



LONDON SCHOOL OF THEOLOGY LEARNING AND TEACHING FRAMEWORK

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| Process of ratification: | Academic Board, then Executive Team |
| Responsible: | Academic Dean |
| Date Last Approved: | |
| To be Reviewed: | Every 24 months |
| Date of Next Review period: | November 2027 |

1. PURPOSE

This document defines for the students, faculty, staff, trustees, Executive and Academic Board of the London School of Theology (LST/'The School') a set of key strategic principles, plans and practices for learning and teaching across all accredited and non-accredited programmes and other educational activities.

2. THE HISTORY, CONTEXT AND DEVELOPMENT OF THIS DOCUMENT

- 2.1. An initial version of this Framework was developed as the School's 'Learning and Teaching Strategy' through consultation with faculty, staff and students in 2016-17, and was adopted by the Academic Board in February 2017. It was intended that it would be reviewed within 5 years, but the Covid-19 pandemic delayed that process.
- 2.2. This significantly revised and updated version of that 2017 document builds on the previous text, but takes account of important developments since then, particularly: the global growth of digital/online modalities in Higher Education; the rising prominence of Blended Learning pedagogies in relation to that growth; the increased profile and influence of the CAST Universal Design for Learning; greater emphasis on equality/equity, diversity and inclusion (EDI) in HE, and with it, an increased emphasis on globalising or decolonising curricula; the requirement of UK HEIs registered with the Office for Students to produce and implement periodic Access and Participation Plans, and newer or more recently-recognised educational models, theories and research pertinent to LST's academic programmes, and to its evangelical Christian vision, mission and ethos.
- 2.3. The headline Vision Statement of the School is 'Forming Disciples, Resourcing Churches, Impacting Society'. As Section 5 and the Appendix here demonstrate in greater depth, this Vision informs an institutional pedagogy that is integrative and holistic with respect to students being formed as reflective practitioners equipped both for diverse ministries within the Christian church, and for a wide range of vocations and professions beyond it.
- 2.4. The current Five-Year Strategic Plan of the School (2022-26) commits LST to growing further as a 'a mature institution rooted in the spirituality of the evangelical tradition, supported and respected by the wider Christian community and academia', while providing 'a learning experience comparable to a University College context'. This combined commitment to spiritual and academic excellence is woven through what follows here, through all the School's curricula, and through its broader ethos, values, and community life.
- 2.5. As initially envisaged in the Strategic Plan, and as confirmed more formally in 2025, the School is pursuing Taught Degree Awarding Powers (TDAPs) from the Office for Students, with an expectation of securing those Powers by or during 2027. It is doing so with the conviction that it has long fulfilled the Headline TDAPs Criterion of being 'a self-critical, cohesive academic community with a proven commitment to the assurance of standards supported by effective quality systems.' LST is confident that by both pursuing and securing

TDAPs, it will further hone its well-established educational programmes, practices and systems to optimise its provision to existing and prospective students, its contribution to the broader HE sector, and its resourcing of church and society through the research and scholarship it generates.

- 2.6. The Ethos Statement of the School further bears out these holistic and integrative educational commitments in its dedication to Christian values for learning and teaching that entail working 'in harmony with each other' to 'encourage, help and support each other' while uniting to demonstrate 'Christ's love to those around us', and while maintaining a 'worldwide outlook'. In close association with this, the Community Code articulates expectations that all in the LST community will be 'treated with courtesy and respect' both within and beyond the classroom and/or Virtual Learning Environment (VLE), that students, faculty and Visiting Lecturers will 'have access to appropriate resources and support' for their learning and teaching, and that the education offered by the School will reflect the fact that it is a community comprising people from a wide 'variety of cultural and denominational backgrounds'.

3. CURRENT PROGRAMMES AND COURSES AND RELATED EDUCATIONAL ACTIVITIES

The School's educational provision encompasses both accredited degree programmes validated by the University of Middlesex (MDX), and various non-accredited courses, lectures, seminars, Life-Long Learning (LLL) modules, webinars, podcasts, conferences and events.

University Validated Degree Programmes

Actively recruiting LST programmes validated by MDX are as follows:

- Research: MTh, MPhil, PhD
- Taught Masters: MA Theological Studies; MA Biblical Studies; MA Practical Theology and Ministry
- Undergraduate: BA Theology; BA Theology and Counselling; BA Theology and Worship Studies; BA Theology and Liberal Arts

Certain other MDX-validated degree programmes are being taught out, including: BA Theology and Music; BA Theology and Creative Musicianship; BA Theological Studies (online); MA Aspects and Implications of Biblical Interpretation.

Prospective Programme

- Level 3 Foundation programme from 2027-28

Non-accredited programmes

- Life-Long Learning (Distance Education)
- Faith Seeking Understanding programme (termly webinars focused on connecting theology to local church life and mission)
- Semester Abroad programme in partnership with Regent University, Virginia Beach, VA, USA

Related educational activities

- Annual Research Conference, alternating between public and internal formats year by year

- Annual Laing Lecture, aimed at ‘showcasing evangelical scholarship for a wider audience’

4. FORMS AND MODES OF LEARNING

- 4.1. Since its inception more than 80 years ago, LST has enabled students to pursue learning through part-time as well as full-time routes. For more than 50 years it has also offered both relatively intensive residential and campus-based modes of teaching and learning, and relatively extensive delivery through distance education. The latter has evolved from mailed-out hard-copy textbooks and study guides through posted CD-Roms to fully online versions of the School’s BA Theology, BA Theology and Liberal Arts and MA curricula.
- 4.2. Now, almost all our taught degree programmes are offered in both FT and PT forms to enable students to work in a rhythm that best suits their life situation. Furthermore, students may switch from FT to PT or vice versa when they move from one Level or year of their programme to the next.
- 4.3. More recently, Blended (henceforth Mixed-Mode) learning has also been available to students, in which On Campus (OC) and Online (OL) modules are combined in variable ratios tailored to individual students’ needs, lifestyles and preferences.
- 4.4. In order to include students from as many life-circumstances and geographical settings as possible within and beyond the UK, most BA modules are offered in both OC and OL modalities—except, typically, for practice-based modules in Counselling, Music and Worship Studies. MA modules are all offered OL, although weekly face-to-face seminars are optional for students on the MA in Theological Studies and the MA in Practical Theology and Ministry.
- 4.5. Students on the BA Theology, BA Music & Worship and BA Theology & Counselling are able to mix Theology modules in the delivery mode which best suits them, whether OC or OL, thereby building a customised timetable to match their circumstances, and to make changes as their own requirements might alter from Level to Level. Students on the BA Theology & Liberal Arts may take any module from that programme in either On Campus or Online mode.
- 4.6. Historically, LST students who combine modules in OC and OL modes like this have been known as ‘Blended’ students. However, to avoid confusion with the Blended *pedagogical* commitments defined below—which apply to *all* modes of delivery including purely OC modes that nonetheless makes intrinsic use of digital learning tools and OL resources—such students will from now on be termed ‘Mixed Mode’ (MM) students.
- 4.7. In keeping with this flexibility in programme provision and learning modalities, the School is committed to inculcating ‘ambidexterity’ in Faculty and Visiting Lecturers, such that they are comparably skilled and confident in delivering OC and OL teaching, and in integrating in-person and digital modalities through Blended *pedagogical* approaches that Michael Horn and Heather Staker characterise as facilitating appropriate variability and diversity in the Time, Space, Path and Pace of students’ learning.¹ To reiterate: this Blended pedagogical approach is not confined to students who learn fully OL, or who take certain modules online as MM students. It *also* applies to students who take all their modules OC, in the sense that key learning resources and tools are provided for them on the School’s Virtual Learning Environment (VLE) in ways that resemble the provision of such resources and tools through the VLE for OL and MM students.
- 4.8. One example of progress the School has made in the above commitments to flexibility and optimal digital resourcing of all modes of learning has been year-on-year enhancement of

the School's VLE under the aegis of the Learning and Teaching Manager; another has been the application of Lecture Capture in all taught programmes since January 2023 (see Lecture Capture Policy)

- 4.9. Accompanied by a revised Attendance Policy to ensure that session recordings complement rather than substitute for in-person engagement with classes by OC students, Lecture Capture has enabled those who through sickness, unforeseen childcare emergencies or travel difficulties cannot attend specific sessions to access them retrospectively to an extent that they could not previously. It has also enabled students who *do* attend a class in person to review it in their own rhythm of study, and to deploy the recording of it for revision when preparing for an in-term assessment and/or formal examination.

5. EDUCATIONAL PHILOSOPHY AND VALUES

For a fuller and more detailed account of the School's pedagogical underpinnings and commitments, see the Appendix and Endnotes

- 5.1. As indicated in Section 2 above, the pedagogical values of the School are grounded in its evangelical Christian commitments, as expressed theologically and confessionally through its Doctrinal Basis, Vision Statement, Strategic Plan, Community Code and Ethos Statement.
- 5.2. These explicitly Christian educational values are also aligned in a more general educational sense to the CAST Universal Design for Learning (UDL),². While not itself religious, the UDL articulates a compatible dynamic that aims to make learning both accessible and inclusive, and seeks to do so particularly in three key areas—namely:
- *Engagement*, or how students are motivated to learn;
 - *Representation*, or what students learn, and
 - *Action and Expression*, or how students show what they have learned.
- 5.3. Based on these core commitments, the Learning and Teaching Framework set out here also goes hand in hand with the School's Access and Participation Plan (APP), whose key goals and risk mitigations are focused on enhancing learning assistance provision and ensuring further diversity in admissions, course content, teaching methods and modes of delivery.³
- 5.4. In these respects, the School's approach to higher education reflects a three-fold model proposed by Daniel Aleshire for 21st-century theological colleges. This blends the best qualities of the medieval monastery (Abbey), the modern secular pluralist university (Academy), and core New Testament imperatives of mission contextualised to the post-Christendom world of today (Apostolate). This integrated approach combines key commitments to intentional Christian community, rigorous academic study, and active engagement in evangelism and social outreach.
- 5.5. The Abbey dimension of Aleshire's model is seen in the School's dedication to maintaining a residential campus-based community at the heart of its life, with full-time students living and interacting together day by day. These students, who make up about 20% of the total student body, are shaped by daily prayer, study and fellowship on site. Alongside them, many other students attend the School as commuting and/or part-time students, and contribute to campus community life from those perspectives.
- 5.6. Aleshire's Academy dimension is evident in the School's connections with the wider Higher Education sector, as exemplified by its registration with the Office for Students and its

validation partnership with Middlesex University. These relationships ensure that LST maintains strong academic standards and accountability.

- 5.7. The third, Apostolate dimension is reflected in LST's international reach through online programmes, and in its identity as an evangelical college committed to both local and global witness. This combines evangelism, social action and extensive forms of Christian education beyond its validated degree programmes, such as its termly 'Faith Seeking Understanding' webinar series. All in all, this three-dimensional paradigm of Abbey-Academy-Apostolate complements the Schools headline Vision of 'Forming Disciples, Resourcing Churches, Impacting Society'.
- 5.8. More specifically In terms of teaching, the School aligns with Jane Vella's Dialogue Education model, which shifts the focus from traditional didactic 'teaching tasks' to a student-centred approach based on learning outcomes, peer-generated comprehension and reflective practice. Here, students and teachers work together in a dynamic process of shared participation and review. This approach aligns with David Kolb's Learning Cycle and Jack Mezirow's Transformative Learning theory, both of which emphasize learning that leads to personal development and growth. Mezirow's model was developed especially for mature students, which resonates with the fact that a higher-than-average proportion of LST students are over 21.
- 5.9. The School also draws on the educational ideas of David Kelsey, particularly his comparison between a classical 'Athens' model of Socratic inquiry and mentoring, and a modernist 'Berlin' model of theology as critically engaged with and by other academic disciplines in a university setting, or in the sort of validation partnership that LST shares with Middlesex University. More distinctively, the School seeks to embody Robert C. Banks' 'Jerusalem' model, which combines deep study of Scripture and related primary sources with durable rhythms of prayer, and active engagement in mission and service.
- 5.10. Since the 1970s, LST has been enhanced by Pentecostal and Charismatic students and perspectives, and thus also bears out much in the 'Azusa' model proposed by Cheryl Bridges Johns. This model highlights the integration of cognition, emotion and behaviour within a Spirit-oriented approach that emphasises affective devotion, spiritual gifts (charismata), and holistic interdisciplinary learning as prompts to 'a passion for God and God's kingdom'. This approach in turn enriches students' understanding of Christian doctrine and education by through the related lenses of Spirit Christology, Third Article Theology and Pentecostal pedagogy.
- 5.11. The School's teaching is also influenced by a concern for poor, oppressed, and marginalized people groups, as represented by Frederick Herzog's 'Lima' paradigm. Herzog's specific approach draws significantly on liberation theology; within its evangelical context, LST's commitment to social concern is more directly shaped by the Lausanne Covenant of 1974, and by the ongoing Lausanne movement. These influences from Lausanne are reflected in the commitment of the School's Doctrinal Basis to 'spreading Christ's justice in an unjust world' and thereby inform a prioritising of 'holistic mission' which reaffirms historic evangelical emphases on Scripture, convertive piety, and social transformation.

- 5.12. These influences and associations are exemplified by the development in recent years of dedicated modules on Global Christianity and on Global Theologies in our BA Theology programme, on Biblical Themes in Social Justice and Current Issues in Social Justice for our MA in Theological Studies, and by modules on Women and the Bible, Race and the Bible and Bible and Environment for our MA in Biblical Studies.
- 5.13. Such influences and associations are also borne out by the development since 2022 of a Rolling Resource List of Global South/Minority World and minority group sources for all our programmes—a Resource List specifically commended at the Spring 2023 revalidation of our taught Masters programmes. As an evangelical Christian School devoted to these principles LST is in close alignment with the values and ministry of the European Council for Christian Education (ECTE)⁴ and of its sister network, the International Council for Evangelical Christian Education (ICETE).⁵ Indeed, various faculty and academic and support staff have had, and continue to have, associations with ECTE and ICETE.

6. KEY EDUCATIONAL COMMITMENTS and GOALS

Arising from these core educational and theological values, convictions and principles, the School is committed to the following key educational Commitments:

- A. **Excellence in Learning and Teaching** – Providing high-quality, research-informed and accessible education in theology and related disciplines across multiple modalities.
- B. **Biblical and Theological Depth** – Ensuring curricula remain biblically focused, theologically rich, and critically informed.
- C. **Academic Freedom** – Upholding fundamental principles of academic freedom, freedom of speech and freedom of expression that are encoded in contemporary law and statutory guidance, that have their roots in the Christian tradition, and that reflect commitments expressed in the School’s Doctrinal Basis, Community Code and Ethos Statement.
- D. **Equality, Diversity and Inclusion** – As enshrined in the School’s Equality, Diversity and Inclusion Policy, and as rooted in its Christian values of love and respect for the other, modelling and facilitating Christian education that intentionally reflects and engages with the plurality of the church, and of the world that it serves, e.g., with regard to race, ethnicity, age, sex, language, socio-economic status, denominational identity, etc.
- E. **Creativity, Variation and Consistency in Assessment** – Applying and developing varied modes of assessment suitable for different programmes, modules and Levels of study, and ensuring that assessment aligns reliably with Sector-Recognised codes, standards and thresholds.
- F. **Research-Informed Teaching**– Encouraging faculty and visiting lecturers to be active, well-published scholars engaged in front-edge global theological dialogue, and in the dialogue of theology with other disciplines.
- G. **Christ-Centred Community** – Modelling holistic spiritual vitality, discipleship, and Spirit-empowered effectiveness in ministry and leadership.
- H. **High Quality Learning Support** – Providing all students with appropriate study skills tools and techniques to facilitate their learning, and those identified with disabilities and/or additional educational needs with the requisite support to optimise their study journeys.
- I. **Holistic Vocational Formation** – Equipping students for academic, pastoral, educational, marketplace, and global ministry roles, and for life-long learning, discipleship and personal development.
- J. **Interdisciplinary Integration** – Integrating theological thinking with the complementary study and practice of counselling, education, worship, music, liberal arts, leadership, Christian ministry and citizenship.
- K. **Expanding Theological Horizons** – Developing new fields of study and research to meet the evolving needs of the church and wider society.

These Commitments are in turn directed towards the following **eight goals**, which likewise reflect the School's Doctrinal Basis, Community Code and Ethos Statement:

- I. To be a Jesus-centred community that reflects God's love.
- II. To be a School that educates individuals, equips the church and engages creatively in research.
- III. To remain an institution that prepares graduates to the highest order to serve God in local, regional, national and global contexts.
- IV. To become increasingly recognized by local, national, regional and international applicants from diverse backgrounds as a preferred theological School.
- V. To increase our national and international reputation in research and research-led and research-informed teaching.
- VI. To explore the educational and economic viability of increasing the number and type of programmes available to students regardless of their geographical location.
- VII. To respond creatively to the educational needs and preferred delivery modes of current and prospective students through, regular review and enhancement of On Campus, Online and Mixed Mode delivery, exploration of additional entry points for students, and consideration of alternative lengths and timetabling of programmes as appropriate.
To grow student enrolments for all actively recruiting programmes in On Campus, Online, and Mixed Mode forms, and in PT and FT configurations.

7. SPECIFIC COMMITMENTS TO STUDENTS

Recognizing the privilege and responsibility of being entrusted with the education of students to serve God in a UK and global context, we undertake to provide for them:

- 7.1. A physical and online environment rooted in a safe, healthy and nurturing educational community that enables their intellectual and spiritual development as.
- 7.2. Faculty, Staff and Visiting Lecturers who model the character of Jesus Christ.
- 7.3. The opportunity to be equipped to the highest order to serve God locally, nationally and internationally in the academy, the church, the marketplace, and the public square.
- 7.4. A critically informed, culturally engaged and socially responsible approach to all aspects of Christian learning, ministry, work, witness and discipleship.
- 7.5. A critically informed understanding of their discipline and professional practice, and the skills to analyse critically their principles, practices and boundaries.
- 7.6. The encouragement to integrate their intellectual, spiritual and vocational endeavours in holistic and sustainable patterns of formation that facilitate life-long learning, development and growth.
- 7.7. The tools and skills to think critically, independently and analytically, and to engage imaginatively with new ideas and areas of investigation.
- 7.8. The ability to recognize and create new educational, vocational and socio-cultural opportunities, and to respond effectively to unfamiliar or unprecedented ideas, situations and challenges.

8. PROFESSIONAL DEVELOPMENT OF FACULTY AND VISITING LECTURERS

- 8.1. Faculty are required to attend termly Faculty Development Days as a means of enhancing their knowledge, understanding and practice as educators within LST's particular context, and within the context of Higher Education more generally. In recent years, Faculty

Development Days have been devoted to global trends in HE, evangelical models of theological education, mental health and wellbeing in teaching and learning, learning support provision, digital educational tools and methods, devising and implementing a revised marking scheme for all programmes, research-informed teaching, and the development of this new Learning and Teaching Framework.

- 8.2. Faculty are also encouraged to supplement the internal training they receive through Faculty Development Days by engaging in the various pedagogical and practical webinars that are helpfully made available to the School by MDX. In recent years these have included sessions on research supervision learning support and A.I. in Higher Education.
- 8.3. Funding is made available to faculty and academic support staff to attend relevant training courses and conferences beyond LST and MDX: such support has been provided to different employees to attend external events focused, among other things, on mental health awareness, micro-credentialed learning, equality, diversity and inclusion, and disability support. These training opportunities are duly logged, reviewed and reflected upon in faculty and staff appraisals.
- 8.4. Faculty scoped at 0.5 and above are included in a rolling schedule of funded support to obtain Fellowships/Senior Fellowships with the Higher Education Academy.
- 8.5. Faculty are also encouraged to serve as External Examiners and Validation/Revalidation Assessors at other HEIs, in order to gain a broader understanding of the sector, and to foster collaboration and mutual understanding with other university departments and colleges offering Theology and Religious Studies programmes, as well as those in Theology, Music and Worship and Theology and Counselling.
- 8.6. External engagements and contacts are also cultivated by the School's Music and Worship Faculty through their various live concert performances, recording work, leadership of choirs, music production assignments, composing, arranging and songwriting.
- 8.7. All members of the Counselling Faculty are practising counsellors/therapists and see external clients regularly, being licensed members of the British Association of Counsellors and Psychotherapists (BACP) and the Association of Christian Counsellors (ACC), both of which also accredit the BA in Theology and Counselling.

9. LEARNING FACILITIES, ENVIRONMENT AND SUPPORT

- 9.1. We offer learning opportunities and use teaching practices that enable students to study subjects in depth and enhance their capacity for analytical, critical and creative thinking, and to develop as independent learners.
- 9.2. Learning and its support is approached strategically to provide every student with an equal and effective opportunity to achieve intended learning outcomes.
- 9.3. Learning support, teaching, supervision and assessment procedures take account of the varying abilities, disabilities, needs, prior learning, prior experience and existing and developing understanding of students.
- 9.4. Through annually reviewed published programme handbooks, and acknowledging academic freedom, students are clearly informed of what they are expected to learn.
- 9.5. Teaching and supervision are offered to foster active learning and enthusiasm for the subject matter at hand.

- 9.6. The campus, which is the institutional focus for all forms of educational delivery, provides a rich set of resources and a communal environment to support learning and research.
- 9.7. The campus Library contains over 50,000 books, journals and periodicals, and has developed an extensive online catalogue to serve Online, Mixed Mode and Distance Learning students. Decisions on the purchasing of all new titles are informed by the accessibility and availability of any particular acquisition to the highest number of students who might need it. Hence, where that highest number comprises Online students, a 'digital first' protocol may apply.
- 9.8. All who teach, supervise and support the learning of students are appropriately qualified, supported, trained and developed, in accordance with the School's Faculty Development Policy.
- 9.9. Supervision of independent learning is particularly valued, facilitated and developed.
- 9.10. Through engaging with the latest research, we seek to continue exploring and developing our philosophy of teaching and learning, particularly our philosophy of synchronous, asynchronous, digital and mixed in programme design and delivery.

APPENDIX

More Detailed Statement of Educational Philosophy and Pedagogy

The School's higher-level educational philosophy and operation accord closely with Daniel Aleshire's proposal that confessional Christian colleges today need to synthesise:

- a) the still-salient medieval model of the *Abbey*, characterised by an intentional community that integrates prayer, worship, shared living and study on a single site;
- b) the modernist paradigm of the *Academy*, in which Christian laity and leaders are theologically trained within a multidisciplinary university context, and;
- c) the biblically rooted but newly salient model of an *Apostolate* that is missionally oriented, extensive and trans-locally dispersed.⁶

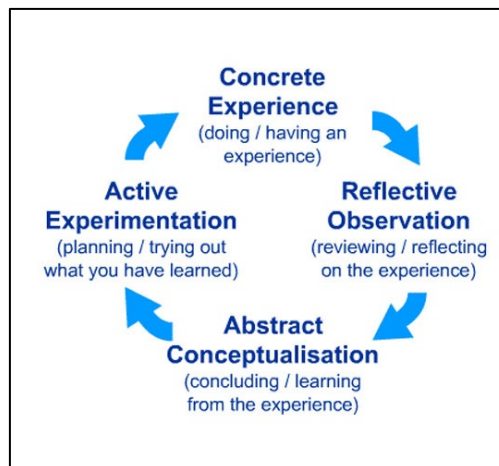
As Aleshire makes clear, these paradigms are not mutually exclusive: indeed, a theological School of the 21st century will often most fruitfully combine elements of each:

[Theological colleges and] schools will need to continue their abbey-like role as they carefully attend to the ecclesial communities with which they relate most closely, but the abbey may look different as their communities of faith change. Schools will continue to be academies, but they too will respond to changes in higher education. Schools will further need to develop their identities as apostolates, because the status of Christianity is changing...⁷

Aleshire's trichotomy is represented in an integrated way at LST:

- through a campus-based residential community, comprising around 20% of our students, that seeks to cherish the day-to-day continuity and intimacy that a regular rhythm of in-person study prayer, work and social interaction can bring to a particular group in a particular space ('*Abbey*');
- through the accountability we bear to the wider HE sector via registration with the OfS and interaction with secular universities, including MDX ('*Academy*'); and
- through a core Vision of Forming Disciples, Resourcing Churches and Impacting the World that very consciously defines the School as a missional hub whose ministry extends well beyond its Northwood base, throughout the UK, and overseas—not least in the iterative expansion of Online teaching and learning ('*Apostolate*').

In terms of the actual delivery of OC and OL teaching, LST's pedagogy reflects Jane Vella's paradigm of 'Dialogue Education', in which programmes and modules are centred on student-oriented 'learning tasks' and 'learning outcomes' rather than on 'teaching tasks' and 'teaching outcomes', and in which teachers' expertise is both *shared with*, and *enhanced by*, interaction with students and students' own contribution to the class.⁸ As echoed Robert W. Ferris, John R. Lillis and Ralph E. Enlow, this approach is one in which learning tasks respect both students' 'knowledge of past experience and...present context' and teachers' own past and present knowledge, married to 'their knowledge of the subject matter, its philosophical context, and practical implications'.⁹ In similar vein, we aim to form active and reflective learners—valuing both what students *bring to* their learning from their previous experience and understanding, and what is *brought about by* learning from the teacher and from one another in class, in keeping with David Kolb's Learning Cycle (see chart below),¹⁰ and Jack Mezirow's model of Transformative Learning.¹¹



As a framework particularly developed with mature student informants, Mezirow's approach especially chimes with the demography of the School, which is characterised by a wider-than-average spread of younger to older students. As such, LST seeks to reflect Mezirow's 'four elements' of transformative learning, recognizing: a) that enlightening as well as 'disorienting' life experiences alike can spur b) productive 'critical reflection' that in turn stimulates c) 'reflective discourse', leading to the goal of d) 'learner autonomy'.¹²

As an intentionally Christian learning community, LST values the synergy of what David Kelsey associates with the respective pedagogical legacies of 'Athens' and 'Berlin'—namely, mentored education aligned to Socratic/Platonic principles of heuristic/inductive inquiry and the New Testament's emphasis on discipleship and discipling, together with the analytical rigour demanded by the post-Schleiermachian paradigm of *Wissenschaft*, wherein Theology is expected to cohere and/or converse cogently with non-confessional scientific and humanities-based disciplines within a modern university or university-validated environment.¹³

Moreover, following Robert C. Banks' refinement of Kelsey's two-fold taxonomy, the School more particularly aspires to reflect a 'Jerusalem'-style pedagogical integration whereby academic excellence borne of a rabbinical-style devotion to textual scholarship and classical commitment to primary sources is married with core values of life-long learning, whole-life discipleship, character and virtue-based education and education for mission that also lie deep within the Judaeo-Christian tradition¹⁴—as attested, among others, by James Fowler, Yvonne Craig, Perry Shaw, Willie James Jennings, David I. Smith & James K.A. Smith, Carolyne Call, Adam Neder and Paul Spears & Steven Looms.¹⁵

Complementing these reflections of its classic Christian and classic evangelical educational foundation in the 1940s, the School's inclusion since the 1970s of a significant number of Pentecostal and Charismatic students, faculty and staff has also seen it evince the 'Azusa' model of pedagogy latterly articulated by Cheryl Bridges Johns, in which a holistic synthesis of Cognition, Affection and Behaviour surfaces an implicit/'hidden' curriculum of prayer and *charismata* guided by the 'relational logic of the Spirit' and by an intrinsically interdisciplinary approach committed to 'the systemic relational unity of all things'. Impelled by the 'deconstructive' and 're-creative' power of the Christian gospel to de-centre and reorient the secularized self towards 'a passion for God and [God's] kingdom', this Azusa paradigm values yet seeks to enhance the Graeco-Roman mentorship of Athens, the Enlightenment rationalism of Berlin and the Word-centred formational dynamic of Jerusalem through a pneumatological construal of both Christian doctrine (cf. Third Article Theology; Spirit Christology) and of Christian pedagogy and formation:¹⁶ As Bridges Johns formulates it, the Azusa model is thus 'first and foremost a philosophy of re-creationism, in as much as each

generation is empowered by the Holy Spirit creatively to engage culture and the fund of knowledge found within that culture.’¹⁷

Echoing Frederick Herzog, the School also aims to ensure that its curricula reflect the experience of ‘Lima’ in relation to the enfranchisement of marginalised communities, and the inclusion of voices and sources from historically neglected groups and contexts, e.g., women, people of colour, majority world/global south communities, the poor, and those with disabilities.¹⁸ This ‘Lima’ paradigm in turn reflects a lineage derived from Paolo Freire and Juan Luis Segundo,¹⁹ but more specifically within LST’s evangelical ethos, the commitments to liberative and holistic Christian education articulated in the Lausanne Covenant (1974),²⁰ by the subsequent Lausanne Movement,²¹ and by evangelical and Pentecostal educationalists including Miroslav Wolf, Wonsuk Ma, Daniel Chiquette and Cephas Omenyo.²²

ENDNOTES

¹ Michael B. Horn & Heather Staker, *Blended: Using Disruptive Innovation to Improve Schools*. San Francisco: Jossey Bass, 2014. On blended learning pedagogies that have informed training and educational understanding at LST, see also James Sten & Charles R. Graham, *Essentials of Blended Learning*. Abingdon: Routledge, 2014; Catlin Tucker, Tiffany Wycoff & Jason T. Green, *Blended Learning in Action: A Practical Guide Toward Sustainable Change*. London: Corwyn, 2017.

² <https://lst.ac.uk/doctrinal-basis/> ; https://lst.ac.uk/wp-content/uploads/2024/09/LST_Community_Code_2024.pdf ; <https://lst.ac.uk/wp-content/uploads/2020/07/LST-Ethos-Statement.pdf> ; <https://www.cast.org/impact/universal-design-for-learning-udl>

³ <https://lst.ac.uk/wp-content/uploads/2023/03/LST-APP-Final-10004075-2324-fee-info.pdf> At the time of writing, a new Access and Participation Plan has been submitted to the Office for Students for approval prior to implementation during the School's next designated five-year APP cycle—namely, 2026-2031.

⁴ <https://ecte.eu/> Accessed 29/10/24.

⁵ <https://icete.info/> Accessed 29/10/24.

⁶ Daniel O. Aleshire, *Earthen Vessels: Hopeful Reflections on the Work and Future of Theological Schools*. Cambridge: Eerdmans, 2008,

⁷ Aleshire, *Earthen Vessels*, p. 127.

⁸ Jane Vella, *Taking Learning to Task*. San Francisco: Jossey Bass, 2001; *Learning to Listen, Learning to Teach (Revsd Edn)*. San Francisco: Jossey Bass, 2002; *On Teaching and Learning*. San Francisco: Jossey Bass, 2008.

⁹ Robert W. Ferris, John R. Lillis and Ralph E. Enlow, *Ministry Education that Transforms*. ICETE/Langham Global Library, 2018, p.27.

¹⁰ David Kolb, *Experiential Learning*. Englewood Cliffs, NJ: Prentice Hall, 1984.

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