to the survey was another consideration in the selection of respondents. A Mexican seminary student was used as an agent to distribute and collect the survey instrument from the respondents in each of the respective churches. The 28 TEE students surveyed represented more than one third of the entire student population.

The 12 Mexican ministers who were respondents were all senior pastors involved in ministry with the Church of God in Northwest Mexico and who collaborated with the TEE program at the Center for Christian Studies. The ten TEE seminar leaders who were included in the survey taught at

least one course at the Center for Christian Studies. There were sixteen different courses, however, only ten seminar leaders participated in the survey for the following reasons. Two of the seminar leaders are now deceased. One other seminar leader was already included in the survey because he is also a Mexican pastor. There were two seminar leaders who were involved in teaching more than one course. The researcher of this study served as a seminar leader also, but disqualified himself from participating in the survey because it was inappropriate for the researcher to serve as a respondent.

A Mexican agent was used to visit the eight churches where students were involved in TEE. The agent personally distributed and collected the survey instruments among the TEE students. The sampling of 28 students was stratified according to the number of students from each church involved in the TEE program. The Mexican agent was a seminary student who was provided orientation on administering the survey and was paid for his service. The agent was given an additional bonus for collecting and returning all 28 responses. This incentive may have contributed to the fact that 100 per cent of the students' responses were returned.

The seminar leaders and Mexican pastors were mailed the survey instrument and asked to return their responses by mail. Most of the pastors and seminar leaders responded

immediately. The pastors and seminar leaders who did not respond within one month were sent a followup letter requesting their prompt attention and response. All eventually did return their responses. Of the 50 survey instruments distributed, 28 to students, 12 to pastors and 10 to seminar leaders, all were completed, returned and analyzed.

Interviews with Participants

Interviews are an important tool in research providing direct interaction between the source of information and the researcher (Guba & Lincoln, 1981). As Borg and Gall (1983) pointed out, "The interview permits the researcher to follow up on leads and thus obtain more data and greater clarity. The interview also permits greater depth than other methods of collecting research data" (p. 436).

As a part of this evaluation project, 12 interviews were conducted. The 12 subjects who were interviewed were selected by stratified random sampling from the 50 respondents to the survey instrument. The sample included four TEE students, four Mexican pastors and four TEE seminar leaders.

The interviews were conducted in person by the researcher. The interviews ranged from 40 to 60 minutes in length. Each person consented to having the interview tape recorded with the understanding that the recording would be analyzed and compared with the responses from other

interviews. The interview process was guided by a list of 24 questions (see Appendix C) which emerged from analyzing the data collected from the survey instrument. More specifically, the interviews provided the opportunity to explore deeper those issues where the survey instrument indicated a difference greater than 1.0 in the standard deviation of the respondents' responses. The mean scores for each of the three classified groups, TEE students, Mexican pastors and seminar leaders, was also computed on each item of the survey instrument. Where any difference greater than 1.0 occurred between the mean scores of the three classified groups that issue was also explored further in the interview process.

There were some questions in the interview which were developed not as a result of the analysis of the measurements of central tendency to items in the survey but were included in the interview questions because the nature of those issues required additional data to that which the survey instrument provided. This was the case in particular in category B, building the curriculum.

The researcher used note taking in addition to the tape recordings to preserve the information collected in the interviews. The information from the interviews was reported in such a fashion that the privacy and confidentiality of those subjects interviewed was protected.

Review of Institutional Records

The Board of Director of the Center for Christian Studies approved this evaluation project and information in the Center's files was made available to the researcher. The researcher reviewed and analyzed the information found in the institutional records including enrollment applications, attendance records, curriculum materials and other data of relevance to the research questions. Additional information was collected from the review of field reports and budgets from the Missionary Board of the Church of God.

Such questions as, "who participated in the TEE program?" and "what subgroups" were represented by those participants?, were answered by the information in the institutional records. For example, the ratio of men to women, the age level of students and the level of participation of each local church were revealed by the review of the institutional records. Other data from the institutional records included such things as the listing of textbooks, seminar leaders and other resources used in the TEE program. Information from the records also provided insights which have been incorporated into the the discussion of the research questions.

Data Analysis

Survey Analysis

Insights for research questions one through five and

seven through ten were provided through the analysis of the data received from the survey. Since the survey responses were entered on a Likert scale they lent themselves well to quantitative analysis. The survey responses were input into a computer and various measurements of central tendency were computed. The computer hardware used was a Toshiba T-1000 Personal Computer, which was IBC compatible (Toshiba, 1987). The software used was the As-Easy-As spreadsheet which had the statistical capabilities needed for this project (As-Easy-As, 1988).

The information from the first four questions on the survey were compiled by the computer. Insights were provided regarding variables such as age, gender, classification and home congregation. The information from this section provided a profile for each respondent and a composite profile of each category of respondents.

On each of the 33 opinion statements in the survey, several measurements of central tendency were performed. The particular measurements of central tendency that were computed and analyzed included the mean, mode, range and standard deviation. Tables were prepared which summarized the information produced from the survey responses. A separate table for each one of the four categories of investigation in the study, A, B, C and D allowed easier analysis of this data.

When the standard deviation was greater than 1.0 on any

of these responses the difference was noted and the issue raised by that particular item on the survey was given further consideration in the interview questions. In addition to considering the standard deviation of each item in the survey, the mean scores were also computed for each one of the three classified groups in the study: TEE students, Mexican pastors and TEE seminar leaders. Tables were prepared and a comparison was made of the mean scores for each of the three groups. When any difference greater than 1.0 existed between the mean scores of the three classified groups, the particular issues raised by those items were also placed in the interview questions for further investigation. Other interesting facts and figures that were revealed by the survey are reported in the findings as they seemed relevant to the research questions.

Interview Analysis

The interviews that were conducted provided an opportunity for deeper insights into the questions that evolved from the responses to survey instrument. The 24 questions used in the interview were numbered with Roman numerals to distinguish them from the opinion statements on the survey instrument. A list of the interview questions can be found in Appendix C. The interviews provided an opportunity to better determine why differences existed in some of the survey responses. The interviews also permitted open ended responses to specific questions which the survey

instrument alone could not fully answer.

The data collected during the 12 interviews was organized on a matrix which recorded the key concepts in the responses of each subject to each of the 24 questions asked during the interview process. The matrix was divided into three parts one for each of the three classified groups involved as participants in the study: TEE students, Mexican pastors and TEE seminar leaders. To protect the identity of those interviewed, responses were reported under letters rather than names. To further assure confidentiality, the matrix reporting the individual responses during the interview has not been published. However, a composite of the most frequent responses in each classified group for each of the questions was prepared to synthesize the data and enable one to analyze the areas of difference and agreement between the groups. The composite matrix was divided according to the four categories, ABCD, and these responses are reported in the tables under those respective categories later in this study. The analysis of this information was valuable to this project. The insights gained in the interviews went beyond numerical and nominal information and provided a deeper level of understanding on the issues raised by this study.

Institutional Records

The information contained in the institutional records included both quantitative and qualitative data. The

quantitative data, such as registration information and attendance records, was reported in frequency counts and other descriptive statistics. Tables were created to analyze and illustrate this information. This information was particular helpful in answering research question 6, which asked who were the participants in the TEE program and from which churches did they come from. The review of institutional records also provided insights into what resources were used in the program, both printed materials and human resources. In addition to materials from the files at the Center for Christian Studies, information from field reports and budgets from the Missionary Board were another source of data for this study.

Synthesis of the Findings

Each of the ten research questions was reviewed and the information gained from the various sources, opinion survey, followup interviews and institutional records, was collected and analyzed to provide insights into the TEE program. The insights which emerged from this study that relate to the ten research questions are reported and recommendations are made for the TEE program at the Center for Christian Studies. In addition to this, the data led to some conclusions regarding the impact of the TEE program as an agent of change. Also considered is the possible use of the Center for Christian Studies' TEE program as model that

could be adapted for use by the Church of God in other regions of Latin America.

Ethical Considerations

Individuals involved in research must consider the ethical issues surrounding their work. Protection of subjects, informed consent and confidentiality are some of the important things that every researcher should consider (Best & Kahn, 1986; Brogan & Biklen, 1982). To assure the protection of human subjects involved in this project, several steps were taken. A report was written to the Committee on Protection of Human Subjects at the University of San Diego explaining how this project would both protect and benefit the participants.

Each participant was informed about the purpose of the study and participation in the study was totally voluntary. Each participant signed a consent form before becoming involved in the study. The consent form was translated into Spanish to assure that all respondents understood their rights. A copy of the Spanish translation of the consent form can be found in Appendix D. To secure the privacy of respondents, the survey responses carried no identification. The information reported from the interviews disguised the identity of participants by coding their individual responses and by reporting only the composite responses of classified groups to insure confidentiality. Caution has been taken to protect the privacy and rights of all subjects

involved in this study. In addition, proper permission was obtained from the appropriate ecclesiastical authorities before this study was conducted.

Limitations of the Study

The researcher involved in this evaluation project was personally involved in the TEE program at the Center for Christian Studies from its beginning in 1984 until 1988. He is no longer involved with the Center for Christian Studies in any official position, but occasionally serves as a consultant in the educational work of the Church of God in Mexico. The researcher does hold a formal position on the board which governs the Missionary Board of the Church of God. This Board provides some funding for educational and other ministry programs of the Church of God in Mexico.

Because of these involvements, the researcher was a stakeholder and as such, researcher bias is unavoidable. The researcher had ten years of experience working in religious education in Latin America which could be both an advantage and a liability. The researcher agreed to assume the role of learner in this project and reported the findings as objectively as possible.

The other concern that was addressed related to the cultural and linguistic barriers that this research project had to surmount. The participation of Mexican informants and the guidance of bilingual consultants who were sensitive

to cross cultural issues were essential in assuring that the information collected and analyzed in this study was accurate.

CHAPTER FOUR

RESEARCH FINDINGS

The purpose of this study was to evaluate the TEE program conducted at the Center for Christian Studies in Northwest Mexico, looking specifically at the original sixteen courses, identifying the strengths and weaknesses of the program, determining what impact this program has had on the churches involved and considering if the program might serve as a valid model of TEE in others parts of Latin America. This evaluation project was guided by ten research questions organized under four categories: (A) assessment of needs, (B) building the curriculum, (C) carrying out the program and (D) describing the results. In this chapter, data gathered from the survey results, information revealed in the interviews and facts gathered from a review of institutional records are reported. Again the four categories, A, B, C and D, were used to organize the presentation of this information.

Assessment of Needs

Research Question One

What are the present educational needs of the Church of God in Mexico and how do the people who have been

involved in the Center for Christian Studies think that the Center should respond to the present challenges?

Survey Results. Research Question One was addressed in the survey instrument on Items 5 through 13. The responses to Items 5 through 13 were analyzed using several measurements of central tendency. The particular measurements which were performed on each item were the mean, mode, range and standard deviation. The results were reported in Table 2. Items whose responses produced a standard deviation greater than 1.0 were marked and additional investigation occurred on those issues in the interview process.

In addition to the information reported in Table 2, an additional comparison was performed looking for differences in the mean scores of each of the three classified groups involved in the study: (1) TEE students, (2) Mexican pastors and (3) TEE seminar leaders. The results of that analysis were reported in Table 3. Where a difference greater than 1.0 between the highest mean and the lowest mean of the three classified groups was found, that item was marked and the issue raised on that item was given additional attention in the follow up interviews.

On Item 5 of the survey the mean was 5.51 which indicated strong agreement that there was a need for continual training of lay workers in the Church of God in

Table 2

Survey Results Related to Assessment of Needs

Item #	Mean	Mode	STD	Range
5	5.51	6	0.86	2 - 6
6	5.23	5	0.80	2 - 6
7	5.46	6	0.73	2 - 6
8	5.29	5	0.83	2 - 6
9	5.07	6	1.24 *	1 - 6
10	4.32	5	1.45 *	1 - 6
11	2.33	2	1.59 *	1 - 6
12	4.98	5	0.77	2 - 6
13	5.25	5, 6	0.83	2 - 6

N = 50

* = standard deviation was greater than 1.0

Table 3

Comparison of Group Means Related to Assessment of Needs

Item #	Students	Pastors	Seminar Leaders	All Groups
5	5.68	5.64	4.90	5.51
6	5.14	5.40	5.30	5.23
7	5.52	5.73	5.00	5.46
8	5.56	5.00	4.90	5.29
* 9	5.52	4.10	4.78	5.07
* 10	4.58	4.55	3.40	4.32
* 11	2.18	3.10	2.00	2.33
12	4.96	5.25	4.80	4.98
13	5.40	5.50	4.56	5.25
N -	28	12	10	50

* - difference greater than 1.0 in group mean scores.

Mexico. When considering whether TEE programs should play a significant role in that training on Item 6, the mean score of the total group was 5.23. This response indicated that in the respondents' opinions TEE should play a significant role.

Items 7, 8, 9 and 10 on the survey considered the role of a Bible institute in meeting the educational needs of the churches in Northwest Mexico. The opinions expressed in Item 7 of the survey yielded a mean of 5.46, indicating strong agreement that the Church of God should operate a Bible institute in Baja California, Mexico. Item 8 considered whether both a Bible institute and a TEE program were needed. The responses yielded a mean of 5.29 indicating there was a need for both, however students responded with a mean of 5.52, pastors with a mean of 5.00 and seminar leaders with a mean of 4.90. The scores of the three groups were very close with the mean of the students slightly higher than that of the pastors and seminar leaders. This indicated that all three groups favored having both a Bible Institute and TEE program as a part of the educational opportunities offered by the Church of God in Northwest Mexico.

Item 9 raised the question of whether the Missionary Board should provide scholarship funds to Mexican students attending ministerial training schools other than Church of God institutions. At this point the gap between the

responses of the students and the responses of the pastors became noticeable. The mean for the students was 5.52 compared to 4.10 for the pastors. This issue was explored in more depth in Question I of the interview.

Item 10 of the survey raised the issue of whether the TEE program should operate independently from the Bible Institute. The mean score of the total group was 4.32. There was little difference in the mean score of the students, 4.58; and the mean score of the pastors, 4.55; however, the seminar leaders' mean score was only 3.40. The measurement of standard deviation on this issue was 1.45. Because of this apparent difference in the mean scores and the fact that the standard deviation exceeded 1.0, this issue was reviewed in Question II of the interview.

Items 11, 12 and 13 looked at the interest level for TEE programs in the local churches and at the level of individual interest. Item 11 suggested that lay workers needed no additional training outside that offered in the local congregation. The overall response yielded a mean of 2.33 indicating disagreement with that idea. However, the pastors scored 3.10 and the seminar leaders 2.00. This revealed some differences in their perspective on the issue. Because of this, Item 11 was given further consideration in Question III of the interview.

Responses to Item 12 yielded a mean of 4.98 showing that respondents felt that there were people in their local

churches who would like to participate in future TEE programs. Item 13 yielded a mean of 5.25, indicating that respondents to the survey were very interested in personally participating in additional TEE programs.

Results of the Interviews. In category A, assessment of needs, the responses to Items 9, 10 and 11 of the survey instrument yielded standard deviations greater than 1.0. On these same items, the difference between the highest and lowest mean scores for the three classified groups also exceeded 1.0. Because of this, the issues raised in those items were included in the interview questions for further investigation. Question I of the interview corresponded to Item 9 on the survey. Question II of the interview corresponded to Item 10 on the survey. Question III of the interview corresponded to Item 11 on the survey.

A matrix of the key concepts communicated by each of the twelve persons interviewed was developed to analyze and compare their responses. The matrix categorized the responses according to the classification of each individual as a student, pastor or seminar leader. The information from the individual matrices was not published as an assurance of protecting the confidentiality of the individuals interviewed. However, a composite of the interview responses of the three classified groups was reported. The first section of that matrix, which related to category A of this study, was presented in Table 4.

Table 4

Composite Matrix of Interview Responses by Groups
that Relate to Assessment of Needs

Question	TEE Students	Mexican Pastors	Seminar Leaders
I.	Scholarships needed, but pastors fear outside influence.	Preference to Church of God schools.	Pastors have other projects want \$ control.
II.	TEE associated with the Bible Institute but with separate directors.	Operate apart but cooperate & offer credit.	Operate apart but linked to Bible Institute.
III.	Group & individual differences caused variance.	Regionally trained but linked more to the churches.	Issues of pastoral authority and control.

Question I of the interview revealed that all groups were in favor of the Missionary Board providing scholarship funds for Mexican ministerial students. The pastors indicated some concern about ministerial students being trained in schools other than Church of God institutions. The students felt that pastors were defensive and feared the outside influence resulting from studying in schools other than Church of God institutions.

The seminar leaders pointed out that the pastors have a different agenda from that of the students. The pastors often have their own projects for which they seek funding. Thus, the control and flow of funds granted by the Missionary Board for the work in Mexico becomes a major issue. Economic and political interests were at the core of the discussion regarding scholarship funding.

Question II explored the issue of whether TEE programs should operate as a branch of the Bible Institute or operate independently. The interview responses showed that all groups were in agreement that the TEE programs should operate apart from the Bible Institute and that each school should have its own director. At the same time all groups felt that some cooperative relationship between the Bible Institute and the Center for Christian Studies would be desirable. The possibility of establishing a system wherein the Bible Institute would grant academic credit for courses completed in the TEE program was a common suggestion.

Question III dealt with the issue of training lay workers outside the local church. There were widely varied responses to this issue on the survey. The interviews offered as possible explanations the variety of attitudes of respondents as well as the distinctively different models of leadership that are followed from one local church to another. The seminar leaders commented on the issue of pastoral authority and control as a factor. The pastors communicated the need for linking the efforts of TEE regional training opportunities more closely to the educational needs of the local church.

Building the Curriculum

Research Question Two

What improvements need to be made in these specific areas of curriculum development: (a) the courses offered, (b) the textbooks used, (c) the design of course workbooks, (d) the format of regional seminars and (e) the contribution of seminar leaders?

Survey Results. Research Question Two was addressed in the survey instrument on Items 14 through 19. Measurements of central tendency were computed on the responses of these items including the mean, mode, range and standard deviation. The results of that analysis were reported in Table 5. Items which registered a standard deviation greater than 1.0 were marked and additional investigation

Table 5

Survey Results Related to Building the Curriculum

Item #	Mean	Mode	STD	Range
14	4.96	5	0.88	2-6
15	4.68	5	0.99	1-6
16	5.09	5	0.88	2-6
17	4.89	5	0.83	2-6
18	4.82	5	1.02 *	2-6
19	5.05	5	0.93	2-6

N - 50

* - standard deviation was greater than 1.0.

was done on those issues in the process of interviewing.

Table 6 provided additional insights on the items in the survey under category B, by comparing the mean scores for each of the three classified groups involved in the study. The researcher noticed that the seminar leaders tended to rate the curriculum items a bit lower than the students or the pastors. However, the differences between the highest and lowest mean scores for the three classified groups were not greater than 1.0. The researcher also observed that on those items in the survey which dealt with evaluating the curriculum, the female respondents gave higher scores to the curriculum than did the male respondents. This interesting phenomenon was explored further on Question IV during the interview process.

Item 14 of the survey considered the appropriateness of the textbooks used in the first sixteen courses of the TEE program. The mean score of 4.96 indicated that the respondents were satisfied with the textbooks which were used. No noteworthy differences occurred within the three classified groups, however, opportunity was given in Question V of the interviews for commentaries about the textbooks which had been used and suggestions regarding textbooks that might be adopted for future use.

Item 15 asked about the helpfulness of the workbooks that were developed for the TEE program. The mean score was 4.68, showing that the workbooks were acceptable, yet

Table 6

Comparison of Group Means Related to Building Curriculum

Item #	Students	Pastors	Seminar Leaders	All Groups
14	5.00	5.00	4.78	4.96
15	4.63	4.90	4.57	4.68
16	5.18	5.09	4.75	5.09
17	4.96	5.00	4.50	4.89
18	4.96	4.56	4.67	4.82
19	5.08	5.27	4.63	5.05
N -	28	12	10	50

comparison with the previous item evaluating textbooks would indicate that in the opinion of the respondents, the workbooks did not rate as high as the textbooks. Again, very little difference was noticeable between the mean scores of the three classified groups. Question VI was added to the interview to permit suggestions regarding improvements in the workbooks.

Item 16 looked at the weekend seminars as a learning experience. The overall mean score on Item 16 was 5.09. This would tend to point to the fact that this part of the curriculum was of considerable benefit. Once again no major difference occurred in the mean scores of the three classified groups. Suggestions for improvement of this area of the curriculum were asked for in Question VII of the interview.

Item 17 looked specifically at the performance of the seminar leaders involved in the TEE program. The mean score of 4.89 indicated a very satisfactory level of performance. The seminar leaders gave themselves the lowest rating of the three groups in the study with a mean of 4.50. This aspect of curriculum development was opened for discussion in Question VIII of the interview. Another question related to the seminar leaders was, "Should the seminar leaders always be fluent in Spanish or should a translator be used in TEE seminars?" This issue was addressed in Question IX of the interview.

Item 18 considered whether the original sixteen courses that the Center for Christian Studies offered should be repeated. The mean score of 4.82 on Item 18 suggests that those courses should be repeated. However, the standard deviation on this item exceeded 1.0. Because of this difference, the issue of whether these sixteen courses should be offered again in the TEE program was referred to the interview questions for additional consideration. Questions X and XI of the interview explore further this aspect of curriculum building.

Item 19 was closely related to Item 18 except it looked at whether additional courses should be added to the original sixteen basic TEE courses. The responses produced a mean score of 5.05 which suggested that other courses should be added. The differences in the mean scores were less than 1.0, however, Question XII was included among the interview questions to find out what types of courses might be appropriate to add into the TEE curriculum.

Results of the Interviews. In category B, building the curriculum, only Item 18 produced a difference greater than 1.0 when the standard deviation was computed, thus mandating additional consideration in the follow up interviews. However, in this section other criteria were considered in determining whether further investigation should occur. Since this section evaluated the building blocks in the TEE curriculum, it seemed expedient that opportunity be given to

explore ideas and suggestions for improving these elements of the TEE curriculum. Items 14 through 19 were investigated further in the interview process in Questions IV through XII. A composite matrix of the key concepts dealing with building the curriculum communicated by the three classified groups during the interviews was presented in Table 7.

Question IV asked for explanations why the responses of female students yielded mean scores which averaged .77 higher than the responses of male students on Items 14, 15, 16 and 17, which evaluated specific parts of the curriculum in category B. When asked during the interview to give some explanation why the females students rated the curriculum higher, the following suggestions were offered. The female students seemed to have had a more positive attitude than the male students toward the TEE program. This could have been because in the past, females have not been granted the same opportunity for training in the area of religious work and ministry as the males. The female students appeared to appreciate the learning opportunity granted them more than their male counterparts. The females also seemed to apply themselves more fully in their studies. It was suggested that there were cultural factors such as the "machismo" image of the Latin male at work here impacting both the attitudes of male and female students and their performance. The other thing that was suggested during the interviews was

Table 7

Composite Matrix of Interview Responses by Groups
that Relate to Building the Curriculum

Question	TEE Students	Mexican Pastors	Seminar Leaders
IV.	Women were more interested in studying.... Cultural aspects.	Culture and machismo.	Culture and females more committed to academics.
V.	Textbooks were good. Ideas for future texts: Newell, Casa Naz.	Textbooks were excellent & new literature being published.	Textbooks served well. Check list of new books.
VI.	Workbook helpful but expand the bibliography.	Keep language & structure simple.	Beneficial but simplify & avoid tech. terminology.
VII.	More time needed for seminars. Only 3-4 seminars a yr. Use videos.	More promotion. Use media tools & less travel.	Use videos, add variety, & practice exercises.
VIII.	Most good some better prepared. Need to follow text. Ask Naz. faculty to help.	Leaders good. Broaden base & use leaders outside the Church of God.	Excellent. Check SOT & Fuller for other resources.
IX.	General use only Spanish speakers with exception in special cases.	Prefer Spanish seminar leaders. Time factor, only good translator.	Use Spanish speaking leaders, few exceptions.
X.	All 16 are essential.	Keep all 16.	All 16 needed.

Table 7 (continued)

Question	TEE Students	Mexican Pastors	Seminar Leaders
<hr/>			
XI.	Repeat all every 4-6 yrs.	Repeat every 4 yrs. And add courses.	Improve and Repeat every 4-5 years.
XII.	Add: Books of Old Testament, Youth, Ch. Ed. Family Life.	Youth, Cults, Drug Education, Ch. Apology, & New Testament Books, Hymnology.	Adv. Courses, Old Testament Books, Prac- tical ministry Youth/Children.

that the female students were more serious about academics.

Question V of the interview permitted further evaluation of the textbooks that were used in the sixteen basic courses of the TEE program. A listing of the primary textbooks which were used in the sixteen courses was reported in Appendix E. The interviews produced a favorable reaction to the textbooks. Students, pastors and seminar leaders all agreed that the textbooks served the TEE program well. As for suggestions regarding textbooks for future courses, it was noted that new literature was being published in Spanish each year and that a review of new listings should be consulted annually. Specifically, the publications of Casa Nazarena and Editorial La Trompeta were noted as possible sources. The translation of the book by Newell (1981) on the Holy Spirit, Recibid el Espiritu [Receive the Spirit], was mentioned by several as an excellent resource that should be added. Among other titles that were mentioned, there were the translations of Strong's (1982) book on Revelation, Ensenanzas de Patmos [Teachings from Patmos] and McDowell's (1976) book, Evidencia que Exige un Veredicto [Evidence that Demands a Verdict]. A listing of the textbooks being used in the TEE programs of other denominations as well as a listing of textbooks from various Bible institutes in the region would provide a helpful reference list.

Question VI of the interview looked for suggestions

regarding the workbooks that were used to guide the individual studies of the TEE program. A word of caution about the use of theological or technical terminology was given. The workbooks were a helpful tool but every effort should be made to keep the language and the structure of the workbook simple. It was also suggested that a more complete bibliography of resource materials and supplementary reading references be listed in the TEE workbooks.

When asked about suggestions for improving the seminars in Question VII, the need for a longer instructional period was expressed by the students. The possibility of extending the seminars for a duration of two or three days was one of the suggestions offered in the interviews. The pastors felt that greater promotion of the seminars and lessening travel demands by coordinating TEE seminars with other events might improve the level of participation. The seminar leaders suggested that practical exercises in addition to lecturing should be used in the seminar settings to provide a more balanced learning experience.

One recommendation that brought consensus from all groups was the idea of recording the TEE seminars on video so that students unable to attend a seminar might have an opportunity later to review the materials presented in the seminars. There may be several ways that media resources could be used to broaden and improve the TEE program.

Question VIII of the interview permitted feedback

regarding the seminar leaders. Appendix F contains a list of those who served as seminar leaders in the TEE program. The overall evaluation of the leaders was excellent, however, the students noted that some leaders were better prepared than others. They also noted that in a few cases the seminar leaders did not bring their presentations to focus on the same content as the materials that students had been studying in their textbooks and other assignments. As contact points for recruiting prospective seminar leaders for future TEE courses, the faculty members from the Ensenada Nazarene Seminary, Fuller Theological Seminary and Anderson University were offered as possibilities.

Question IX dealt with the issue of whether seminar leaders in the TEE program should be fluent in Spanish or should seminar leaders be permitted to use translators. The consensus was that the seminar leaders should be able to speak Spanish. It was felt that being fluent in Spanish not only would require less time in communicating but that a person who speaks Spanish fluently would be more sensitive to the social and cultural dynamics that are a vital part of communications. There was agreement that in special cases where an expert instructor was available who did not speak Spanish that an exception could be made if a highly capable translator could be found to assist.

In Question X persons were asked if they were to have dropped two courses from the sixteen basic courses which

subjects would they have cancelled? The common response from most everyone was that it would be difficult to drop any of the courses, all sixteen seemed essential. Question XI asked if the sixteen courses should be repeated. Again the responses of each of the classified groups was a resounding yes. They further suggested that the sixteen courses should be improved and repeated in a cycle every four to six years.

Question XII inquired about what courses might be added to the TEE program. The responses were as follows for each of the three classified groups: (1) Students suggested adding courses relating to youth ministry, family life, Christian education and Biblical studies specifically in the Old Testament. (2) Pastors wished to add courses in hymnology, Christian apologetic, youth ministry, drug education, religious cults and books of the New Testament. (3) Seminar leaders added to the list of new possibilities for TEE courses: practical ministries, youth ministries, children's ministries, comparative religions, Christian psychology and advanced courses in Biblical studies.

Carrying Out the Program

Research Questions Three, Four and Five were designed to address questions regarding how the TEE program was implemented. The information gathered relating to these issues was reported under the heading of each question.

Table 8 reported the measurements of central tendency for those items on the survey which corresponded to category C.

Those responses which resulted in a standard deviation greater than 1.0 were marked and the issues from those items were given additional attention in the interview process.

The mean scores of the three classified groups; students, pastors and seminar leaders, in category C, were presented in Table 9. Where a difference between the highest and lowest mean scores of the three classified groups was greater than 1.0, those items were further considered in the interview questions.

A matrix was used to analyze the individual responses of those who were interviewed. These responses, which recorded the key concepts communicated, were then transferred to a composite matrix where responses were recorded within each of the three classified groups. The results from the interviews which related to Category C, carrying out the program, were presented in Table 10.

Research Question Three

How effective have the four different types of instructional activities: (a) individual study, (b) small group study, (c) regional seminars and (d) practical experience been implemented and how might each level be improved?

Table 8

Survey Results Related to Building the Curriculum

Item #	Mean	Mode	STD	Range
20	5.14	5	0.77	2-6
21	5.21	5	0.92	2-6
22	4.96	5	0.76	2-6
23	5.00	5	1.09 *	1-6
24	2.30	2	1.49 *	1-6
25	2.29	2	1.30 *	1-6
26	3.24	2	1.69 *	1-6
27	4.71	5	0.94	2-6

N - 50

* - standard deviation was greater than 1.0.

Table 9

Comparison of Group Means Related to
Carrying Out the Program

Item #	Students	Pastors	Seminar Leaders	All Groups
20	5.26	5.22	4.57	5.14
21	5.28	5.44	4.77	5.21
22	5.00	5.27	4.44	4.96
23	5.08	5.20	4.43	5.00
* 24	1.84	3.00	4.00	2.30
* 25	1.80	3.33	2.63	2.29
* 26	2.96	4.10	3.00	3.24
27	4.48	5.10	4.89	4.71
N -	28	12	10	50
* - difference greater than 1.0 in group mean scores.				

Table 10

Composite Matrix of Interview Responses by Groups
that Relate to Carrying Out the Program

Question	TEE Students	Mexican Pastors	Seminar Leaders
XIII.	Women appreciated opportunity more & are less critical.	Women committed more to studies.	Women were more diligent in assignments.
XIV.	Opportunity for both increasing but men still have advantage.	Women's opportunities are increasing but some areas are restricted.	Male dominance is slowly changing, door opening wider for women.
XV.	Pastor is model greater openness - greater success.	Pastor & laymen should cooperate. Some pastors may fear division.	Authoritarian pastors limit the laity.
XVI.	Students should pay or won't appreciate it. Keep cost low.	It should cost students something. They need to invest.	Fees provide incentives. Keep within economic reach.
XVII.	Plan 2-3 day conferences & video seminars for other.	Make seminars 2-3 days. Take seminars to each area.	Schedule with conference or camps. Use videos.
XVIII.	Coordinate the transportation. Bring seminars closer locally.	Churches need vehicles. Help long distance students with bus fare.	Central location of seminar. Travel assist. Help churches find vehicles.

Survey Results. Items 20 through 23 of the survey instrument addressed Research Question Three. Item 20 looked at the individual learning activities that were a part of the TEE program. The mean score of 5.14 would suggest that individual studies were a very important part of the learning experience. The responses of male and female students to this question showed interesting differences, thus this issue was given further consideration on Question XIII of the interview.

Item 21 looked at the importance that small groups played in the learning process. The mean for the total group of 5.21 indicated that small group meetings at the local church level were seen as an important element in the TEE program.

Item 22 readdressed the issue in Item 16 regarding the contribution that the seminars made to the learning experience. The mean of 4.96 on Item 22 compared to the mean of 5.09 on Item 16 indicated that the answers are consistent. Comparing the responses between the three classified groups also verified consistency in the responses. The results confirmed that the seminars were viewed as a valuable part of the TEE learning experience.

The next issue on the survey instrument relating to implementation was Item 23. This item checked to see if students were given opportunities in the local church to put into practice what they had learned. The mean of 5.00 would

indicate that there were opportunities. However, a standard deviation of 1.09 indicated that the respondents' opinions varied considerably. Because of this, additional investigation of this issue was done in Questions XIV and XV of the interview.

Results of the Interviews. Questions XIII through XV of the interview were related to Research Question Three under Category C, carrying out the program. Question XIII seems to have some relationship to the issue raised in Question IV. Again, a difference was noted in the responses of male and female students, this time in regard to the benefit of the individual studies. During the interviews, the reasons that were given for this difference were that the females appreciated the opportunity to study more than the males and that the females were more committed and applied themselves more diligently in completing their reading and other assignments. The responses to this question were almost identical to the responses to Question IV asked earlier in the interview.

Because the standard deviation on Item 23 of the survey exceeded 1.0, Question XIV of the interview was developed to explore further the issue of what opportunities were afforded students to become involved in practical ministry experience in the local church. Question XIV asked if there were equal opportunities for Christian service for both men and women in the church. The responses of students

indicated that opportunities are increasing for everyone but that men still have an advantage. The pastors seemed to agree with this but suggested that there are some ministry tasks that should be reserved for men. The seminar leaders also agreed that opportunities are increasing for women but that male dominance is still present though changing slowly.

Question XV considered how the attitude of the local pastor affected the opportunities for the laity to get practical ministry experience. The students felt that there were greater opportunities and more freedom in those churches where the pastor was open and encouraged the involvement of the laity. The pastors indicated that the clergy and laity should cooperate but that in some cases they feared that giving greater responsibility and authority to the laity could cause division in the congregation. The seminar leaders expressed concern that where pastors assumed an authoritarian role the opportunities for involvement of the laity were limited and the church's ministry hindered.

Research Question Four

To what degree have the factors of: (a) the financial cost to students, (b) the scheduling of educational activities and (c) transportation to regional seminars created problems in the level of student participation in the Center for Christian Studies' TEE program?

Survey Results. Items 24 through 26 of the survey instrument addressed Research Question Four. Item 24 investigated whether the cost of participating in the TEE program prevented people from enrolling. The students felt strongly that cost was not a factor and indicated so by responding with a mean score of 1.84. The pastors leaned toward this same conclusion with a mean of 3.00. The seminar leaders with a mean of 4.00 thought that cost could have prevented some persons from participating. The mean for the combined responses was 2.30. On the issue of cost it would seem logical that the students' responses would be the critical factor since they are the ones who actually paid the tuition costs. Because the standard deviation exceeded 1.0 and a notable difference occurred in the mean scores of the three classified groups, the issue of the cost of the TEE program to the students was addressed further in Question XVI of the interview.

Item 25 of the survey looked at the scheduling of seminars and other TEE activities to see if this aspect of implementation was problematic. When asked if the scheduling of events created problems for themselves or others, the respondents indicated that it did not. The mean of the 50 respondents was 2.29. Once again the students were least concerned with scheduling problems with a mean score of 1.80, while seminar leaders scored 2.63 but pastors scored 3.33. This would seem to indicate that problems

related to scheduling of TEE events were of greater concern to pastors than to students or seminar leaders. A standard deviation of 1.30 in addition to the difference in the mean scores of the three groups made it expedient to gather more data on this issue. This information can be found in the responses to Question XVII of the interview.

Transportation needs have always been a critical concern for the work of the Churches of God in Mexico. Item 26 explored this concern by asking if transportation had been a major difficulty for participants attending the TEE seminar. Though the mean of 3.24 would not point to a major problem, the standard deviation of 1.69 indicates it was a problem for some. The mean score of the pastors' group, 4.10, was higher than that of the students, 2.96. This would lead one to believe that the issue of transportation was much more problematic to pastors than to students. The issue of transportation was explored further in the follow up interview on Question XVIII.

Results of the Interviews. Under Research Question Four there were three interview questions of relevance. Question XVI dealt with the cost of the TEE program to students. All of the persons interviewed felt that students should pay some kind of tuition fee but that the fees should be kept within the economic reach of all. One of the responses that consistently reappeared in the interviews was the idea that students would be motivated to study more and

would appreciate the TEE program more if they had a financial investment in their studies. It was strongly felt by all three classified groups that the TEE program should charge nominal fees. It was suggested that where a situation of economic necessity did appear, grants or scholarships might be provided for those individuals.

Question XVII of the interview considered the scheduling of TEE seminars. There was a feeling that the one day seminar format did not provide sufficient time to cover the materials and that if each seminar could be planned as a two or three day conference the program would be strengthened. Among the suggestions regarding scheduling was that TEE seminars could be scheduled before church camps or other conventions which would reduce the cost of travel for multiple trips. Another idea regarding TEE seminar scheduling was to conduct the same seminar on different dates in various locations. Other suggestions included recording the TEE seminars on video and making them available to those students who were unable to attend a seminar. These videos could be used in other ways as an additional training resource for the local churches.

The transportation concerns relating to the TEE program were given further consideration in Question XVIII of the interviews. From the pastors' responses in the survey, it seemed that the transportation issue was a greater problem for them than for the students. This concern not only

impacted the TEE program but other activities at the regional level. Pastors expressed the urgent need for each church to have a van or some other means of dependable transportation. If dependable vehicles were available to all churches involved in the TEE program, it would solve not only the problem of TEE transportation but several other valid transportation needs for the churches in Mexico.

In addition to recognizing the need for dependable vehicles for the churches in Mexico, other suggestions related to TEE seminars and transportation included: (1) providing a travel subsidy to assist students traveling a long distance, (2) scheduling seminars in central locations where the largest number of students are concentrated and (3) better coordinating the transportation efforts between the various churches involved in TEE.

Research Question Five

Should the TEE program be continued, and if so, should it continue under the present system or in some restructured form? What insights might be offered in reforming and restructuring that would improve the program?

Survey Results. Item 27 on the survey addressed Research Question Five. The mean of 4.71 indicated support for the continuation of the TEE program. Comparing the mean scores of the three classified groups showed very little

difference, however, it is worth noting that the pastors were the strongest group in favor of continuing the TEE program with a mean score of 5.10. The suggestions that emerged from this evaluation regarding changes in the present system were given further consideration in the next chapter where conclusions and recommendations were presented.

Describing the Results.

The findings from Category D, which describes the results of the TEE program, are reported in this section of the evaluation. Research Questions Six through Ten are the focus of this part of the study. Measurements of central tendency from the survey responses related to category D are reported in Table 11. The comparison of the mean scores of the three classified groups, TEE students, Mexican pastors and TEE seminar leaders, are reported in Table 12. A composite matrix summarizing the responses to the interview questions related to questions in this section of the evaluation are given in Table 13. Again, each of the research questions in this section will be considered separately and the findings related to each question reported under the heading of the specific question.

Research Question Six

How many students have participated in the TEE program, which churches do they represent and what subgroups within those congregations do they represent?

Table 11

Survey Results Related to Describing the Results

Item #	Mean	Mode	STD	Range
28	5.22	5	0.81	2 - 6
29	5.21	5	0.84	2 - 6
30	4.98	5	0.84	2 - 6
31	5.30	6	0.82	2 - 6
32	4.96	5	0.87	2 - 6
33	5.05	5	0.78	2 - 6
34	5.00	6	1.30 *	2 - 6
35	5.09	5	0.78	2 - 6
36	5.41	6	0.75	2 - 6
37	5.38	6	0.81	2 - 6

N = 50

* = standard deviation was greater than 1.0.

Table 12

Comparison of Group Means Related to Describing the Results

Item #	Students	Pastors	Seminar Leaders	All Groups
28	5.19	5.50	5.00	5.22
29	5.39	5.09	4.78	5.21
30	5.04	4.86	4.86	4.98
* 31	5.29	5.73	4.25	5.30
32	5.04	4.70	5.00	4.96
33	5.11	4.88	5.00	5.05
34	5.00	5.00	5.00	5.00
35	5.25	5.00	4.67	5.09
36	5.50	5.46	5.10	5.41
37	5.41	5.36	5.30	5.38
N -	28	12	10	50

* - difference greater than 1.0 in group mean scores.

Table 13

Composite Matrix of Interview Responses
that Relate to Describing the Results

Question	TEE Students	Mexican Pastors	Seminar Leaders
XIX.	Positive impact, workers better prepared.	Student impact - greater interest in learning & helping.	Opened new ideas & equipped new workers.
XX.	Enrichment, learning & practical training, personal fulfillment.	Helpful insights. Growth relative to involvement. Good seminars.	Opportunity to share. Good exposure positive exp.
XXI.	Opening for laity & women. Changed attitudes. Helped begin new works.	Helped local church, prepared workers, positive factor of change.	Helped change attitudes, prep. workers, broaden & expand ideas.
XXII.	Diversity of leadership styles & roles for each pastor.	Personality differences & leadership styles.	Different models of pastoral leadership. Authoritarian have problems.
XXIII.	Good start that could be adapted & used elsewhere.	A valid model could be adapted to other situations in Latin America.	Good prototype adaptable in Latin America. Needs funds & leadership to build on.
XXIV.	TEE helps train Ch. workers. It should continue to expand.	TEE is needed. Offer advanced classes.	Good program should be expanded.

Institutional Records. The primary source of information used to address Research Question Six was institutional records. An analysis of the available data indicated that 80 individuals enrolled in TEE courses in the Center for Christian Studies between 1984-1988. The students involved in the TEE program included 37 men, representing 46.3 percent and 43 women, representing 53.7 percent. The students who were enrolled in the TEE program came from eight different churches. These were the Nueva Esperanza Church and the Independencia Church in Mexicali, the Merida Church and the Guerra Church in Tijuana, the San Luis Church, the Ensenada Church, the Camalu Church and the Santa Maria Church.

Considering age, there were 42 students or 52.5 percent classified as adults, age 25 or older, while the remaining 38 students or 47.5 percent were classified as youth, under the age of 25. In the culture of Mexico, those persons in their early twenties are still considered youth. In Mexico, the age of 25 is viewed much like persons in the United States view the age of 21. An inspection of the composition of the entire group of students involved in the TEE program produced no great surprises. The information in Table 14 provided an overview of the student population including what churches they represented, their gender and their age group. When the variables of age and gender were considered as categories in the individual churches, there were cases

Table 14

TEE Student Population and Distribution

CHURCH	ENROLLMENT	MEN/WOMEN	ADULT/YOUTH
Nueva Esperanza (Mexicali)	23	7 / 16	8 / 15
San Luis	19	10 / 9	15 / 4
Independencia (Mexicali)	12	5 / 7	3 / 9
Ensenada	12	5 / 7	7 / 5
Merida (Tijuana)	8	5 / 3	7 / 1
Santa Maria	3	3 / 0	0 / 3
Guerra (Tijuana)	2	1 / 1	2 / 0
Camalu	1	1 / 0	0 / 1
TOTAL	80	37 / 43	42 / 38

where the composition of the local group was predominately of one gender or of one age group.

In the San Luis Church there was a larger percentage of adults, 78.9 percent, than youth, 21.1 percent, involved in the TEE program. There were 15 adults but only 4 youth from San Luis. In the Nueva Esperanza Church in Mexicali the opposite happened where there were 15 youth, 65.2 percent, but only 8 adults, 34.8 percent, who participated in the TEE program.

The data from the institutional records revealed that the Mexicali and San Luis area had the greatest number of participants in the TEE program. The three churches in that area which participated in the TEE program were the Independencia Church in Mexicali, the Nueva Esperanza Church in Mexicali and the San Luis Church in San Luis, Rio Colorado. There were 54 students from these three churches, which represented 67.5 percent of the total enrollment in the TEE program. The Ensenada Church had 12 TEE students representing 15 percent. The Guerra Church and Merida Church in the Tijuana area together had 10 students or 12.5 per cent of the student population.

The greatest level of participation in the TEE program was concentrated in the urban areas. Of the 80 TEE students 76, or 95 percent, lived in the city. Only 4 of the enrolled students came from rural churches, which represented only five percent of the total student

population. Another observation was that the only church to have more men involved in the program than women was the San Luis Church.

Attendance records from the sixteen TEE seminars were reviewed. The highest attendance at any seminar was 52 and the lowest attendance was 21. The average attendance was 30.6. The location of the TEE seminars moved around to various cities. Of the sixteen TEE seminars, six were conducted in Tijuana, four in San Luis, four in Mexicali and two in Ensenada. The attendance records showed not only who attended but the level of participation of each church in each seminar. A pattern could be seen that showed how a church's participation in TEE seminars increased when the distance between the seminar location and church decreased.

Survey Results. Respondents to the survey instrument provided some personal data such as date of birth, gender, local congregation and whether they were classified as a TEE student, a Mexican pastor or a seminar leader. This data told something about the TEE participants. The average age of the students who were surveyed was 30.5 years. The pastors' average age was 43.3 years and the seminar leaders' average age was 55.2 years. The range of age among students varied from a high of 48 years to a low of 21 years. It should be remembered that the survey was administered at the end of the program, thus a person who was 21 years of age when responding to the survey could have been only 17 when

entering the TEE program.

A check of the institution's policy revealed that the program was open to persons age 16 or older. Admissions information verified that there were three students who entered the program that were 16 years of age and that the oldest student to enter the program began at the age of 49 years. This information revealed that the TEE program served a wide spectrum of people across an age difference of more than 30 years.

Research Question Seven

Have the sixteen courses offered by the Center for Christian Studies provided the types of educational opportunities that the Church of God in Northwest Mexico needed?

Survey Results. Item 28 and Item 29 of the survey instrument focused on Research Question Seven. The mean of 5.22 for the total group on Item 28 indicated strongly that the TEE program at the Center for Christian Studies had provided a beneficial and rewarding educational experience. The mean score of the Mexican pastors on Item 28 was 5.50, indicating very strong personal support by the pastors for the of type educational program that the Center for Christian Studies has offered.

Item 29 of the survey sought to find out the appropriateness of the sixteen basic courses that were

offered in the TEE program. The opinions expressed confirmed that the courses which were taught addressed the types of subjects that were needed. The mean for Item 29 was 5.21. The students gave the strongest affirmation, responding with a mean score of 5.39.

Research Question Eight

Has the TEE program been perceived as having a significant influence, not just educationally but transformationally, on individuals, local churches or the regional work of the Church of God in Northwest Mexico?

Survey Results. Research Question Eight was the focus of Items 30 through 35 of the survey instrument. Item 30 asked if the TEE program had made an impact on the local church. The opinions of students, pastors and seminar leaders were that TEE had made a positive impact. To explore further what they saw as the specific impact, this issue was included in the interview on Question XIX.

Item 31 dealt on a personal level asking respondents whether TEE had been helpful to them as Christian workers. The responses indicated that pastors, with a mean of 5.73, most strongly felt the courses were helpful. The students were not far behind the pastors scoring a 5.29. However, the seminar leaders responses were notably lower with a mean of 4.25. The seminar leaders' responses can be

understood when you look at the personal nature of this survey item. It would seem only natural that the training would be more helpful in developing the students than the seminar leaders who were leading the training. Another factor was that the majority of the seminar leaders were involved in only one of the sixteen courses. Therefore, the personal benefits would not be as great for the seminar leaders as for the students.

Further discussion of the types of personal benefits received in the TEE program are considered in Question XX of the interview. This issue was added to the interview because of the difference in the mean score of seminar leaders compared to the mean scores of pastors and students. The interview also provided the opportunity to further explore what specific benefits the respondents saw the program offering.

Item 32 looked at the idea that TEE might have made a contribution in the expansion of the regional work of the Church of God in Mexico. The opinions expressed by all three groups of respondents indicated that TEE had contributed to the expansion of the church's work. The question of how it contributed and what it contributed was unanswered in the survey, thus this issue was discussed more under Question XXI of the interview.

Item 33 considered the impact that training lay people has had on the church. The opinions expressed in the survey

indicated that the training of the laity was perceived as having a positive impact on the church.

Item 34 sought to clarify the opinions of respondents regarding the role of the pastor as an enabler and the responsibility of all Christians as partners in ministry. This item is relevant to the philosophy of ministry that is operating in the local church. Something interesting happened when analyzing the measurements of central tendency on this question. The mean score of all respondents was 5.00. The mean for students was 5.00, the mean for pastors was 5.00 and the mean for seminar leaders was also 5.00. This observation might lead one to think that there was consensus on this issue. Not so because the overall responses produced a standard deviation of 1.30. This would indicated that within the three classified groups there were considerable differences of opinion on this issue.

The data revealed that all 50 respondents expressed some opinion on this issue. The responses varied a great deal with answers ranging from 2, indicating that they disagreed, to 6, showing they strongly agreed, in each one of the three classified groups. The mode for each of these three groups showed no difference, with each group yielding the same score of 6. Question XXII of the interview looked further at the issue raised in Item 34.

Item 35 of the survey revealed that respondents felt their ministry skills had been increased by their

involvement in the TEE program. The mean of the total group on this item was 5.09. The students scored 5.25 and the pastors scored 5.00, responding in a similar manner but the seminar leaders scored lower with a mean of 4.67. This difference would seem logical knowing that the majority of the seminar leaders were involved in only one of the sixteen courses while the students and pastors were involved in more of the program and considered the benefits from a broader perspective.

Results of the Interviews. Questions XIX through XXII of the interview dealt with Research Question Eight. Question XIX asked what impact did TEE have on the local church. This interview question reconfirmed the survey results. There was an overall consensus that TEE had a positive impact on the local churches. The interviews did provide additional insights about the type of impact that TEE was perceived as having. The students indicated that TEE had made a significant contribution in the training of workers by better preparing them for Christian service in the local churches. The pastors agreed with this and added that TEE students showed increased enthusiasm for learning, more interest in helping in the church and greater skill as well as confidence in the work they did.

The seminar leaders saw several ways in which the TEE program has impacted the churches. As mentioned by students and pastors, the seminar leaders saw the contribution of

better prepared workers but the seminar leaders also saw TEE as making a contribution by opening the church to new ideas, new methods and new attitudes. The TEE program was also seen as impacting the church in a positive way by supplying additional workers and leaders for the development of new congregations.

The next issue considered in Question XX of the interview looked at the personal benefits which respondents felt they had gained from their involvement in the TEE program. The students believed that the TEE program served as an enrichment opportunity and that they gained a sense of accomplishment and personal fulfillment from their participation. The students also thought that TEE provided an opportunity for learning and practical training related to their Christian service.

The pastors responded that they personally benefited from the TEE program by gaining new knowledge and being exposed to new ideas. Pastors noted that personal growth and benefit from the program was relative to the level of commitment and involvement which each individual demonstrated toward the program.

The majority of seminar leaders were involved in only one of the sixteen courses so their responses were somewhat different from those of students or pastors. The seminar leaders noted as personal benefits, that their involvement in the TEE program was positive and they appreciated the

opportunity to share. For most of the seminar leaders it was their first involvement in extension education so they enjoyed the exposure to new materials, new ideas and a new way of training lay workers for the Church of God in Mexico.

Question XXI asked if TEE had served as an agent of change and if so what contribution had it made in the Church of God in Northwest Mexico. The two specific things that were recurrent in this part of the interviews were the preparation of workers and the positive impact on attitudes. The preparation of workers broadened the horizons for expanding the ministry of the Church of God in Mexico. New workers emerged not only to serve in existing churches but to help in developing new churches.

More difficult to analyze than the increased number of lay workers was the change in attitudes that occurred. The respondents in the interviews did indicate that TEE had been a positive contributing factor in helping to change attitudes about ministry. Specifically, TEE helped open the attitudes regarding greater involvement of laity and women in ministry. The willingness to accept some new ideas and to try some new methods was indicative of TEE having some positive influence.

Question XXII of the interview looked further at the issue raised in Item 34 of the survey regarding the roles of pastors and of laypersons in the work of ministry. The survey results showed little difference when the mean scores

of the students, pastors and seminar leaders were compared. However, the standard deviation of 1.30, indicated that opinions expressed on this issue varied widely.

During the interview respondents were asked if they could offer some explanation for this variance. It was strongly suggested that the local pastors were the key factor. The unique leadership style of each of the pastors and their personality differences impacted the philosophy of ministry operating in the various congregations. The work of ministry was accomplished differently from one church to another depending on the leadership style and attitudes of the pastor. It seemed that in churches where authoritarian clergy centered models of ministry existed, greater difficulty occurred in integrating the new ideas and the new attitudes promoted by the TEE program.

Research Question Nine

Does the TEE program developed in the Center for Christian Study provide a valid model of extension education that could serve as a prototype for the Church of God in other areas of Latin America?

Survey Results. Item 36 and Item 37 of the survey instrument corresponded to Research Question Nine. Item 36 polled the opinions of respondents about the value of TEE for the Church of God in Mexico. There was agreement among students, pastors and seminar leaders that extension

education was valuable. The mean score for the combined groups on this item was 5.41, indicating the respondents were in strong agreement that TEE was of value to the Church of God in Mexico.

Item 37 considered whether the TEE program used at the Center for Christian Studies could be used in other countries of Latin America. The mean of 5.38 for the total group indicated that in the respondents' opinions the Center's TEE program could serve as an effective educational model in other regions. Additional discussion on this issue was pursued on Question XXIII of the interview.

Results of the Interviews. In an attempt to get additional information regarding the possibility of using the TEE program developed in Northwest Mexico as a model for extension education elsewhere in Latin America, Question XXIII was developed for interview. The responses both in the survey and in the interview were very positive. The comments of those persons interviewed were summarized in the following observations. The TEE program in Mexico was considered an excellent beginning which could be developed and expanded. This model could be used in other areas of Latin America but would require some adaptation to the specific circumstances in each area where introduced. The development and expansion of the program could only be accomplished with the commitment of additional funding and personnel to the project.

Research Question Ten

Do differences exist between the survey responses of students, pastors and seminar leaders and if so is an explanation for these differences revealed in the follow-up interview process?

There were several points where differences existed in the responses of students, pastors and seminar leaders. The mean scores for each of these three groups was compared on each of the items in the survey. When a difference greater than 1.0 was observed between the highest mean score and the lowest mean score those items were marked and were given additional attention in the follow up interviews. The specific items in the survey where these differences occurred were, Items 9, 10, 11, 24, 25, 26 and 31. In every case the issues raised in these items were reconsidered in the interview questions. The interviews also provided the opportunity to consider why differences occurred in the survey responses.

Rather than considering these differences in a separate section of the findings, they were each addressed under the appropriate research question corresponding to the particular issues where these differences occurred. A further discussion and explanation of these differences are included in the next chapter where conclusions and recommendations are considered.

Additional information was collected in Item 38 of the survey instrument as respondents were invited to write any comments or suggestions. Of the 50 responses, 28 respondents used this opportunity to make commentaries. Of those who made commentaries there were ten students, ten pastors and eight seminar leaders. The researcher read each of these and made notes on the ideas communicated. Most of these ideas found expression earlier in reporting the findings from the survey and in discussing the key concepts from the interviews.

The commentaries made on Item 38, viewed TEE as a positive force moving in a forward direction. There were many who expressed their desire for the TEE program to continue. One other suggestion was the need for recruiting and training persons to serve as TEE leaders in each of the local churches. The need was also expressed that courses be offered on topics dealing with family life. Another common theme in the commentaries was the desire for more courses in Biblical studies and systematic theology. Several students expressed the desire for all the pastors to become more involved in the TEE program and give it greater promotion and support.

The final question asked during the interviews, Question XXIV, provided another open opportunity to give suggestions and insights about the TEE program. All twelve of the persons interviewed responded to this opportunity

offering some reaction. Many of their commentaries expressed similar thoughts to those comments written by respondents on the survey instrument. The responses to Question XXIV of the interview encouraged the continuation and expansion of the TEE program both in and beyond Mexico. The TEE program at the Center for Christian Studies was seen as a good foundation on which to build future training opportunities for the laity. The need was expressed for the Center for Christian Studies to offer some advanced level courses, particularly in the area of Biblical studies.

Two specific educational needs were mentioned in this part of the evaluation. First, the need for training Sunday School teachers, children workers and youth workers. It was expressed by some of those interviewed, that TEE could be a most effective tool in this task. Secondly, there existed a need to provide training beyond the scope of extension education. Some of the key leaders in the Church of God in Mexico indicated desire for training beyond what can be offered in the TEE program or in the Bible institutes. This need for additional education was noted and possible options should be explored. The need for graduate education does not have a direct impact on this evaluation of the Center for Christian Studies' TEE program. The TEE program focused on a basic level of training but through this evaluation the fact became evident that there is a desire for other educational opportunities beyond the scope of the

Center for Christian Studies' mandate.

Summary

Included in this chapter were the findings from the data collected from surveying 50 respondents, conducting 12 interviews and reviewing institutional records. Each of the 10 research questions was considered, the data from the research organized and the findings reported under the four categories: (A) assessing the needs, (B) building the curriculum, (C) carrying out the program and (D) describing the results. The following chapter discusses some of the recommendations and conclusions which can be made from the findings of this evaluation.

CHAPTER FIVE

DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

Overview

The purpose of this study was to evaluate the program of theological education by extension (TEE) at the Center for Christian Studies in Northwest Mexico, looking specifically at the original sixteen courses and considering the impact of the program. This evaluation sought to identify the educational needs, reveal strengths and weaknesses in specific areas of the Center's TEE curriculum and review aspects of the implementation of this program. This study also investigated the attitudes of participants toward the program and provided information regarding how the TEE program was perceived as an agent of change and how it has impacted or contributed to the Church of God in Mexico. Another consideration of this study was whether the Center's TEE program might serve as a valid model for use by churches in other countries of Latin America.

The ten research questions which guided the direction of this evaluation were organized into four categories: (A) assessing the needs, (B) building the curriculum, (C) carrying out the program and (D) describing the results.

These ABCD categories were followed as an organizing principle throughout this study and continued to serve this function in this chapter. Each of the ten research questions was reviewed in this chapter. After each question, a discussion followed which helped provide insights and answers to the research questions relative to the findings. Following the discussion section under each of the research questions, certain conclusions were advanced, based on the data from this study and specific recommendations flowing from the findings of this evaluation were offered.

The data for this evaluation were collected by administering fifty opinion surveys, conducting twelve interviews and reviewing various institutional records. The data from the survey instrument was analyzed using descriptive statistics which measured the central tendency and variability of the respondents' opinions on certain issues. Respondents to the survey were divided into three classifications: (1) TEE students, (2) Mexican pastors and (3) TEE seminar leaders. The mean scores for each of these three classified groups were computed and compared to reveal where differences of opinion occurred.

The twelve follow up interviews were guided by a list of questions which was developed using information gathered from the results of the survey. The information collected during the interviews was placed on a matrix that reported

the key concepts discussed during each of the twelve interviews. This information was recorded in a way that the responses to the interview questions could be analyzed and compared in each of the three classified groups. Institutional records served as the third source of information which provided data for this evaluation.

Assessment of Needs

An assessment of needs is a critical element in the process of planning and developing educational programs. Precious resources are squandered while time and energy are wasted unless programs are designed that are relevant to the situation and which address the needs that are present. This important task of contextualizing theological education is essential in planning effective TEE programs (Kornfield, 1976; Sapsezian, 1977; Kinsler, 1982a). This type of contextualization was exemplified in the TEE program of the Christian Missionary Alliance Church in their work among the Quichua Indians of Ecuador (Klassen, 1986).

In this section of the evaluation focus was given to the educational needs of the Church of God in Northwest Mexico. Information from this section combined with the insights from other parts of this study may help contextualize the development of educational programs for the Church of God in Mexico. The opportunity provided here for discussion, conclusions and recommendations related to

the assessment of needs may help keep the Center for Christian Studies' TEE program in touch with the real educational needs of the Church of God in Mexico.

Research Question One: What are the present educational needs of the Church of God in Mexico and how do the people who have been involved in the Center for Christian Studies think that the Center should respond to the present challenges?

Discussion. This evaluation provided an opportunity for persons who have been involved with the Center for Christian Studies' TEE program, to express their opinions regarding what they saw as the educational needs of the Church of God in Northwest Mexico. They were also given the opportunity to make suggestions about what the response to those needs should be. The data collected revealed that there is a need for continual training of lay workers and that extension education programs like the TEE program at the Center for Christian Studies should play a significant role toward meeting that need in the future.

This study confirmed that many of those who were involved in the TEE program were interested in participating in additional courses and that there were other people in the local churches who were interested in enrolling in future TEE courses. This study suggested that a closer linking between the TEE program and the ministry of the

local churches would enhance this training effort. The need for greater involvement in the TEE program on the part of some pastors was also noted.

The responses clearly showed that additional training of Christian workers, beyond what is offered in the TEE program, needs to be offered in Northwest Mexico. There was a strong belief that the Church of God should be operating a Bible Institute in Baja California, Mexico. The opinion expressed by the respondents involved in this study was that both a TEE program, like the Center for Christian Studies and a Bible Institute are needed. These responses also indicated that these two institutions should operate separate from one another, with each institution having its own administration. The Bible institute and TEE program should, however, be informally linked so that the two institutions can work cooperatively, allowing the transfer of academic credit from one school to the other.

Beyond the level of training provided by a TEE program or a Bible Institute, some persons sensed there is a need for graduate level theological training. This level of training would only be needed by a few persons such as key national leaders, instructors teaching in a Bible Institute or those persons leading a TEE program. This type of educational opportunity might be made available by providing scholarships to theological students wishing to do advanced studies. Since the Church of God presently has no graduate

level schools in Latin America, it would be necessary to pursue such studies in non-Church of God institutions.

The idea that the Missionary Board of the Church of God should provide grants or scholarships to theological students wishing to do advanced studies in schools outside the Church of God was supported by respondents in the opinion survey. However, a difference emerged between the TEE students and Mexican pastors on this issue. The pastors indicated their preference that students prepare in Church of God schools. The students felt that the pastors were defensive about the outside influence of non-Church of God schools. To relieve the concern of pastors, a list of approved evangelical schools which have similar doctrinal ideas as the Church of God could be developed and from that list the students could make their final selection.

The TEE seminar leaders pointed out that a part of the scholarship issue was one of political and economic interests, specifically the competition for scarce resources. The pastors have their own special projects for which they seek funding from the Missionary Board. If the Missionary Board is asked to fund scholarships, this budget request would be in competition with other projects requested by the pastors. The solution for this dilemma might be found in developing alternative sources of scholarship funding outside the Missionary Board.

Conclusions. The insights from this evaluation lead to certain conclusions regarding the educational needs of the Church of God in Northwest Mexico. There is a wide range of educational needs which exists in the Church of God in Northwest Mexico. These needs begin at the elementary level of providing basic training for Christian lay workers serving in the local church and extend to the need for graduate level education for preparing professional leaders and teachers for specialized ministries.

The Center for Christian Studies' TEE program which was the subject of this evaluation was designed to provide a basic level of training to Christian lay workers. It was the goal of the Center for Christian Studies to meet those educational needs of the Church of God in Northwest Mexico related to training laypersons through extension programs. There are educational needs beyond the scope of TEE, as the findings of this study has shown. In response to Research Question One, the data produced in this study advance the conclusion that the Center for Christian Studies and its TEE program do have a significant contribution to make in meeting some of the educational needs that presently challenge the Church of God in Mexico. However, Other educational programs in addition to TEE are needed to meet the needs that were revealed in this study.

Recommendations. To address the wide range of educational needs within the Church of God in Northwest

Mexico a variety of educational opportunities should be offered. The recommendations from this study include the following: (1) The TEE program at the Center for Christian Studies should be continued, focusing on basic ministry skills and theological training, that will better equip the laity for Christian service. (2) The Bible Institute in Mexicali, La Buena Tierra de Baja, should be continued and developed, offering an educational program that will prepare men and women for leadership in pastoral and educational ministries. (3) A scholarship program should be developed that will identify and assist those key persons who require graduate education to perform the ministries to which they are called. (4) The TEE program and the Bible institute should operate as autonomous institutions with separate administrations. (5) There should be an established link between the TEE program and the Bible Institute that would assure the flow of communications and the transfer of academic credit.

Regarding scholarships for graduate studies, the following insights are offered. The Missionary Board of the Church of God has been reducing rather than increasing their grants for Mexico, thus it is unlikely that funding could be obtained there. Some new source of funding would have to be established to provide the necessary resources for a scholarship program for Mexican theological students. Multiple sources of funding should be developed and an

endowment program may be one feasible option. Support could be solicited from individuals, churches, foundations and businesses on both sides of the U.S./Mexican border.

With these facts in mind these additional recommendations are made related to Section A, assessment of needs: (6) The Northwest Ministerial Assembly of the Church of God in Mexico should adopt a plan for developing an foundation which would include an endowment program for funding ministerial scholarships. (7) Guidelines for awarding ministerial scholarships should be developed by the Ministerial Assembly. (8) The Ministerial Assembly should develop a list of approved seminaries, that have a similar doctrinal emphasis to that of the Church of God, where students could pursue graduate studies.

These eight recommendations have been in response to Research Question One based on the insights from this study. The important thing relative to this study is that the Center for Christian Studies' TEE program was seen as being a part of the solution. This evaluation confirmed that the TEE program should continue to play a significant role in training Christian workers of the Church of God in Mexico.

Building the Curriculum

Curriculum is much more than the printed materials that are used for educational instruction. Curriculum involves the overall development and design of an educational

program. It deals with matters far more reaching than just what instructional materials are to be used. There are educational goals to be established, human resources to be recruited, educational facilities to be prepared, scheduling of activities to be planned and an array of other elements that are components in curriculum planning (Unruh & Unruh, 1984). The insights gained from this evaluation can help the Center for Christian Studies identify areas where improvements and changes need to be made so that the TEE program may become more effective and responsive in meeting the challenges it faces. What conclusions do the data from this evaluation lead to regarding the TEE curriculum used at the Center for Christian Studies and what improvements are suggested?

Research Question Two: What improvements need to be made in these specific areas of curriculum development: (a) the courses offered, (b) the textbooks used, (c) the design of course workbooks, (d) the format of regional seminars and (e) the contribution of seminar leaders?

Discussion. This study evaluated several components of the TEE curriculum. One of these components that was included in the evaluation was the element of the specific courses that were offered in the Center for Christian Studies. The data from this study indicated that the

respondents thought the sixteen original courses addressed appropriate topics and provided the type of training that was helpful and needed. Support for this idea was further confirmed by the survey results which indicated that these sixteen original courses should be repeated. The interviews also confirmed that the topics of these original courses were appropriate. When asked, during the interviews, which two courses should be drop from the original sixteen, the response that consistently appeared was that none of the courses should be dropped. The information from this study also confirmed the belief that each of these sixteen courses should be repeated every four or five years in a cycle that would provide training for new workers.

The study results indicated that additional courses should be added to the original sixteen courses. The suggestions for new courses most commonly received were Biblical studies, doctrinal and theological courses, training for special areas such as youth and children ministries, and the need for practical courses like music classes and instruction related to family life issues. A desire that was also revealed was for the development of advanced level courses to be offered to those who have completed the basic course of study or those who seek opportunities for continuing education.

Another component of the curriculum that was considered in this evaluation was the textbooks used in the sixteen

courses. The study revealed that overall, the textbooks served their purpose well and were well accepted. For the course in eschatology, there were very limited materials available in Spanish. Some titles were suggested during the interview process as possibilities for textbooks in the future. Since new publications in Spanish are being produced each year it was suggested that a current listing of Christian publications be consulted annually for possible textbook resources.

In addition to the textbooks, TEE workbooks were developed for each of the sixteen courses to guide the TEE students in their individual studies. It was revealed through this study that the workbooks did serve as a helpful tool but that some changes are needed. The interviews helped to point out some of the weaknesses in the workbooks and provided some ideas on what might be done to improve them.

The regional seminars were another key component of the TEE curriculum. The findings of this evaluation showed that the regional seminars were viewed as quality learning experiences but that there are some aspects of the seminars which need to be improved. It was indicated in the interviews, that the TEE seminar leaders were trying to cover too much material during the limited amount of time in their conferences. What was offered as a possible solution was extending the time of the seminars, making each seminar

a two or three day learning experience rather than a one day learning marathon. Another concern of some participants was that the seminar leaders depended too much on lecturing and needed to balance their presentations with other learning activities such as media presentations, practical applications and additional opportunities for dialogue.

A critical element in every curriculum is the instructor, who serves as a guide to the students in their venture of discovering knowledge. The seminar leaders who participated in the TEE program at the Center for Christian Studies received high ratings on their overall performance. The commentaries regarding seminar leaders indicated that most were excellent, however, it was noted that some were apparently better prepared for their assignments than others. In some cases the seminar leaders needed to follow more closely the themes they were given and integrate their lectures more with the textbooks and other materials that students had been studying in preparation for the seminars.

Only seminar leaders who were fluent in the Spanish language were invited to participate in the original sixteen courses at the Center for Christian Studies. The findings of this study confirmed that there is agreement with this policy of using only seminar leaders fluent in Spanish. The reactions to this issue during the interviews suggested that there might be an exception made when a resource person with exceptional credentials is available to serve. Some

concerns were raised about using persons not fluent in Spanish. First, additional time would be consumed in the process of translation in a program where time is at a premium. Second, using a non-Spanish speaking leader creates challenges because in addition to linguistic barriers there are cultural barriers in cross-cultural communications. Third, a highly qualified translator would have to be found. This study did suggest that more seminar leaders from outside the Church of God should be invited to participate in the TEE program.

Throughout this section of the study which dealt with evaluating various aspects of the curriculum, a difference appeared in the responses of male and female students. The female students gave better ratings to the curriculum than the male students. The interview process offered some possible explanation for this. The female students displayed a more positive attitude toward the TEE program. It appeared that the female students were more appreciative of the opportunity to study in the TEE program. It was suggested that this was due to the fact that in the past females have not been granted the same opportunities for training in the area of religious work and ministry as their male counterparts. Therefore, the female students appeared to have applied themselves more fully and received greater benefits from the TEE program. The interview data also revealed a consensus to the idea that the female students

took their studies more seriously.

Conclusions. One important dimension of this study was to evaluate specific aspects of the curriculum of the TEE program and provide suggestions for improvements. From the data collected, some conclusions can be drawn about certain aspects of the curriculum. First, regarding the original sixteen courses which were offered, the data from this evaluation leads to the conclusion that these courses dealt with appropriate topics. The study also concludes that additional courses that would provide practical training for the Christian worker should be added to the TEE program.

Second, considering the textbooks which were used, the information gathered from the survey responses and interviews supports the conclusion that the textbooks served their purpose very well. However, the one course where the textbook was weak was eschatology. Third, this study supports the conclusion that the TEE workbooks served their purpose but also suggests that certain modifications in the workbooks are needed.

Fourth, the seminars, it is fair to conclude, were viewed as quality learning experiences. However, some weaknesses were revealed in the seminars. The responses support the conclusion that in addition to lecturing, other types of instructional methods need to be integrated into the seminars. This study also reaches the conclusion that there was insufficient time appropriated during the seminars

to sufficiently cover the large amount of materials that had been assigned. Appropriate action needs to be taken to correct this and to see that future TEE seminar leaders are given proper directives to avoid these problems.

Fifth, this study supports the conclusion that the TEE seminar leaders did an excellent job and further supports the idea of using only Spanish speaking seminar leaders rather than working with translators. It is suggested that the seminar leaders be given additional guidelines to direct them in their preparation and to assure that a variety of learning activities are integrated into the seminar experience.

Recommendations. The following recommendations are offered in response to Research Question Two. These recommendations relate to improvements in specific areas of the curriculum which were evaluated. These recommendations include: (1) The sixteen basic courses of the TEE program should be repeated in a five year cycle. (2) Additional courses should be added to these sixteen basic courses including courses on youth ministry, children ministry, Christian music and worship, family life, doctrinal studies and Biblical studies focusing on particular books of the Old Testament and New Testament.

Recommendations regarding textbooks include these: (3) A list of perspective textbooks should be compiled using as a starting point the list of textbooks that were used in the

Center for Christian Studies (See Appendix E) and adding suggestions from textbooks used by the Nazarene Seminary in Ensenada and La Buena Tierra Bible Institute. Since new publications in Spanish are being produced each year it is also recommended that listings from several evangelical Christian publishers including Casa Nazarena, Editorial Vida, Editorial Betania and Editorial La Trompeta should be reviewed annually. (4) Two books are specifically recommended for consideration, one for the course in eschatology, Ensenazes de Patmos [Teachings from Patmos] (Strong, 1987) and the other for the course on the Holy Spirit, Recibid el Espiritu [Receive the Spirit] (Newell, 1986).

The following recommendations are offered for improving the workbooks. (5) The workbooks should be edited using simple language to replace technical and theological terminology. They should also be structured so they will be easier to follow and each workbook should include an expanded bibliography with a more comprehensive list of reference books and supplemental resources for the designated subject area.

(6) It is recommended that the regional seminars be extended from a one day to a three day learning experience. It is further recommended that a workshop format be designed for the seminars that will assure that other learning activities in addition to lecturing will be integrated into

the learning experience. This shift would help create a better balanced educational program. Some other problems and recommendations relating to the regional seminars are discussed later in this chapter under the section on implementation of the program.

(7) It is recommended that guidelines be written and given to the seminar leaders to direct them in their preparation and that they be advised that the format for future seminars will be that of a workshop where a variety of learning activities, in addition to lecturing, should be integrated into the workshop experience.

The results of this study indicated a desire for inviting additional persons from outside the Church of God to serve as seminar leaders. (8) Aware of this need, it is recommended that the Nazarene Seminary in Ensenada, Mexico and the Fuller Theological Seminary's hispanic ministry program in Pasadena, California be contacted to find out if they have faculty members or know of other qualified instructors who might be willing to serve as TEE seminar leaders. It is also recommended that an inquiry be done to determine if Spanish speaking faculty members working at Church of God universities might also be willing to serve as seminar leaders in future TEE programs.

The preceding eight recommendations have been offered in response to the issues raised in Research Question Two. The recommendations are based on the information which was

produced in the process of this evaluative study.

Carrying Out the Program

Consideration will be given in this section to various aspects of the TEE program's implementation. The data from this study provided some helpful insights and practical suggestions for improving the implementation phase of the TEE program. The TEE program provided educational instruction on several levels: individual studies, local small group studies, regional seminars and practical experience. A discussion of what was revealed in this study about each of these components, conclusions which this research supports and recommendations on improving them were the focus of this section of the study.

Research Question Three: How effective have the four different types of instructional activities: (a) individual study, (b) small group study, (c) regional seminars and (d) practical experience been implemented and how might each level be improved?

Discussion. One part of the TEE program's learning activities was conducted on an individual level. The TEE students were given weekly assignments which included specific readings and the completion of review exercises. The survey results pointed to this part of the program as being an important part of the learning experience. The

responses of students and pastors yielded higher ratings than the seminar leaders when evaluating this aspect of the program. The fact that seminar leaders had very little exposure to the individual learning activities may account for this reaction.

A difference was also observed between the responses of male and female students, with the responses of female students yielding higher ratings on these items than their male counterparts. A possible explanation offered during the follow up interviews was that the female students applied themselves more diligently in the discipline of individual studies. Another possible explanation for this difference suggested by the study was that the female students were less critical in appraising the TEE program. Here, cultural dynamics seemed to be at work. Differences in roles and values between the male and female genders in the Mexican culture seemed to play a significant part in the way that students responded, not only in their participation in the program but also in their evaluation of the program.

One of the learning activities which was encouraged in the TEE program was the formation of study groups which met at the local church. In these small group meetings students were encouraged to help one another and to discuss course materials. The survey responses indicated that this activity was another important part of the learning experience. During the interviews, it was suggested that

better organization was needed for these small group meetings. It was also noted that the persons leading these local small groups needed to receive additional training and orientation. Another suggestion offered was to use students from the Bible Institute as leaders for these small groups. The pastors were seen as playing a key role in the success or failure of the TEE program at the local church level. It was also seen as important for the pastors to support and promote the TEE program at the congregational level.

Regarding the regional seminars, there are several things which emerged from this evaluation that need to be identified. Respondents to the survey agreed that the regional seminars were a primary contributor to the learning process. From the interviews it was learned that in the present system the seminars were too rushed and did not provide sufficient time to thoroughly cover the materials. Some alteration of the regional seminars needs to occur. The possibility of a two or three day workshop format might better serve the program and should be explored. It was expressed that seminars should continue to be conducted in different locations rather than meeting in the same location each time. A noteworthy idea which emerged from this study was that the TEE seminars could be recorded on video for those TEE students who are unable to attend. These video recordings might be used in some other creative ways as a training resource in the churches.

In addition to individual, small group and seminar learning activities, TEE students were encouraged to put their knowledge to work on a practical level by accepting an assignment in their local church. When asked if TEE students were granted opportunities for this type of involvement in the local church, the respondents indicated that opportunities were readily available. One way suggested for improving this practical experience aspect of the TEE program was to organize a formal internship system where students would be assigned not only to a task but would have mentors.

During the interviews, there was discussion about whether equal service opportunities were granted in the local church for both men and women. The responses produced some interesting results and confirmed that the men have an advantage over the women. Some ministry tasks are still viewed as the domain of the male gender only. The attitudes which caused this type of discrimination are slowly changing. The TEE program seemed to be making a contribution not only in training women for Christian service but was one of several factors which has been influencing these attitudes and encouraging greater participation of women in ministry.

One factor that affected the opportunities for the participation of the laity and in particular women was the attitude of the pastor. A clear distinction between the

clergy and the laity existed in the minds of most pastors. There are certain ministry tasks which were reserved exclusively for the clergy. This attitude is being challenged and tension continues to build as the laity becomes more knowledgeable in theological thought and better equipped for Christian service. The pastors who were more progressive tended to encourage the involvement of the laity in a wider variety of ministerial tasks. During the interviews, the concern was expressed that pastors who were authoritarian tended to stifle church growth by limiting the involvement and participation of the laity in ministry. The TEE program has been having some impact on these important dynamics, influencing the evolution of values and serving as a catalyst of change. Further discussion of the transformational qualities of TEE is presented later in this chapter.

Conclusions. Considered here were the four different types of instructional activities that were a part of the TEE program. The first area evaluated in this section was the individual study level. In any educational program individual effort is critical to success. Since personal motivation is so important, the TEE program should develop various strategies to recognize and reward those persons excelling at the individual level of study. This incentive would not only be a factor to encourage continued dedication and discipline in those students who excel, but would

hopefully motivate others to more fully apply themselves in their studies. Homework assignments and reading reports would be a logical way of evaluating this aspect of the students' efforts. The results from this evaluation support the conclusion that the female students involved in the TEE program applied themselves more at the individual level. Some possible reasons for the better performance of the female students has been discussed. An awareness of the special need to challenge male students leads to the conclusion that any motivational techniques used to enhance individual effort should be responsive to the Latin male ego.

Small group studies in the local churches supplemented the individual studies and regional seminars in the learning process. Inquiry into this phase of the TEE program leads to the conclusion that changes are needed in this area of the TEE program's implementation. Better organization of the small groups and additional orientation for those persons leading these local small groups is essential.

Regarding the regional seminars, there are several conclusions which this evaluation provided. First, the respondents to the survey affirmed that the regional seminars were a primary contributor to the learning process. Second, the present seminar format is too rushed and did not provide sufficient time to thoroughly cover the materials. Third, some alterations in the regional seminars need to

occur. One suggestion which has great potential is making video recordings of the TEE seminars. This could serve those students unable to attend a seminar and might also be developed as a training resource that could be used in some other creative ways.

A critical element in the educational process is moving from the cognitive dimension of learning to the affective level. For that reason the TEE program encouraged its students to become involved in some practical application of the knowledge they gained from their studies via Christian service activities in the local church. The results of this evaluation lead to the conclusion that there exists considerable room for improvement in the area of providing opportunities for practical experience.

Recommendations. The following recommendations are offered in response to the issues regarding the four different types of TEE instructional activities raised in Research Question Three. (1) It is recommended that the TEE program develop various strategies to recognize and reward those persons excelling at the individual level of study. These strategies must be sensitive to the unique cultural dynamics that gender seemed to play in the motivation of students at the individual level.

(2) It is recommended that a manual be developed which would provide guidelines to improve the small study groups at the local level. In addition to the manual, it is

recommended that those persons who are selected to lead these small study groups be given additional orientation. One possibility that could be explored to find leadership for these small groups is to recruit students from the Bible institute as group leaders.

Some recommendations related to the regional seminars such as shifting from a one day seminar to a two or three day workshop and integrating a wider variety of learning activities into the experience have already been suggested under Research Question Two. In addition to the recommendations for the seminars made earlier, the following recommendations are offered. (3) The TEE seminars should continue to be conducted in different locations rather than meeting in the same place each time. These seminars should be recorded on video and be made available to students who are unable to attend, as well as be used as a training resource that could be developed in some other creative ways.

(4) It is recommended that the Center for Christian Studies organize a formal internship system where each student would not only be assigned a task but would also be assigned a mentor. The student would work under the guidance and supervision of the mentor and the mentor would participate in the evaluation of the student's progress.

The Center for Christian Studies has demonstrated its influence in the dynamic process of shaping values and

redefining roles in the church. By promoting progressive values as opposed to preserving traditional roles, TEE can help set the stage for a more effective ministry as the church enters the twenty-first century. (5) Because of this important task it is recommended that the Center for Christian Studies continue to work even more aggressively toward helping shape the values that bring greater equity and integrity between men and women, and between the clergy and the laity.

Research Question Four: To what degree have the factors of: (a) financial cost to students, (b) scheduling of educational activities and (c) transportation to regional seminars created problems in the level of student participation in the Center for Christian Studies' TEE program?

The factors considered here are very practical matters which affect the accessibility of the TEE program. The importance of contextualization is a vital aspect in the planning and implementation of programs of TEE (Kinsler, 1982a; Winter, 1966). The primary concern is one of making the educational opportunities reachable to those people for whom they are being developed. An understanding of the target population is essential in shaping a program that will supply the real needs. The three factors reviewed here, cost, scheduling and transportation, were critical

elements to consider because they impacted the response to and the level of participation in the TEE program that was offered.

Discussion. The financial cost to the students is one of the factors which can be an obstacle in bringing an educational program to those who need it. The cost factor to students participating in the TEE program has been kept to a minimal. This was done in the hope that the program would be accessible to all who were interested in participating regardless of their economic status. Donations from outside of Mexico and a grant from the Missionary Board of the Church of God has made it possible to keep the cost well within the economic range of the students. This was confirmed by the survey results which revealed that the cost to students was not a problem for those wishing to enroll in the TEE program.

Further discussion on what should be the cost to the TEE student came from the interviews. There was consensus among all three classified groups involved in this study that the TEE program should not be cost free to students. Everyone felt that the students should pay something. The logic of this was that the students would not fully appreciate the opportunity of learning if it were free. The students' investment in tuition fees was also considered an incentive for greater academic motivation on behalf of the students.

Scheduling is another factor that can cause obstacles in attempting to bring educational opportunities to a group of people. In the scheduling of TEE activities there was great flexibility for the small group studies at the local church level. Scheduling regional seminars was a more complex assignment where several factors had to be considered. Some of the major things which were considered included the availability of the seminar leaders, avoiding conflicts with other church related activities and planning sufficient time between the seminars to allow the TEE students to complete course materials leading up to the seminar.

All of the seminars that were considered in this study occurred on Saturdays. The students had little problem with the day and time that those seminars were scheduled. The survey results did show that the pastors had some difficulty with the seminar scheduling. This could be because the pastors have major responsibilities to fulfill on Sundays, thus attending a seminar all day Saturday created conflicts with their weekend parish duties.

Transportation is another factor that impacted the level of participation in TEE, specifically the attendance at regional seminars. A review of attendance records from the regional seminars showed a relationship between the driving distance and the level of participation. The closer the location of the seminar to the local church, the greater

the attendance of the TEE students from that church.

The survey results indicated that the pastors were most concerned about the problem of transportation. During the interviews the pastors expressed that each local congregation needed a dependable van or other vehicle. The economic realities of most of these churches prevented them from acquiring such vehicles unless such equipment was donated from outside. Even when this happened, maintaining the vehicles became a problem. Solutions for problems regarding transportation for the TEE program could also provide help for other transportation needs within these Mexican churches.

Conclusions. What conclusion can be drawn from this study related to the cost of TEE, the scheduling of TEE seminars and the problem with transportation? The students responses provided convincing evidence upon which we can conclude that the factor of the cost of the program to the student was not an obstacle for persons wishing to participate in the TEE program.

The issue of regional seminars has been discussed at earlier points in this study. One specific aspect of the seminars that was considered here was scheduling. The results of this study lead to the conclusion that there is a need for changing both the scheduling and format of the TEE seminars. Earlier recommendations suggested that the regional seminars shift from the one day format and become a

three day workshop. As mentioned earlier in this study, the seminars needed to allow more time to cover the materials and needed to provide a wider variety of instructional activities beyond the typical lecture. This will require a different schedule from the typical one day, Saturday format which has been followed in the past.

Most people living in the United States of America have their own private transportation and can travel where they want, when they want. This is not the case for most of the working class Mexicans who associate with the Church of God. There exists an economical system of public transportation in Mexico but additional time and other inconveniences are a part of using this system. The findings of this study point to the conclusion that distance and transportation were factors negatively impacting the level of participation of students in the TEE seminars.

The pastors indicated a need for each local church to have some type of dependable vehicle. One way of encouraging the pastors and churches to be involved in TEE would be to give priority help to those churches involved in TEE in finding dependable vehicles. In the past, a successful means of finding vehicles for the churches in Mexico has been to publish those needs among Church of God congregations in California and Arizona.

Recommendations. The following recommendations are offered in response to Research Question Four which relates

to cost of the TEE program, scheduling of the seminars and problems with transportation. (1) The first recommendation that comes as a result of this evaluation is that the cost to the students participating in the TEE program should be maintained well within their economic reach as has been the case in the past. The programs offered by the Center for Christian Studies should not, however, be cost free to students. (2) In addition, it is recommended that in individual cases of hardship, where a person desires to enroll but needs financial assistance, a referral for a partial tuition grant should be sent by the student's pastor to the Center for Christian Studies for consideration.

(3) In regards to the scheduling of TEE seminars, Four TEE seminars or workshops are recommended annually. Each one would be two or three days in duration and the scheduling of these workshops should be done in conjunction with the Northwest Ministerial Assembly to avoid conflict with other major church activities in the region.

The following recommendations for dealing with the transportation problem are offered. (4) The seminars should be kept near the largest population of students. Travel assistance funds should be provided for those students traveling a long distance to the seminars. A suggestion worthy of consideration is to schedule TEE seminars in coordination with other events such as regional conferences and camps to reduce the transportation burden.

Research Question Five: Should the TEE program be continued, and if so, should it continue under the present system or in some restructured form? What insights might be offered in reforming and restructuring that would improve the program?

Discussion. The findings of this study confirmed that there was agreement on the idea that the TEE program should be continued. The basic structures which have been used in the past can continue to be used but with some modifications. Earlier discussion has revealed several areas where changes are deemed expedient. The format of the regional seminars should change to more of a workshop approach. Scheduling of regional seminars needs to be altered to address the need for a longer instructional period as well as other concerns such as transportation. The idea of using video recordings opens the door to many innovative prospects throughout the entire TEE program. Other noteworthy changes might include the adoption of a formal internship program for TEE students which would involve the use of mentors.

Conclusions. An apparent conclusion, which the facts of this study support, is that the Center for Christian Studies should continue to operate and that the system that has been used in the past should continue to guide the TEE program with some modifications. A variety of

recommendations regarding specific changes has emerged from this evaluation. Consideration of these recommendations can be helpful in the process of fine tuning the TEE program to more effectively meet the need for training Christian workers in the future.

Recommendations. It is recommended that the TEE program avoid becoming rigid and that it maintain enough flexibility to adapt to the changing situation and evolve in a practical way to avoid becoming stagnant.

Describing the Results

Who have been the participants in the TEE program? What did they see as the benefits of their studies? What impact has the TEE program had on the churches? Could this TEE program serve as a valid model for programs elsewhere? The findings of this study provided some answers to these important questions. This section looked at some of the results of TEE based on the findings in this evaluation.

Research Question Six: How many students have participated in the TEE program, which churches do they represent and what subgroups within those congregations do they represent?

Discussion. Information collected from the Center for Christian Studies' records show that a total of 80 TEE students were formally enrolled in the Center for Christian

Studies between 1984 and 1988. There were a few others who did not enroll but who audited courses during this time. The attendance during the sixteen seminars ranged from a high of 52 to a low of 21 with an average attendance of 30.6.

The data showed that the students came from eight different churches. One interesting point to consider is the fact that 54 of the 80 students came from the Mexicali and San Luis area. Field reports (Mattox, 1988) to the Missionary Board indicated that this same area is where the greatest growth has occurred in the Mexican churches during the past several years. The number of churches in the San Luis and Mexicali area increased from three churches in 1984 to ten churches by 1988.

Of the 80 TEE students, 76 came from urban areas while only 4 came from rural communities. This is a shift from the pattern that was common in training Christian workers for the Church of God in Mexico during the 1960s. The vast majority of students preparing for Christian service during the 1960s came from rural communities (Bentley, 1977). This would indicate that a major shift has occurred with people moving away from the rural communities. This change follows a similar trend in the changing demographics of the general population of Mexico (Maust, 1986). These demographics provide helpful insights in the process of planning for ministries and training in the future.

When considering the age of the 80 TEE students formally enrolled, 42 were over the age of 25 and 38 were under the age of 25. The ages of the 28 TEE students who participated in the opinion survey ranged from 48 to 21 with an average age of 30.5. This means that a spectrum of people across an age gap of nearly 30 years was served by the Center for Christian Studies.

The information produced by this part of the study told something about the people who were involved and the churches that participated in the TEE program. It revealed that the TEE program was reaching a wide range of persons of different ages. Of those who were formally enrolled, there were 37 men and 43 women. Women in the TEE program made up 53.7 percent of the student population, which indicated that TEE was crossing traditional barriers to bring training to Christian workers in Mexico regardless of gender.

Conclusions. The information from this part of the study reveals who comprised the student population and from which churches they came. We can conclude from this data that the TEE program served a wide spectrum of persons including both genders and a wide range of ages groups spanning more than 30 years. Looking at the geographic distribution of students, one can logically conclude that the TEE program had its most success in the area of Mexicali/San Luis.

Recommendations. Further studies should be done to determine what relationship, if any, exists between the success of the churches in Mexicali and San Luis and their participation in the TEE program. It is also recommended that those churches that have witnessed TEE successfully at work should be used to communicate the benefits of the TEE program to other churches that were not involved.

Research Question Seven: Have the sixteen courses offered by the Center for Christian Studies provided the type of educational opportunities that the Church of God in Northwest Mexico needed?

Discussion. The responses to the survey items which related to this question confirmed that in the opinion of the respondents the TEE program was beneficial and that the courses taught were appropriate. Other responses from various parts of this study further implied a more comprehensive answer to this question. In particular, the data collected under assessing the needs indicated that the TEE program should play a significant role in training Christian workers.

This would imply that the TEE program has been providing the type of educational opportunity that the churches in Mexico needed. In addition, the strong support shown for the idea of repeating the sixteen original courses of the TEE program indicated that this program is worth repeating. If the program had not been effective, then it

seems logical that there would not have been support for its continuation or for the repetition of the basic courses. Another source of confirmation can be found in the discussion about the influence and benefits of the TEE program on both the individual and collective levels which is included later in this chapter.

Conclusions. The evidence provided by this study supports the conclusion that the TEE program was responsive to the needs of the Church of God in Mexico. This assumption should not be misinterpreted to mean that the TEE program was responsive to all of the education needs that are present. In fact, the information from this study confirms that there is a definite need for other types of training programs beyond the TEE program. However, TEE was perceived as an effective program for preparing lay workers.

Recommendations. The recommendation of this evaluation is that the Center for Christian Studies continues to provide educational opportunities through extension. This evaluation further recommends that endeavors such as a Bible institute and opportunities for graduate studies should supplement the efforts of TEE in meeting the variety of educational challenges that confront the Church of God in Mexico.

Research Question Eight: Has the TEE program been perceived as having a significant influence, not just

educationally but transformationally, on individuals, local churches or the regional work of the Church of God in Northwest Mexico?

Discussion. The overwhelming reaction found throughout this study was that the TEE program has been very helpful in preparing the students for service as Christian workers. The commentaries made in the interviews revealed that participants felt the TEE experience had provided practical training and left them with a sense of personal fulfillment. The training also served to build confidence, both self confidence in the students and confidence among church leaders in the ability and potential of the laity.

The data indicated that the TEE program had a positive impact on those local churches which participated in it. The obvious contribution which TEE was seen to have made was the better equipping of workers for Christian service. The Pastors indicated that another bonus from the TEE program was that the interest level of the students was stimulated, resulting in greater motivation and student involvement in a variety of ministerial tasks.

The TEE program has not only made an impact on local churches and individuals but the results of this evaluation indicated that TEE has made a positive contribution in the regional work of the Church of God in Mexico. One indicator of this was the increase in the number of churches,

particularly in the Mexicali and San Luis areas. These two cities, which had the highest level of participation in TEE, grew from three congregations to ten congregations in less than four years. A prerequisite to growing churches is a supply of workers and leaders who are committed and prepared. It seemed evident that the TEE program made a contribution by providing basic training for a force of emerging workers in the church. This study did not prove that TEE was the primary factor in this growth, but it was interesting to note that where the concentration of TEE students resided, was where the most substantial church growth occurred.

In addition to the benefits already mentioned, the TEE program served as a catalyst in the process of shaping changing values in a very traditional institution. Some of these transformational qualities which have been noticed in other TEE programs (Conn, 1979; Kinsler, 1978, 1982a; Mulholland, 1982) were demonstrated in the TEE program at the Center for Christian Studies. The data from this study supported the idea that TEE has had some transformational effects. One thing which pointed to this fact was a greater openness for the involvement of lay workers and broadening areas of ministry opportunities for people other than the clergy. The traditional attitudes restricting the involvement of women in ministry have begun changing also. That is not to say that the TEE program was the cause of

these changes but that it has worked as a catalyst in the process of change and that it has served an influential role in helping to change the values and attitudes within the church. These types of transformations were documented in other TEE programs, like the Evangelical Presbyterian Seminary in Guatemala (Jacobs, 1982; Mulholland, 1982) and the TEE program of the Evangelical Covenant Church in Zaire, Africa (Hill, 1988).

Conclusions. From the data produced in this evaluation it seems fair to conclude that TEE has had a significant influence on individuals, local churches and the regional work of the Church of God in Northwest Mexico. The individuals who participated in the program regarded the experience as both rewarding and beneficial. The local churches reaped multiple benefits also. It does seem reasonable to conclude that the TEE program was very likely a contributing factor in the phenomenal growth experienced in the Mexicali and San Luis areas.

Recommendations. The TEE program has demonstrated transformational qualities in addition to the educational benefits that were produced. With this in mind, it is recommended that the TEE program be continued not only because it is addressing important educational needs in the church, but also because it is serving an important and critical role in shaping values, creating new role models

and challenging traditional methods of doing things in the church.

Research Question Nine: Does the TEE program developed in the Center for Christian Study provide a valid model of extension education that could serve as a prototype for the Church of God in other areas of Latin America?

Discussion. The results from this study supported the idea that the program of TEE which has been developed in the Center for Christian Studies has the potential of serving as a model for extension education programs in other parts of Latin America. Some of the comments extracted from the interviews affirmed that this program was a good start which should be built upon and which shows potential for application in other places in Latin America. It is necessary to understand that to be effective the program would have to be adapted to the specific situation in each different location. The basic blocks which were used to build the curriculum and the general concepts of the program could provide a foundation from which TEE programs in other locations could evolve.

Conclusions. The clear conclusion flowing from the findings of this study support the idea that the Center for Christian Studies' TEE program could serve as a prototype for the Church of God in other areas of Latin America. It was a reality that this program required financial resources

and educational leadership to succeed. Any stepchild of this program would require the same. If the Center's TEE program is to be used as a prototype and adapted for use elsewhere, it will also require financial and human resources. Without a serious commitment of funds and personnel, TEE can not hope do what it is capable of doing.

Recommendations. Recognizing the tremendous potential which TEE possesses, it is recommended that the Missionary Board of the Church of God, the Inter-American Conference of the Church of God and each of the national assemblies of the Church of God throughout Latin America make commitments to establish and develop TEE programs throughout Latin America and that with that commitment would come the financial and human resources necessary to support those TEE programs.

Research Question Ten: Do differences exist between the survey responses of students, pastors and seminar leaders and if so, is an explanation for these differences revealed in the follow up interview process?

Discussion. On the survey instrument there were 33 items which required respondents to express their opinions on various issues relative to the ten research questions guiding this study. The responses were recorded on a Likert scale ranging from 1 to 6. These scores were arranged and computed so that a mean score was produced not only for the

entire sample, but mean scores were produced for each of the three groups involved in the study: TEE students, Mexican pastors and TEE seminar leaders. When a difference greater than 1.0 existed between the highest and the lowest mean scores, these items were marked and the issues raised in those items were given additional consideration in the follow up interviews. Of the 33 items on the survey a total of seven items produced a difference greater than 1.0.

The seven items where differences were noted corresponded to items 9, 10, 11, 24, 25, 26 and 31 on the survey. In reviewing these items and the interview questions that related to each of them, the following observations were made regarding the differences which emerged between the classified groups.

The first of these issues in item 9 dealt with the Missionary Board providing scholarships for students involved in ministerial training in institutions other than Church of God schools. A difference in priorities and values between the pastors and the students came into play in the responses here. Students had a vested self interest in the issue of scholarships. Pastors were defensive and concerned about the negative influence that non-Church of God schools might have. Below the surface was another issue that has to do with the appropriation of funds and how the scholarship project would be in competition for funds with other projects which were of greater interest to the pastors.

The second place where a marked difference occurred was on item 10 of the survey, which dealt with whether the TEE program should operate as a part of or separate from the Bible institute. The difference here appeared with the seminar leaders. The seminar leaders were concerned that the TEE program have a link to some recognized educational institution beyond itself. The students and pastors did not want to see both a Bible institute and a TEE program under the same administration. This tendency to move away from a centralized operation reflected an attitude that is related to problems in the past at the La Buena Tierra Bible Institute in Saltillo and other past abuses of centralized power. The seminar leaders were concerned about academic status while the students and pastors were more interested in the decentralization of power.

The third place where a marked difference appeared was on item 11, which considered whether lay persons should receive training outside of the local church. The difference here came from the group of pastors. Explanations of this occurrence which were offered in the interviews suggested that different values and priorities as well as the issue of pastoral authority and control were primary factors causing this difference.

The fourth marked difference occurred on item 24, which asked if the cost to students prevented people from

enrolling in the TEE program. The students did not think that cost was a barrier while the pastor and seminar leaders felt that cost might have prevented someone from studying. The difference here simply reflected different perspectives on the issue. In the interviews, there was more consensus and agreement on this issue. The primary factor to consider was the responses of the students. The students were the persons who actually paid the tuition fees, so they were the logical group that would have protested if the cost of the program had been excessive.

The fifth marked difference occurred on item 25, where problems related to the scheduling of regional seminars were considered. The difference once again occurred with the score of the pastors. This issue was discussed earlier under the section dealing with scheduling. The most practical explanation why pastors found the scheduling more problematic than others was that the seminars were held on Saturdays which may have interfered with the pastors other weekend parish duties.

The sixth place where a marked difference occurred between the classified groups was item 26. Item 26 dealt with transportation to TEE seminars. The pastors considered this more problematic than others. This response may have reflected the fact that often the pastors would assume responsibility for making transportation arrangements.

The seventh and final point where a marked difference

appeared in the survey responses was item 31. Here the seminar leaders departed from the norm. The specific issue on item 31 was whether the TEE courses were personally helpful in training the respondent as a Christian worker. Understanding the nature of this question and the role of the seminar leader in the TEE program provided a reasonable explanation for this result. The majority of seminar leaders participated in only one of the sixteen courses offered and their participation was in the role of instructor. Aware of this limited involvement, it seemed reasonable that the seminar leaders would not have received the same benefits as the students and pastors, who were more extensively involved in the TEE program.

Conclusions. Considering not only these seven incidents but the overall responses and reaction throughout the evaluation it is fair to conclude that there were different priorities, different values, different philosophies of ministry and a wide range of personality differences among those who participated in this study. There are many cultural dynamics which have also influenced the responses and reactions produced in this study. The "machismo" attitude common among males in Latin America is one example. The authoritarian model of leadership that was followed by some clergy in Mexico is another. With all of these dynamics at work it came as a surprise that the results of this study did not produce a much greater

variance than what actually occurred.

Recommendations for Further Research

This study was conducted as an evaluation project using descriptive methods of research. The data collected in this study could be used to conduct additional research. For example, the data from the survey was analyzed using descriptive statistics, however, the way in which the data was reported would lend itself to analysis using inferential statistics. Those items where differences appeared among the classified groups might yield additional information if inferential statistics were applied. Since the three classified groups which were compared in this study were not of equal size, the appropriate statistical procedure to determine the F-ratio would be the Scheffe Method.

Additional studies of a correlational nature could be developed from this research. One example would be to study what relationship exists between the growth of churches in the Mexicali and San Luis areas and their involvement with the TEE program. Other studies might consider how TEE is affecting the role of women in the church in Mexico or how the dichotomy of clergy and laity is being challenged.

The ABCD evaluation model that was developed for this project, is a simple yet logical and well organized system for conducting the type of educational research addressed in this project. This ABCD model could prove to be a helpful

tool for other researchers doing similar types of studies. In addition to the ABCD model, the key concepts matrix that was designed to record and compare information from the interviews could serve other researchers.

Final Comments

The intent of the researcher in undertaking this evaluation project was not to produce a volume of material which would collect dust on a library shelf but to provide a helpful tool which may be used in shaping a program of excellence that can meet the growing need for training Christian workers of the Church of God in Mexico. One step in achieving this goal requires placing the information produced by this study into the hands of those individuals who are in positions of responsibility and whose decisions determine the future development of TEE for the Church of God in Mexico.

In addition to interests in Mexico, there are other places in Latin America where the Church of God could benefit from a program of TEE. What has been learned could also serve the interests of other church groups. The insights gained from this study might help to inspire the expansion of the TEE concept in other places.

In an attempt to share information about TEE, the researcher led a seminar during the Inter-American Conference of the Church of God held in Santa Domingo,

Dominican Republic in January 1988 (Mattox, 1988). During that conference, the concept of TEE as it was operating in the Center for Christian Studies was presented to Church of God leaders and representatives from eighteen countries in Latin America. Information and ideas about TEE were shared and since that time correspondence and communications have occurred with six national churches interested in developing TEE programs in their countries. This evaluation is one additional contribution in the effort to establish a workable model of TEE for the Church of God in Latin America.

The results of this study will be shared with the Regional Director of the Church of God in Latin America and other key leaders hoping they will benefit from the insights and will be inspired to work toward seeing TEE established in the Church of God throughout Latin America. This evaluation has produced a wealth of information. Now, that information must find proper application. The TEE program at the Center for Christian Studies should continue to develop and evolve to meet the need for training Christian workers. The recommendations of this study may serve as a guiding light in the quest to achieve excellence in the Center for Christian Studies. The challenge of equipping the people of God for the important task of ministry is an awesome responsibility. However, any importance that this study or the TEE program developed at the Center for

Christian Studies may have, is only important as it is viewed in light of the mandate of Christ who instructed us to "GO MAKE DISCIPLES OF ALL NATIONS..."(Matthew 28:19).

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Appendix A

Survey Instrument for the Evaluation of the
Center for Christian Studies

Appendix A

OPINION SURVEY ON THE CENTER FOR CHRISTIAN STUDIES

The following survey is being conducted to evaluate the extension education program that was conducted by the Center for Christian Studies. Please answer each of the following questions in the way that best expresses your opinion.

INFORMATION ABOUT THE RESPONDENT:

1. Please circle the category in which you would be classified.
 - a. Student
 - b. Pastor
 - c. Conference Leader
2. In what year were you born? _____
3. In what congregation are you active? _____
(Name of church)
4. Please circle your sex. Male or Female

SECTION A: INFORMATION ABOUT THE EDUCATIONAL NEEDS:

Instructions: Circle the number (1, 2, 3, 4, 5 or 6) for the response that best reflects your opinion on each of the following statements. If you do not have a response to one of the statements, please circle N/R indicating you have no response for that statement.

- 1 - Strongly Disagree
- 2 - Disagree
- 3 - Somewhat Disagree
- 4 - Somewhat Agree
- 5 - Agree
- 6 - Strongly Agree
- N/R - No Response

5. There is a need for continually training lay workers in the Church of God in Mexico.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Strongly Agree	No Response
1	2	3	4	5	6 N/R

6. Extension education programs like the Center for Christian Studies should play a significant role in the training of lay workers.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree	No Response
1	2	3	4	5	6	N/R

7. The Church of God should open a Bible Institute in Baja California, Mexico.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

8. Both a Bible Institute and an extension education program should be available for training Christian workers.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

9. The Missionary Board should provide scholarships for students attending the Nazarene Seminary or other ministerial training schools.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

10. Extension education should operate apart from the Bible Institute.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

11. Lay workers need no additional training outside of what is offered by the local church.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

12. There are people in our church who would like to participate in an extension education program like the Center for Christian Studies.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

13. I have a lot of interest in participating in additional programs of extension education like the Center for Christian Studies.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree	No Response
1	2	3	4	5	6	N/R

SECTION B: INFORMATION ABOUT THE CURRICULUM

14. The textbooks that were used in the courses offered by the Center for Christian Studies were appropriate and insightful.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

15. The workbooks that guided the students with reading assignments and review questions were helpful and easy to follow.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

16. The weekend seminars that were conducted were quality learning experiences.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

17. The overall performance of the seminar leaders who participated in the Center for Christian Studies were excellent.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

18. The courses that were offered earlier by the Center for Christian Studies should be repeated.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

19. Additional courses should be added to the 16 courses that have been offered by the Center for Christian Studies.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

SECTION C: CARRYING OUT THE PROGRAM

20. The individual learning activities such as assigned reading and review questions were an important part of the learning experience.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree	No Response
1	2	3	4	5	6	N/R

21. Small groups of students meeting in the local church were an important part of the learning experience.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

22. The regional seminars were a primary contributor to the learning process.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

23. Opportunities were provided in the local church to allow students a chance to put into practice what they learned in their training.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

24. The cost to students participating in the Center for Christian Studies extension program prevented other people from enrolling.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

25. The scheduled days and time for the seminars and other activities in the Center for Christian Studies were a problem for me and others that I know.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

26. Getting transportation to the regional seminars created a major difficulty for me and others in my church.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

27. The Center for Christian Studies should be continued with the same basic structure with only minor modification.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree	No Response
1	2	3	4	5	6	N/R

SECTION D: DESCRIBING THE RESULTS

28. The experience that you had in the Center for Christian Studies was rewarding and beneficial.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

29. The subjects that were taught in the 16 core courses were the proper topics that needed to be addressed.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

30. The extension courses had a positive impact on your local church.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

31. The courses were helpful to you as a christian worker.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

32. The Center for Christian Studies contributed to the expansion of the regional work of the Church of God in Mexico.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

33. The concept of training lay persons to minister has had an impact on the church.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

34. I believe that pastors are called to equip the saints, but that all Christians are called to ministry.

1 2 3 4 5 6 N/R

35. Your contact with the Center for Christian Studies has provided you with increased skills for serving God, the church, and your community.

1 2 3 4 5 6 N/R

36. The concept of theological education by extension has value for the Church of God in Mexico.

1 2 3 4 5 6 N/R

37. The extension education program begun in the Center for Christian Studies could be used effectively in other countries in Latin America.

1 2 3 4 5 6 N/R

38. What other commentaries, suggestions, or insights could you share regarding any aspect of the educational program that was started in the Center for Christian Studies. This might include such things as suggestions for future courses, references for possible textbooks, names to consider for seminar leaders or any other information that would be helpful in the evaluation process. Please use the space below for your comments. If you need additional space, you may add additional pages to your response. Thank you.

Appendix B

**Spanish Translation of the
Survey Instrument for the Evaluation of the
Center for Christian Studies**

Appendix B

ENCUESTA DE OPINION SOBRE
EL CENTRO DE ESTUDIOS CRISTIANOS

La siguiente encuesta está siendo realizada para evaluar el programa de educación por extensión que fue administrado por el Centro de Estudios Cristianos. Por favor conteste cuidadosamente cada una de las siguientes preguntas escogiendo la mejor contestación que espese su opinión.

INFORMACION DEL ENTREVISTADO:

1. Por favor haga un círculo en la categoría en la cual usted puede ser clasificado.
 - a. Estudiante b. Pastor c. Conferencista
2. ¿En qué año nació? -----
3. ¿A cuál congregación asiste? -----
(Localidad de su iglesia)
4. Por favor marque su sexo. Masculino_____ Femenino_____

SECCION A:

INFORMACION ACERCA DE LAS NECESIDADES EDUCACIONALES

INSTRUCCIONES. Haga un círculo al número (1, 2, 3, 4, 5 o 6) que mejor exprese su opinión de las siguientes observaciones. Si no tiene ninguna respuesta o comentario, favor de hacer un círculo a la alternativa (N/R) que indica que no tiene respuesta o comentario.

- 1 - Fuertemente En Desacuerdo
- 2 - En Desacuerdo
- 3 - No Muy Deacuerdo
- 4 - Algo Deacuerdo
- 5 - Deacuerdo
- 6 - Fuertemente Deacuerdo
- N/R - Ninguna Respuesta

5. Hay necesidad de continuar entrenando obreros láicos en la Iglesia de Dios en Mexico.

Fuert. Desac.	En Desac.	No muy Deac.	Algo Deac.	Deac.	Fuert. Deac.	Niguna Resp.
1	2	3	4	5	6	N/R

6. El programa de educación por extensión como el Centro de Estudios Cristianos podría tener un rol o participación significativa en el entrenamiento de obreros láicos.

Fuert. Desac.	En Desac.	No muy Deac.	Algo Deac.	Deac.	Fuert. Deac.	Niguna Resp.
1	2	3	4	5	6	N/R

7. La Iglesia de Dios debería abrir un instituto bíblico en Baja.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

8. Ambos, como un instituto bíblico y un programa de educación por extensión, podrían estar disponibles para entrenar obreros cristianos.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

9. La Junta de Misiones debería proveer ayuda económica a los estudiantes matriculados en el Seminario Nazareno o otras escuelas que preparan pastores.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

10. El programa de educación por extensión debería operar aparte de un instituto bíblico.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

11. Los láicos no necesitan entrenamiento adicional, fuera del ya ofrecido por la iglesia local.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

12. Hay personas en nuestra iglesia a quienes les gustaría participar en algún programa de educación por extensión como fue ofrecida en el Centro de Estudios Cristianos.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

13. Yo tengo interés en participar en otros programas adicionales de educación por extensión como fue ofrecido en el Centro de Estudios Cristianos.

Fuert. Desac.	En Desac.	No muy Deac.	Algo Deac.	Deac.	Fuert. Deac.	Niguna Resp.
1	2	3	4	5	6	N/R

SECCION B: INFORMACION ACERCA DE CURRICULO

14. Los libros de textos que fueron usados en los cursos ofrecidos por el Centro de Estudios Cristianos fueron apropiados y de excelentes referencias.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

15. Los cuadernos de trabajo que usaron los estudiantes como guías para las lecturas y las preguntas de repaso fueron de mucha ayuda y fáciles de seguir.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

16. Las conferencias regionales ofrecidas fueron de calidad y de vastas experiencias de aprendizaje.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

17. Las presentaciones de los conferencistas quienes participaron en el Centro de Estudios Cristianos fueron excelentes.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

18. Los cursos que fueron ofrecidos anteriormente por el Centro de Estudios Cristianos deben ser repetidos.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

19. Cursos adicionales deberían ser añadidos a los 16 cursos que se ofrecieron en el Centro de Estudios Cristianos.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

SECCION C: LLEVANDO ACABO EL PROGRAMA

20. Las actividades de enseñanza individuales tales como, lecturas asignadas, preguntas de repaso, fueron importantes como parte de las experiencias de aprendizaje.

Fuert. Desac.	En Desac.	No muy Deac.	Algo Deac.	Deac.	Fuert. Deac.	Niguna Resp.
1	2	3	4	5	6	N/R

21. Pequeños grupos de estudiantes reunidos en la iglesia local, fueron una parte importante de las experiencias de aprendizaje.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

22. Las conferencias regionales fueron una contribucion primaria para el proceso de aprendizaje.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

23. La oportunidad de poner en práctica lo que los estudiantes aprendieron fueron permitida en la iglesia local.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

24. Los costos para los estudiantes en el Centro de Estudios Cristianos impidieron que otros pudiesen matricularse.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

25. El horario, días y horas, para las conferencias y otras actividades en el Centro de Estudios Cristianos causaron problemas en mi itinerario.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

26. Conseguir transportación para asistir a las conferencias regionales creó una dificultad para mi y otros en mi iglesia.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

27. El Centro de Estudios Cristianos puede ser continuado con la misma estructura básica pero con pocas modificaciones.

Fuert. Desac.	En Desac.	No muy Deac.	Algo Deac.	Deac.	Fuert. Deac.	Niguna Resp.
1	2	3	4	5	6	N/R

SECCION D: DESCRIBIENDO LOS RESULTADOS

28. La experiencia obtenida en el Centro de Estudios Cristianos fue de beneficio y provecho para mí.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

29. Las clases que fueron enseñadas en los 16 cursos básicos eran de temas apropiados.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

30. Los cursos ofrecidos fueron de impacto positivo en la iglesia local.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

31. Los cursos ofrecidos fueron de gran ayuda para mi como un obrero cristiano.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

32. El Centro de Estudios Cristianos contribuyó a la expansión del trabajo regional en la Iglesia de Dios en Mexico.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

33. El concepto de entrenamiento de obreros láicos para ayudar en el ministerio tuvo algún impacto positivo en la iglesia.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

34. Yo creo que los pastores son llamados a capacitar y preparar a los santos, pero todo cristiano esta llamado al ministerio.

Fuert. Desac.	En Desac.	No muy Deac.	Algo Deac.	Deac.	Fuert. Deac.	Niguna Resp.
1	2	3	4	5	6	N/R

35. Su contacto con el Centro de Estudios Cristianos incremento sus destrezas y habilidades para servir a Dios, la iglesia y su comunidad.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

36. El concepto de educación teologica por extensión puede ser útil para la Iglesia de Dios en Mexico.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

37. El concepto de educación teologica por extensión iniciado en el Centro de Estudios Cristianos podría ser usado efectivamente en otros países Latino Americanos.

1	2	3	4	5	6	N/R
---	---	---	---	---	---	-----

38. Tiene usted otros comentarios o sugerencias a compartir considerando cualquier aspecto del programa educacional iniciado en el Centro de Estudios Cristianos. Puede incluir tales cosas como sugerencias para futuros cursos, referencias para libros de texto, nombres de futuros conferencistas y otra información que podría ser de gran ayuda para el proceso de evaluar. Por favor use los espacios indicados para sus comentarios. Si usted necesita algún espacio adicional, usted puede anadir otras páginas al cuestionario. Gracias.

Appendix C

TEE Interview Questions

Appendix C

TEE INTERVIEW QUESTIONS

SECTION A: ASSESSING THE NEEDS

- I. Most respondents were in agreement that the Missionary Board should provide financial assistance to ministerial students studying at schools besides the Church of God Bible Institutes such as the Nazarene Seminary. The survey responses indicated that the pastors did not support this issues as strongly as the students. What would be your explanation why this difference of opinion occurred between students and pastors. (#9)
- II. There was a difference of opinion expressed regarding whether the Bible Institute and TEE would operate together. What is your opinion and for what reasons? (#10)
- III. There were no middle range responses to the question about training lay workers outside the local church. Answers in the survey either strongly agreed or strongly disagreed. Can you provide some insight into this issue? (#11)

SECTION B: BUILDING THE CURRICULUM

- IV. On the questions relating to the curriculum, the female students gave higher ratings than the male students. Do you have any idea why this occurred? (#14-#17)
- V. What suggestions or improvements could you make about textbooks for TEE? (#14)
- VI. What improvements can you suggest for the TEE workbooks? (#15)
- VII. What suggestions can you give to improve the TEE seminars. (#16)
- VIII. What suggestions can you make regarding seminar leaders? (#17)
- IX. Should seminar leaders always be fluent in Spanish or should translators be used in TEE seminars? (#17)
- X. If you were to drop two of the TEE courses from the basic 16 courses which subjects would you cancel? (#18, 29)

- XI. Should the 16 basic courses of TEE be repeated? (#18)
- XII. What course should be added to the TEE program? (#19)

SECTION C: CARRYING OUT THE PROGRAM

- XIII. Comparing the responses of male and female students, the female students indicated that the weekly assignments were more beneficial to them. In your opinion why did the ladies rate these homework assignments as more important? (#20)
- XIV. Is there equal opportunities for Christian service for men and women in the church? (#23)
- XV. How does the attitude of the pastor of the local church affect the opportunities for involvement in practical ministry experience? (#23)
- XVI. Should students pay some part of the cost of their educational materials or should TEE programs, books, and materials be free? (#24)
- XVII. How might the scheduling of TEE seminars be improved? (#25)
- XVIII. What problems are you aware of involving transportation to TEE seminars and how might transportation be improved? (#26)

SECTION D: DESCRIBING THE RESULTS

- XIX. What impact has TEE had on the local church? (#30)
- XX. What were the personal benefits of the TEE program? (#31)
- XXI. Has TEE served as an agent of change? What contribution has it made toward transforming the work of the Church of God in Northwest Mexico. (#32,33)
- XXII. The survey revealed a wide difference of opinion regarding the role of pastor. Why is this? (#34)
- XXIII. Is the TEE program developed in Northwest Mexico a valid model that could serve as a prototype for the Church of God in other regions of Latin America? (#37)
- XXIV. What other insights or suggestions could you offer regarding the TEE program?

Note: The (#) numbers following the interview questions correspond to the items on the survey instrument.

Appendix D

**Spanish Translation of the
Consent Forms for Participants**

Appendix D

HOJA DE PERMISO PARA PARTICIPANTES
 PROYECTO INVESTIGATIVO: UNA EVALUACION DEL PROGRAMA DE
 EDUCACION TEOLOGIA POR EXTENCION EN EL
 CENTRO DE ESTUDIOS CRISTIANOS EN MEXICO NOROESTE

Este trabajo investigativo está siendo llevado a cabo por Jose Mattox en cooperación con la Junta Ministerial de la Iglesia de Dios en Mexico Noroeste y el Centro de Estudios Cristianos. Este trabajo será supervisado por el comité de tesis de la facultad de la Escuela de Educacion de la Universidad de San Diego.

El propósito de este proyecto investigativo es el evaluar el programa educacional conducido en el Centro de Estudios Cristianos en el noroeste de Mexico que a la vez nos sirva de guía para en futuro mejorar los trabajos educacionales. La información será recopilado haciendo uso de un cuestionario. Algunos participantes podrán ser interrogados para proveer información adicional a someter durante una sección de entrevistas.

No hay ningún riesgo al involucrarse en este proyecto. Los beneficios a los participantes serán el mejorar oportunidades educacionales. Las personas quienes participan de este estudio voluntariamente tienen la libertad de retirarse del estudio en cualquier momento. Los participantes les darán la oportunidad de hacer preguntas acerca del procedimiento de este proyecto.

No hay contrato escrito ni verbal más allá de las expresiones aquí vertidas o permitidas. La duración de los participantes en este proyecto podría ser una vez para los que se envuelvan en la encuesta y dos veces para aquellos que participen en ambas, la encuesta y la entrevista. La información que usted nos provea será de absoluta confidencia.

Yo, el firmante abajo, entiendo las explicaciones anteriores y a base de eso, doy mi consentimiento de mi participación voluntaria en esta investigación.

 Firma del participante

 Fecha

 Firma del investigador

 Fecha

 Firma del testigo

 Fecha

Realizado en

-----,
 Ciudad

 Estado

Appendix E

List of Textbooks used in the 16 Basic TEE Courses

Appendix E

Textbooks used in the 16 TEE Courses

Course of Study	Textbook	Author
THEOLOGICAL AND HISTORICAL STUDIES:		
The Holy Spirit	Los Dones del Espiritu	W. Purkiser
Ecclesiology	Lo Que la Biblia Ensená	F. Smith
Eschatology	Teologia Cristiana	A. Grey
Church History	Historia de la Iglesia	J. Hurlbutt
BIBLICAL STUDIES:		
Hermeneutics	Hermeneutica	E. Lund
Old Testament	Conozca Su Antiguo Test.	W. Purkiser
New Testament	Conozca Su Nuevo Test.	R. Earle
Life of Christ	Así Vivio Jesucristo	W. Taylor
PRACTICAL MINISTRIES:		
Church Growth	Su Iglesia Puede Crecer	C. Wagner
Evangelism	Evangelismo Explosivo	D. Kennedy
Homiletics	Manual de Homiletica	S. Vila
Ch. Counseling	Principios Biblicos de Aconsejar	L. Crabb
EDUCATIONAL MINISTRIES:		
Church Admin.	Administracion en la Iglesia Cristiana	W. Calderon
Church School	La Escuela Dominical Dinamica	E. Towns
Music and Worship	Ministrando con Musica	B. Grams
Spiritual Dev.	La Vida Disciplinada	R. Taylor

Appendix F

List of Seminar Leaders for the 16 Basic TEE Courses

Appendix F

Seminar Leaders for the 16 TEE Courses

Course of Study	Seminar Leader

THEOLOGICAL AND HISTORICAL STUDIES	
Doctrine of the Holy Spirit	Rev. Felix Colon
Ecclesiology	Rev. Samuel Colunga
Eschatology	Rev. Joseph Mattox
Church History	Rev. Marco Garcia

BIBLICAL STUDIES	
Hermeneutics	Rev. John Snyder
Old Testament Studies	Dr. E. Earl Carver
New Testament Studies	Rev. Oscar Miranda
The Life of Christ	Dr. Ismael Amaya

PRACTICAL MINISTRIES	
Church Growth	Dr. E. Earl Carver
Evangelism	Prof. Amelia Valdez
Homiletics	Dr. Fidel Zamarano
Christian Counseling	Rev. Juan Samuels

EDUCATIONAL MINISTRIES	
Church Administration	Rev. Felix Colon
Church School Ministry	Mrs. Ruth Shotton
Music and Worship Planning	Rev. George Rodriguez
Spiritual Development	Rev. Marco Magaña
