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# Workers for the harvest

*Producing and training the leaders the church needs to  
fulfil its missionary task*

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This study is dedicated to the following:

To God, who is the source of all.

My parents, who led me to the Lord.

My wife, Susan, who has supported me in my ministry and my studies and who has proofread the manuscript. I am so grateful God gave you to me.

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## SUMMARY

In order to fulfil its missionary task the church needs good leaders. However, there is a huge shortage of leaders and many of the people who step forward to fill the gap, are not trained.

This study looks at what is needed in a training system to produce enough of the right kind of leaders to lead the church in fulfilling its missionary task. However, training people has little value if they are not going to be given the opportunity to take part in the ministry. This leads to the conclusion that the church does not only need the right training system, it also has to break with the Professional Church Model, so that the priesthood of all believers will not continue to be a theological assertion only, but become an experiential reality.

In this light the study then evaluates the two major models used by the church to prepare its leaders, namely the Traditional Residential Academic Model and Theological Education by Extension. The evaluation shows that the Traditional Residential Academic Model has serious weaknesses. Theological Education by Extension introduced a new paradigm, namely in-service training. It overcomes many of the weaknesses of the Traditional Residential Academic Model, but it also has its share of problems. The Daystar Training Model is then introduced and evaluated. It takes the in-service paradigm further and overcomes some of the problems that Theological Education by Extension could not solve. The evaluation shows that Daystar has the potential to provide the leaders the church needs to fulfil its missionary task.

Key terms:

1. Leadership selection
2. Leadership training models
3. Leadership training paradigms
4. Church leadership
5. Priesthood of all believers
6. Traditional Residential Academic Model
7. Theological Education by Extension
8. Daystar Training Model
9. Training in context
10. Spiritual formation
11. Uniting Reformed Church
12. KwaZulu Natal (South Africa)
13. Contextualization of the church
14. Training in context

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## Chapter 1

# INTRODUCTION: A CHANGE IS NECESSARY IN THE WAY THE CHURCH DEVELOPS ITS LEADERS

It is our conviction that the present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise... (Ferris 1990:9).

If theological education in its present forms is financially unviable, what are the alternatives? (Zorn 1975:vii)

The numbers of trained priests/ministers are lacking far behind the demands of numerical growth and task of qualitative strengthening the churches (Kritzinger 2002:200)

The church must take a long hard look at what it is actually doing, and accomplishing, in its worship services and structures. Are the people being truly disciplined to be like Christ? Are they aware that they must be salt and light in the world? Are they really changed people? A new creation? (Kritzinger 2002:48)

Theological education exists not as an end in itself, not to establish the ministry or the church as such, but to enable the church to carry out its mission (God's mission) in the world (Kinsler 1981:21).

If the mandate for theological education is, as Dr Kinsler writes, to "motivate, equip, and enable the people of God to develop their gifts and give their lives in meaningful service", we immediately see the centrality of theological education to the mission of the church. We must ask ourselves what *kind* of theological education will best fulfill this mandate? (Castro 1983:ix)

There is widespread recognition that missionary training can no longer remain the same. But the cure must go deeper than a facelift (Hoke 1999:329).

## 1. Introduction

In Matthew 9:36-38 we read: *When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field'.*

The problem of the crowds was that they lacked leadership, people who could act as shepherds and workers. The development of these shepherds and workers still plays a vital part in enabling the church to fulfil its missionary task in the world. The question, however, is how best to do it in the circumstances in which the church finds itself today. This is the basic question with which this study grapples.

## 2. Why a study about leadership development and theological training is relevant for missions

### 2.1 Missionaries have been concerned about leadership development for a long time

The concern about developing leaders for the church is closely connected to the missionary task of the church. The moment a pioneer missionary or church planter gets a group of new converts, the issue of who is going to take spiritual leadership raises its head. For this reason missionaries have for a long time been concerned about the whole issue of how best to develop leaders for the young churches they have established. It runs like a golden thread through the history of the modern missionary movement.

“Even before the missionary societies had joined to establish the IMC [International Missionary Council], certain nineteenth century missionaries were already concerned about this matter. In India, William Carey had stressed the necessity of having an educated, indigenous clergy in order that the growth of the church in India be furthered” (Lienemann-Perrin 1981:3).

“In 1910, on the occasion of the first great gathering of the Protestant missionary societies at the first World Missionary Conference in Edinburgh, the lack of adequate ministerial training in the Younger Churches was recognized immediately as an urgent and omnipresent problem...” (Lienemann-Perrin 1981:4).

At the World Missionary Conference in Jerusalem in 1928, the training of local pastors was still recognized to be grossly inadequate (Lienemann-Perrin 1981:6).

“Shortly before the outbreak of the Second World War, the third General Assembly of the IMC took place in Tambaram, near Madras, in 1938. Once again, the theological training of pastors in the Younger Churches was an important theme” (Lienemann-Perrin 1981:7). “Theological education in the churches of Asia, Africa and Latin America was an expressed concern of the International Missionary Council from its Madras meeting in 1938” (Zorn 1975:vii). The council said:

Almost all the younger churches are dissatisfied with the present system of training for the ministry and with its results. In many reports received from different parts of the world, it is stated that there are ministers of a poor standard of education, who are unable to win the respect of the laity and to lead the churches, that some are out of touch with the realities of life and the needs of their people, and are not distinguished by zeal for Christian service in the community (Ferris 1990:9).

### 2.2 Why leadership development is a missionary concern

Leadership is a key element in the growth and effectiveness of the church. Comparing growing and non-growing churches, Winter (2000a:ix) says: “Simply, the growing [denominations] harvest their real leadership more effectively, even though they all have access to the power of the Gospel”. Therefore, if the church is to go and make disciples of all nations, baptize them in the name of the Father and of the Son and of the Holy

Spirit, and teach them to obey everything Jesus has commanded us (Mt 28:18-20), it is of the utmost importance that the church produces leaders to lead it in doing the work.

The work can never be delegated to the relatively small number of full-time cross-cultural missionaries. To reach the whole world, the whole church is needed. The local church in each location must be salt and light (Mt 5:13-16) in the context in which God has placed them. What Horner (1993:170) says about the Middle East is also true about other parts of the world: “Evangelistic mission will depend increasingly on the churches in the area rather than on overseas agencies and personnel. This has been said of the worldwide missionary enterprise so often as to have become platitudinous, but it is nowhere more relevant than in the Middle East. Churches that feel their minority status so keenly are the very communities that most need to develop a sense of proprietorship in missionary task”.

Unfortunately all over the world, and in Africa in particular, the church faces the crisis that there is a great shortage of leaders on all levels who can take the church forward in executing its missionary task.

God is moving among us. The church is growing. There are new Christians. There are young, untaught, needy Christians. In many areas of Africa today there is a spirit of revival and expectancy such as has never been seen before. This is cause for rejoicing.

But this exciting situation presents new problems to the leaders of the church. The church is growing faster than leaders can be trained. Here are the facts:

1. Old methods of training men for the ministry are not producing enough leaders to keep up with the growth of the church.
2. Many men who are already serving the church as local pastors or elders have not had training for their work.
3. Many churches have no suitable leader at all.

This situation is dangerous. A Christian community which is not adequately taught is a great threat to Christianity in Africa today (Holland 1975:7).

Grigg (1992:239) explains: “Without effective training, people reproduce the patterns of the structures and teaching in which they have grown. From generation to generation there tends to be a loss of core values and understanding. Eventually, the shell of a ministry continues to reproduce, but not its heart. All leaders need training in the values, structure and theology of their movement”. It is clear that Holland (1975:7) is right when he says: “Something must be done. Somehow leaders must be trained to shepherd the new believers and to guard against heresy. Many church leaders are troubled about this. But sometimes it is good to be troubled, for then we are moved to action”. The church must face the crisis that it is not training enough leaders for its needs.

Crisis and opportunity go hand in hand... The crisis within the church upon which we shall focus now from one aspect is a happy one. Black

Africa today has a church which has grown extraordinarily fast. But from another viewpoint it is not so happy: this church has too few pastors equipped to tend it. It is this that presents us both with a challenge and an opportunity today in Africa. There are many sheep but few shepherds (Hogarth, Gatimu & Barrett 1983:1).

The crisis is not only about the number of leaders, but also about the quality of the leaders.

The church in Africa today as in other parts of the world is facing possibly the most massive serious crisis in its entire history. It is primarily a crisis of numbers, where too many Christians have far too few pastors to guide and shepherd them. But it is not only a crisis of numbers. Pressures from both within and outside the church are calling it to an examination of its relevance to the life context in which it finds itself, and within this overall framework and context to examine more particularly its educational system (Hogarth et al 1983:6).

It is a crisis of the training models that the church uses. Many of the leaders who are trained are not effective. At the same time the training systems that the church has in place, are simply not able to produce the vast numbers of leaders needed. A great many people who are in practice taking the lead, have had very little input in terms of discipleship and training.

We must try harder to correctly evaluate the needs of those two million "protoleaders" who seek to follow the Christ we may be underestimating, the Christ who surges in the hearts of real people who are doing the real work of pastoral leadership all across the world.

We need to face the fact that there are more sincere (but "untaught") followers of Christ OUTSIDE the mainstream of Christianity than there are INSIDE. And this is the growing edge. This is the FUTURE!

However, this awesome trend must not continue without needed modification! There is "a more excellent way". The best from both approaches to leadership development can be combined (merging training with gifting) if only we relearn the simple outlines of nonstandard theological education (Winter 2000a:viii).

Another aspect of the crisis is that the current training systems are not geared to produce the leaders in the context in which they are most needed. One such area is the poor in the cities of the world. "These urban poor now constitute an unreached people's bloc – that is the third largest in the world, the most responsive to the gospel, and one that is doubling every decade" (Grigg 1992:2). The question is: "How are the leaders of the church among the poor going to be trained?" The biggest part of the current training system is aimed at middle class and upper middle class people. Unfortunately such people in general do not function very well in poor communities.

The same strategic reasons that led to defeat for an affluent power in the

Vietnam war have led to failure in this spiritual war. Depending on affluent and high-powered programmatic approaches, the mission force has been out of touch with the realities of the third-world poor. A missionary living on \$2806 per month in a western-style house and sending his children to a westerners' school while trying to reach people who live on \$200 per year is like a B-52 bomber attacking guerrillas (Grigg 1992:2).

To reach the poor, the church must eventually raise up leaders out of poor communities who will be able to identify with the poor and function effectively among them. To attack the issue of evangelizing the urban poor, Grigg (1992:37) says that the church in the city must therefore attack the issue of evangelizing the urban poor at several levels. The first is by "Establishing movements of churches among the poor that are genuinely churches of and by the people, expressing their leadership, style of worship and addressing their needs".

Unfortunately the current training system mostly used by the church is not adequate for the task of training those leaders of the poor church.

A degree of fear exists among urban ministry specialists that, well intentioned as they may be, traditional seminaries and Christian colleges are so ill equipped to understand the urban world or to train ministers and missionaries adequately for that world, that no amount of curriculum revision can accomplish what is needed. To compound the problem further, the Western school model is widely exported to other parts of the world. In places such as Asia and Latin America, where city growth is especially rapid, old Western models of mission education prove to be inadequate (Greenway & Monsma 1996:147).

### 2.3 Theological Education as a Dimension of Mission

Theological education, as the way in which the church trains its future leaders is closely related to the mission of the church. Costas (1988:12) explains:

... theological education is a dimension of the Church's mission. Certainly this is not all the Church has been sent to accomplish nor even the only way to testify to the Kingdom of God. Nevertheless, we need to recognize that theological education is an essential part of that testimony. A deficit in theological education can decisively affect the course of mission. Therefore the Church has seen the necessity of complementing its evangelistic ministry with that of education in the same way that Jesus complemented his preaching with teaching and healing. That is the reference point from which we can understand the Church's own mission.

The moment people become followers of Jesus through the missionary work of the church, the question of understanding and applying God's revelation correctly in their situation raises its head. People have to be taught how to understand the message. They do not only have to know how the church has understood the message up to now, they also have to be given the skills to understand the message for themselves. In short, theology has to be practised and taught. Therefore Costas (1988:6) is quite

correct when he comments: “Mission not only gives birth to theology while also being the origin of the Church, but, in addition it affects the flow of theology in shaping the future of the Church”.

Mission generates communities of faith and obedience that are ceaselessly searching for understanding, and influences the flow of understanding that shapes and renews the future of the church. Mission also stimulates theological education, as through the church institutions are created by the Spirit ‘to teach the basic elements of the faith, to reflect on it critically and systematically, and to equip leaders for ministry’. Theological education is a dimension of mission and has a vital missiological content; it is an aspect of the teaching ministry of the church involving specialized testimony to the kingdom. It fulfills this educational service of the faith by (i) forming character, abilities, and thought, (ii) informing mind, praxis, and contemplation, and (iii) transforming values, people, and communities (Banks 1999:131)

So we see that “Theological education is one dimension of mission. It proceeds from the mission of God that is the reference point from which we can understand the Church’s own mission” (Costas 1988:8). If theological education goes wrong, in method not less than in content, it can create many serious problems in the church’s missionary effort. Therefore the whole issue of how the church should train its future leaders is worthy of serious contemplation. As Paredes (1988:141) says:

The crisis accompanying the explosive numerical growth of the evangelical church in the Third World is due at least in part to problems of the biblical-theological education of our peoples. How do we adequately educate and train both old and new believers? How do we provide appropriate training for leaders and pastors of the people of God in today’s world? How do we announce and transmit the whole counsel of God? These questions urgently require answers not only in Latin America, but also in Africa, Asia, and the First World.

Leadership is an acquired skill. “Although it’s true that some people are born with greater natural gifts than others, the ability to lead is really a collection of skills, nearly all of which can be learned and improved” (Maxwell 1998:23). The implication of this fact is that if the church wants good leaders, it must train them. As Kritzinger (1979:210) says: “The success of any organization depends to a large extent on its training programme. It is no different with the church”. To a large extent the church has bought into the Residential Academic Model. This model did not stay in the West only, but it has been exported to the rest of the world through the missionary movement. “The reflex response of western missionaries to any training need is to set up a school” (Smallman 2001:30).

The subtle assumption of much Western mission was that the church’s missionary mandate lay not only in forming the church of Jesus Christ, but in shaping the Christian communities that it birthed in the image of the church of Western European culture. During the twentieth century this church centered understanding of mission has been

replaced with the understanding that mission flows out of God's nature and is based on his initiative. It is rooted in God's purposes to restore and heal creation. Just like God the Father sent his Son and the Father and the Son sent the Holy Spirit, so also the Father, Son and Holy Spirit sent the church into the world. The implication of this is that the survival and extension of the church's institutions are the purpose and goal of the gospel. The church is rather the instrument and witness of the gospel message. This mission of God (*Misseo Dei*) is calling and sending the church to be a missionary church in every society and culture in which it finds itself. Unfortunately, neither the structures nor the theology of the established Western church is missional. They have been shaped by the legacy of the centuries in which Western civilization considered itself formally and officially Christian (Guder 1998:4-6). This is also true of the way in which the church trains and promotes its leaders.

This lack of mission vision can be seen in the five ways in which theological education, when viewed as serving the church, is customarily understood:

1. The denominations which have a strongly sacramental conception of ministry as priesthood, regarded as the formation of priestly character. The training is preoccupied with the cultic, mythic and liturgical dimensions of religion and is preferably done away from the "world".
2. In doctrinally more conservative institutions the emphasis may be on students having to imbibe the right theological convictions. In this model affirmation is more important than critique. In a pluralistic world, this may easily lead to irrelevance and sectarianism.
3. Theological education may also be viewed as grooming candidates for service to the denomination. The goal is to produce good members of that particular denomination and to establish ecclesial boundaries.
4. Schleiermacher saw the purpose of theological education as the formulation and teaching of those skills necessary for the proper management of the church. Therefore the field of theology was divided into the three disciplines that must give the theoretical background, namely Biblical studies, systematic theology and church history, with the application in the discipline of practical theology.
5. The fifth model is a variant of Schleiermacher's ideas. Here theological training is understood primarily as training professional pastors. In this functional approach the student is taught the skills necessary to qualify to be a professional pastor that can take his place next to other professionals, like doctors and lawyers (Bosch 1991b:8-9).

Bosch (1991b:9) continues by saying: Each of the five models surveyed clearly has major flaws. In a variety of ways they are suggestive of a practice of theological education that, on the one hand, is narrow, self-satisfied, geared to the maintenance of unimaginative ministries and, on the other hand, diffuse and without governing vision or centre.

All five of these views come out of academic theology, which is the training model used

to prepare professional pastors to serve in the Professional Church Model. But theology should only be practised at universities. Bosch (1991b:8) himself says:

And yet it would be wrong to turn university theology into a yardstick for all theology. It is one form of theologizing, but not the only form possible. The distinction between ecclesial theology and academic theology is ultimately false ... Whenever fundamental experiences of faith and its consequences are contemplated, there we have theology. One may even ask whether academy can ever be the real locus or context of theology; after all, the Christian message does not, in the first place, proclaim and offer solutions of intellectual problems, but is a message of love, hope, grace, salvation and liberation... As a discipline, theology belongs primarily to the church ...”

Deist (1994:63) confirms theology’s unbreakable bond with the church when he says: “Christian faith is, however, on the basis of its own testimony, not something that exists privately. Christian faith implies the faith community in which the faith lives, namely the church. Therefore Christian theology implies ecclesial theology, while ecclesial theology cannot but orient itself to the church’s confession and reflection” (my translation). Maluleke (2001:141) also agrees: “...what is clearly important is that theology and theological education — whether at university or seminary — cannot be detached from the life of communities of faith”.

What we are searching for is a model that will serve the church in training all its people and its future leaders in particular for their service to God’s Kingdom, both within the community of believers and in the community at large, so that the church will be better able to carry out its missionary task in the world. As Kinsler (1981:21) puts it: “Theological education exists not as an end in itself, not to establish the ministry or the church as such, but to enable the church to carry out its mission (God’s mission) in the world”.

The report of the Lausanne Theological Education and Evangelization Strategy Group describes the function of theological training as follows:

Theological training programs intended to equip pastoral and evangelistic ministry in many cases are outmoded and antiquated. Any advance in this crucial area must begin with a reconsideration of the basic objectives of theological education. Irrespective of the level sought, attention must be given to the integrated development of the student’s total person in his *being, knowing, and doing*, to the end that the man of God be equipped:

1. To lead others to commitment to Jesus Christ as Savior and Lord.
2. To sustain in commitment those who have believed.
3. To mobilize the church to effective evangelistic activity.

(Ferris 1990:22-23)

If theological training must achieve these ends, we have to ask whether the current system is really doing so. As Newbigin (1989:231) says: “But there is also need to consider how far the present traditions of ministerial training really prepare ministers for

this task. The report of the Archbishop's Committee on Urban Priority Areas contained devastating comments on the inappropriateness of current ministerial training as perceived by those working in these areas". The system is not working as well as it should. The report of the Lausanne Theological Education and Evangelization Strategy Group states: "Theological training programs intended to equip pastoral and evangelistic ministry in many cases are outmoded and antiquated" (Ferris 1990:22-23).

If this is so, it brings us to the question of what should replace the current system. "If the mandate for theological education is, as Dr Kinsler writes, to 'motivate, equip, and enable the people of God to develop their gifts and give their lives in meaningful service', we immediately see the centrality of theological education to the mission of the church. We must ask ourselves what *kind* of theological education will best fulfill this mandate?" (Castro 1983:ix).

Therefore, the search for a new model is not to salvage the existing system, but to find a better way to serve God's ends. "We are concerned with finding new alternatives in theological education. The question is, to what end? In order to salvage the theological institutions? To continue putting the same old wine in new wineskins? Or are we truly concerned with being useful to the Lord's cause in our time?" (Saracco 1988:35). When we search for a better training model that must serve the church to be more effective in fulfilling its task in the world, we cannot just change the training model. A change in the way its leaders are trained, will ultimately change the way in which the church functions. The whole issue of whether the current professional understanding of ministry is adequate for a church that is truly missionary, has to be faced.

One small, but necessary, part of this effort is the raising of the question whether the work which is called-in the narrower sense – 'the ministry' is necessarily and always to be identified with a full-time profession having a certain accepted place in the general structure of society. It is not surprising that this question is being raised in several places and in different ecclesiastical traditions... The question whether the professional 'clergy' of the Christendom period is in truth the norm for all time is not faced. But that is precisely the question which must be faced. The question is not, 'What special and exceptional arrangements must we make in order to keep the traditional pattern of the ministry from breaking under the new strains?' The question is, 'What, in the new circumstances into which God has thrust us, is the pattern of ministry which is proper to the nature of the Church as God's apostolic community in this world?' This requires us to submit our traditional patterns, however hallowed by custom, to fresh scrutiny in the light of the Word of God, and in the light of a realistic understanding of the situation in which the Church's mission has to be discharged in the present day. When this is done it may well be that, in certain situations, the 'non-professional' ministry will be seen to be the essential ministry, and that of the full-time professional the 'auxiliary' or 'supplementary'... What is certain is that the question of the form of the ministry can only be rightly answered on the basis of an understanding of the nature of the Church which is in conformity with the biblical doctrine of the Church as a missionary community (Newbigin 1965:8-9).

Once we understand that the primary ministry does not belong to the few professionals, but to all the people of God, the question becomes: “How can the church, the whole church, be awakened, renewed, and challenged for mission? This is the ultimate goal of theological education, and theological education holds one of the most important keys to renewal and mission” (Kinsler 1981:23). The task of bringing all of God’s people to the spiritual maturity to be witnesses in Jerusalem, Judea, Samaria and up to the ends of the earth (Ac 1:8) has long been neglected, as Pleuddemann (1982:55) points out with his pointed question: “If God’s mission for every nation, tribe, people, and language is the maturation of the Bride of Christ, why is such emphasis so neglected in our mission for every nation, tribe, people, and language?”

The problem is not that nobody has seen the problems in the current system. They have. The problem is that very few have succeeded in doing something about them. Kritzinger (1979:1) quotes Lobinger who said: “It is gratifying to see how clearly protestant missionaries saw a long time ago what problems and dangers it would hold if the Western structure of offices were simply to be transferred to the poor countries of the Third World. It is gratifying to see the degree to which they understood the dangers inherent to the system of paid catechist. It is gratifying to see what great principles were formulated. It is staggering and terrible to see how little they managed to put into practice” (my translation).

As the old saying goes: “If you continue to do what you have always done, you are going to continue to get what you have always gotten”. The question before the church in terms of its leadership development is whether it is going to continue to do what it has always done, or whether it is going to be bold enough to look for new alternatives.

Finally, the jury is still out on the future shape of missiological education in the two-thirds world. Only now are missionary training institutions developing amid the burgeoning missionary movement emerging in those parts of the globe. To what extent they will adopt the patterns of missiological education as practiced in the Bible college tradition and to what extent they will navigate new courses in the uncharted waters of the next century is yet to be determined (Mulholland:1996:52).

It will be noted that I do not always place a great emphasis on the distinction between the training of missionaries and congregational leaders. Although there are specialised issues that need attention in the case of cross-cultural workers, I go out from the point of view that the church should inherently be missional. Church leaders should not be trained with maintenance in mind, but to lead the local congregation in its missionary task. If the church members are trained to fulfill their calling in the world, the process will be missionary training.

Although this study concentrates on the development of spiritual leaders as one of the aspects that is necessary for the church to fulfil its missionary task, it is not just relevant to new churches that come into being as the result of missionary work. It is also relevant for the continued growth and welfare of the old established churches. Braam Hanekom, chairman of the general commission for congregational development of the Dutch Reformed Church, one of the big mainline churches in South Africa, reports in the church newspaper *Die Kerkbode* on the annual meeting of the commission:

The declining numbers of ministers is a source of concern, as well as the capacity in the ranks of ministers to handle change in this context [the context of new views and movements concerning the denomination and its structures]. Vacant congregations [i.e. congregations without a minister] are also becoming an increasing reality which again underlines the need for empowerment of church members (my translation).  
(*Die Kerkbode*, 12 October 2007:9)

## 2.4 The approach of this study

### 2.4.1 The debate up to now

The debate about how the church should train its leaders, more particularly about theological training, has been an ongoing one.

Not too long after the Second World War, the need for other modes of rationality in ministerial formation emerged which encouraged an interest in a philosophical reflection on the means and ends in theological education. Some questions asked were:

1. What is the Christian ministry?
2. Who are the learners and what should our attitude be towards them?
3. What kind of theological training is required today the churches in developing countries can afford?
4. How can the learners be relevantly trained theologically and pastorally?
5. Who should preferably be the recipients of theological training and how should they be recruited?

I consider these as very important questions to be reflected upon seriously in order to move from irrelevance and anachronistic educational trends to more timely ones (Battle & Battle 1993:8).

However, the academic debate has now moved on to another aspect. As Banks (1999:10) reports: "This debate about the means and ends and sometimes about the aims and purposes of theological education was in the mainstream until the nineteen eighties when more overt theological questions about the aims and the purposes of the whole enterprise were asked".

Bosch (1991b:3) says: "In virtually all disciplines today scholars seem to be preoccupied not so much with the study of those disciplines themselves as with the meta questions concerning them. It is hardly different in theology". This led to the big debate about the nature of theological training referred to above. Kelsey (1993:1) reports: "In the 1980s Christian theological educators in North America produced the most extensive debate in print about theological schooling that has ever been published". His book, *Between Athens and Berlin*, then tries to summarize that debate. This is all about how theological training at the university should function. Should the university follow the Athens model which main aim is *paideia*, the "culturing of the soul" or character formation, or should it follow the Berlin model that wants to combine *Wissenschaft*, or orderly, disciplined

critical research with “professional” education for ministry (Kelsey:1993:6,12). The academic debate has not been about pedagogical or structural questions like: “What is the most effective method of theological training?”, or “How can we improve curricula and teaching methods?”, but about the question “What is theological about theological training?” (Burden 1994:122).

It seems, however, that this scholarly debate has not borne much fruit in terms of more effective training of missionary leaders or empowering the church for the missionary task. Banks (1999:10) says that although this debate used up a lot of energy, “unfortunately it has not yet changed the way most theological institutions operate”. Hough and Cobb (1985:17-18) also comment: “We believe that as a result of the current confusion, much of the time and energy given to theological education is misdirected. Although we rejoice in the teaching of the Bible and church history, we believe that it is too much geared to interest in disciplinary scholarship and too little to the real needs of the church”.

Therefore this study is not intended to enter that debate. I want to approach the question of theological training from the broader perspective of developing the leaders the church needs in order to fulfil its missionary task. “Theological education must equip and empower the people of God to fulfil their mission. This mission requires of God’s people, the church, to participate in God’s mission, the *missio Dei*. God’s mission is God’s sending and liberating work in Jesus Christ aimed at the redemption of humanity and the restoration of all creation” (Theron 1995:45). In this light I want to look at the pros and cons of two of the current major models for theological training in terms of their ability to supply the church in Africa (and other poor communities) with enough capable leaders who will be spiritually mature, theologically knowledgeable and who have the skills to function effectively in their local context, and in this way contribute to the fulfilment of the missionary task of the church. I then want to propose a model that may help fill this need.

#### 2.4.2 My approach to the missionary task of the church

In this study I stress the missionary task of the church, because it is my conviction that God sent his church into the world to accomplish His mission. “... a remarkable development has taken place in Biblical theology in the last few decades which has led to the rediscovery of the Church as a community of the Kingdom, as a witnessing and serving community in and for the world. Outside the existing missionary movement, the conviction that the Church is a missionary Church or it is no Church is accepted by the great majority” (Blauw 1962:120). “There is no other Church than the Church sent into the world, and there is no other mission than that of the Church of Christ” (Blauw 1962:121). Guder (1998:8) also confirms this when he says: “We have accepted the definition of the church as God’s instrument for God’s mission, convinced that this is scripturally warranted”.

If this is true, fulfilling its mission is one of the prime tasks of the church, and everything, including the training of its leaders, must be evaluated in this light. “The conviction is indeed gaining ground that everything that the community of Christ does on earth should be considered in the light of its “mission”... missionary work is not just one of its activities, but *the criterion for all its activities*” (Blaauw1962:122).

However, in the recent past, virtually everything the church has to do in the world, from the alleviation of poverty and political liberation up to taking care of nature, has been incorporated under mission. The danger is that in the process these things become more important than bringing people into a saving relationship with Jesus Christ. When this happens, the church falls into humanism and neglects the primary part of its mission. “Jesus came, not merely to teach, not to protest, not to reform society, but to reconcile human beings to God in himself. This is the substance of New Testament proclamation” (Hedlund:1985:161).

The church’s task is not to cure all the ills in the world through our own effort. The first task is to fulfil the ministry of reconciliation based on the reconciliation between God and man which God did in Jesus Christ.

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation. We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God (2 Cor 5:17-20).

Hedlund (1985:173) puts it this way:

God’s kingdom is not merely a compensation for present ills and shortcomings; it goes beyond what any human efforts of social change and development could be expected to produce, it anticipates consummation by God ... This hope encourages actions which can unleash fresh initiatives in society. All such attempts are less than biblical, however if they ignore the King... There is no kingdom without the King! The Bible posits a kingdom of God, not a rule of man. Nevertheless the kingdom theme is a valid and comprehensive source from which to deal with social issues.

The church does indeed have a social task in the world, but it is only on the basis of the reconciliation with God in Jesus that the church can respond with God’s love to the needs in the world. Hedlund (1985:61) demonstrates this through the example of Israel: “Israel responded with the obedience of both worship and service. The church is always in danger of pursuing one at the expense of the other. Worship without service appears hypocritical. Service without worship becomes secular. Witness is lost if either is missing. Both are necessary to a true faith response”.

Thus, when I speak of the missionary task of the church, I speak primarily about its task to be witnesses in Jerusalem and Judea and Samaria and to the ends of the earth (Ac 1:8).

#### 2.4.3 The use of gender in this study

The church of Christ consists of both genders. Women play an important part in the life

of the church. I do not wish to denigrate their role in the church in any way. However, it can become very cumbersome to specify both genders in every instance. Therefore, for convenience's sake, I have used the traditional male terms in many cases. This is not meant to exclude women from leadership positions or to overlook their essential contribution to the life of the church.

### **3. The need for renewal in theological training**

#### **3.1 The dissatisfaction with the current model**

As one goes through the literature, one soon becomes aware that there are many voices calling for change and reform in theological education. "This situation is not new, nor is the rising chorus calling for 'reform' or 'renewal' of theological education. Indeed, a great deal of attention (and funding) has been devoted during this century to the apparent malaise of theological education" (Ferris 1990:7).

Lienemann-Perrin (1981:141) quotes Mackie who said as long ago as 1969: "The insistence on certain traditional patterns of ministry has put a brake on the development of other patterns; the insistence on a certain kind of education has limited the candidates available; the restriction of ordination to the male sex has perhaps made the Church more monochrome than it need be; the reservation of most ministerial functions to the clergy has certainly frozen the resources provided by the laity".

This dissatisfaction is with the way leaders for established churches are trained. "Anyone associated with theological education for ministers in the 'main-line' Protestant churches of the United States is surely aware that there is widespread discontent with the schools providing this education" (Hough & Cobb 1985:1). But it is not limited to the training of leadership for the established churches. It also touches training for missions. As Hoke (1999:329) says: "There is widespread recognition that missionary training can no longer remain the same, but the cure must go deeper than a facelift". And Greenway and Monsma (1989:180) add: "... a large share of our past failure to minister effectively among the poor stems from the way we train church leaders..."

Therefore a search for better ways of preparing leaders for the church is on. "A genuine search for new alternatives in theological education can be found in all parts of Latin America today. It is recognized that while traditional models of ministerial preparation continue to play an important role, the life and mission of the Church raise demands to which we need to respond creatively" (Padilla 1988b:1). The rapid urbanization all around the world is putting heavy pressure on the Traditional Residential Academic model that was developed in a relatively static "Christian" society.

Urbanization, which by its very nature involves a variety of peoples, races, and cultures, with constant changes of many kinds, calls for bold new thrusts in leadership and missionary training. Awareness is growing in a number of places that merely tinkering with existing models will not be enough. Already some of the bolder institutions are helping establish new types of schools in the city and creating new training processes where the needs of minority leaders and ethnic groups can better be met.

This is just the beginning of what will probably be one of the educational frontiers of the twenty-first century (Greenway & Monsma 1996:148).

The church can no longer put its head in the sand and say: “The way we have always done it is good enough”. It has to scrutinize its leadership development processes and see if it is still viable in the context in which the church finds itself today.

Be it hundreds of years, or only decades, any seminary will only survive as long as its weakest link still holds. It is, therefore, not only appropriate, but vital, to continue being involved in a process of strategic planning and self-assessment. At least when one knows what the weak links are, one can attempt to address those issues. But when the weaknesses and threats are not known, or are ignored, then disaster might strike suddenly, unexpectedly, and even worse, unnecessarily (Steyn 2004:3-4).

Sometimes people do not want to change, because they have too much invested in the current system. At other times they do not change, simply because they do not know how. They do not see a better alternative.

The sacred cow of the seminary is untouchable, if not because we love it, then because we lack the openness and creativity to search for other ways.

I do not say this because I believe that we ought to abandon those ways that continue to be viable, constructive models in limited situations. But placing all our confidence in these models could lead us to irremediable failure. We live in a world that is increasingly post-Christian (Rooy 1988:68-69).

It is hoped that this study will contribute to the debate by showing one possible alternative way to develop leaders for the church.

### 3.2 The traditional model is not working in the third world churches

When missionaries from the West went to third world countries, they did not only take the gospel, but also the way of leadership training that was imposed on them.

In missionary work throughout the world, missionaries are vitally interested in preaching and teaching the gospel, establishing functioning local churches, and preparing leadership. They do want to work themselves out of a job. We missionaries, naturally, have used training philosophies and systems of theological education which we have learned in traditional institutions in our countries of origin and according to our cultural heritage.

Therefore, we have not only taken the Word of God with its absolutes but also our own cultural baggage with us to the mission field. This includes our structures for theological education (Burton 2000:xiii).

Burton (2000:7) quotes Mulholland who said: “The tendency of North American theological educators is to seek to impose those models of theological education which are most current in North Atlantic countries upon developing nations rather than explore models which were viable in those same countries when they historically faced some of the same problems which the third world nations now confront”.

It is especially in the younger churches which resulted from the church’s missionary work that the inadequacies of this transferred system become clear. What can work to some extent in rich stable communities, does not work very well in poor communities where the church is confronted with a non-Christian culture. In fact, traditional academic theological training has been found to work counter-productively in such situations.

In numerous statements on ministerial training and the ministry in the Younger Churches (for example, the reports of the first and second evaluative phases of the TEF), it was said that the Younger Churches should develop the ministry appropriate to their needs and assumptions. Almost without exception, the experts in the first evaluative phase felt that the highest possible level of academic education for ministers was essential. At the end of the sixties, the experts in the second evaluative phase were already aware of various symptoms of crisis resulting from the development of an indigenous clergy and the decrease of lay people with ministerial responsibilities (Lienemann-Perrin 1981:189).

The academically trained leaders in the Younger Churches had reached a level of competence which enabled them to compete with other academics, but their influence had become increasingly questionable. Since education raised the pastor to a privileged social position, he was likely to fail to use his influence to bring about social and political changes. Given these facts, the TEF reached the following conclusion at the beginning of the Third Mandate: the academically educated pastor and Church leader have contributed less to the indigenization of the Younger Churches than they have to their westernization. So long as the academic education and higher salary of the pastor bestowed social prestige upon him, he was not fit for service to the poorest of the population. No relevant reforms on behalf of the poorest people could be expected from socially privileged ministers (Lienemann-Perrin 1981:189).

The negative effect on the young church is so serious that Bergquist and Manickam (1974:17) say: “Thus the particular burden of the third world churches remains the weight of their inherited missionary forms of ministry, while their particular challenge is to reshape those ministries by drawing creatively upon the resources inherent in their local cultures”.

The church of the third world desperately needs to find an alternative model that will work in their context.

### 3.3 The current model does not train the grassroots leaders

The current dominant training model is aimed at training professional church workers.

It does not cater for the need to prepare the ordinary church members for their ministries. “Since non-ordained, theological un-trained church workers are often seen as not important in the western churches, their education was greatly neglected in the Younger Churches, too” (Lienemann-Perrin 1981:191). An example of this is Latin America of which Gutiérrez-Cortés (1988:94) says: “The situation in Latin America today underlines the need for developing new methodologies in theological education that will facilitate the preparation of the people of God to exercise of their ministries”.

It is useless to talk of training people on grassroots level for their ministries if there is no method to do so. Therefore Bergquist and Manickam (1974:131) rightly say: “... a new priority on grass-roots training of leadership for ministry must include new *methods*”.

One such method that came onto existence to fill this need is Theological Education by Extension (TEE). “Never before had the elitist teaching practices of the Younger Churches been so radically called into question as they were in TEE. TEE is not only the most consistent, it is also the most widespread alternative to the educational tradition inherited from the missionary societies” (Lienemann-Perrin 1981:197).

TEE is one of the alternatives we shall explore in this study.

### 3.4 The need for a new paradigm

The situation is so serious that no amount of superficial tinkering with the system will solve the problem.

Alongside this academic debate, other voices argue the need for a radical approach. In the Third World, some have insisted that the prevailing paradigm of theological education, and even current proposals for its reform, exists within a Western frame of reference that is fundamentally flawed. This is one of the reasons why students from such countries who attend Western theological institutions often do not return home or, if they do return, find it hard to operate in a culturally effective way. In any case, since virtually all theological institutions in developing countries have adopted the Western model, they are unable to train their own students for ministry in the most appropriate way. Some of these voices plead for a more indigenous form of theological education. Others have looked to a more culturally sensitive, biblically oriented model (Banks 1999:10).

What is needed is a whole new paradigm. Elliston (1999:256-257) asks:

Can we continue to hold to this paradigm with the growing number present stress indicators?

Many churches and para-church agencies have their own in-house training programs and criticize seminaries for being "out of touch".

A high percentage of seminary graduates have disengaged from seminaries, but are continuing to learn in other structured ways.

Many church leaders (perhaps, the majority) who need training do not have access to advanced leadership training because of venue, timing or cost issues.

A very high rate of attrition exists between enrolling in seminary programs and finishing well in one's ministry (cf Clinton 1995).

Many "church leaders" are not leading effectively, but are dysfunctional as tyrants (Ward 1996:27-32) or ineffectual "wimps", visionless "fad-followers" or on ego-trips that put them out of touch.

A growing focus again in higher education is on outcomes rather than inputs or processes. The question is "can and are the graduates doing the tasks for which institutions claim they were prepared?"

Many seminaries are experiencing a significant decline in enrollments.

The multiplication of nonformal church leadership training institutes, networks, and local educational consortia suggest that the present ... paradigm is not meeting the leadership equipping needs of the church (Elliston 1997:6). Now is the time to challenge the present. We recognize the tension between continuity with the past and the change into the future. However, to fail to challenge the present in our theological and missiological education is to abdicate to the cultural pressures about us.

All these signs show a need for a new paradigm. And as Winter (2003b:4) says: "If there is a pressing need for fundamental re-engineering in our inherited schooling patterns, we had better look into it".

But this looking into it cannot be by going back to the paradigm the present leaders are comfortable in, just because that was the way they were trained.

...to project our past seminary training onto the present and future is to ignore the profound paradigm shift in which the world (and particularly the West) finds itself at this time. In all aspects and at all levels of society, we are in the midst of profound changes like nothing seen since the Industrial Revolution. Given the paradigm shift that the church and the world are undergoing, we must free ourselves to reconceptualize the foundations, the forms, and the goals of ministry formation in the future. Ministry formation must likewise undergo a radical paradigm shift, so that it can appropriately serve the church in the world of tomorrow (Van Engen 1996:241).

Kemp (2004:332) concurs: "... we ought never to assume that the way in which we have taught in the past is sufficient for teaching today".

In most cases paradigm shifts do not come from the centre, because the people in the centre have invested too much in the current paradigm. It usually comes from those on the periphery. It may also be the case with a paradigm shift in leadership training for the

church. “As one author has acknowledged, the burst in recent thinking about missiological education has not come from the old academic centers but from schools and institutes, networks and movements that have been peripheral, dissident, and innovative” (Banks 1999:133-134).

TEE, which brought about such a paradigm shift, did not come into being as the result of academic reflection at one of the leading universities, but on the mission field as the result of the practical needs of the church. This is also true of the Daystar Model which we want to present in this study as a possible alternative.

#### **4. Goal of study: Finding concrete solutions**

Although many people can see the problem, very few come with concrete solutions. For example Ferris (1990:19 - 20), speaking of Farley’s analysis of the problems in theological education, says:

Farley’s analysis is disturbing but the implications are dear. Theological education has wandered far from its original mission and is in desperate need of renewal. Furthermore, much of the energy invested in recent efforts toward renewal has been misdirected. The path to renewal of theological education does not lie in more detailed analysis of the tasks of a pastor or more careful preparation for clerical roles. Renewal – true renewal – must begin with a more biblical understanding of the church and leadership in the church.

After his insightful analysis, Farley’s proposals for renewal are disappointing, to say the least. One comment captures the essence of Farley’s contribution and the current status of renewal in theological education: “In our judgment, [Farley] is unsurpassed as a diagnostician. What remains to be developed is a compelling prescription to cure the disease”.

Banks (1999:190) in his turn says about the debate as a whole:

With regard to offering practical guideposts for action, at present the debate seems midway between diagnosis and prescription. To move it forward we need not only more conceptual breakthroughs but more concrete recommendations that open up our options. Contributors to the debate have already suggested and tested some possibilities. Others are still in the probationary stage. It is important here to look not only at what is happening on the edges of mainstream theological education, whether in seminaries, Bible institutes, or lay programs, but also at what is happening outside seminaries altogether on the margins of Christian experiment. That is the place from which most innovative change comes. The future, as someone I know often says, is already on the margins.

Without a clear model of how to implement the principles discovered in the theological debate, the tendency is to just fall back on the known system, especially since there is much pressure to conform to the dominant model of the time. When designing ministry

training programs, we may have high ideals for theological training to produce spiritually mature people who are in an intimate relationship with God, but in practice our thinking and actions concerning our training programs are not only shaped by our biblical beliefs. Lewis (2006:16) puts it this way:

Mostly training is shaped by thinking that lies somewhere in the “middle ground” — the dynamic zone between beliefs and commitments. It is dynamic because what is valued is not only influenced by stated beliefs (often expressed as ideals, but by social and cultural pressures (often subconscious and unidentified). To complicate matters, these values are also influenced by our fallen nature with its problematic “cravings of sinful man, the lust of his eyes and the boasting of what he has and does” (1 John 2:16). The world’s values compete with Christian values. It is out of this dynamic tension that personal and institutional commitments are made — where and how time, money and other resources are invested.

Thus the design and execution of training programs are often consciously or subconsciously influenced by factors other than the stated ones.

Somewhere between convictions and training program design, there is a breakdown. Biblical convictions are overwhelmed by social/cultural pressures and personal ambitions. There is a default to what appeals to a sense of social prestige and to norms and standards set by secular institutions. In the pursuit of respectability and social status, many ministry programs subject themselves to secular academic norms in order to gain prestige and acceptance. This is seldom done without sacrificing program integrity. Standards and methods are used that are not conducive to the development of the Christian character or ministry skills that are often touted as the training program’s desired outcomes (Lewis 2006:16).

For this reason, we cannot automatically assume that the existing training programs which we inherited are the best way in which to develop the future leaders of the church. We have to go back to the biblical principles of spiritual leadership and in their light look at what we really want to achieve with the training of our future spiritual leaders. Nuñez (1988:73) points out some of the matters designers of training programs need clarity on before they start designing their programs when he says:

The curriculum question is closely tied to the philosophy – explicit or implicit – of any given program of theological studies. Curriculum responds to questions such as the following:

1. Whom do we want to educate theologically?
2. For whom and for what do we want to educate them?
3. How do we want to educate them?

In the light of the answers to these questions, we can then evaluate our present programs and search for better ways if they are not achieving what they should achieve. “Good ministry training wrestles with this tension and attempts to bring alignment between core beliefs derived from a biblical worldview and the commitments expressed

in ministry training programs. Training principles derived from these beliefs must define and support the values that shape training” (Lewis 2006:16).

But discovering the principles and values is not enough in itself. For example, after a survey of theological schools, Ferris (1990:41) reports: “It would appear that a golden opportunity exists for renewal of ministry training. Renewal values are embraced, and educators are eager for change. They only lack models that show them how to implement the values they affirm”.

We need models to show us how to apply the principles practically in real world situations. Many people have designed “models” for theological training that have only remained intellectual exercises in the theological debate.

Therefore, in this study I am going to look at the requirements for theological training that will enable the church, and especially the church in Africa, to produce leaders that will lead it in fulfilling its missionary task. How should a training model be if it is to supply the church with enough capable leaders who will be spiritually mature, theologically knowledgeable and who have the skills to function effectively in their local context?

In the light of what we find there, I am then going to look at the pros and cons of the two major models for theological training which are used in Africa, namely the Traditional Residential Academic Model and the TEE Model.

Finally I want to present a third alternative, the Daystar Model, in the hope that it may prove to be a useful model that will overcome some of the shortcomings identified in the other models. The Daystar Model is not only a theoretical model, but it is a working system that was created in the real life practical ministry in Africa. I want to weigh its pros and cons as well, to see whether it really is an improvement on the other two models. If it can help to raise more and better spiritual leaders for the church, the Daystar Model can make a valuable contribution to help the church fulfil its missionary task and thus contribute to the extension of God’s Kingdom.

## **5. Hypothesis**

Although the priesthood of all believers had been rediscovered and emphasized by Luther, Calvin, and their peers during the Reformation, in the centuries that followed the church has not really succeeded in empowering the full spectrum of its members for their ministry in the church and especially for the mission of the church. The way in which the church selects and trains its leaders is a great part of the reason why this happened.

In this thesis three models for the training of leaders are evaluated. My hypothesis is that by comparing these three models, the Traditional Residential Academic Model, the Theological Education by Extension Model and the Daystar Model, we shall find that because of some serious inherent problems, the Traditional Academic Model is not the ideal instrument for producing and training leaders on all the different levels of leadership which the church needs to fulfil its missionary task in the world. Although Theological Education by Extension attempted to address many of the shortcomings of the Traditional Residential Academic Model by introducing a new paradigm, the in-

service training paradigm, it did not go far enough. I believe we shall find that the Daystar Training Model will prove to be a model that has the potential to solve many of the problems of the previous two models and can be an instrument to unleash the potential of the ordinary church members. By so doing, it will not only change the priesthood of all believers from a theological assertion to an experiential reality, but will also contribute to enabling the church to train the leaders it needs in order to fulfil its missionary task.

## **6. Methodology**

### **6.1 Qualitative research**

The study uses qualitative research methods. In this study I firstly conducted a literature study on the existing methods of theological training and efforts to renew it. The sources did not only consist of theological books and magazines. I also looked at minutes of church meetings and Internet sources. In addition, church magazines, newsletters and newspapers provided insight into current tendencies.

I consulted not only the current literature on renewal in theological training, but I have also looked at sources of church history and missions history to see how previous generations approached the issue of leadership development for the church and the results of these efforts. I consulted material about the situation in Africa and South Africa in particular but I also studied material from the traditional missionary sending countries like Britain and North America. Because most missionaries used the same underlying model of how the church should function and its leadership should be selected and trained, material from traditional missionary receiving areas, like India, China and Oceania provided fascinating case studies of the long term outworking of this model in the life of the church. South America, where the pioneering work concerning TEE was done, was also a rich source.

Secondly I conducted empirical research using questionnaires. I used the leaders of the current Daystar training groups to fill in the forms themselves and to encourage their students to fill in the questionnaires. An example of the questionnaire is included at the end as appendix 2.

In the end answers were received from all ten groups that were active at the time of the study and from virtually all the students. I processed all the questionnaires of the smaller groups, but took only a random sample of the very large groups. That brought me to a total of 60 processed forms. Unfortunately the forms from one group were received after the forms were processed, but I include some of their comments. In a few cases it was clear that people copied from one another and those forms were excluded when we found it.

In order to find out to what extent TEE was still being used in Africa, I adapted a questionnaire used by Jonathan Hogarth, Kiranga Gatimu and David Barrett in their book *Theological Education in Context*. originally published in 1983 and sent it out to the 77 programs they listed as operating in Africa during their research. An example of this questionnaire is included at the end as appendix 1.

Unfortunately the response was not good, so I also did a search on the Internet and through e-mail contacts expanded the list. I sent the questionnaires by e-mail to the currently operating programs which I traced. Despite all these efforts, I only received 9 completed questionnaires and one partial one. This small a sample does not permit us to draw solid conclusions about the extent to which TEE is still being used in Africa, but it did give some useful insight in the practicalities of TEE in Africa.

I also draw on my own experiences in the ministry and in leadership training as well as my experience in developing and implementing the Daystar Model.

## 6.2 My role as a participant observer

In the whole research process I was a participant observer, because of my personal involvement in the development and implementation of the Daystar Model.

Since the start of my ministry in 1985 I have been the pastor of relatively poor Zulu congregations in the Northern part of KwaZulu-Natal. I have observed the weakness of the church due to lack of leaders and poor leadership by those in office. I have seen that we select the wrong people for leadership and that the training that they receive does not produce spiritually mature leaders who can lead the church to impact the world.

My inaugural sermon in my first congregation was about Ephesians 4:11- 12, where it states that the fivefold ministry was given to the church to equip the saints for their ministry. This has been the golden thread that ran through my ministry and grew ever stronger through the years. I have always been seeking better ways to train people and have investigated as far as I could what other people were doing. I have tried many ways of training leaders myself, like correspondence courses, *Veritas* training, *Biblecor* courses, *Timothy* training, etcetera. We have tried monthly meetings for leaders and even a full-time Bible college for some time. As a guest lecturer at a Bible college I have experienced some of the problems inherent in the residential approach to leadership development. While conducting training seminars for people already in leadership positions both locally and in countries like Congo, Kenya, Tanzania and Russia, I have not only observed the need for accessible training, but also the fact that even people who were trained in Bible colleges are often not fully prepared for the practical church ministry.

In the process I came to understand that the discipling and training of people even up to the level of leadership is the duty of the church and we cannot abdicate it to anybody else.

Long ago, after discussions with other people in the same type of ministry, I drew up a training proposal that was remarkably like the Daystar Training Model which developed years later when the KwaZulu-Natal regional synod of the Uniting Reformed Church of Southern Africa, in which I serve, decided to alleviate the shortage of leaders by developing their own training system.

The project developed slowly, because the training materials had to be developed first. From the beginning I was part of this process. We found that the first materials were too

much like the traditional material that only imparts knowledge, but does not build the person's spiritual life and does not impart the skills necessary for a successful ministry and leadership.

Through the inspiration of Douwe Semmelink, a Dutch missionary, we started afresh and through a process of trial and error developed the present Daystar materials. I also receive permission to use the materials outside of our church and in co-operation with *Door of Hope Mission* the materials are being translated into many languages for use all over the world.

Having made a major investment in the writing and refining of the Daystar materials, and having seen the positive results in the lives of the people disciplined through it, I am certainly not a neutral observer. At the same time I undertake this study to look at the whole process more objectively and critically, to see both the strengths and weaknesses of the Daystar approach.

## **7. Definition of concepts**

Before we begin, let us look briefly at some of the main concepts we shall frequently encounter in our quest:

### **7.1 The missionary task of the church**

The missionary task of the church can be described under four broad headings, kerygma (the proclamation of the gospel message), diakonia (the practical expression of the love of God to people in need through service) koinonia (the loving interrelationship between God's people) and leitourgia (the communal worship of God by his people.) These four elements can find a myriad different practical expressions, but they must be kept in balance. (See Kritzinger et al 1994:36-39.)

### **7.2 Theological training**

In the literature training for potential church leaders is referred to as theological training. However, in most cases the trainers are theologians and their purpose is to develop theologians. The training usually happens at a dedicated training institution, separated from the life and ministry of the church. To a large extent students are selected on the basis of their academic abilities, not their spiritual growth and effectiveness in ministry and leadership. The presumption is that a theologian will automatically know how to be a church leader when he gets into the ministry.

### **7.3 Church leadership development**

Church leadership development is a much broader concept than theological training. It includes the selection of the right people who are potential leaders, facilitating their spiritual growth, the acquisition of theological knowledge and the development of ministry and leadership skills. This has to happen mostly in the context of the life and ministry of the local church, not separate from it.

#### 7.4 The Traditional Residential Academic Model

Under the traditional system I refer to the system of sending potential church leaders away from the congregation to a residential Bible school or university or seminary, where they are taught in the context of the classroom and the main focus is on imparting theological knowledge to them.

#### 7.5 Theological Education by Extension

TEE was started by a small group of theological educators in Guatemala in 1963 and soon became a world wide movement (Kinsler & Emery 1991:3-4). It opened the door for church members and leaders who did not have access to formal residential theological training by bringing the training to them.

In TEE students study at home with the aid of programmed materials. They are brought together at regular intervals for contact sessions with a mentor. Usually many of them are already in leadership positions of different congregations. Their training is therefore not an integral part of the life of the congregation.

#### 7.6 The Daystar Model

The Daystar Training Model is a training system aimed at empowering leaders of congregations to disciple their own people and raise up new leaders in an integrated process.

The Daystar discipleship training takes place in the local congregation as part of its regular activities. Every week a group of church members come together for about two hours under the guidance of a leader approved by the church.

The leader is supplied with a leader's guide and each of the students receives a workbook.

At the moment Daystar consists of four levels. Each level consists of more or less thirty sessions, so it can be comfortably completed within a year with allowance for holidays and other interruptions.

The model is cheap and accessible to grass roots level leaders.

#### 7.7 The Professional Church Syndrome

Here I refer to the church structure developed in Europe during the time of the Christendom, the time when countries were officially Christian and the church was a state church. Building on the shepherd image in the New Testament a distinction was made between the "clergy" and the "laity". The clergy were professionals who did the official ministry and the laity were reduced to consumers of ministry. This model was exported all over the world through the Western missionary movement.

#### 7.8 The In-Service Paradigm

In reaction to the shortcomings of the Traditional Residential Academic Model, a new paradigm of leadership training and development came into being after the Second World War. It seeks to overcome the Professional Church Syndrome by training the natural leaders in the congregations without extracting them from their context. Both TEE and Daystar are part of this paradigm.

## **8. Structure of the study**

To achieve this, I have structured the study in the following chapters.

### **8.2.1 Chapter 1 A change is necessary in the way the church develops its leaders**

This is the introductory chapter in which an overview of the problem is given and the technical issues concerning the study are handled.

### **8.2.2 Chapter 2 The need for leadership and development of leaders in the church**

In this chapter we look in more depth at the whole issue of leadership and leadership training in the church. There is a great need for more leaders in the church, but if more leaders are developed, there must be room for them within the structures of the church to exercise their ministries. Thus the issues of leadership training and church structures mutually influence each other.

### **8.2.3 Chapter 3 The process and outcomes of developing spiritual leaders**

In order to be able to evaluate the different training models, we have to know what the requirements for an effective training model are. Therefore we have to look at the different ways in which training are viewed. We have to look at the important goals that the training process has to achieve in the lives of the trainees, as well as the way the training should function.

### **8.2.4 Chapter 4 Models of training: The Traditional Residential Academic Approach**

The first model that we evaluate is the Traditional Residential Academic Model, the dominant model that came out of the Enlightenment and has been exported all over the world by the modern missionary movement.

### **8.2.5 Chapter 5 Theological Education by Extension**

Because of the serious drawbacks of the Traditional Residential Academic Model, Theological Education by Extension was developed since the 1960's. It introduced a whole new paradigm of training, the in-service training paradigm.

### **8.2.6 Chapter 6 The Daystar Training Model**

Although TEE addressed many of the problems of the Traditional Residential Academic Model, it also has its own share of problems. The Daystar Training Model is also part of the in-service training paradigm, but goes even further in some aspects. We describe and evaluate this model.

## 8.2.7 Chapter 7 Conclusion

In this final chapter we summarize our findings and look at the likely reactions to the paradigm shift represented by the Daystar Model.

## 9. Conclusion

Girón (2006:xv) reminds us of how Saul wanted to equip David with his traditional armour for his fight with Goliath.

1 Samuel 17 records the account of David and Goliath. It also tells the way Saul responded to David's brave offer to fight the giant. This historical text relates one of the most significant moments in the life of the people of Israel. It is a model passage, demonstrating the importance of using appropriate and contextualized methods to fight the enemies we face as the people of God.

This application is particularly true for the missionary movement from the Two-Thirds World, as it relates to traditional missions from the West. Methods, tools, and strategies that may have been of great value to the development of the historical movement may not fit the needs and potentials of emerging Two-Thirds World missions. In the area of training, this recognition is especially valuable. We may have a tendency to adopt the methods of others uncritically, because we feel they have worked well for some cultures. At the same time, some may attempt to impose their methods on us, just because they believe theirs is the right way to do missionary training (Girón 2006:xv).

The Western church has insisted on equipping the churches in the mission field with the heavy armour of the Traditional Residential Academic System. Like David the young church found the armour so heavy that the church cannot move fast enough to be effective. We must be brave enough to take off the armour like David did, even though the king insists that it is what we need. Greenway and Monsma (1996:149) quote Verkuyl who said: "Theological education is an ongoing process. If it is carried on properly, it is not done in immovable cathedrals, but in portable tents which can be transported by the pilgrim people of God. Theological educators must not become too firmly attached to one place or way of doing things, but must be ever ready to change and adapt as the situation may require".

The Daystar Model is a simple approach compared to the impressive armour of the Traditional Residential Academic Model. Perhaps it will prove to be as effective as David's slingshot in killing the giants facing the church in Africa today.

## Chapter 2

# THE NEED FOR LEADERSHIP AND DEVELOPMENT OF LEADERS IN THE CHURCH

Leadership is the thing that wins battles. - General George Patton (Blumenson 1986: 213).

Everything rises and falls on leadership. - John Maxwell (1998:225).

Leadership determines the success of the organization - John Maxwell (1998:225).

The single greatest way to impact an organization, community, or church is to focus on leadership development. If done right, there is no limit to the potential of an organization that recruits good people, raises them up as leaders and does continual development and training (*Together we achieve more* 2003:4).

### 1. Introduction

In Matthew 9: 36-38, the text from which we have taken the title of this study, the people were harassed and helpless, because they lacked people to lead them. Jesus' solution is that the disciples should pray for workers (Hendriksen 1973:438-442; Nixon 1970:828). Leaders are essential for the welfare of the church, as well as for the accomplishment of the church's missionary task. However, Mostert (2002:76) points out that we live in an age where globally there is a lack of proper leadership and a lack of trust in leadership. This makes the church's task of producing leaders all the more urgent.

### 2. Leadership is necessary for the welfare of the church, but there is a shortage of good leaders

The well-known leadership expert, John Maxwell (1998:225) says: "Everything rises and falls on leadership", and "Leadership determines the success of the organization". Bishop Desmond Tutu points out the important role that the leadership of Nelson Mandela played in the peaceful transition to democracy which South Africa experienced in 1994. He says: "... we were blessed at that critical point in our history by having him there, ready to take risks and to lead by leading" (Tutu, 1999:38)

If leadership is so important in all human endeavour, it is clearly also very important for the welfare of the church. "Nothing can take the place of effective leadership. In the established church, this is important, but in the new church it is basically all that exists. Everything rises and falls based on leadership. God-led leaders will serve their church plants through equipping and empowering others" (Stetzer 2003:89).

The problem is, however, that in many areas the church experiences a critical shortage of well-equipped leaders. Both in Africa and in South America, where the church has grown fast, and especially amongst the marginalized people, there are too few pastors

equipped to tend it. This is a challenge as well as an opportunity (Paredes, 1988:142).

The crisis accompanying the explosive numerical growth of the evangelical church in the Third World is due at least in part to problems of the biblical-theological education of our peoples. How do we adequately educate and train both old and new believers? How do we provide appropriate training for leaders and pastors of the people of God in today's world? How do we announce and transmit the whole counsel of God? These questions urgently require answers not only in Latin America, but also in Africa, Asia, and the First World (Paredes, 1988:141).

Agbeti (1991:197) reports that in 1962 each one of the 300 active ministers in Ghana was responsible for 4000 men, women and children. He says that this is representative of the situation in the whole of West Africa. Although the statistics may be dated, it does give a clear indication that the rate at which leaders are developed, is not keeping up with the rate at which the church expands. A part of the missionary reality is that if the multitudes joining the church are not adequately taught and built up, the church can easily go over into a sad half-Christianity (Kritzinger 1979:7).

The global prayer guide, Operation World, puts the need for leadership like this:

Leadership - the key. Pastors, ministers and elders need constant upholding in prayer. There is a worldwide lack of men and women truly called of God and deeply taught in the Scriptures to lead churches - people willing to suffer scorn, poverty and the shame of the Cross for the sake of the Saviour who redeemed them. Those who accurately and effectively expound the Scriptures are few, especially in areas where the churches are growing rapidly. May all leaders be an example to their flocks in holy living, evangelism and missionary concern for the lost world (Johnstone & Mandryk 2001:11).

### **3. Leadership is necessary for the church to accomplish its missionary task**

#### **3.1 The Church is God's instrument of mission**

The church is the instrument of mission. It has been given the task to go to all the nations and to make people disciples of Jesus Christ (Mt 28:18-20). Blauw (1962:120) said it clearly: "There is no other Church than the Church *sent* into the world, and there is no other mission than that of the Church of Christ."

Although there are specialized ministries like mission agencies to help the church fulfil its task, the missionary task has primarily been given to the church. Both locally and cross culturally the church must bear witness to the truth of the Gospel message. Even though aided by mission agencies, the local church is the biblical sending body through which missionaries serve (Beals 1995:11). The result of missionary work should amongst other things be that more people are saved and join the church, in other words, church growth.

### 3.2 To fulfil its missionary task, the church needs good leaders.

To fulfil this task, the church needs good leaders. A historical example of the importance of leadership is the ministry of Helperus Ritzema van Lier, one of the early ministers in the Cape. The Dutch Reformed church at the Cape, at that stage the dominant church, did not make a deliberate effort to reach the indigenous people. In fact many believed that the Hottentots as they were then known, could not be evangelized. By the time that Van Lier arrived in 1786, the last effort was the mission of Georg Schmidt of the Moravians, which ended in 1744 when Schmidt left. Islam was gaining ground among the slaves, because the church did not adequately reach out to them. In this situation Van Lier preached that fact that the Gospel was for all people and that nobody should be excluded. Through his influence and leadership a new interest in mission was awakened in the Dutch Reformed Church. Soon he had a group of sixty people reaching out to the slaves and Hottentots. Even Lutherans were influenced by him and co-operated with him in mission outreach. Many slaves were baptised and the church council of Stellenbosch, who was at first opposed to the continuation of the Moravian's mission work, were so touched by the missions awakening that they later on appointed their own lay worker to do mission work in the congregation. When Bishop J.F. Reichel of the Moravian Church visited the Cape on his way back from the East, Van Lier met with him and in this way contributed to the resumption of the Moravian mission at the Cape later on. All this was the result of a ministry that lasted only for six years (Crafford 1982:17-23).

The task of the church in the world is great, but without enough leaders the church will not be able to do all it should. Ogden (2003a:167) says: "It is an inviolable truth that our ministries can only extend as wide as there are self-initiating, Christ-honoring leaders."

Not only is the scope of what the church can achieve tied to the number of leaders it produces, but the quality of the work is tied to the quality of those leaders. "The greatness of an organization will be directly proportional to the greatness of its leader. It is rare for organizations to rise above their leaders. Giant organizations do not emerge under pygmy leaders; therefore, the key to growing organizations is to grow its leaders" (Blackaby & Blackaby 2001:31).

To cover the whole spectrum of leadership, Donald McGavran has divided leadership into five types:

Type 1: Small group leaders

Type 2: Leaders of small group leaders

Type 3: Leaders of small congregations

Type 4: Leaders of large congregations or small mission agencies

Type 5: Leaders who function on national and international level.

If a group wants not only to function effectively, but also to grow, it needs a minimum number of leaders according to the following ratio:

Type 1: 1 for every 5 - 10

Type 2: 1 for every 25- 50

Type 3: 1 for every 100 - 200

Type 4: 1 for every 200 - 1000

Type 5: 1 for every 1000 - 10 000 (Elliston 1999:261; 1992:34-35)

According to Operation World (Johnstone & Mandryk 2001:2) there were 1 973 million Christians in 2001. That means that at a minimum the worldwide church needs the following numbers of each class of leader to function and to grow:

Type 1: 197,3 million

Type 2: 39, 46 million

Type 3: 9,865 million

Type 4: 1,973 million

Type 5: 197300

### 3.3 The church needs leaders to train it for its missionary task

One of the leaders of a fast growing business, Wade Oney, is quoted in Maxwell (1998:208) on their plan to expand their business even further. He says: "The key is to develop leaders. You do that by building up people". This is also true in the church. "The single greatest way to impact an organization, community, or church is to focus on leadership development. If done right, there is no limit to the potential of an organization that recruits good people, raises them up as leaders and does continual development and training" (*Together we achieve more* 2003:4).

It is essential for the welfare and growth of the church to train its leaders. Therefore Christ gave leaders as gifts to the church whose responsibility it is to train the believers for their task of ministry (Eph 4:11-12). Costas (1988:8-9) puts it this way:

Here we are dealing with the task that seeks (1) **to form** (character, abilities, and thought), (2) **to inform** (mind, praxis, and contemplation), and (3) **to transform** (values, people, institutions, and communities). It not only explains the mystery of faith, but also lead to obedience to faith (Ro. 1:5). This obedience is expressed in following Jesus to the consummation of the Kingdom, ... In order to accomplish this task, the church needs leaders, capable men and women trained in teaching. A church without leaders is like a school without teachers.

According to Newbigin (1989:235), the whole church is called to be a royal priesthood (1 Pt 2:5,9). Believers must exercise this ministry of mediating the gospel message to people who do not know Christ in the daily life and work of Christians in the secular business of this world. "But this will not happen unless there is a ministerial priesthood which serves, nourishes, sustains, and guides this priestly work. The priestly people need a ministering priesthood to sustain and nourish it. ... The business of leadership is precisely to enable, encourage, and sustain the activities of all the members".

Van Engen (1991:163) concurs with Newbigin when he says that the church members are the people of God in ministry in the world. The implication of this is that: "At every level of congregational life missionary churches require dynamic, forceful, optimistic, and organized leaders who can direct the potential abilities and resources of the members as they emerge in ministry in the world" (Van Engen, 1991:164). According

to Guder (1998:183) the key to the formation of missional communities is their leadership. Although it is the Holy Spirit who enables the church to fulfil its missionary task (Ac 1:8), the Spirit empowers the church through the gifts of people, but to change any group of people to become what they should be, leadership is required. Leadership is therefore the critical gift which the Spirit gives to the church in order to enable the church for its missionary task. “The ministries of leadership are given to enable the church to carry out its fundamentally missiological purpose in the world” (Guder 1998:185). A clear example of this can be seen in the development of Pietism, which caused Germany to be Protestantism’s leading missionary country. Bosch (1991a:255) states unequivocally: “This was due in no small part to the leadership provided by people like Francke and Zinzendorf”.

#### **4. The church needs leaders to guide it in its responsibility in the world**

Not only for its missionary task (in this case understood in the narrower evangelistic/church planting sense), but for all its responsibilities in the world (in these days usually included under the term “mission”), the church needs strong leadership. Combrinck (2002: 140) for example points out that in order to deal with the HIV/AIDS pandemic which is facing the world, strong leadership is necessary at all levels of society. He then goes on to discuss the important role that the church has to play in this regard. Thus it is clear that strong leadership is also needed in the church if it is to address the AIDS crisis effectively.

When talking of church planting, Stetzer (2003:94) says: “Leadership is essential. You may have plenty of funding, a full-time team, and a great location, but if your leadership skills are not developed, you will not be successful”.

For the church to be a missionary church which will fulfil its task in the world, leadership at all levels is of the utmost importance.

#### **5. Leadership is necessary for the churches that come into being as the result of missionary work**

Beals (1995:23) states that “The *sine qua non* of the church’s mission is to evangelize the lost, to edify the believers and to establish local churches”. The young churches which come into being as the result of missionary work, just like the established church which sends the missionaries, cannot survive and prosper without good leadership. The apostle Paul ensured that the churches which resulted from his work had leadership in place (Ac 14:23, Tt 1:5).

Greenway and Monsma (1989:37) poses the question whether it is not principally on the teaching ministry that the church’s evangelism efforts have failed. They point out that in Acts 11:26 the phrase “The disciples were first called Christians at Antioch” follows directly on the statement “for a whole year Barnabas and Saul met with the church and taught great numbers of people”. Without the teaching ministry, the Antiochan believers would not have matured into the kind of people their critics dubbed “Christians”. The responsibility of missionaries does not end when a new church is planted. The missionaries are also responsible to develop the church through instruction and leadership training so that the Gospel can continue to spread to entire

cities and nations (Greenway & Monsma, 1989:37, 52). The lack of natural leaders amongst the poor is one of the problems encountered by missionaries working in very poor areas (Greenway & Monsma, 1989:159). I have experienced this myself while leading a church planting team in rural Mozambique. It is therefore important that church planters should right at the beginning ask how leaders will be trained in the church, because the work will not prosper unless provision is made for this key ingredient (Greenway & Monsma, 1989:150). Greenway & Monsma (1989:156-158) gives examples of growing urban churches on different continents, which again demonstrate the importance of leadership and leadership training for the success of the church.

If the young churches that come into being as the result of the missionary work of the church, are in their turn to be missionary churches to their own communities and cross-culturally, they will also need leadership on all levels, as we have seen in the previous section.

## **6. The leaders must come from the rank and file of church members**

### **6.1 Ministry is for all church members, therefore they must be trained for it**

Although the church needs people who are academically trained and equipped to do research and provide missiological and theological direction to the wider church, their number is small compared to the number of leaders that are needed on the local level (Elliston 1999:261). It is clear that all these leaders, especially type 1 and 2, cannot be paid professionals. They have to be found from the rank and file believers.

It brings us back to one of the basic departure points of the Protestant Reformation of the sixteenth century, the priesthood of all believers. If we take it seriously, it is like Hendrik Kraemer said: "It is biblically indefensible to say that only a few should participate in the ministry of Christ in the world" (quoted in Van Engen 1991:150).

"The fact that church members are the people of God in ministry in the world has far-reaching implications for the understanding and development of leadership" (Van Engen 1991:163). Padilla (1988b: 2) says: "If all believers are priests, then theological education cannot be limited to a clerical elite to whom the rest entrust the task of thinking." The priesthood includes all believers. Everyone has a contribution to make, therefore everyone should be trained for their ministry. "Theological education is intimately related to the discovery and development of the gifts that the spirit has given to the believers so that they might serve God" (Padilla 1988b: 2-3). It cannot be only for a select few. It must belong to, be open for, and actively involve the whole people of God (Van Engen 1991:152).

A practical example of this comes from India, where Bergquist and Manickam (1974:50 - 51) found that fully 80% of Lutheran congregations in rural areas are little touched by ordained ministry. In fact 89.8% of the ministry is done by people who have no degrees, many of whom have received little or no formal training at all. Despite the fact that most church members are not touched on a day-to-day basis by ordained ministers, the authors estimate that between 60% and 75% of the theological education budgets of the churches are concentrated on ordination training. They conclude: "No one

will question the need for ‘higher trained’ pastors in India. But more priority must be given to equipping village workers more adequately for their tasks”.

Later on they say: “In those churches where the bulk of efforts and funds for theological education is being expended on the so-called higher forms of training in the traditional seminaries, there can be given a vastly increased priority to grass-roots training of church workers” (Bergquist & Manickam, 1974:129). The same is true in South Africa. Kritzinger (1979:33) talks of the many small congregations that are seen as “branches” of large geographical congregations. Apart from the occasional visits by the ordained pastor, they are in fact led by untrained volunteer lay leaders who Sunday after Sunday conduct the services. He says: “Of all the thousands which the church spends on theological training, not one cent benefits the local leader. Even in the congregation it is not thought of to train the basic pastor. The highly schooled pastors work in offices and supervise. Here is an enigma that calls for a different approach” (my translation).

If the church fails to train and disciple its people, it runs the risk of the people going astray. “Unfortunately, doctrinal error easily emerges in movements that do not offer adequate basic theological training” (Stetzer 2003:338). If the leaders train the people, as they should according to Ephesians 4, the people will not easily be misled by false teaching (Eph 4:12).

## 6.2 The training of the members must take place in the congregation itself

The rediscovery of the fact that the church is the people of God and that mission is therefore the responsibility of the whole people of God, brings with it the responsibility to train and equip all for their ministry. But the present training institutions are inadequate to cope with the large numbers (Pobee 1993b:80). For example, it is clear that we will never have enough Bible colleges to train the 97,3 million small group leaders that are needed, especially not through residential training. The training must happen in the congregations. The command in Matthew 28 :18-20 carries a mandate to teach. “The church then is a community in which teaching, learning, convincing are principle activity” (Pobee 1993b:76).

According to Ephesians 4:11-12, it is the task of church leaders to train their people for their task of ministry (Ogden 2003a:131). The church must be a community where men and women are prepared and sustained in the exercise or the priesthood in the world (Newbigin 1989:229). All Christians are called to ministry. The pastorate is for those who have the gift of being able to help other men and women to practise any ministry to which they have been called (Ogden 2003a:133).

If pastors fail in the task of teaching their people, they condemn their congregations to mediocrity (Costas 1988:11). Christian Schwarz researched 1000 churches in 32 countries on 5 continents (Schwarz, 1996:19). He put it this way:

The role of church leadership is to help members to identify their gifts and to integrate them into appropriate ministries. When Christians serve in their area of gifting, they generally function less in their own strength and mire in the power of the Holy Spirit. Thus ordinary people can accomplish the extraordinary! (Schwarz 1996:24)

It was therefore not surprising that his research revealed that in terms of church members exercising the ministries for which they are gifted by the Holy Spirit, the training of the ordinary members for their ministries had the highest correlation with the growth of the church.

His results, expressed as the percentage of churches which trained their members to minister according to their gifts, are as follows:

Low quality declining churches	12%
Low quality growing churches	22%
High quality declining churches	60%
High quality growing churches	63% (Schwarz 1996:25)

The church has to train its future leaders

### 6.3 The church must not only disciple its members, but also develop them as leaders

In the light of what we have seen above, it is clear that the church must not only disciple its members, but it must also develop its future leaders if it wants to accomplish its missionary task in the world. Maxwell (1998:208) puts it simply: “The better leaders you develop, the greater the quality and quantity of followers”. If you only develop followers, the organization grows one person at a time. But if you develop leaders, you also receive all those leaders’ followers, this is growing by multiplication instead of by addition. Maxwell calls it “the law of explosive growth”.

This is confirmed by Burton who says: Take a look, everywhere around the world the “mainstream” Christian traditions have all skidded to a standstill in their growth while nonstandard forms of faith have bourgeoned. Why? Not because the avalanche of new movements possesses a superior theology but because – more than any other factor – they have found out how to discover and elevate their real leaders (Burton 2000:vii).

In the great commandment in Matthew 28:18-20, Jesus explicitly gave the command to his church to make people his disciples by teaching them to obey the things he had taught the disciples. This often does not happen. “The greater institutionalization of the church has led to greater concentration in theological education equipping the clergy to the neglect of the laity” (Padilla 1988c:159). In fact, most churches do not even disciple the future clergy. The task of discipling the clergy has to a large extent been abdicated to Bible colleges, seminaries and universities.

Many para-church organizations have sprung up to fill the need of believers to be built up spiritually. Stetzer (2003:35) says: “Discipleship is the task of the New Testament church. Discipleship is not working when Christians must find their opportunities for spiritual growth outside the church”. I am of the conviction that local churches should not only disciple and train their members, but that this training process should open the way for members to progress to whatever level of leadership God has called them, including full-time pastorate. As King (1987:163) says: “Ideally leadership development should be available for potential leaders from all backgrounds and not just for middle class or for the paid professional”.

Unless the church trains and develops its people to function to their full potential as leaders, it will not have the manpower needed to fulfil its task in the world. Ogden (2003b:72) says: “The reach of our ministries is directly proportional to the breadth of our leadership base. Only to the extent that we have grown self-initiating, reproducing, fully devoted disciples can new ministries touch the brokenness of people’s lives. Therefore we see unmet needs because we have not intentionally grown champions to meet those needs”.

## **7. To be effective in its missionary task, the church must not only train its members, but also open the way for them to take leadership roles**

### **7.1 Members must not only be trained for ministry, they must also be empowered to exercise their ministries**

As important as it is for church leaders to fulfil their biblical mandate of preparing the saints for their ministry (Ep 4:11-12), there is also another aspect that needs urgent attention. The church must also open the way for its natural leaders to grow into leadership positions. No matter how a person is trained, the system within which a person has to function shapes how he or she will perceive the task much more than the academic courses to which he has been exposed (Berquist & Manickam, 1974:115). Even if the present leaders take the task of preparing the saints for their ministry seriously, the people will not grow to their full ministry and leadership potential if the church system does not open the way for them to do so. The artificial barriers placed in the way of ordinary members must be removed. “If we are to understand what the New Testament has to tell us about the nature of ministry, we must drop once and for all the popular notion that the clergy is a special group or corporation marked out by the fact that they are empowered or permitted to perform certain actions which laity are not permitted to perform. This is to introduce a distinction between clergy and laity which is quite alien to the New Testament” (Hanson: 1965:17).

Legg (1989:12) quotes John Austin Baker who said: “One obvious step for the Christian Community is to draw part of its leaders from the heads of the local secular community... and this means not simply a seat on church councils but the right to perform certain offices, such as presiding at the Eucharist and teaching, which are at present confined to ‘professional’ ministers”.

Schwarz (1996:22) researched the difference between growing and declining churches and found: The key distinction is probably best expressed by the word “empowerment”. Leaders of growing churches concentrate on empowering other Christians for ministry. They do not use lay workers as helpers in attaining their own goals and fulfilling their own visions. Rather, they invert the pyramid of authority so that the leader assists Christians to attain the spiritual potential that God has for them. These pastors equip, support, motivate and mentor individuals, enabling them to become all that God wants them to be.

### **7.2 The training and development of members and leaders should not be two disparate things, it should be a continuum**

Usually a distinction is made between the discipling of church members and the training

of career church workers, those who are going to become the ordained ministers, the paid professionals. Where training for the congregation does take place, it is seen as inferior to the training given to the “professionals” and it is only aimed at equipping them for limited work in the congregation. They are only trained to help the “professional”, not to equip them to exercise the full ministry to which they have been called by God. Bergquist and Manickam (1974:61) give an example of this from India.

### 7.3 The church should not place artificial barriers in the way of its potential leaders

It is my conviction that this distinction between the training of church members and the training of professional church leaders is wrong and harmful to the church, because it perpetuates the “Professional Church Syndrome” by artificially putting an educational obstacle in the way of most church members, preventing them from growing into their full leadership potential. It also opens the way for unproven and spiritually immature Christians who are academically strong and rich enough to afford the training, to join the top leadership cadre of the church. As we shall see later, I believe that there should be a continuous development path for all church members which includes spiritual formation, practical ministry formation as well as theological and biblical knowledge. This will select the right candidates for leadership by opening the way for the church’s natural leaders to mature in their leadership role and rise to the level of leadership that God has equipped them. To open the way for its natural leaders to grow into leadership, the church must remove the artificial academic barrier to leadership.

There are many churches in which it is impossible for a member to become the leader of a congregation unless he or she had formal theological training, very often at prescribed residential institutions. For example, the study of the Lutheran churches in India by Bergquist and Manickam (1974:59) found that while they are trying to train voluntary church leaders to replace the paid catechists and evangelists who have been widely used up to now, the decisive criteria for ordination remains seminary training on a degree or certificate level.

#### 7.3.1 The insistence on academic qualification skews the leadership selection process by excluding mature Christians

The insistence on academic qualifications practically excludes most mature Christians who feel called to ministry later in life when they are already married and have family commitments, which makes it financially very difficult if not impossible for them to go to a residential training centre for a few years. Those who succeed, may end up with an impossibly heavy burden of debt. In any case the older person who has not been involved in formal studies for years and may not have had good scholastic opportunities in his early life, will be daunted by the academic requirements (Kritzinger 1979:34; Winter 1996:176).

Most of those voluntary leaders in the Indian example above will most probably never be able to achieve such academic training and this places a ceiling on their development as leaders.

The upshot of all of this is that in practice it is mainly young unmarried men who have just left school who study to become pastors. They are unproven and may not be the

right candidates for leadership. The issue here is which people are given the training to become leaders. The kind of leader that the Bible defines for the church is not easily discerned at the time when people in their early twenties (and even late teens) register in a seminary. Often the people who can afford to spend years in daytime seminary classes are not the real gifted leaders of the church (Winter 1996:183). Unless the church makes its leadership training accessible to the full spectrum of believers, the greatest leadership potential of the church cannot be harvested.

This way of selecting the potential leaders for the church does not follow Paul's prescription in 1 Timothy 3 and Titus 1 that those considered for leadership should be people who have proved themselves in life and in their Christian character. Instead of the biblical requirements however, other criteria, like academic prowess are applied in the leadership selection progress (Kritzinger 1979:34;73). To take the military analogue above one step further, it is like an army where only young recruits are allowed into staff college, to emerge after a few years as generals, while there is no way to come up through the ranks. You can be the most brilliant major, but if you did not go to staff college at a young age, you will never be a general.

7.3.2 The idea that academic qualifications necessarily makes a person effective in ministry is an erroneous one.

The Church has been caught up in the idea that without a degree a person will never do well in the ministry. While there are many advantages to have a further education, it is not true that a person will perform better in ministry because he has a degree. The person who performs best in ministry is not always the most educated one (Giron 1997:34). Samuel Oliphant, one of the early lay preachers of the Methodist Church is an example of this. He was full-time in the ministry and worked as a "native assistant minister on trial". "During 1890 Oliphant studies at Kilnerton College. Here he could not find his feet – evidence of the problems experienced by some of the black preachers in studying, even though they could preach and look after their congregations successfully" (Crafford 1991:122).

The people who accept the idea that a theological degree is a prerequisite for effective ministry seems to have forgotten the message of 1 Corinthians 18-28 where Paul clearly says that God uses the weak and powerless, those who are not counted as wise and learned by worldly standards, to achieve His purposes. As Roger Greenway says it so clearly: What does it take to be effective in urban ministry? ... the blessing of power of God. One of the most valued things I've learned in years of ministry is that God uses in amazing ways men and women who don't necessarily possess the highest academic degrees, attractive physical appearance, or a mountain of natural abilities. But they all have this indispensable qualification – they are fully committed to God and his service (Greenway & Monsma 1989:250).

Speaking of the New Testament church, Adeyemo (1982:6) says: "Regardless of background and learning, anyone might be gifted to be an apostle, an evangelist, a pastor, a teacher (Eph 4). To be sure, study and training consequent upon such a gift were important, but the primary matter was the gift and the calling". Speaking of Ntsikana, one of the early Xhosa converts who without any training, made a tremendous impact by putting the Gospel in a form that made sense in the culture of

the people, Crafford (1991:26) says that the church should always prayerfully be on the lookout for leaders who God had chosen and equipped to advance the Kingdom. “Very seldom have we (the Church) been alert enough, or our structures open enough to identify these people and harness their talents for the advancement of the Kingdom of God”. Today a man like Ntsikana would most probably not be allowed into leadership, because of his lack of theological education.

The insistence of a large part of the church on academic training as a prerequisite for leadership is prejudicial to the welfare of the church, because it places an experience that is not accessible to most church members as a condition for leadership. It is nearly fatal for the normal selection process through which church members should be able to rise to church leadership, because it skews the whole process.

### 7.3.3 The negative effects of the skewed leadership selection process

#### 7.3.3.1 The effect on the young ministry candidates

The effect of the academic road to leadership is that after finishing their studies, relatively young and unproven men are called to be pastors of congregations. This means that in one stroke they are all of a sudden placed in a position of leadership of a group of strangers. They are there because of their academic achievements, not because they have won the trust of the people they are supposed to lead. They are also placed in authority over the natural leaders who may have been functioning in the congregation for many years and who may be spiritually much more mature. The long years of immersion in the academic environment may have alienated them from the life and concerns of the ordinary congregation members, especially if they are poor and not highly educated (Kritzinger 1979:34).

#### 7.3.3.2 The skewed leadership selection process minimizes the source of potential leaders

Another effect of this selection process is that it severely restricts the pool from which potential leaders can be drawn. A relatively small number of people qualify for tertiary academic training and those who do qualify, have all the possibilities of financially rewarding careers open before them, which is humanly speaking much more attractive than the ministry with its low pay and lack of prestige in today’s society (Kritzinger 1979:70). Those who qualify for tertiary education, who can afford it and are willing to make the sacrifice involved, are few.

#### 7.3.3.3 The skewed leadership selection process has a negative effect on the growth of the church and on its ability to fulfil its missionary task in the world

Worldwide missionary experience shows that a mandatory residential seminary experience for all pastors damages the growth of the church. For example, the Baptists in the United States of America grew very large and very fast before it adopted the seminary experience as essential for ordination. The same can be said of the Methodists and the Presbyterians. Globally we can say that virtually only the church movements in the history of the world that are growing, or once grew mightily, are those

that enable lay people to become leaders in the church without the disruptive extraction of a residential seminary programme, leading to a professional ministry. Those movements that adopt a pattern requiring all future ministers to take the seminary detour, find that their growing days are over (Winter 1996:182-183).

Roland Allan said that evangelistic growth in new churches is often inversely proportional to educational attainment (Allan 1962:106). This was confirmed by the research of Schwarz (1996:23) who found that “formal theological training has a negative correlation to both church growth and overall quality of churches”.

He asked which percentage of pastors have graduated from a seminary and got this disturbing answer:

Low quality declining churches	85%
Low quality growing churches	62%
High quality declining churches	42%
High quality growing churches	40%

The whole idea that academic qualifications qualifies people for ministry, is in fact harmful to the mission of the church. Stetzer (2003:7) says: “One of the greatest hindrances to church planting in North America is the notion that all churches must have seminary-trained pastors to be legitimate”. He continues later on by saying: “... years of academic training are not necessary to start a church. In fact, waiting for seminary-trained pastors in many cases delays God-called people from starting a church” (Stetzer, 2003:338). He (2003:8) shows that the biases of denominational leaders who often consider pastoral candidates without seminary training to be ineligible or unprepared to plant new churches are hurting church planting.

It is clear that the skewed leadership selection process which is based on the Professional Church Model has a negative impact on the church’s ability to fulfil its missionary task.

#### 7.3.3.4 The skewed leadership selection process has a negative influence on the activation of the ordinary members for their mission and ministry.

By restricting the ministry to a small professional class, the church is minimizing its chances of being effective in the world. It causes members to take on a passive role in which they expect to be served, instead of becoming servants themselves. They do not exercise their spiritual gifts for the benefit of the body (1 Cor 12). The members of the church abdicate their responsibility to minister to the pastor. They make the minister into a substitute minister, who does the ministry on their behalf, therefore they can duck out the awkward bits of the ministry that God has given them (Legg 1989:22). Thus he becomes fully occupied trying to minister to everybody’s needs while the members think their only responsibility is to inform the pastor when they encounter anybody in need (Legg 1989:4). All of this leaves the pastor with no time or energy to train the people for their ministry. The existence of paid workers to do missions has a clearly negative influence on the activation of the congregation for its missionary task. The members think that the work should be left to those who are paid for it (Kritzinger 1979:29).

An example of this can be found in Bergquist and Manickam (1974:56) who quotes with agreement the findings of an earlier study of the East Jeypore evangelical Lutheran Church in India: “During our interviews with ordinary members of the church it became quite clear that very few understood it to be their responsibility to do any evangelistic work. This does not mean that the laity as such is unwilling to do so, but rather that it never, because of the whole set-up, occurred to them that it was their responsibility. The general opinion seemed to be that evangelism and witness are to be carried out by those paid for it”. During my own early efforts at training, I found the same in the African context. Because there has been paid workers for so many years, the elders, deacons and other leaders of my own congregation did not see the necessity of attending training sessions while there was a paid pastor to do the work of the church. Van Engen (1991:150) says about the church in general: “It is still true that a church is composed of 10 percent active, core, dedicated people – and 90 percent inactive, peripheral, semi-interested people. Though percentages may vary, the general pattern holds true in too many congregations. Moreover, the situation is evident in all six continents...”. This is clearly not good for the fulfilment of the church’s missionary task. Ogden (2003b:39) asks the telling question: “What chances of survival would you give an organization in which 20 percent of its members do the work while 80 percent pick and choose their level of participation?”.

7.3.3.4        The skewed leadership selection process causes the church to lose some of its best potential leaders.

The insistence in many churches on this system of institutional training causes the church to lose some of its best natural leaders. If the pathway to leadership in a church is closed to the natural leaders in it, their frustration will mount and eventually many of them will leave and start their own churches. The loss of its most dynamic people leaves the original church stagnating (Smallman 2001:16-17).

I have experienced this first hand in my own denomination, where a young leader, whom I had discipled, had no way to afford leaving his ministry for six years to go to university to study theology, therefore he would never have been allowed to become a pastor. Today he is the leader of a growing independent church, which he had planted himself and they are already busy planting daughter churches.

7.3.3.5        The skewed leadership selection process causes the church to be ineffective in poor areas because its leaders struggle to identify with the people.

King (1987:31-32) compares the success of Pentecostals in Chile to reach the slum areas by using leaders without formal theological training, who were raised from the community itself, with the failure of British churches, who use only professionally trained ministers, in the poor areas. Then he states: “Our road to leadership is restricted to a professional elite and this is why we fail in Urban Priority Areas” (King 1987:32).

The academic route is basically restricted to people from a middle-class and higher middleclass background. They find it difficult to operate in poor areas and to identify with the struggles of the poor people. This problem was observed in England as far back as the mid-nineteenth century when “... ‘non-conformity with its encouragement

of indigenous working-class leadership was clearly stealing the march on the Established Church, led by university graduate ‘gentlemen’ who were incapable of holding a common conversation with working-class people” (Fuller & Vaughan 1986:169-170). F. R. Barry said as long ago as 1930 that the issue of voluntary clergy “cuts right down into our whole conception of the Christian life and the meaning of the Church: that is, in the end, of the Incarnation” (quoted in Fuller & Vaughan 1986:175). He said later on that the whole issue of what he calls “voluntary clergy” is not just a matter of expediency. In other words the church should not just use them because there is a shortage of paid professionals. It is necessary to protect the ministry from becoming the preserve of a clerical cast concerned narrowly with ecclesiastical affairs, with a consequent disastrous rift between religion and the life of the world (Fuller & Vaughan 1986:176).

Berquist and Manickam (1974:115) put it masterfully:

A further serious result of concentrating leadership in the hands of the more highly educated and thus more affluent, churches are finding it difficult to identify with and learn from the larger masses of the poor and dispossessed of society. Many restless Christians today are searching for a new style of participatory leadership through which the witness and service of the church will depend less on the hierarchical few and more on the whole people of God in their living communities, thus hoping to find a way forward to overcome the alienation of much of the church from the everyday struggles of communities and individuals.

By putting artificial educational barriers in the way of its natural leaders, the church is often barring the very people who are most effective in reaching the community from which they come. In the United States, the growth of the older Pentecostal denominations is slowing down because they insist on “professional training” for their leaders, while both in North and South America, denominations which have not erected artificial barriers in the way of the natural leaders found in the congregations, are growing (Winter:1996:176). “The healthiest church movements across the world are not limited for their leadership selection to those relatively few who do somehow make it through seminary. No, they draw their leadership right out of their congregations” (Winter 1996:184). In my own congregation we have a young man who was trained in the congregation by the Daystar method. Being in a relationship with him for more than five years and having seen the fruit of his ministry in the congregation, we appointed him as a full-time worker. He is a great success as a church planter and evangelist. Because he grew up in the community and he knows the people and their customs intimately, he is effectively reaching people whom I as a cross-cultural worker will find difficult to reach. Yet he will never be allowed to be an ordained pastor because of his academic background.

## **8. Conclusion**

In this chapter we have seen that the training and development of leaders are essential for the welfare of the church and in the execution of its missionary task. In the next chapter we are going to look at the requirements for an effective leadership training model.

## Chapter 3

# THE PROCESS AND OUTCOMES OF DEVELOPING SPIRITUAL LEADERS

To begin with the end in mind means to start with a clear understanding of your destination. It means to know where you're going so that you better understand where you are now and so that the steps you take are always in the right direction (Covey 2004:98).

“The goals of theological education must focus on the kind of person we expect the student to become” (Nicholls 1982:13).

Mission has to do with the whole of life. Training for mission, therefore, entails the formation of a whole person. It is not simply the teaching of techniques, but a process of growth. To a certain extent it is not possible to differentiate between the training for mission and basic Christian nurture. The formation for life as a Christian is at the same time missionary training. Training for mission means a comprehensive effort involving the personal growth of the trainee in faith as well as in understanding (Kritzinger 2002:123).

Always at the heart of Allan's concern was the impact the system ultimately had on the new church (Shenk 1993:228).

“I am successful in my military campaigns because I am about winning the war, not simply about training soldiers” — General McArthur (Adapted from Kemp 2004:332).

### 1. Introduction

The way in which leaders are trained and developed influences the whole structure of the church. “The seminary is the obstetrical ward of the church. The future of the church is shaped in the seminary classroom (or whatever methodological shape it may take) so that control of its philosophy and objectives is the key to real leadership in churches” (Smallman 2001:16). Therefore an effective leadership development programme is of the utmost importance for the welfare and expansion of the church.

However, for a training programme to be effective, there must be clarity on what the programme is trying to achieve. The trainers must have a clear idea of the product that they are trying to deliver. Nicholls (1982:13) puts it this way: “The goals of theological education must focus on the kind of person we expect the student to become.” Brynjofson (2006:30) concurs when he says: “Outcomes based training programs identify the character/attitude traits, the skills and the required knowledge a missionary needs, to become effective.” Beals (1995:193) sums it up when he says: “A school's administrators must determine the exact answers to four basic questions: (1) What kind of person does the school want to produce? (2) What does it want its students to be? (3) What does it want its students to know? (4) What does it want its students to do?”

There is a danger that theological educators can concentrate on the methods of teaching, rather than on the outcomes or foundations of theological education (Kemp 2004:330). Therefore we have to look carefully at the task of theological education. What is the task of theological education? Pleuddemann (1982:53) says: “It is surprising that such an obvious task is yet so hidden. The task is described and illustrated in every book of the Bible. The task has a world-wide scope. Yet the task is ignored in the curriculum of prominent schools of missiology.” He then defines the task: “God’s primary concern as illustrated in all of Scripture is that His people grow in their ability to have fellowship with Him, that they learn to love Him and trust Him more. The first and greatest commandment in the Old Testament (Deut 6:5) and New Testament (Mark 22:37) has always been: ‘Love the Lord your God with all your heart and with all your soul and with all your mind’. This implies that: “Theological education is to train men and women in Christian discipleship so that they become truly men and women of God” (Nicholls 1982:13). Or as Pleuddemann (1982:57) puts it: “Properly understood, theological education facilitates the maturation process in students so that they can in turn facilitate that process in others”.

This means that theological training must serve the congregations of the church by producing leaders for it (Kritzinger 1979:72). When we talk about the congregations for which leaders must be produced, we do not only refer to rich urban congregations that can afford professional theologians. It also includes the thousands of small poor rural congregations that are found all over the Third World.

When we talk of producing leaders for the church, we are not thinking of an inward focused static approach. We can only answer the question of the goal of theological education if we understand that the church’s existence is the result of God’s outreach to the world. It is God’s representative in the world. Training of church leaders should have a missionary intent. It must produce missionary leaders, who will facilitate missionary congregations (Kritzinger 2002:127).

Theological education should not just be aimed at the professional theologian only. Theology is for the whole church, therefore theological education should reach all the members of the church. As we have argued in the previous chapter, the ministry is much wider than the ministry of the one professional pastor in the congregation (Kritzinger 1979:75).

However, theological education is often not seen in this light. It is often just seen as an academic formation of the students, and concentrates on the production of professional theologians, not on the development of leaders for the congregations (Kritzinger 1979:75). Therefore theological education often falls short of the role to facilitate the spiritual growth and maturation of students, both in its philosophy and its practice (Pleuddemann 1982:57).

Traditionally theological education has heavily concentrated on imparting intellectual knowledge, often neglecting the practical ministerial and leadership skills necessary for the ministry in the process. Theological training must produce people who do not only have a head full of theory. It must produce people who are actually capable of doing the ministry they are called for. Hoke (1999:336) says: “Mission agencies are becoming more pragmatic about whom they will accept. Many are showing more and more

interest in the actual competencies of their candidates than in their formal credentials or degrees. The key question asked is, ‘Can they do the ministry they will be assigned to do?’ ” He also says: “...ministry training, whether for church or mission, must be concerned with effectiveness, with fruit, with impact” (Hoke 1999:339).

Both knowledge and skills are necessary, but just these two alone are not enough. “If theological education is understood in terms of growth and maturation, then it cannot be satisfied by a mere ability to write papers or to pass exams. Neither can theological education be understood merely as training in skills and competencies” (Pleuddemann 1982:57). Any programme to prepare people for leadership in the church must give much attention to discipling and facilitating the spiritual growth of the participants, otherwise the work of the ministry may be done in human strength instead of in the power of God. Hoke (1999:345-346) quotes L. Grant McClung who said: “The missing ingredient in missiological training in the Western world is passion. Our missiologists might as well be CEOs of multinational corporations. We have been depending too much on social sciences, management by objectives, and marketing techniques ... Where is Jesus in all this?”

As we shall see in this chapter, there are many factors to consider when we think about the development of spiritual leaders for the church. But there are at least three main components that must be included. These three components can be metaphorically described as the training of the head, the heart and the hand. The head refers to training the mind and equipping it with the understanding and knowledge that are needed. The heart refers to building the character and forming the person spiritually for the task. The hand refers to equipping the person with the work and ministry skills that he will need to be effective in his ministry (Brynjofson 2006:30). “Being, knowing and doing are basic features in any educational program. Christian educators must be especially concerned about maintaining a balance in these areas that squares with their purpose” (Beals 1995:193). Yet, important as the communication of content and the transference of skills are, the foundational objective for theological education is obedience to the commandments of Christ (Mulholland 1999:7). Without obedience, faith is dead, as James 2:14-26 says. Teaching a person to know theology and ministry skills is useless if the person does not live with Jesus in an intimate relationship of love and obedience. A person’s relationship with God is the basis for his ministry. “The absence of other skills and knowledge in ministry may *hinder* this job, but the absence of this all-pervasive necessity *destroys* our job” (Piper 1999:18). Ultimately, “the aim of the pastorate and the aim of missions is the glory of God. And knowing God and enjoying God above all things is the indispensable and all important pathway to this end” (Piper 1999:25).

... the missing element in most recognized educational philosophies is God and His purposes. A Christian philosophy begins with God. A God-centered education/training philosophy intentionally aims at what God wants to accomplish in and through people. In simplest of terms, it focuses on developing people who love and trust God, love others as themselves, and serve in God’s mission of extending his sovereign reign over all peoples (Lewis 2006:21).

Therefore the leadership development process cannot be seen only as academic

training. Elliston (1992:2) distinguishes leadership development from leadership training or education. He sees leadership development as a holistic process which addresses both the broader equipping of the leader and his status and role within the leadership context. According to him training is teaching a person to function in a specific role. Education on the other hand is broader and less specific than training. While education acknowledges that the followers and situation of the leaders play a significant part in how he fulfils his task, it does not directly address either the situation or the followers.

Gnanakan (1996:119) sums it up when he says: “Missiological training must keep the emphasis right, and it must start with concern for the formation of the total person of the men and women committed to God’s mission all over the world.” The implication of this is that what is traditionally understood under the term “theological education” is at best inadequate as a tool for the leadership development of the church. A much broader process should take place before a person is prepared for spiritual leadership. This is confirmed by Lewis (2006:24) when he says: “Integral ministry training is done in a way that connects different aspects of the person’s life. This can only be achieved through dynamic community — not simply through information transfer or intellectual development, valuable as these are.”

While knowing that we must be clear on our purpose, and not just concentrate on the methods, as Kemp (2004:330) has reminded us, the way in which we train future leaders also has an important impact on the outcome of the training.

It is to the different aspects of this process that we want to look in this chapter.

## **2. Selecting the right people**

One of the most important aspects of successful leadership development, lies in selecting the right candidates. The old proverb, “you cannot make a silken purse out of a sow’s ear”, is also applicable to the formation of spiritual leaders. Winter (2000:127) says that the far-reaching practice of selecting the wrong people for training is the largest stumbling block in leadership development in the global church. As Elliston (1992:140) says: “... one must remember that growth cannot be forced, only facilitated. It comes from within. We must provide a suitable stimulating context for the person to grow, but the choice — will to grow — comes from the emerging leader.” If you do not have an effective selection mechanism in place, you will invest heavily in the training of people only to see them fail when they are expected to minister by themselves in the real world. Nicholls (1982:21) says: “A high percentage of failure in the Christian ministry, takes place in the first two years of ministry”. But the problem is not only the failure of the wrong people and the damage to the church that they cause by their failure. If you spend your energies training the wrong people, you bypass the right people and suppress their training by using up your time, facilities and resources in training the wrong ones (Winter 2000b:127).

As we shall see later, this is one of the strong points of the Daystar Training Method. The selection of potential leaders happens in the context of the congregation and in the context of the person’s involvement in ministry. “There is no doubt that the starting point of avoiding attrition is good selection! And good selection starts in the local church!” (Ekström 1997:193). Giron (1997:27-28) confirms this opinion when he says:

Many agencies will approve a candidate for missionary service, regardless of what the church thinks about the individual. Based on their screening tools, agencies will send a missionary to the field without proper discipleship experience, which can only be obtained in the church. The result is high attrition due to immature Christian character. Problems arise between the missionary and others on the team, or in the relationship with the national leaders or agency leaders. Unquestionably, the best entity to authenticate the missionary call of a given person is the church. No matter how professional an agency may be, it will never take the place of the screening of the local church.

The early Christian community operated by freely bestowed gifts of the Holy Spirit, not just by natural human abilities. “Regardless of background and learning, anyone might be gifted to be an apostle, an evangelist, a pastor, a teachers (Eph). To be sure, study and training consequent upon such a gift were important, but the primary matter was the gift and the calling“ (Adeyemo 1982:6).

Unfortunately many denominations bypass the local body as the place to confirm a person’s calling. They divorce this authority from the community and place it further up in the hierarchical structures of the church (Ogden 2003a:193). Although the denominational authorities may require a letter of recommendation from the local congregation of a potential theological student, in practice this means very little as the young person who has just completed his secondary schooling has not yet had the opportunity to function as an adult in the church for any length of time. In the traditional pastor centered church there are in any case not many opportunities to demonstrate leadership and spiritual gifts. Unless he has committed some serious sin, the local church leaders will be just too happy to sign a letter of recommendation and feel that their responsibility is fulfilled. They will in any case not have to deal with the consequences of recommending the wrong person, because the chances of the candidate returning to his home congregation after his training are slim.

In any case, as Kritzinger (1979:73) says, it is very difficult to test a person’s character, faith and calling just by conducting an oral interview with him. The only real test of these things is to observe the fruit thereof. How can a boy who has just finished school demonstrate this, as his faith has in many aspects not yet been tested? The requirements for leadership which Paul gives in 1 Timothy 2 and Titus 1, can only be demonstrated as the potential leader takes part in the life of the congregation. The church trains young immature and spiritually unproven candidates, while the biblical pattern prefers proven, mature leaders. How can you prove your ability to be a leader of the congregation if you are not even in the congregation for your time of leadership preparation?

As long ago as 1895 John Nevius said: “Young converts should be proved before they are employed and advanced to responsible public positions. It is said of deacons in the third chapter of First Timothy, “Let these also first be proved” (Nevius 1958:26). The question is where a potential leader is to be tested. Ogden (2003a:193-194) puts it well: “Instead of assuming that the best place to test calling is the nurturing body, the church, we send people off to seminary and expect the testing and refinement of a calling to happen there. In fact, seminaries are not the best place for this to occur, because the

test shifts from functionally demonstrated ministry in a church to academic criteria in a seminary”.

The body of believers out of which a person is called must be the gatekeepers for its leaders. They must ratify or gently refute a person’s sense of inner call, based on his life and ministry in the congregation. The candidate’s spiritual authority can only be demonstrated while he is engaged in practical ministry (Ogden 2003a:192). Instead of sending unproven young people away to be trained as leaders, the church should select those people who have already demonstrated that they are called as leaders and invest in them. Ogden (2003a:190) puts it this way: “...the key principle (in the New Testament) is that function precedes position. In other words, the biblical pattern is that a person demonstrates leadership gifts in practice before officially holding leadership office.

“In shouldering its responsibility for selection, the church can give the candidates an excellent platform for practicing their gifts and skills, along with the basic training they will need for their coming tasks” (Ekström 1997:186). By observing his activities in the congregation, the church has a basis on which to evaluate the genuineness of a person’s call as well as his preparedness for it. As Elliston says: “The beginning point for effective leadership is effective followership. Trust (in God) and obedience provide the essential stimulation for both spiritual and ministry maturation” (1992:153). In the context of the practical ministry exercised in the life of the congregation, the faith and obedience of the potential leader can be evaluated much more accurately than in the artificial setup of an academic institution. It is easy for a person to claim to be called by God, but as the Scripture says: “... many are invited, but few are chosen” (Mat 22:14).

Even a genuine call will not lead to a successful ministry unless it is coupled with obedience to God. It is easy to claim obedience in an interview, but it is much more difficult to fake it in the context of joint ministry over a period of time, when it has to be demonstrated in relationship to the people around the potential leader, especially when they face stressful situations together. It must also be demonstrated in the obedience to the leaders that God has appointed over him. My experience in developing and training disciples has taught me that those who are not faithful in the small things will also be unfaithful in the important things. That is why I concur with Ekström (1997:188) when he says: “A missionary call begins with a deep personal conviction, but it also needs the confirmation of people who know the applicant.” As Giron (1997:28) says: “Identification and authentication of the missionary call ... is crucial, since many candidates may claim to have a call from God to become a missionary. Others may decide to go to the mission field simply because there is no ministry or occupation for them at home.”

Both in the local church and in the mission field, appointing the wrong people can have disastrous consequences for the church as well as the person himself. Therefore screening those who present themselves as potential spiritual leaders is of the utmost importance. Giron (1997:28) puts it like this:

When a person expresses interest in becoming a missionary, the church or agency needs to be sure that the call or motivation is genuine *before* the individual goes to the field. There is a great risk of loss if it is

discovered, after a missionary is on the field, that the person lacks a true missionary call. Such a realization not only affects the life of the missionary, but also affects the lives of those working with the person. The local church plays an important role in authenticating the call of a given person before the individual goes through a process of screening at an agency and eventually heads for the mission field.

The church must not only look at the genuineness of a person's call. It must also discern by looking at the operation of the person's spiritual gifts in practical ministry situations, for which tasks God is preparing him. Ogden (2003a:197) gives a quote by Michael Harper in this regard which I believe is worth repeating:

The Church can only authorize those whom God has authorized, and can only recognize those whom God has gifted and empowered. No amount of theological training or human pressure can bestow charisma on a person. It is the sole gift of God, who gives it sovereignly to whom he wills, and when he wills. . . .The Church is utterly dependent on the Holy Spirit, and without charisma, however learned ministers may be, however dedicated and however many of the right hands have been laid on them, their work will be a failure. Much of the Church has yet to learn what this means, and its failure to honour the Holy Spirit is one of the main reasons why it has ceased to grow.

Practically it means that the church should give official recognition to those in whom the Spirit is manifestly at work (Ogden 2003a:190). A practical example of how the interaction between a person's inner sense of calling and the congregation's recognition of the call should work, can be found in Acts 13:1-3 where the Holy Spirit led the leaders of the congregation to send Paul and Barnabas on their first missionary journey. Although Paul had already received his call on the day of his conversion, it was only after both Paul and Barnabas had demonstrated their fitness for the task through an extended ministry as part of the leadership team of the congregation, that the congregation confirmed the inner call which both had already received from the Lord by commissioning them for the task.

If we look at the way in which many theological training institutions, like universities operate, the selection process is very weak.

While theological institutions do not all operate with the same criteria in recruiting or accepting students, they do have much in common. Few students are rejected, and when this happens it is generally on academic, occasionally psychological, grounds. With the exception of some smaller places, with a strong devotional and communal ethos, most theological institutions have an open-door policy. There are many reasons for this, chiefly the cost of running theological institutions and the desire to be as inclusive as possible (Banks 1999:191).

### **3. The correct view of the training process**

We have seen that we must start with the end in mind. We must know what we want to

achieve when we set out to train leaders for the church, because the goals we want to achieve with the whole process will influence the way in which we view the training process and thus the way we set out to do the training. There are three main ways in which the training process is usually described.

### 3.1 The factory model, or the metaphor of production

The factory model sees theological education as a processing plant. Lewis (2006:17-18) describes it as follows:

The curriculum is the means of production, and the student is the raw material which will be transformed into a finished and useful product under the control of a highly skilled technician. The outcome of the production process is carefully plotted in advance according to rigorous design specifications, and when certain means of production prove to be wasteful they are discarded in favour of more efficient ones. Great care is taken so that raw materials of a particular quality or composition are channelled into the proper production systems and that no potentially useful characteristic of the raw material is wasted.

This is a very mechanical and manipulative way of doing training. In this model, "Training is a 'system' where the student moves through a process with a variety of timed 'inputs' that will shape and mould him in predictable ways. This approach may see people as 'raw materials' --- biological machines to be shaped for functional usefulness" (Lewis 2006:18). "It is as if the programme is cloning each student to a model which it sees as *the* ultimate in theological training" (Kemp 2004:333). Although one can appreciate the high value which are placed on intentionality, efficiency and quality, quantitative goals and control over the process, it can only be defended by those who see theological education only as the gathering of bits of information which will equip a person for ministry, because this approach ignore the more important goals of character, discipleship and holiness (Kemp 2004:333, Lewis 2006:18).

### 3.2 The wildflower or metaphor of growth

This model is a reaction to the factory model. It is centered on the experiential rather than the cognitive approach to learning. Little is planned and organized and the time limits and measurable outcomes are vague (Kemp 2004:333).

The curriculum is the greenhouse where students will grow and develop to their fullest potential under the care of a wise and patient gardener. The plants that grow in the greenhouse are of every variety, but the gardener treats each according to its needs, so that each plant comes to flower. This universal blooming cannot be accomplished by leaving some plants unattended. All plants are nurtured with great solicitude, but no attempt is made to divert the inherent potential of the individual plant from its own metamorphosis or development to the whims and desires of the gardener (Lewis 2006:18).

Although the metaphor is useful in so far as the Bible also uses the image of growth in

the life of believers, the problem with this metaphor is its view of man, because it assumes that individuals are simply a bundle of good potential that can be developed through training. This philosophy draws strength from humanism and comes in conflict with the biblical view that sinful rebellion is deeply rooted in the heart of man. By just focussing on the "inherent potential" this model runs the risk of developing selfish, self-absorbed human beings with little usefulness to others. This kind of reasoning makes human development an end in itself. It does not take into account either the problem of sin and selfishness or an end other than man himself (Lewis 2006:18). The lack of structure and clear goals are also problems in this model. Kemp (2004:333) puts it like this: "Like wild flowers, those involved flourish for a time, but because there is little solid foundation upon which training is based, wither quite quickly".

### 3.3 The pilgrim model or the metaphor of travel

The curriculum is a route over which students will travel under the leadership of an experienced guide and companion. Each traveller will be affected differently by the journey since its effect is at least as much a function of the predilections, intelligence, interests, and intent of the traveller as it is of the contours of the route. This variability is not only inevitable, but wondrous and desirable. Therefore, no effort is made to anticipate the exact nature of the effect on the traveller; but a great effort is made to plot the route so that the journey will be as rich, as fascinating, and as memorable as possible (Lewis 2006:19).

When this model is used in the secular sense, it is based on existential philosophy. Meaning is found in the journey, not the destination. One must seize the day and live the journey to its fullest, because there is no other purpose to life.

This is opposite to the Christian view that the journey has a destination and that what happens on that journey affects the destination reached. Because of our sinful human nature, it is too easy to let the journey be guided by human desires, ambition, status, materialism and other baser elements of human nature. If the destination of the journey is not guided by God's purposes, life will not become what God intended it to be. The metaphor can be useful, but the pilgrimage should be guided by a clear vision of the destination (Lewis 2006:19). If understood in this way, the pilgrim model can be appropriate as a model for theological education. "Theological education here is seen as a journey. There is a goal which is aimed for, and, along with others, the path is taken to reach it, sometimes having knowledge imparted and at other times experiencing growth with others" (Kemp 2004:333).

## 4. The three essential aspects of training

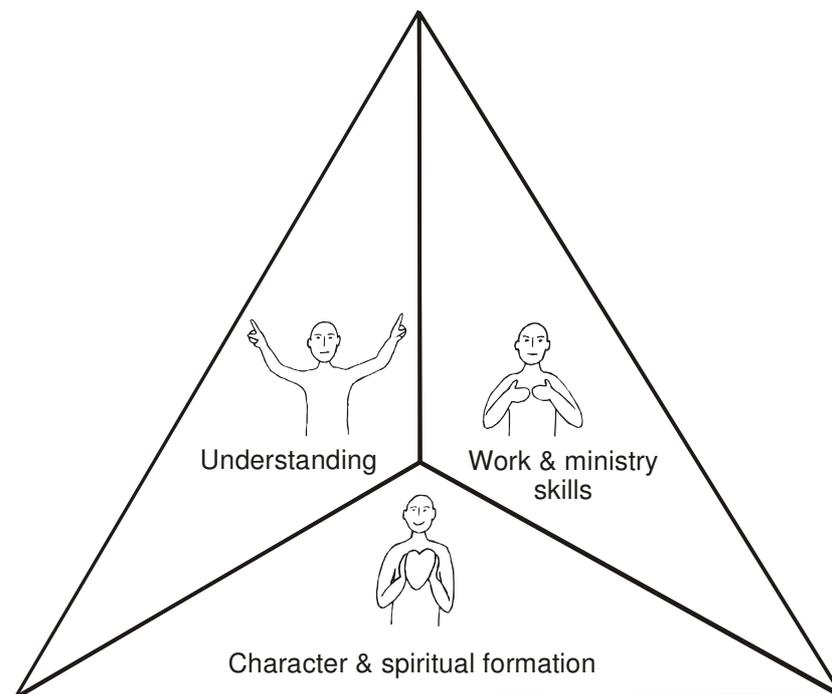
Part of the dissatisfaction that is voiced with many theological education programmes is that they concentrate too much on the cognitive aspect, thereby neglecting other essential parts of the potential leader's development. A well balanced training process must give attention to all three fundamental dimensions of learning, as Kinsler and Emery (1991:42) call it. They explain: "Educators have long emphasized that learning is not simply the accumulation of information, concepts, and knowledge. Equally

important are abilities and attitudes. This is certainly true of theological education, which is formation for ministry” (Kinsler & Emery 1991:42). The report of the Lausanne Theological Education and Evangelization Strategy Group agrees that renewal in theological training must move in the direction of forming students on three levels:

Theological training programs intended to equip pastoral and evangelistic ministry in many cases are outmoded and antiquated. Any advance in this crucial area must begin with a reconsideration of the basic objectives of theological education. Irrespective of the level sought, attention must be given to the integrated development of the student’s total person in his *being, knowing, and doing*, to the end that the man of God be equipped:

1. To lead others to commitment to Jesus Christ as Saviour and Lord.
2. To sustain in commitment those who have believed.
3. To mobilize the church to effective evangelistic activity (Ferris 1990:22-23).

Outcomes-based training programs identify the character/attitude traits, the skills and the required knowledge a missionary needs to become effective. These three areas of emphasis have been called the training triad and are often described metaphorically as the heart, the hands and the head (Brynjolfson 2006:30).



Training programs which prepare the person on all these levels for his ministry are called integral ministry training. “Training that attempts to place a balanced emphasis on developing the person’s character, their understanding, and their skills is ‘integral’ ministry training” (Lewis 2006:23).

Integral Ministry Training Addresses the Whole Person

Integral ministry training is defined as focussing on who the person is, what they must be able to do, and the understanding needed for effective personal and skill development. The importance of the body, soul and spirit is paramount. Integral training intentionally provides learning interventions to develop understanding, skills and traits or qualities deemed necessary for effective overseas service using different contexts and diverse methodologies (Brynjolfson 2006:29).

Training models that does not form the student in all three these aspects are inadequate to fully equip future spiritual leaders for their calling.

## **5. Spiritual formation**

### **5.1 Spiritual formation is essential**

When we talk of preparing leaders for the church and its task in the world, we must remember that the task of the church and therefore the task of its leaders, is at its essence a spiritual task. “At the heart of New Testament missionary strategy lies the presupposition that people everywhere need to be converted to faith and allegiance to Jesus Christ and enrolled in continuing active discipleship” (Greenway & Monsma 1989:15). Although the ministry of the church takes many forms, essentially it is to lead people to enter into a relationship with Christ and to grow in their relationship with Him. Much is said in theological writings about the task of the church to fight injustice and poverty, etcetera, but if all these worthy causes are separated from the church’s basic task of reconciling people with God (2 Cor 5:17-21), then it becomes a purely humanistic endeavor. “Christ and apostles did not preach about a kingdom of God to which entrance can be gained, or whose program can be realized in the world, without the demands of repentance and conversion being met” (Greenway & Monsma 1989:17-18). In the great commission in Matthew 28, Jesus told his followers to teach new believers to obey everything He has commanded them. This means that Jesus’ total dominion over the total world of man must come to expression in total dedication and submission to Him. This obedience is not to a new law, but is determined by the follower’s relationship to Jesus Himself (Blauw 1962:86). Therefore the potential leader’s personal relationship with Christ and his growth in sanctification and spiritual maturity is of the utmost importance. John Piper (1999:16) puts it this way: “The greatest need of the next generation of pastors and missionaries is exactly the same as the greatest need of every generation of pastors and missionaries. Therefore, the central task of those who would train them never changes. ...This need is the need of pastors and missionaries to know God and to find Him a treasure more satisfying than any other person or thing or relationship or experience or accomplishment in the world.” Therefore it comes as no surprise when Giron (1997:31) says: “Spiritual formation must be present at every step along the path of a missionary. We must avoid the tendency to reduce missionary training to a mere academic exercise. To be truly effective, any training program must have at its core a very strong spiritual element.” Spiritual leadership and ministry is based on following Jesus and learning from Him.

The key New Testament word for follower is disciple. Jesus invited people to become his disciples. Disciples follow, learn and apply what is learned to their lives in ways that others can tell whom they follow... A disciple is

a follower who learns to be like the one he/she follows (cf. Lk 6:40)... Being a disciple or a learner will result in becoming like the one being followed. Character formation is a critical part of the discipling process. A person's influence potential is based on trustworthiness which emerges out of his/her character **and** competence (Elliston: 1992:154 - 155).

John Maxwell (1993:1) says: "Leadership is influence". Thus when Elliston says a person's influence potential is based both on his character and his competence, it means that a person's leadership potential is based on his competence to do the task assigned to him, but also on his character. Character is used here not in the sense of character traits, but in the sense of his integrity, of doing right in all circumstances, or as Sykes (1976:166) defines it, his "moral strength". It flows from his relationship with Christ. Therefore, equipping potential spiritual leaders with knowledge alone is not enough.

The affective dimension (attitudes) is far less understood and far less developed but no less important. It has to do with the nurture of feelings, values, and commitments that correspond with the biblical, theological, and pastoral knowledge that theological education has been so concerned about. Surely no ministry can be very effective without humility, compassion, solidarity, without a spirit of reconciliation, peace, and deep conviction, without genuine faith, hope, and love. These attitudes are not easily formed in classrooms (Kinsler and Emery 1991:42).

The need for the faith dimension on which character is based, is confirmed when we look at the Heidelberg Catechism, one of the classical Reformed confessions of faith. It asks in question 21: "What is true faith?" It then gives the following answer: "True faith is not only a sure knowledge ... but also a firm confidence ..." (*This we believe, thus we confess*: 1972:25). To develop spiritual leaders, it is not just enough to fill their heads with theological knowledge. If the knowledge is not accompanied by the development of the person's relationship with God and his trust in God, it can be harmful to the person.

If we approach biblical knowledge with the confidence that this is the authentic Word of God and with the desire to love and obey the law of God, we are conditioned to grow in spiritual maturity through this knowledge. But we are all aware from our own experience, and from that of others, that acquiring knowledge of the content of Scripture is no guarantee of spiritual growth. In fact, it can lead to spiritual deadness and to agnosticism. " (Nicholls 1982:18)

The development of true spiritual leaders hinges on their spiritual development. Ultimately it means the development of their relationship with God. As Blackaby and Blackaby (2001:24) put it: "While not depreciating the value of leadership development or the significance of small group dynamics, leaders would be remiss to infer that the methodology Jesus adopted is the key to spiritual leadership. It is not. The key to Jesus' leadership was the relationship he had with his Father". In order to lead in God's direction, the spiritual leader's primary responsibility is not to develop visions and to set

the direction for their organization, but to walk so intimately with God that He can reveal his agenda to him, knowing that the leader will obey immediately (Blackaby & Blackaby 2001:29).

Hirsch (2006:119) concurs heartily:

If this is not already obvious by now, let me say it more explicitly: the quality of the church's leadership is directly proportional to the quality of discipleship. If we fail in the area of making disciples, we should not be surprised if we fail in the area of leadership development. I think many of the problems that the church faces in trying to cultivate missional leadership for the challenges of the twenty-first century would be resolved if we were to focus the solution to the problem on something prior to leadership development per se, namely, that of discipleship first. Discipleship is primary; leadership is always secondary. And leadership, to be genuinely Christian, must always reflect Christlikeness and therefore. . . discipleship.

If we look at the lives of the biblical figures whom God had used greatly, we see what matured them in their character and relationship to Him first. Character includes aspects like wisdom, integrity, honesty and moral purity. The relationship with God includes trust in God, obedience to Him and love for Him. Although it is primarily God who develops these characteristics in a person's life, any effort to develop leaders for the church should facilitate these developments. "Character, unlike giftedness, is not a gift, it too is trainable" (Hoke 1999:337). It is important for training programmes to pay attention to these aspects, because this is what will ultimately determine the success of the developing leader. Many potential spiritual leaders are emotionally vulnerable because they have a great deal of pain in their background. It is therefore important that these emotional wounds are identified and cured before people are released into ministry (Adiwardana 1997:212-213). Character flaws and emotional instability will destroy the candidate's leadership. Mission agencies, and even the secular world with its business and workplace training, "have recognized character as the prior essential in effective leader training" (Hoke 1999:336).

Today there is a wide recognition that spirituality is a vital part of effectiveness. "Christian and secular leaders alike have come to recognize that who a person is – their character, their values, the integrity between what they say and what they do, is of utmost importance in the exercise of any human endeavor" (Hoke 1999:337).

In terms of leadership development it can be summed up by the dictum: "Ministry flows from being" (Hoke 1999:336). Krallman (1992:119) states clearly: "True spiritual leadership demands the leader's reflecting the attributes of Christ to those under his care... Genuine servanthood, however, can only be practised by means of divine enablement". Later on (1992:139) he spells it out: "The influence spiritual leaders exert on the lives of their followers is determined by the degree to which their attitudes and actions reflect the attributes of Christ." Blackaby and Blackaby (2001:47) sums it up by saying: "The greater God's assignment, the greater the character and the closer the relationship with God that is required".

This is confirmed when we look at the requirements which Paul set for leaders in 1 Timothy 3:1-15 and Titus 1:5-9 as compiled by Brynjolfson (2006:31):

1. Above reproach (blameless) (1 Tim. 3:2; Titus 1:6)
2. The husband of but one wife (1 Tim. 3:2; Titus 1:6)
3. Temperate (1 Tim. 3:2)
4. Self-controlled (1 Timothy 1:8; Titus 3:2)
5. Hospitable (1 Tim. 3:2; Titus 1:8)
6. Able to teach (1 Tim. 3:2)
7. Not given to drunkenness (1 Tim. 3:3; Titus 1:7)
8. Not violent, but gentle (1 Tim. 3:3)
9. Not quarrelsome (1 Tim. 3:3)
10. Not a lover of money (1 Tim. 3:3)
11. One who manages his own family well with children obeying and respecting him (1 Tim. 3:4; Titus 1:6)
12. Not a recent convert (1 Tim. 3:6)
13. Having a good reputation with those outside the church (1 Tim. 3:7) 14. Worthy of respect (1 Tim. 3:8)
15. Sincere (1 Tim. 3:8)
16. Not pursuing dishonest gain (1 Tim. 3:8; Titus 1:7)
17. A man whose children believe (Titus 1:6)
18. Holding firmly to the trustworthy message (Titus 1:9)
19. Able to encourage others by sound doctrine (Titus 1:9)
20. Able to refute those who oppose it (sound doctrine) (Titus 1:9)
21. Not over-bearing (Titus 1:7)
22. Not quick-tempered (Titus 1:7)
23. One who loves what is good (Titus 1:8)
24. One who is upright (Titus 1:8)
25. One who is disciplined (Titus 1:8)

Only four characteristics from this list do not relate to character qualities or attitudes, because they are ministry skills. These skills can be developed, and do not describe who a person is, but what that person can do. From this list we can extract four ministry skills that the Apostle Paul mentions. These are:

1. Able to teach (1 Tim. 3:2)
2. Manages his own family well (1 Tim. 3:4; Titus 1:6)
3. Able to encourage others by sound doctrine (Titus 1:9), and its twin,
4. Able to refute those who oppose it (Titus 1:9) (Brynjolfson 2006:32)

From this Brynjolfson (2006:32) then concludes:

Biblical leadership is founded upon an overwhelming commitment to the formation of character and spiritual qualities and the development of ministry skills and not upon a mere understanding of the Scripture or theology. If biblical leadership is based on the formation of needed character and spiritual qualities, how much more so, for the missionary who is heading into a more challenging ministry than leadership to one's own culture? Missionary profiles that objectify the training needs of missionaries repeatedly recognize the critical significance of character

formation for effective service.

The only way that these areas of critical need will be addressed in the training goals is at the sacrifice of other well intentioned but less urgent training outcomes. As a missionary begins his or her career, it is more important that he or she be mature spiritually, exuding character qualities and attitudes that will facilitate years of continued growth and development. A good Christian character, humility and a learning attitude are more urgently needed at the start of the missionary career than finely honed theological positions and philosophical understanding.

However, it can never be taken for granted that a person's spiritual and devotional life is in order just because he presents himself for ministry training. For example, Adiwardana (1997:212) notes: "...today's younger missionaries find it difficult to discipline themselves to a regular devotional time."

It is therefore clear that spiritual formation is an essential part of leadership development for the church. Neely (1993:182) puts it bluntly when he says: "Without spiritual development, other kinds of development will not matter."

"Spiritual formation must be present at every step along the path of a missionary. We must avoid the tendency to reduce missionary training to a mere academic exercise. To be truly effective, any training programme must have at its core a very strong spiritual element" (Giron 1997:31). This is not something new. After looking at the biblical evidence, Platt (1997:199) says about the missionaries of the early church: "The basic qualifications displayed by these early outreach workers were a transformed life, obedience to the Spirit, and an adequate equipping for their assigned tasks". This was also true for a big part of the church's history. Grigg (1992:118) says:

I went back and studied the lives of the great evangelical pioneers of earlier centuries, particularly Assisi, Xavier and Wesley. The notable thing about their movements, in contrast with modern mission societies, was primary emphasis on knowing God. ... This primacy of spiritual discipline, of seeking God, is absent in most Protestant missions, whose aims are to work for God, rather than to know God.

It is therefore no surprise when Samaan (1989:129) says:

Leaders of Christian relief and development agencies and leaders of Christian institutions of higher education are becoming increasingly concerned about spiritual formation of their students and workers so that they will be better prepared as true Christian witnesses... Christian character development is a growing concern in mission circles. Many mission leaders are now voicing a discontent with the present level of spirituality of missionaries.

It seems that the emphasis on the spiritual formation of potential church leaders is something that was lost through the modern church's focus on academic preparation to the detriment of the other aspects of the leaders' formation. Dipple (1997:218-219) explains:

The current prominence given to accredited programs, educational goals, and measurable outcomes has tended to reinforce the existing emphasis in Western society on spirituality as a private matter. An aspect of modernity, this viewpoint has resulted in a limitation in the degree to which training programs see themselves as responsible for spiritual formation. Spiritual development does not lend itself to a credit hour system, and it is difficult to include on an official transcript. Therefore, it tends to appear as an appendage to the "real" program. Yet there are few personnel involved in missionary training programs, formal or non-formal, who would not agree that spiritual maturity is the key to perseverance and effectiveness in Christian ministry. The attrition research gives its own endorsement to this conviction.

Therefore it seems that a more suitable approach to training and developing spiritual leaders, is that of Lewis, (2006:21-22) who says:

... a Christian philosophy of training sees its foremost purpose as developing God's servants — enabling and equipping God's people to engage fully in their 'reasonable service' (Romans 12:1, NKJV). The means is a transformational process that requires resisting conformity to the world's standards and attitudes, seeking the infilling of God's Spirit, and generating right thinking, attitudes and behaviors. It produces a lifestyle that is Kingdom-centered and purposeful in service. The outcome is a 'living sacrifice' that is holy, pleasing and acceptable to God for his service.

It is through spiritual formation that a person's character (here understood not as inborn traits, but in the sense of integrity, etcetera), is developed. Therefore leadership development programmes can never suffice just with the transfer of academic knowledge. Adiwarcana (1997:207) says: "In any training program, curricula and teaching styles should be tailored to develop in candidates the abilities and character traits they will need in order to adapt and survive on the mission field and to minister in a relevant way to the people."

## 5.2 What is spiritual formation?

The term spiritual formation is adopted from the Roman Catholic church. In Evangelical circles the terms sanctification or growing in holiness are more familiar. As a person develops a closer relationship with God and comes to truly know and obey Him, the person is changed to become more like God. As the person is transformed he not only becomes more like God, but he also starts acting more like Him and knowing Him better. Samaan (1989:131) therefore defines spiritual formation as:

1. Knowing and experiencing God in an intimate relationship.
2. Holistic development towards holiness and Christlikeness.
3. Obeying God and doing the work of his kingdom.

## 5.3 Spiritual formation happens in the context of intimate personal relationships

The training of missionaries in classrooms is not enough. They need to be mentored by experienced missionaries as they share the journey of serving Christ practically (Kritzinger 2002:124).

Crucial factors for spiritual formation to take place are “...the triune God, the submitted believer, and the Christian community as he or she learns to live by the principles and values of the kingdom of God” (Samaan 1989:131). The reason he mentions the Christian community is because spiritual formation and discipleship take place in the context of intimate personal relationships. That was how Jesus taught his first disciples and how they again trained their disciples.

Adeyemo (1982:6-7) says that the theological instruction in the early church followed the example of Jesus:

In their academic community it was never debated but rather accepted (1) that to the extent they knew God (Jn 17:6,26), (2) kept His Word (Jn 8:31, 17:8, 14), (3) engaged in communion with Him (Jn 17:9, 11, 15, 17, 20), (4) proclaimed His gospel to the world (Jn 17:18), and (5) kept their lives unspotted by the world (Jn 17:19), to that extent were they Christ’s disciples indeed. Their lives were infected by His life. He never called them to a set of ‘do’s’ and ‘don’ts’ but to Himself. The longer Jesus was ministering on earth, the more deeply entrenched He became with his band of disciples (Mk 1:16-20; 3:13; Jn 1:35-39; 11:54; 13:1). The prerequisites for Christian instructors of leaders, such as discipline in prayer, self-denial in fasting (Lk 9:23), Cross-bearing in suffering, and unconditional love in dying (Jn 9:13, 34,35), were taught by His own personal life example. For three years He invested His life into those of His disciples. His seminary was one that changed history.

The implications of Jesus’ training model are:

1. Modern theological institutions should consider a shift from a formal to an informal academic structure where there is room for the type of interpersonal interaction which touches all aspects of life as Jesus had with his disciples. “Discipleship as practiced in the New Testament is a concept which implies the existence of a personal attachment which shapes the whole life of the one described as a disciple.”
2. Modern theological institutions should move from a one way “communication to” model to a interactive “communication with” as Christ shared with his disciples.
3. Instead of a system of training **for** the ministry, which can easily become dry, academic and detached from the rugged reality of life, we must move to training **in** the ministry, with all its practical experiences (Adeyemo 1982:8).

#### 5.4. Spiritual formation happens in the context of life in the world

Our Lord trained his disciples in the context of healing the sick, feeding the hungry, cleansing the lepers, and dining with prostitutes and tax collectors. ... This was our Lord’s own model of teaching the twelve during his three years of ministry. It was on-the -job training in spirituality, involving teaching, preaching and compassionate service. It ensured a

high level of commitment. It withstood the test of persecution and suffering (Nicholls 1982:22-23).

#### 5.5. Spiritual formation happens in the context of life of the congregation

The biblical accounts of the missionaries of the early church consistently shows that they had a close relationship to the local congregation. It was there where personal discipling and development took place. The local church played a central role in Paul's preparation for his missionary ministry. "Paul's missionary commissioning by the church was the culmination of years of progressive formation, which took place in the real-life context of the day" (Platt 1997:199).

If we look at the need to disciple future spiritual leaders, we see that residential training at a seminary, Bible school or university is not the ideal method to achieve this. Nicholls (1982:20) says: "The extent to which a residential theological school is a community for discipleship training determines the potential for spiritual development to take place, Seen as a community of faith, such a school is able to bring the whole of its corporate life to a disciplined lifestyle which reflects the nature of the church itself."

Because the residential training model extracts the potential leader from his context in the community and the communion of the saints, the training institute now battles to recreate an artificial "congregation" in which the students can be discipled. It is a commendable attempt, but why should an artificial congregation be created to do the tasks which Christ has given to the real congregation? When the training institution becomes the life context of the students, in which they establish their primary relationships, they are not only cut off from their congregations of origin, they are also cut off from the community and lose their ability to bear witness to Christ in the community. When I was involved in running a residential training programme, we found that for this reason, despite all the encouragement we gave the students, we could not get them to be effective witnesses in the community. "It seems clear that the central focus for such formation must be, not a school or training center separated from the actual missionary encounter, but the daily scenes in which mission is actually exercised" (Hendricks & Clarke 1993:205). The spiritual formation must take place in the context of the life and witness of the congregation. As Hendricks & Clarke (1993:211) says, "...the very heart of spiritual formation for mission *consists in an authentic experience of basic community*" and that is to be found in the church, which is described in the apostolic confession of faith as the "communion of the saints".

In the light of this, training institution sometimes to try to involve the students in local congregations. "If the local church is seen as the baseline for theological training, then any programme of theological education must ensure that a balance is maintained between classroom activity and involvement in the life of one or more local congregations" (Nicholls 1982:20-21). However, the same problems rear their heads. The students often do not feel part of the congregations to which they are artificially assigned. Their primary relationships are not in the church, but in the training institute. They are now supposed to fulfil certain leadership functions in the congregation without having gained the right to lead by coming up through the ranks of the congregation.

The third option, which is especially popular with theological training institutes based

at universities, is to say: “We are an academic institution whose task it is to form people academically. It is not our responsibility to disciple them. It is the church’s task”. In this way the teachers absolve themselves of all responsibility to the students outside of the confines of the classroom and the strictly academic sphere. The students perceive their primary task in preparation for the ministry to be the passing of their academic course. As we shall see later, the church often assumes that the necessary formation of its future leaders will be accomplished by the training programme and pays little more attention to them than it does to all the thousands of other students that have to be reached in its normal campus ministry. In any case, because the students see their studies as their primary task, they are not all that willing to engage in extra activities which the church may want to impose on their already full schedule.

The result is that we develop people who are strong academically, but weak spiritually and practically. As Lawrence Kong, a pastor from Singapore said at GCOWE 1997: “They have many degrees but no temperature” and they, like bad photographs, are “overexposed and underdeveloped”.

#### 5.6 The best place to evaluate spiritual growth is in the congregation

Nicholls (1982:23) says: “The student’s spiritual development must be a fundamental factor in determining his preparedness for receiving the theological degree or diploma at the end of the course. The student who has failed in this area of spiritual development should have the granting of his degree of diploma postponed.”

Yet at the same time, he also says that the most difficult part of making spiritual development an integral part of a programme of theological education is how to evaluate it, because evaluating spiritual growth is inherently subjective and open to misunderstandings. Yet, if it cannot be evaluated, the theological programme cannot give recognition for it. He then goes on to suggest measuring tools like self-evaluation questionnaires and reports on counseling as possible measurement tools.

Again this shows us the shortcomings inherent in a system where an outside organization tries to do the work that should be part of the ministry of the church. The evaluation of the student’s spiritual growth does not come from a shared life and ministry as is possible in a congregation where members are trained for their ministry. The lecturers do not share his life intimately enough outside of the classroom. They can not evaluate whether he qualifies as a spiritual leader according to 1 Timothy 3:1-7. For example, never having visited him at home, they do not know whether he is hospitable, not having engaged in business with him they do not know whether he is a lover of money. Not having lived in the same community from which he comes, they do not know whether he is man of good reputation in the community. Therefore they now have to find artificial means to evaluate his walk with the Lord.

The Bible is clear that spiritual maturity is evaluated by the fruit of the life of the person being evaluated. Christ himself said in Matthew 7:16: “By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? (See also Mt 8:3, 10, Mt 7:16-17.) This can only properly be done in the life of the local congregation where the person’s life in relation to his family, the congregation and the community can be observed in the context of an intimate relationship with him. The failure of the

academic setup to provide this type of evaluation, and the negative impact that can result in the life of the church, is illustrated by a letter from a member of the Dutch Reformed Church to the church newspaper, *Die Kerkbode*:

Worried, Eastern Cape writes:

I, and I assume half of our congregation here in a little town in the Eastern Cape, have a heavy heart because our pastor had to leave us.

I want to blame those who decide who may become a minister and who may not. Our congregation is destroyed, because members went to other churches as a result of the internal conflict and division which was caused by our pastor's inability.

The problem lies there where the people learn to become ministers. There must be some type of selection process to convince theological students who for example have already as students been unfaithful to their wives or suffer from the short man syndrome or something similar, that they are not capable of the congregational ministry where they have to deal with people. Even though such students see themselves as called, they must rather be referred to other areas of employment. I cannot believe that a called person is being used by the Father to harm a congregation (*Die Kerkbode*, 12 October 2007:11).

It is very difficult if not impossible to provide this type of screening in the traditional academic setup. Oberholzer (1994:35) recognizes this when he says: "... the study period takes place in a protected environment and it is only the stark light of the modern ministry situation that reveals personality failures" (my translation).

But even if weaknesses are detected during the study years, it is no easy matter to stop his progress. Nicholls (1982:23) says: "The student who has failed in this area of spiritual development should have the granting of his degree of diploma postponed." This is very difficult in practice. The natural flow of academic life makes it very difficult to fail a student who has performed satisfactorily in his studies. In the congregation where everybody is trained, a person can be invited to leadership positions on the strength of the positive growth that is observed in his life. The cream of the crop can be selected. In the academic situation the position is reversed. Here the assumption is that everybody in the course will qualify to become church leaders. Not to qualify is seen as failure. The pressure is to pass everybody unless it can be proven that a candidate has a serious moral flaw. Failed candidates may lodge appeals requiring the staff to prove why they were failed. Most teachers do not want to be involved in such unpleasantness and their natural reaction will be to avoid it by passing all but those against whom an official complaint is lodged. It also creates the dilemma of what an academic institution should do with a student who has passed academically but failed in terms of his spiritual growth. How will they ensure his spiritual growth if he is not enrolled in any academic courses?

The spiritual development and training of potential leaders must happen in the local congregation.

Although all the implications of it has perhaps not been fully thought through, the recognition that the spiritual development of potential spiritual leaders has to be done in the local church are breaking through in some instances. "...mission agencies and schools alike are looking to local churches as vital partners in the initial stages of character formation in the lives of prospective missionaries. Churches are once again being consulted as to the role they can play in helping candidates develop basic Christian disciplines, under the tutelage of mature senior saints" (Hoke 1999:337).

Once again, we emphasize the importance of discipleship at the local church level. Over the years of missionary work, it has been proven that a missionary who has such training within the church will much better be able to meet the demands in the field. We cannot overstate the value of church experience when we consider the kind of missionary needed for initiating a church planting movement among unreached people groups of the world (Giron 1997:33).

Pleuddemann (1982:60) says that if we have a clear idea of our ultimate purpose with theological education, namely the spiritual growth and maturation of the trainees, it will: "Demonstrate that learning is more than an activity limited to the classroom. The whole school environment must be part of the curriculum." If that is true, the best environment in which to learn is the life of the church in the world, because this will be his area of ministry. The example he sees in the life of the local church will influence the way in which he does his ministry. "A missionary will reproduce (in a contextualized manner, it is hoped) what he or she has received from the local church" (Giron 1997:33).

## **6. Potential leaders must be equipped with the necessary skills**

It is not enough to build a person's spiritual life and equip him with theological knowledge. He must also know what to do and how to do it. Platt (1997:201) says: "Every missionary candidate must be equipped with a minimum set of learned skills which will serve as the foundation of life and service." Zorn (1975:xi) confirms this with the pithy statement: "Commitment is no substitute for competence."

### **6.1 Leadership skills must be developed in the congregation**

Kinsler and Emery (1991:42) agree about the importance of skills training, but add another dimension when they say:

The skills or abilities that the different ministries require are likewise essential. Theological education programs have most often focussed on the communication of the Gospel through preaching, teaching, and evangelization. Some have added skills for worship, which might include music, liturgy, drama, and even art. Others are now giving attention to community organizing, popular education, cross-cultural communication, and inter-faith dialogue. Any of these skills can become a top priority for the church's life and mission in a given situation.

This means that equipping is contextualized instruction. The skills needed depend on the situation in which the person is going to minister. "The existing leaders help tailor

the emerging leader to fit the followers and ministry context according to the Lord's standards" (Elliston 1992:138-139). Leadership skills cannot be developed just by giving lectures in a situation divorced from the context in which the potential leader is to lead. As Elliston (1992:111) says: "Leadership always has three basic requirements: a leader, follower(s) and a situation. These elements are as essential to leadership as oxygen, fuel and heat are to a fire. If any one is removed, leadership will disappear — the fire will go out." In the strict academic setup, the potential leader is removed from the situation in which he is later on expected to function as leader. He is also removed from the people he is later on expected to lead. But there is also another serious hindrance to his development as a leader. He is not exposed to the ministry and leadership of the existing leaders in the context in which he is to learn to lead. "The Holy Spirit works through existing leaders to facilitate the emergence and development of new leaders" (Elliston 1992:109).

Existing leaders model leadership to their followers. "Every action that the leader takes or does not take is information about the leader's values and seriousness about those values" (Elliston 1992:139). Although people attach importance to what leaders say, they will be truly impressed only by what leaders do. The leader's behaviour sends out signals and messages about which behaviours are appropriate and acceptable and which are not. This means that every spiritual leader, even those who are not gifted in teaching, should play a part in the equipping of others for ministry. This occurs when the potential leader follows the existing leader, taking part in his ministry and imitating him. As the leader models his life and ministry in the presence of the potential leader, he has the opportunity to transfer not only knowledge and skills, but also to form the potential leader emotionally and spiritually. The second aspect of this is that this modeling happens in the context of real life ministry (Elliston 1992:139 - 140). "...the existing leaders are actually leading at the time. There is no simulation — it is the real thing. Leaders learn to lead best from leaders in a real situation, not from abstractions" (Elliston 1992:140).

However, it is not just exposure to one great leader that sets a person on the path of developing as a leader. "Leaders emerge and are developed in a community where many different people will have a varying degree of influence on the emergent leaders" (Elliston 1992:109).

The best way to train someone is to get the person working. Begin with a responsibility in the Sunday school, youth group, choir, evangelism. Move on from skill to skill with increasing levels of responsibility.

The trainer's task is to create the environment, define the goals and task, and be available to work through issues at each level. The trainer has to move from giving direct supervision to being a coach, to giving limited freedom to giving full responsibility. All of this implies an action context rather than a static teaching context (Grigg 1992:240).

All of this brings us back to the argument that the best place to develop future leaders for the church is within the context of the congregation itself where the potential leader can be exposed to the ministry of many leaders who lead on different levels. Not only can he see their example, but they can also make a variety of inputs from the

viewpoint of their different gifts and experiences.

The responsibility is not singular for any one individual existing leader. No single person is called or expected to do anything needed in the development of another person to be a leader. Rather, the Christian community, and particular the whole distributed leadership, is responsible for a wide variety of leadership-development functions which primarily mirror the complex work of the Holy Spirit (Elliston 1992:110).

The working environment is quite suitable for the development of needed skills. Surgeons learn their operating skills in the operating room. Missionaries will only acquire cross-cultural and language acquisition skills in the working context of ministry overseas or in a cross-cultural environment. Integral ministry training values the development of these skills... (Brynjolfson 2006:34).

Banks (1999:157) says about the nature of learning in a missional model:

... this approach has a view of learning that revolves around active involvement in ministry through both practical reflection and reflective practice. While it also stresses the importance of learning the tradition --- biblical, historical, theological --- this should take place in a formational and life-oriented way. Indeed, such learning should have reference to all the basic dimensions of a person's life... and encompasses the ministry of all the people of God, not just a select few.

Although it is clear that they think from within the Professional Church Model, which we have rejected in the previous chapter, Houg and Cobb (1985:118-119,121) accurately see where reflective practice must take place when they say: "...much of what is needed for reflective practice must be learned on the spot. Reflective practice requires reflection on the actual practice or professionals in their institutional locations. Because seminary is not the institutional location for pastoral ministry, much of the learning that arises from and prepares one for reflective practice in ministry must be done in the churches themselves... Reflective practice in ministry would be taught at the institutional location of pastoral practice under the supervision of practicing ministers."

## **7. Potential leaders must be equipped with the necessary knowledge**

Training spiritual leaders will always involve the transfer of knowledge. As Kinsler and Emery (1991:42) say:

The cognitive dimension (knowledge) of theological education is vast, and it is complex, but it has received most of the attention of theological education and absorbed most of the time of theological students. By the time they finish their studies, these students are expected to know an awful lot about the Bible, theology, the history of the church, and the various aspects of ministry. Perhaps the greatest need here is to develop more effective strategies for building effective learning sequences that lead to holistic understanding.

The problem is that traditional theological training has focused almost exclusively on the transfer of intellectual knowledge. This does however not lead to true discipleship. Ogden (2003b:43) asks: “Why don’t programs make disciples?” He then points out one of the reasons: “Programs tend to be information- or knowledge-based. Programs operate on the assumption that if someone has information, having that information will automatically lead to transformation. In other words, right knowledge will produce right living.” The problem is that there is a vast gap between knowing what you ought to do and actually doing it. Therefore we have in this chapter emphasized the need of adding the other dimensions of spiritual formation and ministry skills.

However, this does not mean that knowledge is unimportant. In the context of the necessity for spiritual formation, we have already referred to question 21 in the Heidelberg Catechism, which asks: “What is true faith?” The reply states: “True faith is not only a sure knowledge ... but also a firm confidence ...” (*This we believe, thus we confess*: 1972:25). Yet we cannot ignore the first part of the answer that says faith is a sure knowledge. It is not enough to believe. True faith must trust in the right things, it must have the right content. Therefore it is absolutely important that the development of spiritual leaders must be taught the content of the Christian faith. What Giron (1997:33) says about missionaries is true for all Christian leaders:

.. biblical training will prepare the missionary to give a solid presentation of the gospel to those who have not yet heard the message of salvation. ...The cost and the time demands of biblical training will cause some missionary candidates to pass over this needed stage. We cannot specify how much training is necessary. We emphasize, though, that going to the mission field without biblical training will greatly diminish the impact a missionary can make.

Brynjolfson (2006:31) makes it quite clear that training cannot be anti- academic when he says: In fact, our academic learning centers excel at producing certain outcomes like the acquisition of knowledge or understanding, and facilitate the development of skills like critical analysis, and research. Integral ministry training is not anti-academic, but it does attempt to correct the over-dependency on intellectual training.

Knowledge and understanding is also necessary in order to learn skills and to be formed spiritually. You need to understand why you have to do things and why you have to do them in a certain way. “... knowledge is instrumental in the acquisition of ministry skills or in the growth of character. To become adept at skills or even to grow in the other twenty-two character and spiritual qualities, a person needs to develop a level of understanding. One cannot teach without understanding, or ‘encourage others by sound doctrine’ (Titus1:9) without it” (Brynjolfson 2006:32). As we shall see later on when we look at the different models of learning, there is an intimate link between theory and practice.

## **8. Other important criteria for a training program**

### **8.1 The training must be affordable**

If training is not affordable, it is not viable and will not happen. Therefore a way of

training has to be found that is affordable on two levels. Firstly it must be affordable for the trainees to take part, but secondly the system itself must be affordable. Sometimes training can be made affordable to the trainees by means of outside subsidies, but the whole system will collapse when the financial burden on the supporting churches becomes too big.

Much of the theological training in the Third World has been done on this basis.

Theological education in most of its manifestations in the third world is a transplant from the West. It was transferred in various patterns from Western theological training programmes. Staffed largely by Westerners and supported with Western funds, it prospered and trained thousands of national ministers for third world churches and hundreds of people equipped to teach in theological training programmes. The young plants of theological education flourished in their seedbed (Zorn 1975:ix).

While plants can be grown in a sheltered seedbed, the real test of their viability is when the seedlings are planted out into the open field. If they can grow and bear fruit there, they are viable, if not they are uprooted and replaced with other plants that are viable. It is possible to maintain the seedlings in the seedbed, but at prohibitive cost. Once it is no longer possible to maintain the sheltered seedbed, the plants will die and be replaced by weeds, which grow vigorously, but do not bear fruit. So the real test of viability for theological training is not whether it can be done while sheltered by outside assistance, but whether it can survive and flourish on its own in local conditions (Zorn 1975:ix).

“Anyone closely familiar with the broad sweep of Bible schools and theological colleges throughout the evangelical world knows that the large majority are daily preoccupied with, and often overwhelmed by, the mere struggle for survival, for achieving the merest minimal of normal operation” (Tiéno 1982:37).

If we look at the people who are the most effective in fulfilling the missionary task, we find that in general it is not the affluent, but the relatively poor who are effective in reaching the masses. Bonk (1993: 299-300) puts this disturbing truth as follows:

One fact is indisputable. Our relative power economically has not made us more effective in accomplishing our primary task. Tragically the western church has never been as impotent in bringing the Good News to those who have traditionally been most responsive to it – the poor. Indeed while our missionaries find plenty of worthwhile things to do all over the world, they seem to be a declining force in the fierce spiritual battle gripping our globe. New believers and new churches are almost inevitably a result of the efforts of much weaker “native” evangelists and missionaries, whose command of material resources can only be described as negligible. ... The growth and the effectiveness of financially and organizationally “weak” non-western mission agencies and missionaries far outstrip that of their Western counterparts.“

One of the implications of this is that to reach the people who most urgently need to be

disciplined and trained, the training must be affordable to the poor. To put it simply, it must be cheap. This ties in with what we have seen in the previous chapter, namely the fact that the training must be accessible to the natural church leaders who rise from poor communities.

## 8.2 Training must be accessible

### 8.2.1 Training must be accessible in terms of distance

Hanging closely together with the cost factor is the issue of accessibility. If the training is far from people's homes, it is not only the time spent traveling that makes it difficult for working people. The cost of travel on a regular basis can also be prohibitive to poor people. As Winter (1996:245) says: "Where should education be provided? Obviously, if one is designing from the learner's perspective, it should be where it is accessible, where learning will be optimal and where the learner will be empowered most effectively to serve the community they are called to serve."

### 8.2.2 Training must be accessible to the whole body of Christ

As we have seen in the previous chapter, the question of accessibility does not only concern access to the few who will become full-time church workers. We have seen in the previous chapter that growth in the Body of Christ requires the participation of every member. According to Kinsler and Emery (1991:4), theological education should be guided by the nature of the church's ministry. The implication of this is that training must be accessible to all the church members who are committed to fulfil their calling. For theological education to serve the missiological task of the church "... it will be necessary for theological education to cease existing for itself or exclusively for the equipping of an elite. It must be designed for all members of the Christian community" (Padilla 1988c:174). Kinsler and Emery (1991:4) argue: "The New Testament presents an understanding of the church that is all-inclusive... Surely theological education should be a critical vehicle for building and expressing an inclusive ministry for an inclusive church." Therefore Banks says about theological education: "It ought to comprehend the broader people of God not just as an elite cadre, though special attention should be paid to a core group and, to a lesser extent, to an intermediate group."

Not just theological, but also practical reasons make it imperative that theological training be made accessible to the large mass of church members. Hogarth, Gatimu and Barrett (1983:1) quotes the words of Reverend John Gatu who spoke in his capacity as moderator of the Presbyterian Church of East Africa at the Bangkok Assembly of the Commission on World Mission and Evangelism in 1973 where he said:

In a situation such as we find in Africa, where it is expected that of a total population of 800 million in the year 2000, there is likely to be a total of 370 million Christians and that the leadership of the church will be in the hands of lay people, education of the congregations and the preparation of the laity for the mission of the Church has never been more necessary.

Unfortunately this has not really happened in a large part of the church.

The record of formal theological education has been, until quite recently, very exclusive, whatever its good intentions. A major problem has been the logic and economics of the ordained ministry. It has seemed reasonable and necessary to offer theological education for those who were en route to becoming pastors; limited funds should be invested in those who would spend their lives in "full-time ministry". Thus those who did not meet the requirements of ordained ministry have been excluded: the poor, lesser educated, women, racial and ethnic minorities, and older persons with family and employment commitments (Kinsler & Emery 1991:4).

But this has to change. "Today, with churches' emphasis on greater involvement of the laity, it is even more essential that they are trained and educated in leadership roles" (Ward 2003:24). Kritzinger (2002:130) puts it clearly when he says:

The unfortunate traditional dichotomy between the so-called clergy and laity brought much harm to the church of Christ throughout the centuries. Theological formation should not again become party to continuing this rift. Theological education should be seen as dealing with all the people of God. It is much broader than the training of a small number of socially, economically and academically elite. The ministry of the church is one, and is that of the whole Body.

"We are not training the right people, not just because the right people don't want to study, but many times we're not making what we have *accessible* to the right people" (Winter 2000b:135). Many people who have proved themselves and are practically functioning as leaders in the church are not trained, because the educational systems that are in place are not accessible to them. "There are about 2 million functional pastors who can't formally qualify for ordination, or who are barely ordained, or who are mostly not ordained simply because they cannot practically penetrate the formal mechanism of theological education even if it might be theoretically accessible to them" (Winter 2000b:135).

### 8.2.3 Training must be accessible to working people

To be accessible, training cannot just be for full-time students who can attend classes in daytime. To people who are busy planting new churches while raising families and having full-time jobs to support their families, full-time residential training is just not accessible (Winter 2000b:149). In my own ministry I disciplined a dynamic young man who has since found his own growing church, which is already starting new congregations. However, he could not be ordained in our denomination, because at the time the synod decided that pastoral candidates had to go to the University of the Western Cape, 1600 kilometres away to study in (for him) a foreign language for six years. For a married man being paid only a small wage by the church this was financially impossible. Foulkes and Lores (1983:68), speaking for a Latin American context, say the same thing: "A system of theological education which requires that a ministerial candidate reside for three or four years in a costly institution supported by others producing no income for oneself or the family is a contradiction, particularly in our situation."

This means that a way has to be found to train potential church leaders while they are working to support themselves or training to make a living in the secular world. Foulkes and Lores (1983:69) put it this way:

For the vast majority of people, the urban situation, no less than the rural, is desperate, even for the struggling few who have made it through secondary school. In order to obtain a theological education at university level (or any level at all for that matter), candidates must somehow be provided with a programme that allows them to continue in their jobs and in their professional or technical education. The churches are poor too, and few of them will offer a full-time, professional-level salary; often the candidate for theological education must also prepare for employment in another field. Many such candidates are already exercising multiple ministerial functions in their churches. Technical, professional and business people are providing pastoral services both in the churches and in para-ecclesiastical ministries.

This is confirmed by Grigg (1992:240) when he says:

Latin movements among the poor, however, do not have Bible schools nor theological education by extension programs. Pastors are trained through regular meetings with other pastors every month. This is all that is viable when pastors must work full-time jobs to support themselves. Their patterns of learning are from each other. This is known to educators as a "dynamic reflection model of peer group learning." The question then is how to develop this kind of structure - a structure that a working pastor can afford - in such a way that it gives quality input in key areas.

As we shall see later, the Daystar Training Method goes a long way to address this problem.

#### 8.2.4 Training must be accessible in the language the people are comfortable in

Another aspect of accessibility is the language in which training is done. All too often training is done in the major languages like English or Spanish, which makes it inaccessible to people who speak only their native language. Church leaders often assume that training that is done in the local languages is inferior to that done in some of the international languages. For example, the Theological Education Fund, which was created to support theological institutions in the Third World, in the beginning assumed that only institutions which used English or other European languages qualified for help, since training that is done in the local languages would be of a lower level (Paredes 1988:146). Leslie Newbigin (quoted by Paredes 1988:146) said: "It has taken 20 years of struggle to convince church leaders that men trained in the mother-tongue of their church may be equipped to engage in an encounter with their culture at least as competent as those trained in English."

A quick search of a website (<http://www.trainforchrist.org>) of the World Evangelical Alliance, which was set up for people searching for opportunities to receive theological

training, listed only one college offering training in Zulu and none in Sotho or Tswana, in South Africa. Even in Botswana there were no courses offered in Tswana. This demonstrates that not many training institutes go to the trouble and expense of doing training in the local languages. Yet if we want to make training accessible to everybody, it has to be done.

### 8.3 The training must be relational

Ministry flows out of being. A person's identity, the way he perceives himself, will determine how he will act in his ministry. Therefore, formation of the correct self-esteem is of the utmost importance in the development of potential spiritual leaders. Anderson and Mylander (1994:52) puts it this way: "Why is this so essential? Because no person can consistently behave in a way that is inconsistent with how they perceive themselves. It is not what you do that determines who you are; it is who you are that determines what you do. That is why Proverbs 4:23 warns us: "Above all else, guard your heart, for it is the wellspring of life."

But a person's self-esteem is formed and expressed in relationships. "A person's identity is expressed in roles, which in turn are expressed through relationships and functions" (Lewis 2006:19). Thus it is clear that character formation takes place in relationships. It is in relationships that wrong attitudes and character weaknesses are exposed, so it is only in a setup where there are intense mutual relationships, both between the teacher and the student and between the student and others, that correction and change can optimally be facilitated. This is all part of the educational process.

In the Christian context this is part of what we understand as discipleship, which is a very important part of the equipping of potential spiritual leaders. Giron (1997:28) is adamant when he says: "There is no single method of training that can take the place of a discipleship process in laying the foundation for successful missionary work." Ogden (2003b:42-43) confirms that this happens in relationships: "The scriptural context for growing disciples is through relationships, Jesus called the Twelve to be with him, for through personal association their lives would be transformed. Proximity produces disciples. The apostle Paul had his Timothies who were ministry partners, for in this side-by-side ministry, leaders could be trained to carry on after his departure". By living in an intimate relationship with Jesus, the disciples could not only hear his teachings, but they could also observe his response to the many challenges that He faced in his ministry and could learn from his example.

The proximity of the Twelve to Jesus throughout the period of his public ministry would have afforded them an unparalleled opportunity to see how Jesus interacted with a wide variety of interlocutors... itinerating as they were with Jesus on a daily basis over an extended period of time, the Twelve were thus perfectly situated to see how Jesus responded to the many entreaties and challenges that came his way (Skreslet 2006:41).

But the importance of relationships in the training process is not only for character

formation. It also touches on the skills development. “Relationships are strongly shaped by attitude and skills. Attitudes are the building blocks of character and skills are the building blocks of competence” (Lewis 2006:19).

Learning how to live and behave in close relationship with others is essential for the potential spiritual leader, because it is in relationships that the genuineness of the gospel message is demonstrated. Jesus confirmed this when He said to his disciples: “By this all men will know that you are my disciples, if you love one another” (Jn 13:35) and Paul said that if somebody has all the other abilities, but he fails in his relationships, he is nothing (1 Cor 13:1-3). In this light is not surprising when Winter (1996:252) says:

The building of community is another essential part of missiological education for at least four reasons: 1) The commission was given to a community — the people of God — to accomplish; 2) effectiveness in mission requires working in community; 3) we are called to establish a community of believers; and 4) the community of faith provides a hermeneutical community which aids in the interpretation of Scripture for the community. Any one of these reasons is adequate to justify our focus on community building as part of missiological education.

The Christian faith is at its essence communal and relational. It was no accident that Jesus summarized the whole Old Testament in terms of relationships when he said that the greatest commandment was to love God and our neighbour (Mt 22:36-40). Learning to demonstrate our love for God by the way in which we love our neighbour cannot be learnt in abstract. It must be learnt by dealing with others in close relationships over an extended period of time. In distant relationships it is easy to put up with things over a short period of time to project a good image. The closer people are to one another, the more upset they become when the other person does something that they do not like. If this continues over a period of time the real reactions surface. As Hoke (2006:113) says:

Learning proceeds best in a community: Learning is not primarily an individual endeavour. It is a small group experience. Living and learning together provides a setting where sustained, personal interaction can take place. This is not a ‘hit and run’ approach. Rather it is life-on-life exposure in familiar, non-threatening settings. The more closely ministry training centers can reproduce a family environment – a learning community – the more powerful will be the teaching-learning impact on trainees.

After looking at the way in which Jesus, Paul and other biblical figures trained their disciples, Banks (1999:125) says: “Standing back from all this we can agree that the key figures we have considered were not geared to mass production. It needed intimate participation and sharing both in a lifestyle and in a common action. This takes a great deal of time as well as intense exposure and is only possible in a group that comes in close contact with one another and their teacher.” This process is called discipleship. Richards and Martin (1981:219) describe it as follows: “Discipleship involves the redirection of the Christian’s life so that he might become like Jesus.” It is

clear that if we want to restore the priesthood of all believers, discipleship will be an important component of the process. "Building a ministering *laos* (people of God) must clearly involve discipling" (Richards & Martin 1981:219). This in turn implies the necessity of intimate relationships that makes discipleship possible. "Disciples are made in 'iron sharpens iron' intentional relationships" (Ogden 2003b:43). Making disciples takes place in the context of close and loving personal relationships (Richards & Martin 1981:223).

This should be the context in which future leaders are trained. Newbigin (quoted in Ferris 1990:16) goes so far as to say: "True theology can be done only in a community which is committed to faithful discipleship including both worship and practical obedience." Therefore Banks (1999:126) comments about the way in which we do theological education: "At its centre should be a living and working partnership with an experienced person who, for different periods of time, offers his or her whole self to those in such a group."

An intimate relationship between the trainer and the trainees is absolutely important, because the trainer must reproduce his own spiritual growth in the lives of his students. "It is through the sharing of a person's life as well as their beliefs that life-giving change comes to others. Truth must be embodied as well as articulated, incarnated as well as revealed" (Banks 1999:172).

As Paul said in 1 Corinthians 11:1: "Follow my example, as I follow the example of Christ." This is the deepest level of the four levels of communication identified by Nida:

The lowest level is the merely cognitive transfer of information, with no necessary behavioral reaction.

The second level will call for an immediate behavioral response, but does not affect the hearer's value system.

The third level concerns much of the person's behavior and deeply modifies his value system ("repentance"), due to the deep identification of the communicator with the receptor.

The fourth and deepest level is "one in which the message has been so effectively communicated that the receptor feels the same type of communicative urge as that experienced by the source" (Smallman 2001:45).

This deep level of communication is discipleship in its truest sense. Smallman (2001:44-45) describes it as follows: "Discipleship is the process of reproducing the life of a teacher in his or her students. Jesus so poured Himself into His few close followers that they imbibed His motivation and compassion as well as His knowledge. The degree of identification of disciples with the burden of their master is related to the levels at which they communicate... True discipleship is the reproduction of a person rather than the passing on of a message. This inculturation is true 're-incarnation'." This comes not only from what the leader says, but by the sharing of his life with the people in whom he is investing. "Leaders lead by example as well as by teaching. In fact,

teaching and example must give a harmonious witness if the Word taught is to have any life-changing impact” (Richards & Martin 1981:245).

But it is not only the relationship between the student and the teacher that is important. The relationships between the students are also of the utmost importance. As we have already seen, this is an essential part of the character formation that must take place. But the relationships amongst the students are also important because of what they learn from one another. “Pupils learn a great deal from each other. When they have been together a long time, they learn from each other more rapidly than they do from peers who are strange to them” (Burton 2000:94). Therefore it is not strange when Richards and Martin (1981:222) say:

What is even more significant, discipleship in the New Testament is a *mutual enterprise*. ... This reality is reflected in Paul’s attitude as expressed in statements like the following: “I long to see you so that I may impart to you some spiritual gifts to make you strong -- that is, that you and I may be mutually encouraged by each other’s faith” (Rom. 1:11-12). Paul sees himself as able to contribute to the lives of others. But he is aware that *they* are gifted, too, and that he will be ministered to as well as minister...In other words, in the body of Christ, where all the *laos* of God are believer-priests, *we are called* to disciple each other!

Later on they sum it up by saying: “Making disciples is not a one-on-one process, but rather a group process in which each participant contributes to the growth in commitment of the others” (Richards & Martin 1981:223).

#### 8.4 Training must be done by those who are doing the job

Luke 6:40 says: “A student is not above his teacher, but everyone who is fully trained will be like his teacher.” Winter (1996:249) comments on this text:

Jesus spoke a true and fearsome thing in this brief statement. If we seek to develop a certain kind of person, then the teacher must first be that kind of person. I have a friend who has completed three postdoctoral fellowships, publishes widely, and participates regularly in both European and American conferences in his field. He teaches people who seek to be pastors. He has never pastored a church or been involved in a significant lay ministry. I wonder what his students will become.

The implication of Jesus’ words are clear. If we want to train missionary leaders for the church, the best people to train them are not the professional academics, but those who are presently leading the church. If the leadership development of the church is delegated to academics only, they will produce academics, not church leaders.

Maxwell (1989:133) found that 10% of the leaders he surveyed became leaders because of natural gifting and 5% became leaders as a result of a crisis in their organization, but 85% became leaders because of the influence of other leaders. He calls this the law of reproduction. He says: “... more than four out of five of all leaders that you ever meet will have emerged as leaders because of the impact made on them

by established leaders who mentored them. That happened because of the Law of Reproduction: It takes a leader to raise up a leader.” He makes it even more explicit when he says: “People cannot give to others what they do not possess. Followers simply cannot develop leaders” (1989:136) and finally: “We teach what we know — we reproduce what we are.”

Therefore what Winter (1996:253) says about the role of the existing leaders in the community of faith in the training of potential missiologists, is also applicable in the development of all spiritual leaders: “They provide the instruction, mentoring, examples, motivation, ministry assignments, hands-on discipline, and the ‘hands of the Holy Spirit’ to mirror God’s work.”

## 8.5 Training must be done by committed Christians

The second implication of Jesus’ words in Luke 6:40 that everyone who is fully trained will be like his teacher, may seem so obvious that it need not be said, but it is not the case. It must be said: If we want to produce Christian leaders, those who train them must be committed Christians. If the trainers have a secular world view, they will not be able to influence the students to become committed followers of Christ. They will teach them to do the ministry in the power of their own abilities and knowledge. They will teach them to doubt God and to trust in the flesh. This is the opposite of the Christian perspective that we have to rely on God for everything, which the future leaders have to learn if they are going to be successful in transferring the faith to others. The trainers themselves have to be people who will rely on God for everything, including the training of their trainees.

We are not responsible for making people whole or training them for ministry. Our approach should be a grace-based not work-based one. This is the very opposite to the view that if anything is going to happen we must make it happen. In a paradoxical way, then, teaching involves giving more of ourselves than is customarily understood, yet at the same time involves relying on ourselves less than is often the case. This is where a belief in the sovereignty of God, the presence of Christ, and the power of the Spirit comes profoundly into its own (Banks 1999:173).

However, if the training of future church leaders are delegated to secular institutions, the training will be secular in nature. As Lewis (2006:16-17) says:

Too much of social science investigation assumes the absence of God. It forwards theories and principles from secular, humanistic and often atheistic worldviews that put man or society at the center of the universe, Because philosophies of education are formulated without this biblical understanding of the centrality of God and his purposes, the predictably fall short in providing guiding principles on which to base ministry training programs.

Lewis (2006:17) gives the example of John Mearsheimer who made it clear to new students at the University of Chicago that the institutional goals of the university were to encourage critical thinking, to broaden intellectual horizons and to encourage self-

awareness. He then said: "Not only is there a powerful imperative at Chicago to stay away from teaching the truth, but the university also makes very little effort to provide you with moral guidance. Indeed it is a remarkably amoral institution. I would say the same thing, by the way, about all major colleges and universities in this country (USA)."

The attitudes and values of the teachers will inevitably rub off on the students.

... education -- in our case, theological education -- does not consist simply of programs, study materials, methods, and techniques; but that education is something much broader: it is a practice, a living experience, a process which includes the attitudes, values, and relations of both students and teachers. We are educating and being educated through all the experiences of our lives and in all situations -- in and outside the classroom -- when we enter into relations with other human beings. Whether we realize it or not, we are educating in values, attitudes, etc. -- in all elements present in human life (Padilla 1988:122).

Therefore, if the church delegates the training of its future leaders to amoral institutions such as the one described above, it cannot expect them to be morally upright and spiritually mature people when they emerge from their training.

## 8.6 Training must send out the right meta-message

Smallman (2000:31) says:

Methodology *per se* is philosophically neutral, so alternative forms of instruction may be prudently adopted and adapted for theological education. There is nothing sacred about either traditional schooling or any other method: including the sacrosanct (for practitioners of TEE) programmed instruction. The sacred elements in theological education are the biblical principles underlying its objectives, and the biblical content of a significant part of the learning process.

Yet this is not strictly true that methods are neutral. While no method is sacred, and we should adopt the most suitable methods for the specific circumstances, the way, the place and the manner in which training is done, sends out a powerful message about the underlying assumptions of the training. "Failing to examine the underlying assumptions and philosophy of training may lead to reinforcing the wrong attitudes through the training, and leading trainees to an uncertain destination. The 'how' of training is arguably more important than the what of training because much of the 'message' is in the method itself" (Lewis 2006:19). Therefore, it is important that there must be congruence between what we are teaching and the way in which we are teaching it (De Gruchy 2003: 461).

This message that accompanies the training, sometimes called the meta-message, can enhance the message that the trainers intend to send, or the way in which the training takes place, can unwittingly send a message that signifies the exact opposite of what the trainers intended.

When a young person presents himself for ministerial training, he expects the church to prepare him for ministry. Thus, whatever is presented to him, is seen as the things that are necessary to succeed in ministry. If the church only sends him to acquire an academic qualification, the message that is received, even though perhaps not intended that way, is: “If you know enough, you can do God’s work”. Thus the young potential leaders are taught to trust in their own abilities instead of in God. Yet the Bible says: “... the sinful mind is hostile to God. It does not submit to God’s law, nor can it do so. Those controlled by the sinful nature cannot please God” (Rm 8:7-8). The meta-message of his training contradicts the biblical message that we cannot do God’s work in our own power. As Jesus said: “... apart from me you can do nothing” (Jn 15:5).

We have seen that education must be relational in order to form the character of the trainees. However, it must also be relational, because the relations between those involved in the training process also send out a meta-message of the way relationships should function in the ministry. Pobe (1993b:75) says: “... education is more than imparting book knowledge; it is a form of socialization, initiating people into the public traditions, articulating those traditions in language and some forms of thought.” This is confirmed by Kinsler and Emery (1991:29) when they say: “The way education for ministry is conducted and the way it socializes the ministerial candidate are almost never considered in designing a program”. They then go on to cite the example of the socializing effect of residential training programmes and extension programmes. Where the residential training focuses on individual performance, it often leads to severe tension when two pastors served in the same congregation. In the case of the extension students, who have been trained co-operatively, they found it easier to work together. Where the focus of the school is on the prestige of being accredited, this attitude of superiority is also transferred to the students. This is explained by Stetzer (2003:155) when he quotes Gibbs: “(With the) emphasis in education on individualism, self reliance, and individual performance. . . the church leaders of tomorrow have been trained in a competitive environment where private study is at the heart of the learning experience – a habit that is hard to break”.

This in is stark contrast to Newbigin (1989:227) who says:

I have come to feel that the primary reality of which we have to take account in seeking for a Christian impact on public life is the Christian congregation. How is it possible that the gospel should be credible, that people should come to believe that the power which has the last word in human affairs is represented by a man hanging on a cross? I am suggesting that the only answer, the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it... Jesus, as I said earlier, did not write a book but formed a community.

If the lifestyle of the congregation and their relationships to one another and the outside community is the way to understand the gospel, then the potential leader himself has to learn to understand it in that context. Even while he is receiving knowledge, he has to receive the meta-message through his participation in the life and witness of the congregation that “If I ... can fathom all mysteries and all knowledge,... but have not love, I am nothing” (1 Cor 13:2). He must learn to understand that “... the question of world evangelization, *How shall they hear?* can rightly be answered only after we have

answered, *What shall they see?*" (Kuzmic 1993:158).

## 8.7 The training system must be capable of producing enough leaders

If we say that theological training must provide the church with leaders to lead it in its mission in the world, then we have to confront the issue of the number of leaders. We must not only look at the vast number of leaders needed as we have done in chapter two. Even just to train the untrained leaders who are already functioning as pastors is a staggering task. Billy Graham brought more than ten thousand such leaders together in Amsterdam for training. Although it was a wonderful effort, Winter (2000:136) says: "I could have said to Billy, If you really want all such people to come, you have to expand your attendance from ten thousand to two million. That's how many functional pastors there are who are literally operating as pastors but do not have a scrap of formal, theological education -- and never will, the way things are going. Access is the problem."

Therefore we also have to look at the training system and ask whether the system can deliver the required numbers in a way which the church can afford. As Kritzinger (2002:128) says: "We also need to give attention to the quantitative output of theological training. There is a crisis in Christian ministry in (South) Africa, because in Africa (as in Asia) the church is growing much faster than the supply of trained leaders. This is having deadly results." The training institutions cannot supply enough candidates. In fact, there are presently at least 2 million untrained ministers in the churches of the Third World (Kritzinger 2002:128).

The fact that the rapid growth of the church is outstripping the capacity of present training mechanisms is illustrated by the words of two workers in a lay training centre of the Evangelical Lutheran Church of Tanzania on the slopes of Mount Meru:

In Tanzania a congregation is a collection of many preaching and teaching points where workers who are poorly trained theologically do the teaching and the preaching of the gospel. Our experience is that before long a preaching point becomes a congregation with its own new preaching and teaching points. The rate of such congregational growth is not proportionate to the rate at which the synod or diocese gets new qualified pastors or priests. This means that the places of work exceed the people who are trained. Therefore there is a need for a more effective and all-inclusive way to train workers for the rapidly growing congregations (Hogarth et al 1983:3).

The only solution is that the training programs must be transferable. With that I mean that those who are trained by it must be empowered by their training to train others in the same way. Ogden (2003a:75) puts it as one of the goals of discipleship when he says: "Equipping to teach others. The goal is reproduction. Included within our understanding of maturity is that the disciple has internalized the value of multiplication and gained the confidence and ability to lead someone to Christ and walk alongside that person toward Christlikeness." This is the process that Paul envisaged when he said to his disciple: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Tm 2:2).

## 8.8 The training must be aimed at growing the church by emphasizing the mission of the church

Theological training should not be aimed at perpetuating a static self-centered ministry, but should be aimed at producing leaders who will catch up the movement towards Christ, steer it and give it new momentum (Kritzinger 1979:72). Theological training should produce leaders who will contribute to the spreading of the Gospel and the growth of the church. Manning (1993:71) quotes a question which Pobee asked about TEE, which I believe we have to ask about all our theological training: “Are we on target as we expend our energies in the service of God’s mission? Then he adds: If all that we do in TEE has nothing to do with the mission of God, then what are we training people for?” God’s mission must be the driving force for training leaders. Banks (1999:171) says: “Teachers must subordinate their work to the concerns of the kingdom rather than academic or ecclesiastical goals.” Church leaders should not just be trained with the maintenance of the existing church structures in mind. They must be trained to lead the church in its missionary task.

### 8.8.1 The missionary training must start at home

This missionary task must not just be seen as cross-cultural mission work in foreign countries. No, the mission of the church starts right where the Lord established the local church. As Gnanakan (1996:118) explains:

The success of the Western missionary movement, apart from the outworking of the power of God, could well be attributed to the needed stress on crossing cultures to take the message far and wide. But what we need today is a greater awareness of the localness of mission in the sense of every church and every country being part of the mission of God. ... When mission is seen as an intra-cultural concern, the church arises to the task in a much more responsible way. The church is not just “sending” missionaries; it is itself inescapably planted within God’s world and mission.

God’s mission in the world is inextricably linked. Mission gives birth to theology while it is also the origin of the church. As we have seen, the local congregation is the indispensable resource for theological education, because it is the bridge between faith and social reality. The implication of this is that “The mission of theological education is, then, inescapably linked to the life and mission of the local church” (Costas 1988:18). “Mission is the means through which the Holy Spirit brings birth and rebirth to the Church. In the same way it becomes the dynamic activity that produces theological education” (Costas 1988:6).

This means that training leaders for the missional church can be done best within the context in which the leaders are to function. At the same time the local context serves as a proving ground for potential cross-cultural missionaries. “There are enough casualties among men and women who have ‘crossed’ cultures before they have been effective in their own, and this calls for an evaluation of our understanding of the outworking of our mission within our contexts” (Gnanakan 1996:118).

This leads us to the conclusion that the members of the local church must be trained to actively take part in God's mission right in their own community. At the same time this will be the proving ground and selection mechanism for future leaders. This is confirmed by Ralph Winter (1996:169) when he propose the following ideas:

1. That *missiological education for the lay person* is the best hope of rescuing our generation from a "Great Commission-less" Christianity, a form of Christianity which is a deadly and widespread heresy within the Western churches and as such is a fatal disease striking at the very root of the global Christian mission.
2. That *missiological education for the lay person*, therefore, even outranks the strategic importance of training professional missionaries.
3. That *missiological education for the lay person* can best be achieved by off-campus education, and that — believe it or not — the off-campus education of "lay people" is also the only way that the best selections can be made for the ordinary pastors/evangelists without whom the Christian movement cannot continue.

8.8.2 For the training to be missional, it must be unequivocal about the basic truth of the Christian faith.

To develop leaders who will lead the church in its missionary task, training should affirm the basic truths by which the church has lived since the beginning, such as the uniqueness of Christ, his death and resurrection, because the mission of the church to proclaim the Gospel rests on faith in Christ. Without theological certainties, mission loses its meaning and purpose (Hedlund 1985:164). Exposing people who are still spiritually immature and who have not been grounded in their faith through discipleship to all the so called "theologies", and theologians who question the basis of the Christian faith, will do more harm to them and to the mission of the church which they are supposed to serve. As Paul said to the young Timothy: "Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels" (2 Tm 2:23).

Even the missiologies that go outside the boundaries of Scripture by describing God's reign among men in social categories only, are harmful. It is true that the gospel has profound social implications, but the church cannot bring the Kingdom into existence by setting up social structures. The kingdom of God is made visible on earth when people submit to the Lordship of Christ. Social structures come and go, but the kingdom of God is eternal. The kingdom will only create the perfect society on the last day. While the church should indeed be involved in practically demonstrating the love of Christ by its involvement in the needs of people, it must always be on the basis of our relationship with the King. It should testify to the renewing power of the King and invite people into a new relationship with Him. "The church, the people of God, is to demonstrate the presence of the kingdom in its life in the world. The church is to witness for the kingdom and the and its King" (Hedlund 1985:174).

Therefore the church should be very careful in whose hands it entrusts the development of its future leaders. It cannot merely abdicate its responsibility to disciple its future leaders to the academic industry. The fact that a person has a Ph.D. in theology and holds a professorial position does not necessarily qualify him to undertake

the formation of the people who must in the future lead the church in its missionary task. This is illustrated by the following examples of the viewpoints of people who teach theology at American universities:

“In *The end of Biblical Studies*, by Hector Avalos, former Pentecostal and now Professor of Religious Studies at the University of Illinois, [he] says that the Bible ought not to be studied because it is totally out of date. He is particularly offended by what he sees as the Bible’s ‘endorsement of violence’ ” (Winter 2008:4).

An even worse misuse of the Bible, leading to massive confusion, comes from perhaps the most widely known biblical scholar in the USA today, Bart Ehrman. His latest book is, *God’s Problem: How the Bible fails to Answer Our Most Important Question – Why We Suffer*. A Moody and Wheaton graduate, and also a Princeton Seminary Ph.D., he is now professor of religion at the University of North Carolina at Chapel Hill. Not long ago he was quoted as saying: [I began to] think more deeply about my own understanding of why there is suffering in the world. Finally, because I became dissatisfied with all the conventional answers I decided that I could not believe in [a] God who was in any way intervening in this world given the state of things. So that’s how I ended up losing my faith (Winter 2008:5).

The transmission and protection of the Christian faith, especially in the lives of the next generation of church leaders, should not be abdicated to academics who to a large extent are standing outside the life of the local congregation. Burden (1994:136) for example defines theology by saying: “Theological education/training is a dialogical event in which people take part in a critical research on the validity of religious testimony”. While this may seem to be an academically sound approach, this “critical research” will most probably not inspire people to suffer and die to spread the gospel message, especially since he explicitly includes all religions on equal footing in this process.

In 1 Timothy 3:15 the church is called “the pillar and foundation of the truth” (NIV). The 1983 Afrikaans translation says it is the “carrier and protector of the truth”. The congregation should take an active role in the formation of its future leaders by grounding them in the fundamental truths of the faith.

This does not mean that the church should not have academically trained people. Rice (2008:11-14) shows a disturbing picture of Britain’s nineteenth century Evangelicals who had a tremendous impact on society. They ended the British slave trade, they abolished sati (the custom that a Hindu widow had to be burned with her husband’s corpse) and infant sacrifice in India, they stopped the torture of animals for sport, they rehabilitated prostitutes, they brought education and relief to the poor people of England, they brought reform to prisons and asylums etcetera. Yet many of their children and grandchildren fell away from the faith. One of the reasons for this was that they were anti-intellectual in their faith. Their children and grandchildren were therefore unable to resist the intellectual attacks made on the Christian faith by academics.

Although it is my conviction the primary need of all the church’s leaders on all levels of

leadership is not to have a degree in theology, the church does need well trained academic theologians to lead the church in engaging the intellectual streams of the day in apologetic debate, because the battle for the Truth is not only fought in the mission field, but also in the intellectual and academic spheres of society. As Mangalwadi (2008:18) puts it:

Recovery and pursuit of wisdom, understanding, and the knowledge of truth is the key to a new reformation because the postmodern intelligentsia knows that it does not know and cannot know the truth. Deception has to rely on force. It has to enslave, destroy. Intellectual and moral slavery is now called “Political Correctness”. This moral and semantic jugglery is similar to what Pagans always do. They try to make prostitution sacred by calling male and female prostitutes “gods” and ‘goddesses’. While deceptive words enslave, the truth liberates. It empowers people by giving them genuine reason to live and to act in ways that are true, good and beautiful.

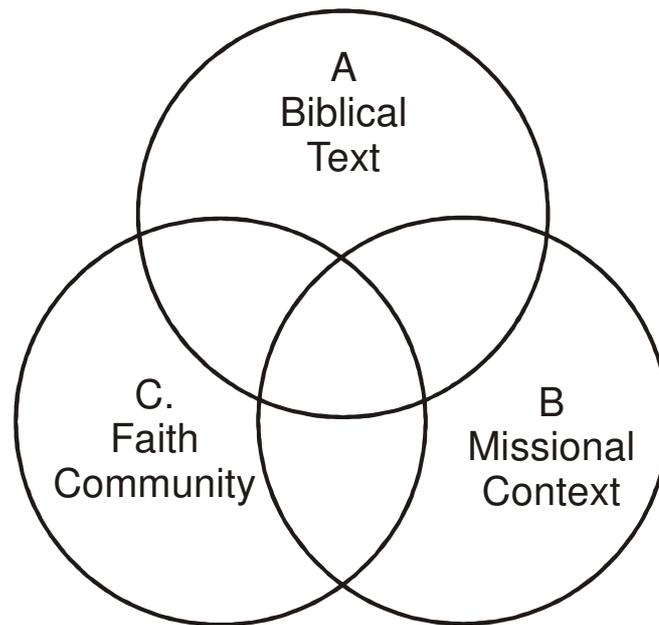
Leslie Newbigin’s book: *The Gospel in a pluralist society* (1998) is an example of a Christian response to the intellectual climate of our times.

However, these academically schooled leaders who must enter this debate on the church’s behalf, can only do so from the basis of firm personal convictions. Therefore the basic training of potential church leaders must ensure their spiritual formation (discipleship) before they are thrown into the deep end of the theological sea to navigate all the sometimes dangerous undercurrents.

## 8.9 Training must be contextual and relevant

### 8.9.1 Training must happen where the Biblical text, the faith community and the context in which they live and witness intersects

Winter (1996:219) gives the following diagram to explain his approach to mission education:



Just as a missional church deals with the text of the Bible, the context in which the message must be preached and the faith community who must live out the message in that context in such a way that the message speaks to the people around them, so the training of leaders for a missional church should deal with the very same issues.

The implication of this approach is that the best place to train the potential spiritual leaders is at the intersection of the three circles. They must grapple with the Biblical text in the faith community in the very context where they are to live and witness. Richard and Martin (1981:226) say:

In discipling there is no way to escape from life while we take time out to study life. This is one of the fallacies of much "training" for Christian service. Rather than provide a classroom learning situation or an isolated three- or four-year period, learning to follow Jesus calls us to become immersed in the reality of the world in which we are called to live.

Christ called His followers to this kind of life. They knew suffering, hunger, testing, stress. They even knew the threat of death. Only in the crucible of reality could the disciples discover the joy of Jesus' presence and the power of God's Spirit available to overcome the problems.

Therefore it is no surprise when Bosch (1991b:10) says: "The ecclesial dimension of theology and theological education suggest that theology is to be done from within a community where faith is the source of knowledge." Oberholzer (1994:27) also confirms this when he says: "Theology is a human activity which can only be at home within the area of the human community for which it asks and handles the existential life question" (my translation). He also touches on the text and the context when he says: "The hermeneutical activity of the theology concerns the message as well as the reception

of the message. The context in which the church lives, or more specifically the contexts of the church members, asks to be interpreted for the sake of relevance” (my translation). The training must make sense for the people in their everyday lives in society. As Burton (2000:1) says: “Actual life situations in the home and in the market place certainly are strong challenges for theological education today.”

8.9.2 The three elements should play a balanced role in the training of potential spiritual leaders.

From all of this we can see that the balance between these three elements, the biblical text, the faith community and the missional context, is very important.

In the past theological education tended to give priority first to academic, intellectual formation in terms of the biblical and theological content of the faith, later to the practical application of the faith to ministry, and only peripherally to the social, cultural, and historical context. In recent years it has become increasingly clear that these basic ingredients should be kept in focus throughout the entire process of formation, that the interrelation or tension between them is what makes them meaningful for the participants and that the ongoing circulation between the three can become the driving motor throughout the curriculum and future ministry (Kinsler & Emery 1991:39).

Kinsler and Emery (1991:33) also speak of the different aspects of theological training that have been emphasized in the past when they say:

Down through history some programs of theological education have affirmed that their primary responsibility is to the Bible, the faith, the tradition, that they are called to prepare men and women to interpret and teach God’s Word to the church and proclaim it to the world. Others have affirmed that their primary responsibility is to the church, that their task is to prepare pastoral agents to carry out the church’s understanding of its mission and ministry. Still others have affirmed that theological education should give priority to the world and its needs, that its primary task is to equip the church to carry out God’s will and pursue God’s rule in the world.

Doing theological training in the area where these three aspects, the world, the church and the message of the Bible intersects, should help bring a healthy balance in the emphasis we place in our theological training. Banks (1999:126) says about theological education: “It should orient itself primarily around ‘in-service’ ministry activities, within which intellectual, spiritual, and practical concerns form a seamless whole”. Padilla (1988c:177-178) concurs: “Local churches, and especially their leaders, have the responsibility of discovering and supporting theological vocations. Theologians must arise from the community of faith for its service. Thus, it is desirable that the first stage of their theological training be in their own congregations or, at least, in close collaboration with them.”

Pobee (1993b:75) says: “In so far as education is about the development of the

individual, the students' interest must be awakened and the process must be seen in the context in which the task rather than the teacher exerts the discipline". If the task for which he is preparing must exert the discipline or the motivation to the trainees, it is clear that the training cannot be divorced from the context in which the trainees are going to exercise their ministries.

#### 8.9.3 To do justice to the context, the training must be done in the context

The context of the terrain: One cannot say one knows the terrain just by looking at it from the bird's eye view. One must land among the people and their context to be able to say, "I understand". To understand the context one must meet the people in their daily lives and struggles, their givens, their rituals, their taboos, etc. Those who make the effort "to land" among the people will be able through dialogue to learn that there is no such thing as "tabula rasa" adults, because adults in any culture are replete with the knowledge and experience their culture demands of them for physical and social survival. It is important to consider the context because each particular society organizes itself according to its own rules with their own logic, its learning system through initiation rites, empirical training since childhood, with custom models at home and in the village (Battle & Battle 1993:9).

Unfortunately for many students, they have had to travel many miles and cultures to arrive at the watering-hole to drink of the alien "knowledge" provided in a strange milieu in order to qualify as "educated". The learner has had to adapt to a pre-defined system of thinking, doing and being, different from the reality from where he/ she has left and will return eventually - perhaps (Battle & Battle 1993:13).

#### 8.9.4 Training in context must balance the "indigenization principle" and the "pilgrim principle"

The history of the church is a history of tension between the "indigenization principle", which pressures the church to fit into a particular culture, and the "pilgrim principle", which draws them to the universals of the faith. While the indigenization principle is necessary to be effective witnesses in a particular culture, if taken too far, it also contains the danger of taking the gospel captive for that particular culture. The believers can conform to the culture to such an extent that they lose their ability to be salt and light. The same applies to the pilgrim principle. While it is absolutely necessary for God's people to know that they are in the world but not of the world, that they are a peculiar people called out of the darkness, if taken too far, it also contains the danger that God's people will become so foreign to their surroundings that their message will not make sense to their people. They will lose the ability to penetrate their communities by providing relevant answers to the needs of the people in their culture (Lingenfelter 1999:111). An example of this is the fact that there are many people in India who are genuine followers of Christ, yet they do not want to join the Christian church because the church has not penetrated the culture, it formed an alternative culture of its own which is seen by many Indians as opposing their culture. "The structured church in India has established its own culture, including its own worship patterns. Christians are comfortable with those forms, ... it is evident that the vast majority in India will never

conform to Christian cultural forms” (Hoefler 1999:38).

In this context the distinction between the proselyte and the convert is helpful. The proselyte leaves his culture and religion to embrace the new religion and its cultural package. The convert however adopts a new message and adopts a new faith, but does not adopt another culture. By the implementation of the indiginization principle the converts brings the Christian message into their own context and makes it relevant to the life of their community. In this way the local church contextualizes the message, enabling people to understand it, receives it to become followers of Jesus. If the indiginization principle is taken to far, however, it will lead to syncretism. Within the context of the local church, the new convert must also be invited to join a pilgrimage to discover and adopt the universal principles of the message and to realize that they are not only part of the local church, but also of the universal body of Christ. In this way they become culturally relevant servants of Jesus Christ (Lingenfelter 1999:113-115).

All of this has serious implications for the training of church leaders. On the one hand the training must introduce them to the universals of the Christian faith, on the other hand they must learn how to bring the message home in their concrete situation. There must be enough room for discussion about how the universal truths of the faith should be practically applied in the student’s context. Oberholzer (1994:32) puts it like this: “True indiginization and full contextualization must always start where the indigenous believer is himself formed by the Bible and where the text of the Bible enters into communication with the indigenous context” (my translation).

8.9.5 Training in context helps prevent a separation between the trainee and the church and community in which he is to serve.

The training must also not cause a gap between the trained people and the culture in which they must minister. A case in point is the experience of Ralph Winter in Guatemala where the training of pastors was done in a context far different from that of the potential highland Indian pastor. He reports: “But why were there not more *ordained* pastors? Well, in our Presbyterian system ‘proper training’ (defined by an approximation to U.S. standards) was considered essential for ordination. But of course in anyone down on the Pacific coast of Guatemala ever got ‘proper training’, the culture shift involved would leave him feeling very much out of place within either the coastal Spanish culture or the highland Indian culture” (Winter 1996:173).

It means that the training is done best within the context in which the leaders are going to function. As Kemp (2004:335) says: “As theological educators, we are preparing people for particular ministries, not simply fulfilling the academic requirements consisting of class hours, assessment details and reading lists”. “Training in context provides the possibility of relating theoretical input directly to the specific needs of the student and the situation in which the student is, and will be, ministering” (Kinsler & Emery 1991:16).

Thus, when I say that training must be done in context, I include both the context of the church in which he is going to lead and the context of the community to which the church is witnessing, as we have seen in the diagram of the three intersecting circles. Winter (1996:244-245) says about the potential leaders:

Their sphere of influence is in the local community. To be effective then, the local community must be engaged to empower these emerging leaders to have influence there. By engaging the local community in the educational process, appropriate resources are used and dependencies on outsiders diminish, freeing resources to be used elsewhere. The use of local resources also builds ownership and local expectations enhancing the influence potential of the emerging leaders.

#### 8.9.6 Training in context helps the student retain the important lessons, because the relevance is demonstrated

Training in context also implies practical involvement of the trainees in the ministry while they are being trained. By being trained in the context of practical ministry the potential leaders are not only better prepared by learning how to do their ministry, they also learn the lessons better because the relevance of the lesson is demonstrated to them. This is in line with the principles of adult learning. Adults are more motivated to learn things that are relevant to them, as we shall see later on. Kemp (2004:331) says that relevance is one of the marks of excellence in theological training. He explains: “By this I mean matching theory with practice — making sure that theological education is balanced.”

But even though the contents may be relevant, the student may not recognise it as relevant if he has not been involved in the practical ministry. Kinsler and Emery (1991:91) say about students who did all their studies before beginning ministry. “They may not have had enough experience to allow them to relate significant parts of the program to their life. Therefore, students might have focussed on issues that were not really relevant for active ministry and they may not have paid attention to those that were.” This is confirmed by Harrison (1997: 269) who says:

It should also be noted that much of what is taught and learned during the preparatory (pre-field) stage is forgotten, or else the material is not understood at the time it is presented and thus is not applied, since it is not seen in context. To reinforce pre-field training, ongoing field training is indispensable. Training will be more effective in the context of the country and people to whom the missionary has gone. In this environment, greater assimilation of the matters that are studied will take place.

This again demonstrates the importance of training in context, where the relevance of what is being taught is demonstrated and the lessons learned can be immediately applied.

Being involved in spreading the gospel in the real world will also help the students retain their passion and vision for the extension of God’s kingdom. Castro (1983:xi) says:

Finally, the real challenge is to recapture for theological education the missionary passion and missionary vision it never should have lost. Doctrinal discussions cannot be held in a vacuum. They are not simply

repetitions of the past history of the church; they are interpretations of that history to illuminate and to inspire the actual mission of the churches today. The drafting of doctrinal or theological statements is not to make the students happy or to satisfy the teachers, but an attempt to express the significance of our Christian convictions for the vital issues of today. The teaching of evangelism or Christian education or pastoral care cannot be done as a science unrelated to the struggles of congregations and the dreams of the total population. Theological education should be passionately concerned with the development of a church that cares for the world and proclaims the gospel to every creature. That means being passionately concerned with equipping the church to be the church of Jesus Christ.

Training in context also provides an opportunity for the students to learn by being practically involved. “Action is Essential to Learning. Currently, training practitioners advocate using strategies related to experiential, active, or discovery learning... This means that trainees participate in activities – such as role play, discussion, hands-on practice – that help them discover how to be effective in ministry. ...The key to effective instruction is active participation of trainees. Participatory strategies in which students take an active role in listening, looking, and doing instructional activities contribute to a more "holistic" learning experience, in which various senses are employed and both the logical/analytic and sensory/artistic sides of the brain are used (Hoke 2006:113).

Instructional Method	Recall 3 Hours Later	Recall 3 Days Later
Listening alone ("telling")	70%	10%
Looking alone ("showing")	72%	20%
Listening and looking ("show and tell")	85%	65%

(Hoke 2006:113)

#### 8.9.7 Training in context helps to change the students' values

Another reason why training in the context of practical ministry experience is very important is that “A person’s values are not changed by giving him information. It is changed through his **experiences**” (Kriel 1995:10). A person can know the whole message of the Bible and yet not act accordingly if his values have not changed. For this reason also a purely academic training is not adequate preparation to become a spiritual leader.

The trainer must make use of the unexpected experiences that occur in their shared ministry and also deliberately create experiences for his students. In Luke 9:1-6 we have an example of this, when Jesus set up a learning experience for his disciples when He sent out the twelve. He told them to take nothing for the journey, so that they could learn to depend on God to provide, not on their own resources. In verse 10 we read about the feedback session after they returned. Although the intimate time of fellowship which Jesus had planned did not materialize, because the crowd sought

them out, this provided Him with an impromptu opportunity of reinforcing the lesson of trusting in God and not your own resources when He told them to feed the crowd when they only had five loaves of bread and two fishes (Lk 9:13). The result of Jesus' trust in God taught them more about faith than any number of lectures on the importance of faith! We find the same pattern in Luke 10 when Jesus sent out the seventy two. In both cases He gives instructions that they will have to put into practice immediately, which contrast sharply with the modern practice of giving theoretical instructions for a number of years that may or may not be applicable only after the student is finished studying. In both cases the disciples had to report back after the assignment. In Luke 10:17-20, we see how Jesus also corrected them by telling them that they were excited about the wrong thing. They should not be so excited about their success in ministry as they should be about their relationship with the Father! It is also interesting to note that Jesus graded the task according to the preparedness of the students. In the Matthew account of the sending of the twelve, Jesus deliberately told them to stick to their own people and not to try and preach cross-culturally (Mt 10:5-6). Only when they had experience in their own culture and were fully trained did He send them to all the nations (Mt 28:18-20).

The way to change your students' values is as follows:

The first step to cultivate new values is to provide an **experience** for the people. For instance, if you want somebody to understand the importance of children's ministry, take him with you when you minister to children.

The second step is to **get feedback** on the experience. Ask the person to tell you what the experience meant to him. In this way he will express what he has learnt. This will help the new value stick in his mind.

After you have given the person an **experience** and he has given you **feedback**, you tell him what he has told you. In other words you **feed back the feedback**. This will again reinforce the new value that the person is learning from the experience.

The final step in the process is to **evaluate the values learnt**. As you work and spend time together, you observe your disciple's behaviour to see if he has really learnt the lesson or whether he needs more teaching on that particular matter (Kriel 1995:10-11).

#### 8.9.8 Training in context gives the opportunity to develop skills

As we have already seen, we must train the heart, mind and hand. Potential leaders' values must not only be changed, they must also be equipped with the skills they will need to perform their ministry. They must be prepared for action, but "... people will not be able to act unless provided with the tools and skills. People need skills to be able to bring a theological critique to their situation and to pass on that capacity to others" (Manning 1993:71). But skills are not learned through lectures. Pobe (1993b:75) quotes Aristotle's words: "For the things we have to learn before we do them, we learn by doing them e.g. men become builders by building and lyre-players by playing the

lyre; so too we become just by doing just acts, temperate by doing temperate acts...” This is another reason why it is necessary to train leaders in the practical context, because in order for the trainees to learn ministry skills, they must actually become involved in practical ministry. But this does not mean that they must just be thrown into the deep end of the pool without any preparation. No, to learn skills, the trainees also need the example of a coach. “Skills cannot be taught through lectures. It must be demonstrated by the trainer, then the trainee must practise under supervision until he is ready to do it himself without supervision” (Kriel 1995:15).

It was the example of Jesus’ own prayer life that prompted the disciples to ask Him to teach them to pray:

One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray...” (Lk 11:1).

That was the first step in teaching skills:

The first step in teaching your disciple how to do a particular kind of ministry is: **I do it, you watch.**

The second step in teaching your disciple how to do a particular kind of ministry is: **You do it, I help you.**

The third step in teaching your disciple how to do a particular kind of ministry is: **You do it, I watch you.**

The fourth step in teaching your disciple how to do a particular kind of ministry is: **You do it alone, you report to me.** (As we have seen in the sending of the twelve and the seventy-two.)

The fifth step in teaching your disciple how to do a particular kind of ministry is: **You do it alone (benign neglect).**

The sixth step in teaching your disciple how to do a particular kind of ministry is: **You (the disciple) train somebody else** (Kriel 1995:13-15).

In the light of all of this, it is not surprising that after a wide ranging study of innovative ways of training for ministry “Williams observes a widespread emphasis on involvement and action as the context for ministerial training. The older classroom/lecture model is widely regarded as a deterrent to learning unless closely related to concrete action” (Bergquist & Manickam 1974:6-7).

## **9. Training must be structured according to the way in which adults learn**

When we are working with potential leaders, we have to remember that we are working with adults. Much typical classroom teaching and learning have taken pedagogical (literally, for children) principles as the basis for curriculum. Those working with adults should consider the differences that they bring to the process (Kinsler & Emery 1991:73). In this regard Hibbert (2006:55) says:

The hardest thing for trainers of adults to come to terms with is that their students are adults. This includes *all* students in Bible Colleges and other Christian ministry training programs. It is a common mistake to view Christians-in-training as immature and therefore like children. Adults are self-determining and capable human beings. They marry, have children, manage families, jobs and other responsibilities and do not appreciate being patronized. Adults are already shaping their own destinies and seek help to achieve this. They are not empty bottles waiting for the all-knowing teacher to fill them up.

This will be even more important if we move way from restricting leadership training to young untested people as we have suggested elsewhere.

### 9.1 Capacity for self-direction

“The adult learner sees himself as capable of self-direction and desires others to see him the same way” (Knowles 1978:184). Hibbert confirms this when he says: “Adults are self-directing and have a deep psychological need to be respected for this.” Therefore trainers have to treat adults as self-directing adults and not talk down to them. They should create a climate of openness and respect.

Because they are self-directing, adults like to have control of their learning. They will resist being forced to do things they dislike or disagree with. They need to feel in control of their lives. This requires instructional strategies to be made clear so that adult learners can either choose alternative routes to achieving learning objectives or, where a method they dislike is being used, they can choose to engage in it for the sake of learning. Learners can often be greatly helped to see the value of learning tasks they dislike when trainers explicitly explain their purpose (Hibbert 2006:58).

Adults are more willing to learn if they can see the practical use and application of what they are supposed to learn. “Adult readiness-to-learn and teachable moments peak at those points where a learning opportunity is coordinated with a recognition of the need to know” (Knowles 1978:185). Or to put it bluntly: “Adults need to know why they need to learn something before they will go to the effort to learn it” (Hibbert 2006:55). Therefore the trainer should not try to force people to learn things, but explain to them why it is important for them to learn these things. “In the event of an adult learner needing to do something he would not naturally choose, the trainer has to provide a reasonable rationale and convince the trainee of the benefits of participating, rather than attempting to force the trainee to comply” (Hibbert 2006:56).

Adults must be given the opportunity to discover the competencies that are required for them to succeed in their chosen social role, then they will be willing to learn those things (Knowles 1978:185). For example, when people are being trained for ministry they must be given the opportunity to discover that the things they learn in their training are actually going to help them succeed in the ministry. A positive aspect of this is that once they have decided they want to do something, the teacher will not have to force them to do what is required. “Adults tend to pursue studies from some personal desire,

to reach some personal goal, rather than from a socially imposed routine. Consequently their motivation is internal, not imposed, and tends to be higher” (Kinsler & Emery 1991:73).

Adults need an open atmosphere in which they are respected as adults in which they can discover what they want and need to learn (Knowles 1978:184). Because of the need to be respected which we have pointed out above, adults may be afraid to take part in a training process if they feel that their inadequacies will be exposed. This may be especially applicable when we talk of adults who are interested in training because they are moving into leadership in the congregation. “Adults frequently choose to study because of some life change and want to learn how to cope with these changes. They may experience anxiety from not having studied for many years, or at all in formal educational settings. These changes may be related to conversion, rededication, or second careers” (Kinsler & Emery 1991:73). It is therefore very important to create a non-threatening environment and to build relationships of trust within the group. “They want an environment of respect and trust where they can express themselves and not be seen as subordinates of the teacher or facilitator” (Kinsler & Emery 1991:73).

Once people are comfortable in the group and the training process, they enjoy being part of planning the learning activities (Knowles 1978:184). “Adults have achieved a degree of independence and expect to be involved in setting goals and in the process of selecting how to reach those goals. They are self-directed” (Kinsler & Emery 1991:73).

## 9.2 Experience

Adults do not come to the learning process like a blank page waiting to be written on. They already have a lot of life experience. As Hibbert 2006:59 says:

Adults come to learning with life experience. They come with questions and opinions. Adults like to solve problems. Starting from problems in real life, adults bring questions to the learning experience and expect to find answers to those questions through the process of learning. The study of theory brings insight and suggests solutions to the questions and problems. These solutions then need to be tried in real life.

Therefore less use should be made of techniques to transmit knowledge and more of techniques that will enable them to learn through experimentation (Knowles 1978:184). The training must also make use of the trainees experience and allow them to build on their own experience. “Adults’ experience is broader [than that of children] and tends to be more unique for each individual. They want to base their learning on their experience and to use it as a source” (Kinsler & Emery 1991:73).

## 9.3 Adults have a problem-centered perspective

Unlike youths, who think of education as the accumulation of knowledge for use in the future, adults tend to think of learning as a way to be more effective in problem solving today (Knowles 1978:185). “Adults see time as important, as they see years pass. They want to learn what will be useful now, not for some future career” (Kinsler & Emery

1991:73). “Adults come ready to learn the things they need to cope with life experiences now” (Hibbert 2006:57).

This means “adult education needs to be problem-centered rather than theoretically orientated” (Knowles 1978:185). Adults will learn much better from seeking the solution to a practical problem than by just being given information. They also must have the opportunity to apply and try out what they have learnt very soon after learning it (Knowles 1978:185). This area is perhaps the most difficult for institution-based training programs. Where training is situated in the learners’ context it is much easier to relate the training to real life problems (Hibbert 2006:57). This brings us back again to the inherent strengths of on the job training for ministry rather than a theoretical training that will only be applied after training is completed some years later.

#### 9.4 Adults have different learning styles

Although adults share the characteristics we discussed above, it does not mean that they all learn in the same way. According to Hibbert (2006:57) three major learning styles used by adults have been identified:

##### 9.4.1 Auditory Learners

Auditory learners prefer to learn by *listening*. They love to listen, are attracted by sound and distracted by noise. They prefer to hear things rather than to read them. They learn best using questions and answers, lectures, stories, discussion pairs or groups and other auditory approaches including music.

##### 9.4.2 Visual Learners

Visual learners prefer reading, watching television and looking at photographs, plans and cartoons. They are attracted to words such as: see, look, appear, picture, make clear, overview. They may have strong spelling and writing skills. They may not talk much, dislike listening for too long, and may be distracted by untidiness or movement. Visual learners learn through posters, charts, graphs, visual displays, booklets, brochures and handouts, and a variety of colour and shape.

##### 9.4.3 Kinesthetic Learners

Kinesthetic or tactile learners prefer learning by *doing*. They move around a lot, tap their pens, shift in their seats, want lots of breaks, enjoy games and don’t like reading. You can train a kinesthetic learner best by team activities, hands-on experience, role plays, simulations, note taking, and emotional discussions.

These are the three major learning styles that have been identified, but this does not mean that there are no others. These styles are also not mutually exclusive. Each adult employs a combination of the styles, and may change the styles according to the nature of what is being studied (Hibbert 2006:57).

## 9.5 Other factors

The trainer should not only take cognisance of the major learning styles. There are also other factors to bear in mind:

### 9.5.1 Adults learn when new concepts are congruent with the way they already view the world

Unlike children, adults already have established ideas about the way the world works. Where new experience or information doesn't easily match their frame of meaning, it is either approximated to the nearest equivalent or totally rejected. In an educational context this means it is important to try and match new concepts and ways of doing things to established, understood patterns. If the concept is completely new, it may be necessary to build bridges of meaning.

### 9.5.2 Adults have differing motivations

Unlike children, adults can choose whether or not they will participate in a learning experience. This means that understanding adults' motivation in learning is very important. The main thing to realize is that different trainees will be motivated by different things and, as is the case with learning styles, it is good to provide a variety of learning activities which suit the different motivational needs of the trainees.

### 9.5.3 Adults appreciate different methods of teaching

Just because prior learning experiences have taught adults to expect a particular format of learning, does not mean they are not open to and appreciative of other ways of learning (Hibbert 2006: 61).

## 9.6 Training in context can employ many of the principles of adult learning

From the above, it seems that training in a small, intimate group while they are involved in practical ministry will accommodate many of these principles. It builds on the way in which they already see the world as Christians. They are motivated by the knowledge that what they are doing is worthwhile because it is for God. They can see the value in what they learn, because they can apply what they learn very soon after they have learnt it. Different methods of training can be used in different circumstances and auditory learners, visual learners and kinesthetic learners can all relate to different parts of the training as the group move from training to practical application in ministry.

## **10. The training must bear in mind how the process of learning works**

LeFever (1998:21) describes the learning process as follows:

Effective learning follows a natural process: (1) Learners begin with what they already know or feel or need. What happened before must provide the groundwork for what will happen now. Real learning cannot take place in a vacuum. (2) This real-life connection prepares them for the

next step – learning something new. (3) In the third step, learners use the new content, practising how it might work in real life. (4) The final step demands that learners creatively take what they have learned beyond the classroom.

Kemp (2004:333-334) refers to a model for leadership development by M. Wicker, which closely parallels this model, but applied specifically to leadership development. He describes it as follows:

The first phase is awareness-analysis, during which questions such as 'what are my assumptions about leadership?' and 'what am I trying to accomplish with my leadership approach?' are asked. In other words this is where the real context is analysed. The next phase --- alternatives --- looks at various approaches to leading. The third phase is decision-transition phase, in which decisions are made as to possibilities of change. Because 'transition is the heart of the transformation process', this is crucial. It is where leaders begin to change attitudes, values and ideas what we would otherwise call education. It involves an integration of knowledge and emotions – trying to meet a balance between the two... The final phase is action – where new ideas are put into practice. This is the outcome of the transformation which a person has undergone.

This means that reflection on what is being learned is an essential part of learning. Hoke (2006:113-114) confirms this when he says:

Reflection enables learning to be developmental. Effective ministry training will best be done in learning communities characterized by love, acceptance, and trust. It will feature dialogue and reflection on present realities and ministry methods in light of biblical truth and the Great Commission. This critical reflection, which is so vital to adult learning, draws upon three skills: 1) critical reason to evaluate the present (observe the obvious and probe beneath the surface to causes and meanings); 2) critical memory to uncover patterns and principles from the past so as to break open new understanding in the present; and 3) critical imagination to envision what God desires for all peoples in the future. Thus, adult, nonformal, professional training should emphasize principled instruction and reflection, modeling and reflection, case studies and reflection, field trips and reflection, simulated ministry experiences and reflection, immersion experiences and reflection, journaling and dialogue reflection, etc.

Again, as we have stressed so often before, it becomes clear that training embedded in the life and ministry of the local church can be very beneficial. However, the trainer must not only expose the trainees to the practical experiences, but he must also deliberately stimulate reflection on the experience and create the opportunities for such reflection. Dialogue in the group will be one of the important methods to stimulate such reflection. "Only dialogue, which requires critical thinking, is also capable of generating critical thinking. Without dialogue there is no communication, and without communication there can be no true education" (Freire 1970:81).

In the newer theories of how learning takes place, the importance of practical experience in the process has more and more been recognized. For example, Kolb (1984) wrote a book entitled *Experiential learning: Experience as the source of learning and development*. In it he says:

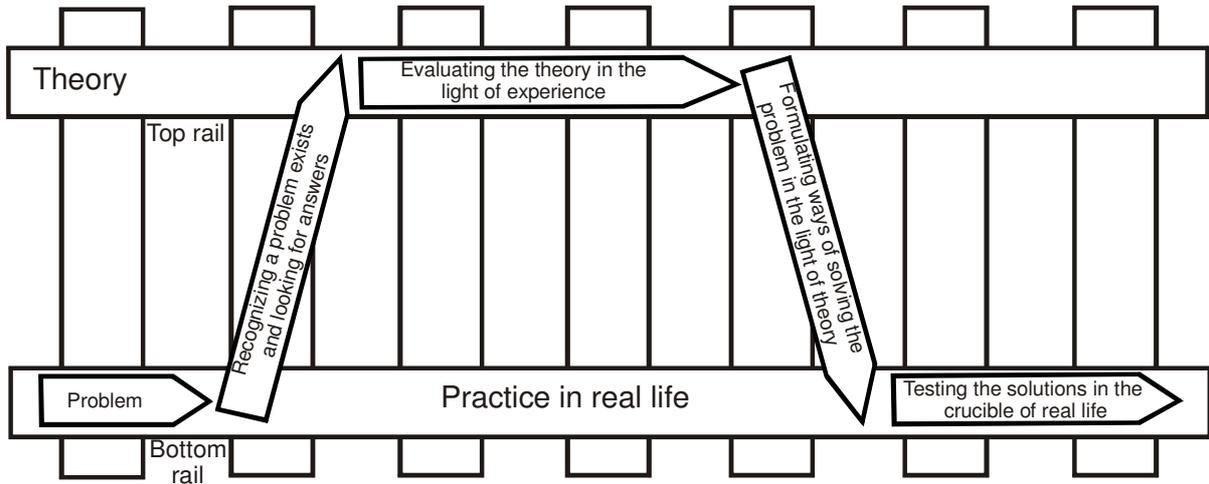
This perspective on learning is called "experiential" ... to emphasize the central role that experience plays in the learning process. This differentiates experiential learning theory from rationalist and other cognitive theories of learning that tend to give primary emphasis to acquisition, manipulation, and recall of abstract symbols, and from behavioral learning theories that deny any role for consciousness and subjective experience in the learning process. It should be emphasized, however, that the aim of this work is not to pose experiential learning theory as a third alternative to behavioral and cognitive learning theories, but rather to suggest through experiential learning theory a holistic integrative perspective on learning that combines experience, perception, cognition, and behavior (Kolb 1984:20-21).

He defines learning as "... the process whereby knowledge is created through the transformation of experience" (Kolb 1984:38).

Various models have been designed on this basis to explain the interaction between the practical experience and the theoretical reflection. Hibbert (2006:59) describes them as follows:

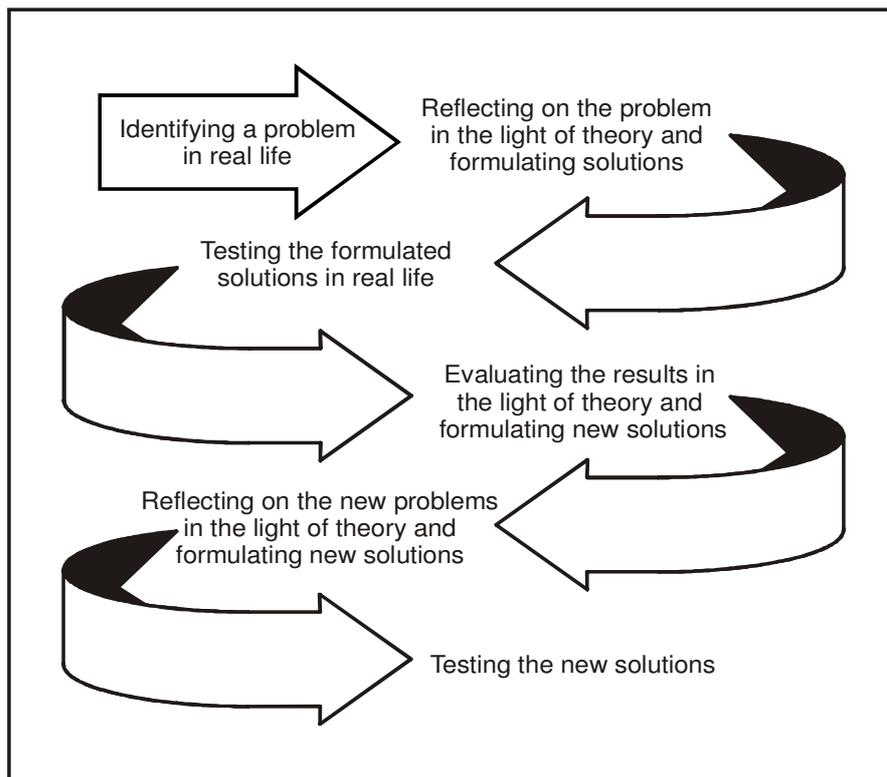
#### Adults Learn by Solving Real-life Problems

... adults come to learning with life experience. They come with questions and opinions. Adults like to solve problems. Starting from problems in real life, adults bring questions to the learning experience and expect to find answers to those questions through the process of learning. The study of theory brings insight and suggests solutions to the questions and problems. These solutions then need to be tried in real life. This concept of learning is often referred to as "top rail – bottom rail," using a railway track as the metaphor. The top rail represents theory, the bottom rail, practice in real life and the railway sleepers between the rails represent reflection between the two. Reflection is the process of evaluating theory in the light of practice, and practice in the light of theory. Without reflection, theory or practice does not change. The following diagram describes this process.



Many people add another step to this picture and make it an ongoing cycle or spiral. Sometimes this is called action learning or research.

Hibbert took Kolb's original model of the learning cycle and combined it with Kemmis's action research spiral to come to the following model:



Hibbert (2006:60)

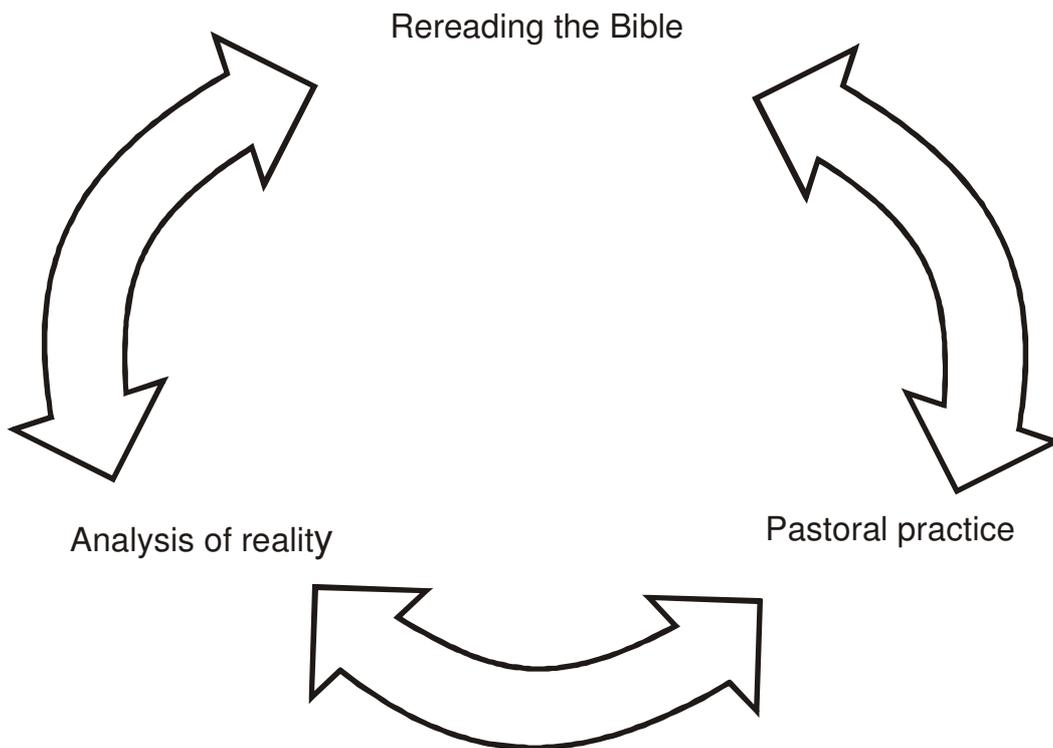
All these models assume that there is an intimate link between theory and practice. "Mostly what we do is in some sense dependant on what we know. There is a knowledge base for actions directed towards some target" (Banks 1999:167).

Rather than placing the two terms in separate categories, we should

recognize that theory is embedded in practice, and practice embodies theory. Since theory has to do with the standards and goals of practices and practices are internal to the life of a person, organization, or church theory does not exist "outside" but "inside" what empirically takes place. And in the same way that facts cannot be "value neutral", practices cannot be independent of theory (Banks 1999:164).

Thus we see again that training in the practical situation is of the utmost importance. However, when we talk of theological training, there is another component that must come into play. Our reflection must also be informed by the Bible. We do not only learn from reflecting on our own experience, but we must also take into account and reflect on the message of the Bible and how it fits into the practical situation.

Kinsler and Emery (1991:39) describes this process as a hermeneutical-pedagogical circle. The process is an interaction between our understanding of the Bible, our practical ministry and our reflection on reality as experienced in our ministry and life in the context, as the following diagram shows:



### **A hermeneutical-pedagogical circle**

#### **11. The training must provide the skills for life long learning**

The content of training programmes tend to keep on expanding, as the trainers see more and more matter that students need to know something of. Every curriculum can be criticised in terms of topics not covered. The fact of the matter is that no training programme can ever cover everything the student is going to need for the rest of his

life. The training programme can at best form a basis on which the trainee can build as he continues to learn throughout his life. Kinsler and Emery (1991:91) put it clearly: “Theological preparation cannot be exhaustive in the sense of providing all the resources that the students will need throughout their life and ministry. The preparation should be focussed on providing tools, background skills, and information so that the students can continue to study, reflect, and refine and develop skills during their whole career.”

## 12. Conclusion

In this chapter we saw that any training programme must have a clear picture of what it wants to achieve. We saw that a purely academic training is inadequate to form the total person for effective ministry. This is borne out by the findings of Taylor and others (2006:ix) who looked at the causes of attrition amongst missionary personnel. He reports: “When we collapsed the major causes of attrition of missionaries in our 14-nation study, we realized the clusters of problems with inadequate spirituality, and character formation, weaknesses in relationality and community, and the absence of instrumental knowledge and skills for the tasks before us in missions.” Later on he says: “Perhaps a better way to state the case for training is to address the top five causes of OSC (Old Sending Countries) ‘Preventable’ attrition and realize that these causes have to do primarily with issues of character and relationships. Then we can ask the question: In what ways do our formal and non-formal training equip missionaries in these two crucial dimensions?” (Taylor 1997:13).

It was not inadequate academic training, but inadequate character formation and skills development that caused much of the loss of missionary personnel. As Lewis (2006:23) says: “Effective ministry flows out of effective lives.” Therefore training must attempt to place a balanced emphasis on developing a person’s character, understanding and skills.”

For many reasons it is not really practical to add these elements to the traditional residential academic training model. Some try to add the practical in field training by having students do part of their training in congregations, etcetera, but this is less than ideal. As Brynjolfson (2006:35) says:

Unfortunately, the above model – utilizing three distinct contexts for training – is costly and difficult to provide. The notion of training the whole person requires access to resources and opportunities that few institutions can afford or have at their disposition. Many training centers struggle just to maintain their “in-house” training, let alone develop a field representation where cultural immersion experiences can be gained.

Instead of trying to add these components artificially to an academic setup, the church should take its rightful place in the development of its future leaders. “Let us affirm the right role of the church to do what it can do best — to focus on character formation, on spirituality, on cross-cultural practicums within their near context, and practical church-based ministry in community and in accountable relationship with others” (Taylor, 2006:ix).

We saw that training can be done best in the very context in which the trainee is called to minister, especially under the guidance of mature leaders who are themselves in the ministry. “Both Jesus and Paul followed the apprenticeship method of discipleship. This was ‘on the job training’, putting into practice what is learned, and a very effective way of training leaders for ministry” (Burton 2000:4). The trainees learn while they are part of a team who are actually busy doing practical ministry and mission work.

“The “missional” model of theological education places the main emphasis on theological *mission*, on hands-on *partnership* in ministry based on interpreting the tradition and reflecting on practice with a strong spiritual and communal dimension. On this view theological education is primarily though not exclusively concerned with actual *service* --- informed and transforming --- of the *kingdom* and therefore primarily focuses on acquiring cognitive, spiritual-moral, and practical *obedience* (Banks 1999:144).

In the light of the priesthood of all believers and the missionary task of the church, leadership development and training cannot be restricted to a small elite class as it was in the Professional Church Model. “If all believers are priests, then theological education cannot be limited to a clerical elite to whom the rest entrust the task of thinking. All members of the Church need to learn to think theologically; all need tools to build bridges between the world of the Bible and the world today; and all need help to articulate their faith. ... In practical terms this means that the most appropriate place for theological education is the local church” (Padilla 1988b:2).

This fact calls for a major rethinking of the whole way in which the church develops its leaders. Kirk (2000:13) says:

...theology is the major tool for training leaders for Christian communities. In accordance with the rediscovered vocation of the whole people of God, this does not mean just the traditional ordained ministry, but all kinds of ministry done on behalf of the community by Christians working in secular occupations as well as voluntary agencies. The shift (at least in theory --- practice usually takes a long time to catch up) from a clerical model of theological education to a comprehensive one entails a major reconsideration of both the content and potential of theology.

Although there will be many different answers given to the question how theological training should be renewed, a broad consensus has emerged among evangelical theological educators internationally that the following areas need attention:

1. Contextualization  
The training has to prepare the student for the context in which he will serve.
2. Outcomes measurement  
The programmes should ensure that they actually produce the kind of people that they say they want to produce.
3. Ministerial styles  
The candidate should be prepared for the leadership role in the body of Christ which the Bible assigns to them. They must be equipped to become servants,

- not elite professionals.
4. Integrated programme  
The training process must combine spiritual, behavioural, practical and academic objectives, rather than just focusing just on cognitive and academic formation only.
  5. Field learning  
Students must be given practical field experience in the skills they will need in the ministry, instead of just being introduced to it in the classroom setting.
  6. Spiritual formation  
The programme must deliberately seek to facilitate the spiritual formation of the candidates, rather than just leaving it to evolve privately and haphazardly.
  7. Churchward-orientation  
Theological programmes must be oriented towards the needs of the church, not towards personal or traditional notions of what should be done (Bowers 1982:34-35).

This agrees to a large extent with our findings in this chapter about the process and outcomes of developing spiritual leaders.

When all is said and done, however, we cannot talk about the training and development of leaders for the church without also thinking how the leaders are going to function in the church. It is to this issue that we turn in the next chapter.

## Chapter 4

# THE CHURCH MUST BE STRUCTURED TO ACCOMMODATE THE LEADERS THAT ARE DEVELOPED

“Throughout almost all of its history the church has been composed of two categories of people, those who are ministers and those who are not. Ministry has been defined as what the pastor does, not in terms of being servants of God and God’s purposes on the home, the school or professional office” (Stevens 2000:6).

“When you enter the church today, there are two ‘peoples’ – laity who receive the ministry, and ‘clergy’, who give it. But when we enter the world of the New Testament we find only one people, the true *laos* of God with leaders among the people” (Stevens 2000:26).

“...today the people of God do not have a clear sense of their own identity as a ministering people, each one called, empowered, and gifted by God to continue the work of Jesus in our world” (Richards & Martin 1981:11).

### 1. Introduction

For many years, most mainline churches worked with the “Professional Church Model” which was based on the “shepherd and flock” image of the church. The pastor was the professional leader who had to take care of the spiritual needs of the members. In the minds of most church people the model of congregational life is one in which the minister is the dominant person who specializes in the spiritual concerns of the Christian community, while the members are spectators, critics and recipients of pastoral care. They are free to go about their own business, because the pastor is taking care of the business of the kingdom (Ogden 2003a:92-93). An American football coach was asked what contribution professional football makes to the fitness of Americans. He replied: “A professional football game is a happening when 50 000 people desperately needing exercise sit in the stands watching 22 people desperately needing rest” (Ogden 2003a:127). This can be compared to the way the church exercises its ministry in this model of church. “Throughout almost all of its history the church has been composed of two categories of people, those who are ministers and those who are not. Ministry has been defined as what the pastor does, not in terms of being servants of God and God’s purposes on the home, the school or professional office” (Stevens 2000:6).

In this chapter we are going to look at the impact this model has on the growth in leadership of ordinary church members and their ability to function to their full leadership and ministry potential.

### 2. The professional church model impedes the development of church members into leaders

## 2.1 The role of the pastor and the people in the Professional Church Model

Because the whole ministry rests on his shoulders, congregations search for a leader who can do it all. While leadership is of the utmost importance, we must remember that the emphasis in the Bible is not on the multi-gifted pastor, but on the multi-gifted body (Ogden 2003a:99). The Bible does not make the distinction between laity and clergy. The terms laity was never used in the Bible to describe second-class, untrained and unequipped Christians. The term laity is derived from the Greek word *laos*, which denotes the whole people of God. To be part of the *laos* meant that one has been privileged to become part of the people of God and to join in their mission. The word clergy comes from the Greek *kleros* which means the appointed or endowed ones. This should be applied to all followers of Christ (Stevens 2000:5). Unfortunately this is often not the case. “When you enter the church today, there are two ‘peoples’ – laity who receive the ministry, and ‘clergy’, who give it. But when we enter the world of the New Testament we find only one people, the true *laos* of God with leaders among the people” (Stevens 2000:26).

The one man show way of being church assumes the Christendom model of the church in which the church is established in a privileged position and the main need is maintenance. In the Christendom model of the church, the pastor was expected to fulfil four main roles:

- a) He had to be a teacher of doctrinal position.
- b) He had to be a care-giver.
- c) He had to be a public symbol of the sacred.
- d) He had to preside over rites of passage (Ogden, 2003a:10-11).

One of these, the role of care-giver, places an especially heavy burden on the pastor and in so doing prevents him from fulfilling his task of preparing the saints for their ministry. Ogden (2003b:41) describes it well:

One role, pastoral care, has consumed pastors. Assigning care-giving to the professionals has had a disastrous impact on people’s ability to grow up to adulthood in faith. Pastors are fully aware that a major proportion of their job is to respond to the care needs of their members and constituents. If someone is in the hospital or grieving the death of a loved one or experiencing a life-altering setback such as a loss of a job, marital difficulties or a rebellious child, the pastor is expected to be present. The emotional contract between people and pastor in most of our churches is ‘If I am having difficulty, Pastor, I expect you to be there to get me through it. If you don’t show up, you are failing to do the job that pastors are supposed to do. If you have failed in providing care, you have failed as a pastor.’

This model of the one paid man doing the ministry of the church flies in the face of the New Testament teaching (Rm 12, 1 Cor 12, Eph 4, 1 Pt 4) on the variety of gifts distributed to all the members of the body. “The variety of gifts shows us that there is no way in which one person, the ‘minister,’ can possibly be the only one designated to carry out the ‘ministry’ of the body of Christ” (Van Engen 1991:154).

## 2.2 The priesthood of all believers

The Reformers talked about the priesthood of all believers. Calvin, for example, said:

Now, Christ plays the priestly role, not only to render the Father favorable and propitious towards us by an eternal law of reconciliation, but also to receive us as his companions in this great office [Rev. 1:6]. For we who are defiled ourselves, yet are priests in him, offer ourselves and our all to God and freely enter the heavenly sanctuary that the sacrifices of prayers and praise that we bring may be acceptable and sweet smelling before God (Calvin 1960:502).

Yet despite the fact that the Reformers proclaimed the universal priesthood of all believers, this did not flow through to the practical ministry of the church (Ogden 2003a:69).

Moreover, across the varieties of today's models of ministry, there remains the underlying notion of church leadership functioning as specialized professionals. Whether the leadership is that of the social activist, the megachurch entrepreneur, or the therapist-pastor, all are seen to require some aspect of professional training.

This view effectively eclipses the gifts of leadership in the non-ordained contingent of God's sent people, those known in Christendom as the laity. Ministry remains identified with the static roles of clergy as priest, pedagogue, or professional, all dispensers of spiritual resources. Even where the priesthood of all believers stands as a theological conviction of an ecclesiastical community, it is rarely practiced in the church (Guder 1998:195).

The priesthood of all believers means in the first place that all believers have direct access to God through Jesus Christ. In this way believers were released from the stultifying practice of going through a human mediator to plead our case before God and thus do not need a human priest any more. But there is also a second implication of this that was not realized. It is the fact that all believers are not only priests before God, but they are also priests to one another and to the world. Believers are vital channels through which God mediates His life to other members of the body of Christ and to the world (Ogden 2003a:17-18). "...today the people of God do not have a clear sense of their own identity as a ministering people, each one called, empowered, and gifted by God to continue the work of Jesus in our world" (Richards & Martin 1981:11).

### 2.2.1 Why the priesthood of all believers was not implemented in the ministry of the churches of the Reformation

Ogden (2003a:70-75) and Stevens (2000:45-48) identify some of the reasons why the promise of the priesthood of all believers was not fulfilled in the churches of the Reformation.

#### 2.2.1.1 The Reformed definition of the church was trapped in institutionalism.

The Reformers defined the true church as the church where the Word of God is rightly proclaimed, the sacraments rightly administered and discipline rightly exercised. Because it was seen to be the task of the clergy to exercise at least two of the three marks of the church, the true church became equated with the way in which the ordained leadership performed their task. The essentials of the Reformed understanding of the church was solely in the hands of the clergy.

- 2.2.1.2 The reformed definition of the church was formed against the backdrop of polemics and protest.

The Reformers defined the church in reaction to the corruption of the Catholic church. The right proclamation of the Word and the right administration of the sacraments against the wrong use of it in the Catholic church was given into the hands of the clergy. They alone were given the authority to be guardians of the marks of the true church. By focusing the definition of the church on the historical moment, they limited the full expression of what the essence of the church is.

- 2.2.1.3 The Reformed definition of the church was absent of any concept of body ministry.

The Reformed definition of the church was rooted in an institutional mindset, while the priesthood of all believers assumes an organic way of understanding the church. While the clergy carry out the marks of the true church, the people of God play a passive role. They receive the Word rightly and take the sacrament rightly. The Reformation was never fully able to realize the fullness of the priesthood of all believers because it attempted to wed this organistic doctrine to an institutional definition of the church.

- 2.2.1.4 There was ambivalence about the priesthood of all believers within Reformed teaching.

While Luther speaks radically of the priesthood of all believers, he also says that there are some who are selected to be priests whose ministry is representative of the whole. As long as leadership is conceived in mediatorial and representative term, one group doing for another, the priesthood of all believers are undermined. As soon as you make a few representative of the whole, then the rest will gladly relinquish responsibility to the few and become passive recipients of their ministry.

- 2.2.1.5 The Reformers exalted the office of preaching.

As soon as one part becomes elevated above the other parts of the body or it is valued more, the organic nature of the church is gutted. With the central position given to the pulpit, the office of the preaching pastor was exalted above the contributions of all others. The practical effect was that the old priesthood was simply replaced by the new preacher. The

scholarship implicit in the ministry of the preacher-expositor ultimately involved taking the Bible out of the hands of the layperson again and putting it into the hands of the biblical scholar.

2.2.1.6 The church was enmeshed with the civil structure.

From the time of Constantine it was the unchallenged assumption that the church needed the coercive power of the state to disseminate its teaching in order to establish a stable social order. Ecclesial and government authority were completely intertwined. Faith as free association was not part of the Reformation mind-set. The evangelical churches were formed as territorial of state Churches. This intermarriage of church and state was expressed by the slogan: “He who reigns, his religion”. It is clear that in such a setup there is no room for people to rise to leadership on the basis of their spiritual gifts.

2.2.1.7 The Reformers were obsessed with a Reformed church order that could be replicated where the Reformed Church held sway.

Calvin believed that there should be four divinely appointed offices, namely preachers, teachers (doctors), elders and deacons. Calvin’s church order was intended for all Reformed communities. By conceiving these four offices as a sacred law instituted by Christ, the church order was made very rigid. The Reformers seemed more fixated on the right structure than on developing body ministry. The focus of ministry was top-down.

2.2.1.8 The Reformation was more concerned with soteriology than with ecclesiology.

They interpreted the priesthood of all believers in terms of its effect on the salvation of individuals, but did not think through what its effect should be on the church corporately as body of Christ. They did not put adequate structures for renewal in place and therefore they just continued their corporate service in the way they were used to before.

2.2.1.9 The Catholic seminary system was eventually adopted.

The seminary system, which was only developed in the nineteenth century, became with few exceptions the universal model for equipping pastors. This guarantees their enculturation into a clerical culture. This also causes theological education to remain to a large extent the exclusive preoccupation of those intending a career in the clergy.

2.2.1.10 Kingdom ministry has been almost totally eclipsed by church ministry.

Ministry is seen as advancing the church rather than the Kingdom of God. This means that to a large extent it is the responsibility of those authorized by the church to act on its behalf and leaves little scope for

the ministry of the unordained.

2.2.1.11 Ordination is still retained almost universally for the full-time supported church worker; no adequate recognition of lay ministries in society exists.

Ordination is only for full-time church work. People are not ordained for their ministry in the world which happens through their daily life and work. Also no other form of recognition is given for this type of calling.

2.2.1.12 An adequate lay spirituality has hardly ever been taught and promoted.

Protestant spirituality has mostly focused on charismatic and mystical experiences of on the deeper life of outstanding Christian leaders, rather than exploring how the ordinary Christian must live out his faith in the totality of his daily life.

2.2.2 The effects of the failure to implement the priesthood of all believers

2.2.2.1 The failure to implement the priesthood of all believers leads to a leadership vacuum

The practical effect of the fact that the priesthood of all believers did not take its rightful place in the churches of the Reformation was that the believers became subordinated to the professional pastors (Rooy 1988:69). As Bosch (1991a:470) says: “The net result was not fundamentally different from the dominant Catholic view. The church remained a strictly sacral society run by an in-house personnel.”

Because the pastor was in practice seen as the only one with a legitimate ministry and the professional leader of the church, it created a situation that can be compared to an army with only generals and privates, but no other ranks like corporals, sergeants, lieutenants, captains, etcetera. The famous evangelist, D. L. Moody, saw this great leadership vacuum. He said:

The ministers are up there and the common folk are down there and there’s a kind of gap between them. Now there aren’t enough ministers to do all the things the church needs done. What can we do about it? We have to get gap men. That’s right, gap men to stand between the people and the ministers. Who are the gap men? They are the common folk like you and me (Bailey 1959:141).

2.2.2.2 The failure to implement the priesthood of all believers resulted in the church not disciplining its people

The church in general is failing to disciple its people. Ogden (2003b:22-23) says: “If I were to choose one word to summarize the state of discipleship today, that word would be *superficial*”. He looks at the American society in which up to 49 percent of people claim to be born again and asks: “How can Christian leaders moan over the moral decline of our society while so many people have indicated a meaningful encounter with Jesus Christ? If these multiple millions of Jesus’ namers were Jesus’ followers, we

would not be wagging our fingers in shame at a civilization that has turned away from God". The church is not making the impact on the world that it should, because the church members are not trained and disciplined.

If the discipling and training of church members for their ministry and eventually leadership roles are so important, why do so many church leaders fail to develop potential leaders? If we look at the following list of reasons for this which Van Engen (1991:175-176) gives, we shall see that many of them can be traced back to the Professional Church Model which in its turn is based on the failure of the Reformers to implement the priesthood of all believers.

- (a) We have trained our laity to be passive because we have made "ministry" a professional role of a few ordained persons.
- (b) The pastor or missionary assumes no one else could do the job and therefore is reluctant to let anyone try.
- (c) We make of "leadership" such a large, frightening, demanding affair that no "lay people" in their right mind would care to "volunteer" for it.
- (d) We do not know how to be equipping leaders. We are able to do the tasks, but not to teach others to do them.
- (e) We stress the "Santa's Helper Syndrome", expecting "lay people" to handle unpleasant internal up-keep jobs in the Church rather than preparing them for real "ministry" in the world.
- (f) We do not know how to graciously delegate authority and may, in fact, be afraid of losing control if we do so.
- (g) We delegate responsibility but do not know how to assist the members in performing their tasks, nor do we readily check back with the members at the right times during the course of their ministerial activity.
- (h) We are endlessly "preparing" the members for something in ministry, but never get around to planning, organizing, or programming the "ministry" activities themselves. (This is a common problem for those congregations which spend a long time training for evangelism, but never seem to be able to get out into the streets, homes, businesses or schools to actually do evangelism.)
- (i) As pastors and missionaries we may be afraid of training others who might do "ministry" better than we can, and thus we might lose our own position, prestige, power, or job.
- (j) We hold a professional perspective of the nature of the Church which leaves room only for full-time, specially-trained, and specially-paid "professionals" to do the work of the Church within itself as well as out in the world.

Ogden (2003b:40-56) adds some more reasons why discipleship is not happening.

- (a) Pastors have been diverted from their primary calling to equip the saints for their work of ministry. The people are called to care for one another, while the pastor is called to train them for this ministry. Because pastors have allowed themselves to be taken up in the care-giving duty which does not belong to them, but to the church, the church remains undisciplined.
- (b) The church has tried to disciple people through programmes that pass on information instead of discipling people through relationships. The assumption is that if somebody has the right information, he will be transformed by it.

- Unfortunately it does not happen this way.
- (c) The Christian life has been reduced to embracing the gift of forgiveness instead of being conformed to the life of Jesus. This makes obedience to Jesus in daily life irrelevant.
  - (d) Discipleship has been made into something that is just for super-Christians, not for ordinary believers. This is unbiblical. In the Bible there is no room for ordinary followers of Jesus and extraordinary ones. The expectation for everybody is the same, it is only that some have been disobedient.
  - (d) Leaders are afraid to ask a commitment of the people for two reasons. The first is that they are afraid people will leave the church if too much is expected of them. This is not true. Growing churches are generally the ones who have appealed to the idealism and sacrifice of people for the sake of the gospel. Secondly leaders are unwilling to call people to an all out commitment to Jesus, because they are not willing to commit themselves all out to Him.
  - (f) The individualism of the Western world, which made faith a private matter, has undermined the view of the church as a community. Discipleship has been undermined by the lack of commitment to the community in which the discipleship process must take place.
  - (g) Most churches lack a clear, well thought out pathway to maturity. Churches have disjointed programmes instead of a process to lead people to maturity.
  - (h) Most Christians have never been disciplined themselves. Because they have not experienced the process, it is difficult to do it for somebody else.

The process of discipleship is slow and labour intensive. In order to disciple a few, the leader must commit a lot of time. In the age when success is measured in numbers, the temptation is always there to concentrate on the crowds and to try to win them by mass means which will produce instant results. Yet Jesus followed the opposite direction. He knew that in order to reach the harassed and helpless crowds, he had to concentrate most of his time on the twelve. Ogden (2003b:69) comments: “The irony is that in our attempt to reach the masses through mass means we have failed to train people the masses could emulate. We often perpetuate superficiality by casting a wider net, without commensurate depth”.

### **3. Why the church must move away from the Professional Church Model**

The result of the Professional Church Model is that many people think only full-time, specially trained and specially paid professionals can do the work of the church in the church as well as outside in the world (Van Engen 1991:176). “Many churches suffer from a general passivity of the people of God. In these churches often nearly all of the leadership functioning is delegated to the paid staff. The paid staff members are expected to be “multi-gifted” and are hired with that kind of set of qualifications in mind. Such a problem greatly inhibits every form of growth in the church and often blocks the multiplication of new churches” (Elliston 1991:20). It is therefore no surprise when Stetzer (2003:8) says: “The Professional Church Syndrome is a difficulty which denominations must overcome...”

#### **3.1 The Professional Church Model hinders the renewal of the church**

“In our time the greatest single bottleneck to the renewal of the church and its outreach

may well be the division of roles between clergy and laity. It results in a hesitancy on the side of the clergy to trust the laity with significant responsibility and a reluctance on the part of the laity to trust themselves as authentic ministers of Christ, inside the church as well as outside in the world” (Ogden 2003a:92). The results of this situation are disastrous for the church’s mission in the world. “... the failure of Christians to firmly grasp the truth that as God’s people *each one* is called to ministry is recognized today as a major cause for the failure of the modern church to reach the world with the gospel or to serve effectively as God’s salty preservative of society from injustice and immorality... In practical terms, to experience the church in terms of clerical caste or hierarchical structure will sap the strength, vitality, and fervor of the Body of Christ” (Richards & Martin 1981:13). The opposite is also true. When no artificial barriers are placed in the way of the people whom God has called, the church can become very effective in the world. Winter (1996:176) says that the success of Pentecostal churches around the world can be ascribed to the fact that their leadership selection patterns is not hobbled by the requirements of certain kinds of largely institutional training. “Overcoming the professional, clergy-shaped leadership models is an essential shift towards a missional leadership.” (Guder 1998:200)

### 3.2 The church cannot afford the Professional Church Model

The simple fact of cost is another reason why the “Professional Church System” must be overcome. Because of the influence of the Professional Church Model, many people think only full-time, specially trained and specially paid professionals can do the work of the church in the church as well as outside in the world (Van Engen 1991:176). However, the system of a full-time paid worker in every congregation cannot be sustained in poor communities. The church, especially in the third world, can never afford to hire full-time workers to do all that has to be done. Bergquist and Manickam (1974:31) say: “... there are not enough pastors to make it go. Because churches do not ordain the ‘lower level’ church workers most rural congregations do not have any form of residential sacramental ministry. At the same time, the churches can neither recruit nor afford a significantly larger number of graduate pastors”. From my own experience I know that this is also the case in Africa.

In his foreword to Kinsler’s book, Emilio Castro shows how missionaries went from their homelands to devote themselves full-time to the religious task, supported by the love and gifts of sending churches in the richest parts of the world. In general they developed a lifestyle which was lower than that of their home countries, but still higher than that of the people they were serving. The natural inclination of the coming generations of national pastors was to imitate the life-style of the foreign missionaries. He concludes: “This has created a tremendous burden on the resources of the churches and is a handicap to the real mission of the church, because so much of the resources of the total Christian community must go to the support of a professional class” (Kinsler 1983b:x).

Roland Allan, who gained his experience in India felt that voluntary clergy should be ordained in every congregation because of the countless small groups of Christians who could not afford paid clergy, but needed pastoral care (Hedlund 1985:203). Many years later Bergquist and Manickam (1974:30) confirmed this by saying: “The financial burdens involved in maintaining the traditional missionary pattern of ministry are to

great". The salaries are too low to attract the right recruits. At the same time the burden is too great to allow the congregations to become fully self-supporting or to rapidly expand the number of paid workers.

This is also confirmed by my own experience as a cross-cultural minister in an African congregation in South Africa. In the denomination in which I serve, the Uniting Reformed Church in Southern Africa, the situation in KwaZulu Natal province is as follows:

Out of the 38 congregations, 20 have no ordained pastor. Of those 20, 10 do have evangelists. These are full-time workers who fulfil the role of a pastor, but are not ordained (URCA Yearbook 2006:65-67, updated by my personal knowledge). This means that 10 congregations, or more than 25% of congregations do not have a full-time worker in a church which is heavily dependent on full-time workers. However, this is not the full story. Most of the 38 congregations cover large geographical areas, which consist of many separate small congregations called "branches" of the congregation. Even where there are full-time workers, it is virtually impossible to minister properly to all these far flung little congregations or to reach out to unreached areas within the geographical area of the congregation. In the congregation for which I am responsible, we have ten "branches" and some congregations have much more. It means many of the small rural branches must make do with a monthly or bimonthly visit from a full-time worker. Most of the pastors and evangelists, myself included, are heavily supported by subsidies from the outside while others survive by tentmaking. For the most part congregations are not able to support full-time workers. In fact, it costs me more in travel expenses to visit the "branches" than the income derived from the branches. When the subsidy for a worker's post is withdrawn, the whole congregation often closes down. My congregation was previously four congregations, each with full-time workers and different branches, but as the subsidies for the workers decreased, the congregations were not viable any more and they had to be re-incorporated into one congregation. In the process some of the "branches" died.

The situation in Guyana described by Bisnauth (1983:93) is much the same all over the Third World:

There were just not enough trained persons to provide leadership in Christian communities which were almost isolated from one another by the fact of geography. ... Almost every denomination suffered from a lack of trained pastors and priests to serve the scores of denominational parishes, districts and pastoral charges. Even if priests and pastors were readily available, smaller parishes would have experienced grave difficulties in maintaining them at an adequate level. Some congregations were too small for this and some parishes too poor.

Even in a rich country like the United States of America, most congregations are small and struggle to maintain the system of one full-time, fully paid pastor per congregation (Kritzinger 1979:41). Stetzer (2003:158) says: "... some new African-American churches will never be financially self-supporting, particularly if being self-supporting is defined as having a full-time salaried pastor".

### 3.2.1 The results of the financial burden imposed on the church by the Professional Church Model

The system of full-time salaried pastors either places a tremendous financial burden on poor congregations which they struggle to carry, or it forces them into a perpetual dependence on outside subsidies. Even where workers were given to a congregation by outside subsidizing agencies, it does not lead to a greater sense of commitment and financial sacrifice among the members of the receiving church. This serious financial situation can have many tragic consequences:

- 3.2.1.1 The dependent church develops a beggar-mentality. They start seeing it as normal that resources always come from somewhere else.
- 3.2.1.2 A good relationship between the subsidizing congregation and the subsidized congregation cannot be maintained. The situation leads the receiving congregation to either feel guilty and powerless, or it leads to a demanding attitude that is never satisfied.
- 3.2.1.3 The spiritual relationship is replaced by a purely financial relationship. Materialism creeps in.
- 3.2.1.4 In the case where the congregation is trying to carry a too heavy burden, it can lead to rebellion by the members, especially if they themselves earn less than the pastor. They refuse to do the ministry, because they feel that they pay the pastor to do the job. It leads to a breach of trust between the pastors and the members.
- 3.2.1.5 The full-time workers are under-paid and becomes dissatisfied with their situation.
- 3.2.1.6 Unordained workers are used as cheap pastors.
- 3.2.1.7 The big financial set-up needed to carry the workers makes the indigenous handling of funds very difficult and takes up a lot of the leaders' time.
- 3.2.1.8 The work stagnates, because there is no money to appoint more workers to reach new areas (Kritzinger:1979:26-27).

### 3.3 The Professional Church Model causes problems in the mission of the church

#### 3.3.1 Missionaries transferred the Professional Church Model to the mission churches

Unfortunately, the missionary movement has transferred the Professional Church Syndrome to the Third World. According to Emilio Castro the Western model of ministry has been exported to the rest of the word (Kinsler 1983b:x).

Berquist and Manickam (1974:2) say: "... dependency upon western missionary-inherited models of ministry may threaten the emergence of vigorous and involved Christian service in local situations". Throughout Sub-Saharan Africa and India the

“missionary standard model” of the church has become normative. From Henry Venn’s formulation of the “three-self” movement, which said that the newly formed churches should become self-governing, self-supporting and self-extending, it flowed logically that the training of local leaders was important. Thus a small number of ordained pastors were trained for full-time paid ministry and they assumed the power and authority in the new churches. At the same time most of the work was done by a large number of unordained and partially trained catechist and teachers. In 1957 for example 6.5% of pastoral responsibilities were in the hands of ordained pastors and priests, while 93.5% were in the hands of unordained people (Berquist & Manickam 1974:11-13). In the light of the fact that this chapter pleads for the training of leaders and the ministry of the ordinary church members, this might seem to be very positive. In fact however, it reflects the “Professional Church Syndrome” transferred to the mission field. As David Bosch (1991a: 470) put it: “Like Catholic missions, Protestant missions as a matter of course exported their dominant clergy pattern to the ‘mission fields’, imposing it on others as the only legitimate and appropriate model, clothing David in Saul’s armor, and making it impossible for the young church to either execute its particular ministry or to survive without outside help”.

This Western clericalism has not only infected the mainline churches, but even the Independent African Churches. A survey of East African ministry found that although most church leaders agree with the theological statement that Christ’s ministry is properly one of the whole people of God, in practice the assumption that ministry is that of a cleric who does things for passive people by proxy, is deeply entrenched.

The same pattern of paid workers, both ordained and unordained, has been followed in many other parts of the world, like India, Indonesia and Papua New Guinea. Nearly everywhere in the Third World the traditional Protestant churches have accepted as normative the Western idea of the priority of a trained, paid and ordained form of church leadership (Berquist & Manickam 1974:16).

An example of how the implicit assumptions of the Professional Church Model functions subconsciously in mission thought, can be seen when Van Engen (1991:43-44) talks about the seven stages in the emerging of a local and national missionary church. The first three are:

1. Pioneer evangelism leads to the conversion of a number of people.
2. Initial church gatherings are led by elders and deacons, along with preachers from the outside of the infant body.
3. Leadership training programmes choose, train and commission indigenous pastors, supervisors and other ministry leaders.

If we look at step three, the Professional Church Model causes two serious flaws.

Firstly, the task of choosing and training their own leaders is taken away from the congregation and given over to “leadership training programmes”. The people running the programmes can easily be fooled, because they meet the candidates out of their context and have not seen their effectiveness or lack thereof in the life of the congregation. This happens not only in young churches, but also in established churches where the development of the church’s leaders is abdicated to seminaries, Bible colleges and universities. This reality is expressed by Lingenfelter (1999:123-

124) when he says: “The church has already entrusted us [the university] with a mission of training church and secular leaders for the next generation.” However, this should not be so. “Local churches provide the primary arenas for identifying, selecting and developing the whole range of Christian leaders” (Elliston 1992:4).

Secondly, step two is seen as a temporary measure, to be replaced by step three. In other words, the ministry of the believers, the elders and deacons, is seen as inferior. They have to be replaced as soon as possible by paid professionals, who will very often be the wrong people who enter the ministry for financial gain and status and who will protect their position at all costs by ensuring nobody else is empowered to do ministry (Van Engen 1991:176). In this way the priesthood of all believers is destroyed. Although some full-time leaders should come to the fore, their ordination should be understood in a new light, as is explained below. I propose that stage two, where every member is seen as a person with a ministry and is trained for it, should be seen as the natural state of the church. As Van Engen himself says later in his book, it is an error to only equip the people to help the professional by taking on certain pastoral tasks within the congregation to relieve him of his workload and in this way make them into second-class professionals. No, they should be empowered for ministry in the world, in their culture and among their people (Van Engen 1991:153).

3.3.2 Missionaries did not only transfer the Professional Church Model to the mission churches, but also the academic training model which goes along with it.

Not only the model of ministry, but also the model of training for ministry, was transferred to the young churches. The missionaries thought that the theological training which they received at home was more or less the ideal. This model became the standard against which all training in the mission field was measured and the ideal towards which they worked. The result is that theological schools in the non-western world function according to academic guidelines from the West. These guidelines dictate to the schools how they should operate (Kritzinger 1979:69).

The academic requirements for the ordination of the few created an artificial barrier that would prevent the natural leaders of the church to come to the fore. Most of the people who are doing the work, even though many in practice fulfil the role of full-time ministers, will never qualify for ordination. A colleague recently told me of a case where full-time workers in a Zulu speaking church have been in theological training for twelve years, but they are refused ordination because they cannot master the Greek and Hebrew required by the church.

3.3.3 The Professional Church Model also causes problems in the ministry and life of the mission church.

The Professional Church Model causes many problems in the life and ministry of the church. The problems which result from this system differ from area to area, but all root in the fact that the failures in function are due to the prior failure to shape local ministry sufficiently in response to the cultural context (Berquist & Manickam 1974:16).

3.4 The Professional Church Model takes the ministry away from the people

As we have seen in the case of the established churches, one of the most common problems resulting from the importation of the Professional Church Model is that in the young churches planted by missionaries the ministry came to be identified almost entirely with somebody who is paid to do a job. This promotes the “rice Christian syndrome” (Berquist & Manickam 1974:17). In poor areas with high unemployment, it is clear that people will easily be attracted to the ministry for what it can offer them, rather than because they are called by God. But this system not only attracts the wrong candidates for ministry. Because these workers were mainly paid from the outside by the mission body, it also created a dependency in the young church. People were not taught and see no need to give money to the church if the mission can supply. They take no ownership of the missionary task, because the missionary task must be fulfilled by those paid to do so by the mission. In the Indian context Wilfred Scopes (quoted in Bergquist & Manickam 1974:30-31) says about this problem: “A heavily subsidized and over-organized system is not natural to India where the spread of religious faith has always been spontaneous. It is a stumbling-block to the non-Christian, for the witness of a paid worker is often suspect. It hinders the development of latent powers in the village Christians, for as long as a paid worker is present they are content to be led”.

#### 3.4.1 An example from South Africa

An example of the negative effect of the “Professional Church Syndrome” is found in the history of Christian pioneers in South Africa. Crafford (1991:189-190) relates that in the early years, from about 1800 onwards, many indigenous people undertook long journeys to travel to the Cape Colony to find work or buy guns, where some of them heard the gospel and became followers of Christ. These people returned to their tribal homes with the Word of God in their hands and the love of Christ in their hearts. Although they had very little training, they had a burning desire to preach the gospel to their own people. Many of them were persecuted for their faith and some were even willing to die a martyr’s death. Most worked for long periods in complete isolation, yet they gathered small congregations around them. These men welcomed missionaries and some went out of their way to invite missionaries to their place of ministry.

Yet this wave of spontaneous witnessing came to a halt and was replaced by a system of paid evangelism when the missionaries arrived, because the missionaries, who were not as familiar with the culture as the pioneer workers were, replaced them as leaders. In most cases church structures did not cater for unpaid charismatic preachers. As untrained workers they were allowed to preach, but not to serve the sacraments. “The result of these factors was that the unpaid spontaneous pioneers were replaced by the paid preachers who were under the strict supervision of missionaries” (Crafford:1991:190).

These pioneers who had preached spontaneously in the face of hardship and persecution, were now seen by the people as paid helpers who preached because they were paid to preach the white man’s message. Because they had to obey the missionaries and answer to them for everything they did, the gospel could not find its indigenous form.

This tragic example confirms Bergquist & Manickam’s observation: “Thus the particular

burden of third world churches remains the weight of their inherited missionary forms of ministry...” (1974:17).

### 3.5 The Professional Church Model creates a privileged clerical caste which will protect its position even at the expense of the welfare of the church

It also created a class of professional leaders who would jealously guard its position against all comers. In my own denomination I have observed an example of this. Because of the serious shortage of pastors experienced by our church (as the result of the artificial barriers put in potential leaders' way) the elders are in any case preaching in more services on a Sunday than pastors. Then, because very few people actually read the document beforehand, the synod accepted a church order allowing selected elders to be authorized by their church councils to serve communion. When we implemented it in our congregation, the other pastors were very upset. At the next synod they explicitly withdrew the right of elders to serve communion and abolished that church order. Most congregations in my denomination actually consist of a group of small congregations, often spread out over vast areas. This means that even in congregations with ordained pastors, the people can only be served the sacraments when the pastor manages to visit. Many congregations do not even have an ordained pastor and are thus not receiving the sacraments on a regular basis. Yet the pastors vetoed a good solution to the problem. There cannot be a theological reason for this. (See Ogden 2003a:105-108.) If you trust somebody enough to allow him to preach the word on a regular basis, why can he not serve the sacraments? The danger of wrong preaching is far greater than the danger of improper use of the sacraments. To me the only interpretation of this is that the pastors did it to protect their own positions. Ogden (2003a:105) says that opening the right to preside at the communion table to the ordinary church members “strikes at the most sacred stronghold of pastoral self-interest”.

### 3.6 The Professional Church Model impedes the contextualization of the church

If the church does not overcome the “Professional Church System” and give all its people ownership of the ministry, it will never become a truly indigenous church that can confront the issues that need to be confronted in the local society and culture with the gospel from an insider's perspective. Bergquist and Manickam (1974:29) express it this way:

The churches can become the Church in India only when the Gospel is expressed in ministry undertaken in living dialogue with society. The only possible form of ministry adequate for this wider missiological task can be one involving the whole people of God, clergy and laity, each discovering its own form of service within the variety of Christ's ministries. Continued failure to develop that kind of ministry can only result in institutional fossilization or ghetto existence.

The gospel is always communicated in a cultural milieu. Through the life of the church, the gospel must become contextualized for each community. It must not look like a foreign import that is thrust upon the members of that community. It must become embedded in the new community in which it is preached and all unnecessary obstacles

that come from the other cultures in which it was embedded must be removed. This process is known as contextualization. "... contextualization is capturing the meaning of the gospel in such a way that a given society communicates with God" (Pleuddemann 1982:51).

As we have seen above, F.R. Barry has pointed out that the issue of allowing the people of God who are not professional clergymen, to grow to fully exercise their ministries up to whatever level of leadership God calls them, touches the whole way of how the church understands itself, how it understands the incarnation of Christ, because it is through the lives of church members in the world that the church functions as the body of Christ in which the love and compassion of Christ can become visible in any particular community. It is only through the members of the community who live as followers of Christ in that community that the church becomes indigenous in that community. Although outsiders can sometimes sound a prophetic voice, in the final analysis, it is the followers of Christ who live in a particular community or culture who must wrestle with the application of the universal gospel message in the particular situation.

Hedlund (1985: 204) puts it this way: The felt needs of a people must find their answers in the application of the principles and practices of the Bible. The questions arise from within a society; they cannot be imposed from without. Western theology provides answers to questions people in India are not asking. More seriously, Western theology does not know the questions Eastern people are asking. But the Bible is meaningful in an Eastern cultural context. A truly biblical indigenous church may have a different appearance and a distinctive emphasis when it finds biblical answers to the questions needing solutions in the local culture.

Bosch (1991a:453) says: "In inculturation the two primary agents are the Holy Spirit and the local community, particularly the laity."

"Taking incarnation seriously is the way to achieve indigenous Christianity. Incarnation is both a reason for and a method of contextualization" (Pleuddemann 1982:50). The gospel must in an ongoing process be "en-fleshed" and "em-bodied" in a people and its culture (Bosch 1991a:454).

However, if all the church's leaders are professional clergymen, whose main life context is the church, the danger, as Barry pointed out, is that the church will drift away from the daily life struggles and the issues with which its members are struggling in their daily lives. Through ordinary followers of Christ who face the same struggles that they do, the body of Christ can become Emmanuel, Christ with us, for the people of a community. It is no wonder then that Stetzer (2003:160) reports that when leaders encourage indigenous leaders to arise within ethnic population groups, the growth of churches of that ethnic segment often doubles.

### 3.6.1 Example from South Africa

We find an example of this in the revival of 1866 which swept the Eastern Cape and Natal. Although it started under the ministry of an American, William Taylor, it was carried into the black community by indigenous leaders like Charles Pamla, William

Shaw Kama, James and John Lwana and Boyce Mama who were later ordained as ministers in the Methodist Church. “They all became instruments of the great revival and contributed towards the Conversion of thousands of new members of the Methodist Church” (Crafford:1991:53).

Pamla held services in Natal and everywhere he preached, revival broke out. Many of the new converts spontaneously took the Gospel to the people in their own districts. ”Thus the revival among black members of the Methodist church acquired its own momentum which was largely stimulated by black preachers of the gospel” (Crafford:1991:53).

Another example of the important role of indigenous leaders is found in the history of the mission of the Dutch Reformed Church in the Transvaal. Crafford (1991:68) reports: “After the arrival of the missionaries, they immediately started to employ and train black helpers. It was mainly these who were the real founders of the first congregations among several black tribes”.

### 3.6.2 Without indigenous leaders, the church will not penetrate local communities

While indigenous leaders help the Gospel to penetrate a community, the opposite is unfortunately also true: “...nowhere in the world did Christianity take root before and indigenous churches, led by indigenous ministers, had been established” (Crafford 1991:65). The Methodist Church used indigenous workers from the very start of their mission work in Namaqualand with excellent results, but the Dutch Reformed Church did not. “Inevitably the late introduction of indigenous workers delayed the growth of and development of the Mission church” (Crafford 1991:42).

If the whole life of the church is missionary, then it follows that we desperately need a theology of the laity. This does not mean that the laity should be trained to become mini-pastors. Their ministry is offered in the form of ongoing life of the Christian community in shops, villages, farms, cities, classrooms, homes, law offices, in counselling, politics, statecraft and recreation (Bosch 1991a:472-273). True as this is for most of the ordinary church members, I am convinced that the same training path should open the way for those who are called to grow into congregational leadership.

All of this fits in amazingly with what Roland Allan has been pleading for long ago in his book *Missionary methods, St. Paul's or ours*, originally published in 1912. He said that an indigenous church will not only be a church guided by the Bible, but it will be a local church guided by a local ministry rather than an imported clergy. He wanted voluntary clergy who earned their living in the marketplace and served without pay from the church. Such leaders would be from the same cultural and educational background as other members. They would not be scholars, but spiritual leaders (Hedlund 1985:203).

Allan felt that the missionaries should not trust the “western mould” of their missionary work, but that they should trust the Holy Spirit. When he said that they should trust the Holy Spirit, he really meant that they should trust the converts enough to train them and allow them to guide the new churches that came into being as a result of the mission work (Hedlund 1985:202).

The main task of cross-cultural church planters is to become a discipler, teacher and mentor for the next generation of leaders. He must create an ongoing discipleship development programme and the trained disciples must become the primary evangelists in their community, rather than the cross-cultural worker (Stetzer 2003:181, 284). He must not only disciple a few individuals, but he must develop a leadership training methodology. The program of the congregation must be such that a process takes place in which all church members grow in faith (Stetzer 2003:290). As we shall see later on, this is exactly what the Daystar Training Method tries to achieve

### 3.7 Churches who effectively use their ordinary members reach the lost

Both historically and in present times, it can be shown that churches who use ordinary members for ministry are effective in reaching the lost. "Lay persons are more vitally part of the world than the rather closeted members of the ordained ministry. They are at the cutting edge of the church's life and mission" (Bank, 1998:40). Through their daily work and social activities, church members are present and have relationships in places where the ordained pastor seldom have access. In this way they have strategic opportunities seldom given to the full-time pastors to reach the community by letting their light shine before men, that they may see their good deeds and praise your Father in heaven (Mt 5:16).

If we look at the early church, we find that the ordinary church members played a large part in the spreading of the Gospel message. Green (1970:172) says: "The very fact that we are so imperfectly aware of how evangelism was carried out and by whom, should make us sensitive to the possibility that the little man, the unknown ordinary man, the man who left no literary remains was the prime agent in mission". There was no distinction in the early church between full-time ministers and laymen in the responsibility to spread the gospel by every means possible. It was a given that every Christian was called to be a witness for Christ through word and deed. It did not matter whether one was male or female. The ministry was not viewed as a profession, but a divinely appointed function which can be exercised under differing circumstances. It was only from the fourth century onwards that the conception of the ministry as special position and an independent calling became established (Vischer 1965: 45, 51).

Green goes on to show how the example of the Christian wife was taken for granted as the major influence in the conversion of her husband. He also demonstrates how women was active in ministry and how their courage under persecution made a strong impression on their society (Green 1970:175-176). He sums it up by saying: "Evangelism was the prerogative and the duty of every church member. ... The ordinary people of the church saw it as their job: Christianity was supremely a lay movement, spread by informal missionaries" (Green 1970:274). Although the early church did have offices, these offices were always understood as existing within the community of faith, never as being prior to it, independent of it or above the local church. Most of the leaders, both men and women, in the early church were charismatic figures and natural leaders (Bosch 1991a:468).

In South African missionary history we find many examples of the important role which ordinary Christians amongst the indigenous people played in reaching their own communities with the Gospel.

Crafford (1991:14) reports how the first converts in Namaqualand soon became witnesses themselves: The work of the early pioneers wrought a remarkable change in the primitive and crude way of life of the indigenous tribes in Namaqualand. It remains a miracle, testifying to the irresistible force of the Holy Spirit, that so many of these first converts were snatched from their pagan way of life and, without having received much training, nevertheless were called upon and equipped to become blessed witnesses for Christ in this barren land... Except for Henry Tindall, none of the Methodist missionaries succeeded in mastering the difficult Khoi-Khoi language. The success which was achieved should therefore be largely attributed to the first indigenous workers who had worked so zealously among their own people to win souls for Christ.

We find another good example of the importance of the ordinary Christian in the spreading of the Gospel in Western Xhosaland, or British Kaffraria as it became known after it was annexed by Britain in 1847. Erlank (2003:19-41) researched the reasons why there was an extensive move to accept Christianity after 1850 and especially the success enjoyed by the Free Church of Scotland. Although historians connect it to the aftermath of the cattle killing disaster which befell the Xhosa nation, she found that there were also other factors which played a role.

She found that it was not the ordained pastors who were primarily responsible for reaching the unbelievers. In fact: "Indigenous evangelisation was not generally undertaken by ordained church members" (Erlank 2003:31). No, it was the ordinary believers who were reaching their families and communities. "Mission converts were acting as catalysts within their own families, offering advice and Christian teaching that often resulted in the decision of other family members to convert formally. ... Conversions occurred not only within families but within communities" (Erlank, 2003:31).

The fact that ordinary relatively unschooled members could and did grow into leadership positions was one of the prime reasons for the success of the Scottish Church in reaching the community. "Non-ordained Christian agents were therefore of central importance in spreading the Gospel in British Kaffraria. The office of elder was particularly important, because it allowed for the appointment of men with little formal learning. This system allowed committed but unlearned (from a Scottish point of view) Christians to participate in the church" (Erlank, 2003:31-32).

A picture of the ministries of the elders is given in the Free Church of Scotland's annual report of 1863:

The elders (almost all of them) hold prayer meetings in their districts during the week as well as on Sabbath mornings and evenings, assisted by some of the members (males). Also, some of them (the elders), accompanied by some of the deacons, or some of the church members, go out on Saturday afternoon or Sabbath morning to surrounding villages, inviting people to the church, while others go out and hold services at one or other of the outstations. Last, on Sabbath afternoons some of the deacons and some of the church members, go out and visit some of the nearest surrounding villages, in particular those from which few or no persons had come to church (Erlank 2003:32).

The ordinary church members followed the example of their natural leaders in reaching out to the lost. “Officially appointed agents were not the only church members to promote worship. Depending on personal commitment, all Christians promoted worship to some extent... African Christians both proselytised and held meetings among themselves to cement their faith” (Erlank, 2003:33). They did not only testify orally. They also demonstrated the love of Christ in a practical way. “During the Cattle Killing they remonstrated with their believing relatives. After the Great Disappointment they contributed as much as they could to the support of the starving believers (Erlank, 2003:34)

Erlank (2003:39) concludes: “Within the Scottish mission church, most work was done by indigenous agents, facilitated by the structure of the Presbyterian church, which empowered lay agents”.

Crafford (1982:446) ascribes the growth of the charismatic churches among the Indians of South Africa among others to the use of unpaid workers. In other words, they succeed in activating members to exercise their ministry without having to be paid for it. The mission work of the Dutch Reformed Church amongst the Indians in Natal also started well, because the first missionary encouraged the members to witness for Christ (Crafford 1982:447).

The missionaries of the Dutch Reformed Church of South Africa in Nigeria could not get a system of paid workers going, but when ordinary believers in the villages started teaching and conducting services after a revival, the Gospel spread among the Tiv nation (Cronjé 1981:254-255).

Many Baptist and Methodist churches in America were effectively planted by lay preachers. I believe the quote of J. L. Gonzalez about the growth of the church in nineteenth-century America, used by Stetzer (2003:51-52) is worth repeating:

While other denominations lacked personnel because they had no educational facilities on the frontier, Methodists and Baptists were willing to use whoever they felt called by the Lord. The Methodist vanguard were lay preachers, many of them serving an entire “circuit”, always under the “Connection” and its bishops. The Baptists made use of farmers or others who made a living from their trade, and who also served as pastors of the local church. When a new area was opened for settlement, there usually was among the settlers a devout Baptist willing to take up the ministry of preaching, thus, both Methodists and Baptists became strong in the new territories, and by the middle of the century they were the largest Protestant denominations of the country.

The second great awakening was spread to a large extent by Methodist circuit riders. While 71% of the graduates of Yale College were ordained into the ministry for one particular college and stayed there for life, the Methodist circuit riding preachers travelled between 200 and 500 miles per month on horseback. Sleeping in homes, inns and even in the open field, they preached at between 30 and fifty locations and pastored churches there. Most of them were not college educated. They were common labourers, farmers, shoemakers, carpenters, shopkeepers and blacksmiths who were

called by God. Because of their background, they could identify with the people. They did not read their sermons as the Anglicans and Congregationalists did, but preached with power. There were fewer than a thousand Methodists in the nation in 1782. At the end of the Revolutionary war, the Congregationalists were the largest church in the United States, yet thirty years later the number of Methodists were ten times larger than that of the Congregationalists. By the Mid 1800's the Methodists had become the largest Protestant denomination in America (Towns & Porter 2000:78-79).

Today charismatic and Pentecostal churches there encourage anointed people, regardless of their level of theological training, to plant churches. Because they are open to use God-called, though not formally trained leaders in founding new churches, denominations like Calvary Chapel, Vineyard and Open Bible Standard are therefore some of the most effective church planting denominations in North America today (Stetzer 2003:8). Escobar (1996:104) says: The significant growth of Protestantism among Hispanics in North America is made dynamic by the active engagement of lay people, which the Roman Catholic church finds very difficult to foster." Sapezian (1977:5) describes it as follows:

Pentecostal churches take a pragmatic and functional attitude to ministry and ministerial training. Leadership is firmly rooted in, and derived from the ministerial life of the congregation as a whole, and the line of demarcation between lay and ordained leadership seems to be less rigid than in other churches. The leader's standing and authority rest on proven gifts and practical skills rather than on academic or institutional credentials.

In China, where church members face persecution, young Christians are taught that they are co-workers of Christ and it is their aim to be sent out for the Lord. The leadership is committed to teaching these young people and raising them up to become full-time gifted and anointed evangelists for Christ. One typical house church sends out thirty full-time workers into the countryside (Stetzer 2003:53).

Joubert (2008:2) shows that while many traditional churches in South Africa are declining, there are new movements which succeed in reaching the young Post-Modern generation. One of the characteristics of these movements is that they equip and motivate their members to live for Christ and serve Him in the community.

Ellisston (1992:3) sums it up when he says: "Growing churches wherever they may be, whether in India, the confederation of Independent States, Czechoslovakia or Canada, actively recruit and develop their own leaders. A trend among rapidly growing churches is the meeting of most of their leadership needs by 'local' or 'internal' leadership development."

#### **4. To overcome the Professional Church Model, the church has to change the way ordination functions**

"In most denominational structures, leadership in the church involves a series of clearly marked requirements that mean few can give leadership without some form of seminary education that prepares them for ordination to the professional ministry. Therefore the priesthood of all believers is continuously undermined by the practices

of ordination” (Guder 1998:195).

To change the Professional Church Model, Berquist and Manickam (1974:127) suggest: “In those churches in which the normative leadership remains in the hands of small groups of clergy, there can be developed ordination practices which would be extended in scope and non-élitist in character”. The church must make an attempt to recover the corporate conception of the ministry of the local church (Hanson 1965:31). Churches should change their structures to make room for the priesthood of all believers. As the Willingen conference of the International Missionary Council put it in 1952: “There is no participation in Christ without participation in His mission to the world” (Van Engen 1991:29). The Anglican Church has reaffirmed this truth at its Lambeth conference of 1988 when it said: If you are a baptized Christian, you are already a minister. Whether you are ordained or not is immaterial (Bank 1998:38). The question that should be asked is not whether the person has the formal credentials or degrees. The key question that should be asked about candidates for ministry is: “Can they do the ministry they will be assigned to?” (Hoke 1999:336). Part of the solution may lie in commissioning people with a proven mission in society with as much seriousness as we ordain people to the pastoral ministry of the church, otherwise the priesthood of all believers will continue to be undermined by the practices of ordination (Stevens, 2000:212).

#### 4.1 Historic forms of ministry is not unchangeable

The Christian ministry of witness and service is of the utmost importance. It can be seen as an essential mark of the Church. However, we must distinguish between ministry and ministerial offices (Bergquist & Manickam 1974:117). The tendency is to assume that the pattern of ministry in which one grew up is the norm into which the Spirit has long ago guided the whole church (Fuller & Vaughan 1986:119). But this is not so. Ministerial forms are not fixed and unchangeable. Within the one ministry given to the church, there are diverse functions for specialized tasks. Historical forms of ministry, including the forms which emerged in biblical times, developed in response to ever changing missionary needs. “Faithfulness to the one ministry of Christ demands that Christians of all ages must sit loose upon the patterns of office which have been handed down” (Bergquist & Manickam 1974:117).

The fact that in order to remain faithful to the ministry of Christ, we must not elevate historic forms of ministry to eternal and unchangeable institutions, is also true concerning ordination for clerical offices. The way ordination functions has to change

#### 4.2 The concept of the clergy in the Professional Church Model

The contemporary concept of the clergy that has its roots in the Professional Church Model, has four dimensions:

- (a) The vicarious function: The clergy are understood to render service not only on behalf of the people, but also their stead.
- (b) The ontological change in the person: Ordination changes the person into a special kind of person. The person becomes a religious figure by virtue of his ordination, not by virtue of his character.

- (c) The sacramental function: Ordination qualifies the person to serve the sacraments, while ordinary church members are not qualified to do so.
- (d) The professional status: The clergy are given a professional status which rests on the assumption that they can do better ministry than ordinary church members because he has been trained for it (Stevens, 2000:31).

This is however a wrong view of clerical offices and of ordination, which gives access to it. Ordination does not change a person's being or give him a new status. Like all other followers of Christ the person already has the status as co-worker of Christ who has received the ministry of reconciliation (2 Cor 5:11-6:1). Ordination just confirms that the person has been set aside for a special function within this status. The Bible does not support a distinction between sacred and secular vocations, or the idea that a person is given a special sancticity by the laying on of hands, or any emphasis on the office of ministry instead of its responsibilities. From this point of view, it is wrong to define the church in terms of its hierarchy and thus to allow the institution of professionalized clergy to obscure ministry as an essential function of the whole people of God. This means that the church has the freedom to challenge all inherited forms of ministry. It can be flexible and use a plurality of ministries (Bergquist & Manickam 1974:118-119). Tucker (1993:287) confirms this when she says that the traditional understanding of ordination is much more the result of church tradition than of biblical precept. Banks (1998:37, 39) shows that it is those who are baptized into Christ who constitute the church, not the ordained ministry. Baptism does not only give full membership of the church, it is also the sacramental expression that God has accepted the candidate as called and commissioned for ministry. Doohan (1984:24) says:

The clergy laity distinction has set up many false problems for the church and it will go on doing so as long as it is retained, since it represents a principle alien to the nature of the church as a society. ... Lay persons do not *belong* to the church, nor do they *have a role* in the church. Rather, through baptism they *are* the Church, and in union with Christ their mission is the mission of the Church itself.

#### 4.3 The traditional view of ordination helps enforce the second class status of ordinary church members

To a large extent, the completion of a six or seven year theological education has become the prerequisite for ordination in many churches (Kritzinger 1979:75). The requirements, academic and otherwise, set by churches for ordination, often cause ordination to function as a barrier for keeping people in a kind of second class ministry, denying even full-time workers the right to serve communion or officiate at baptisms. "The traditional pattern is often unwholesomely élitist, stressing the status of ordination over service and fostering a false kind of professionalism with emphasis on position rather than function. ... It tends to undercut rather decisively the ministry of the laity and to distort in practice the church's understanding of the ministry of the whole people of God" (Berquist & Manickam 1974:114 - 115).

Berquist and Manickam's (1974:73) description of the situation in India is largely confirmed by my own experience in South Africa:

The ordained man is normally the overseer of a large number of congregations, with

several unordained men working with him. The ordained pastor's contact with the local congregation is of necessity (under this system) limited. He remains a somewhat distant and highly authoritarian figure, a wandering dispenser of the sacraments and collector of offerings. Meanwhile the actual pastoral care is done by the village catechist who, deprived of the prestige of ordination and the right to conduct the sacraments, is not really considered a minister at all. The whole pattern fails to reflect either a biblical or traditional Protestant understanding of 'ministry' as servant and shepherd rooted in the gathered people of God.

This model loses sight of the fact that the local group of Christians is fully church. It implies that a local church needs an ordained dispenser of sacraments to be fully church. It also allows for the separation of Word and sacrament. People who are allowed to preach the word are not allowed to serve the sacraments because they are not ordained (Kritzinger, 1979:29).

#### 4.4 To overcome the Professional Church Model, ordination must be understood in a whole new way

In the light of the above, it is necessary to see the whole concept of ordination in a new light. Instead of ordination conferring a holy status on a person so that he can serve God on behalf of the congregation, ordination must be understood as the setting aside of those who will assist the members to fulfil their calling as God's missionary people. They are given authority to equip God's people for their ministry in the world. Van Engen (1991:156-157) describes this view of ordination as follows:

1. The ordained person has no higher status, no more important role, no increased sanctity, no more power than other members.
2. The ordained person is intentionally and consciously assigned by the people to hold increased power, respect, and prestige in order to enable and equip the congregation. This role is a gift from the people of God to the leaders for the sake of God's mission in the world.
3. The success or failure of the ordained person's work and ministry will be judged only according to the degree to which the Church becomes the missionary people of God.
4. The ordained person is the servant of all. This is borne out in the injunction Jesus gives to his disciples. Though they have a special calling in the Church, nevertheless they must understand that "the greatest among you should be like the youngest and the one who rules like the one who serves" (Luke 22:26, NIV). Jesus confers upon the disciples a kingdom, yet they will participate in that kingdom as foot-washing servants.
5. The ordained person is designated to exercise a very special prophetic, priestly, kingly, and healing ministry in the Church and through the Church in the world, in order to facilitate the exercise of the people's spiritual gifts in ministry.
6. The ordained servant is the one who constantly strives to bring Church and world into dynamic interrelation so that all the people of God may emerge in ministry.
7. Ordained persons are recognized because of their function in the body and through their unique calling as disciples of Jesus Christ.

**5. Overcoming the Professional Church Model will demand a major change in the self-understanding of the church**

The process of overcoming the Professional Church Model is a major change in the way the church understands itself. It moves from understanding the church as an institution to understanding it as an organism. Ogden (2003a:76) sums it up in the following table:

THE CHURCH	
Organism	Institution
1. Starting point: The body of Christ. The church is the whole people of God in whom Christ dwells.	1. Starting point: Leadership offices in the church. The true church is found where (a) the Word of God is rightly proclaimed; (b) the sacraments are rightly administered.
2. Bottom-up: The church's ministry is shaped by the gifts and callings distributed by the Holy Spirit to the whole body of Christ.	2. Top-down: The ministry is the province of the ordained offices of the church.
3. All ministry is lay ministry.	3. Lay ministry supplements and is secondary to ordained ministry.
4. Conclusion: One people/one ministry.	4. Conclusion: Two people (clergy/laity)/two ministries.

Ogden (2003a:9) compares the change to the Protestant Reformation. He says: "... the first Reformation of the early 1500's placed the Bible in the hands of the people and the Second Reformation will place the ministry in the hands of the people".

Fortunately it seems that there is movement away from the professional church model. Bosch (1991a:467) says: "The movement away from the ministry as the monopoly of ordained men to ministry as the responsibility of the whole people of God, ordained as well as non-ordained, is one of the most dramatic shifts taking place in the church today". Not only has many significant books been published in the last generation, but there has also been eight renewal movements that changed the church's understanding of the Christian life, of ministry and of the character of the church. They are:

- (a) The Charismatic movement
- (b) The small group movement
- (c) The Worship renewal movement
- (d) The spiritual gifts movement
- (e) The Ecumenical movement
- (f) The church growth movement
- (g) The seeker church movement
- (h) The new paradigm church movement

The golden thread that runs through them all is the recovery of the ministry of the whole people of God (Ogden 2003a:19). Christians have been learning in recent years that a great many of the privileges and responsibilities which have been in the past confined to the clergy, belong in truth to the whole people of God. There has been a recovery of the biblical understanding of the whole church as a royal priesthood. The really demanding call to a young Christian today is the call to be a layman (Newbigin 1965:7).

The change to a people-centered ministry is part of the seismic Western drift from a Christendom to a post-Christendom model of the Church. The Christendom paradigm assumed a maintenance setting and saw the pastor as chaplain or care-giver. In the post-modern world the church has been largely marginalized and rendered powerless. It no longer enjoy a respected and favoured position in Western culture. It is therefore slowly dawning on the church and its leaders that we are in a new missional environment. This has caused the church to ask again: "Who are we as the church of Christ?" The mission field is no longer a faraway place to which we can send a few missionaries. The church finds itself directly in the midst of the mission field and it can no longer just be concerned with maintaining itself. Every congregation must become a missionary congregation right where God has planted it. That is why ministry has to become the task of every Christian again. The role of the pastor has to change from teacher/care-giver to equipping leader (Ogden 2003a:9-10, 12). The pastor should spend about 80% of his time with the 20% of the congregation that has the greatest ministry or leadership potential (Ogden 2003a:166).

However, there is a big difference between knowing this and acting on it. Concerning the Roman Catholic Church, Doohan (1984:1) reports that although Vatican II taught forcefully on the ministry of the laity, in recent years it seemed to have all but vanished from the consciousness and agendas of many sectors within the church.

## **6. Possible models of the church**

To try to respond to the criticism levelled against the Professional Church Model where the ministry belongs exclusively to the ordained pastor, efforts have been made worldwide to find alternative models. Kritzinger (1979:96 - 98) traces the following six main models.

Model 1: Bring in paid but unordained workers.

These unordained workers do most of the work in the little outpost congregations while the ordained man visits sporadically to administer the sacraments. The advantage is that the expensive ordained person is used more widely and he can supervise the work. The drawbacks are that the congregation remains passive, while the financial dependence increases, because the small outpost congregations are too poor to pay the full-time workers ministering to them.

Model 2: An active congregation without officials.

Virtually all ministry in the congregation is conducted on a voluntary basis by congregation members. In order to prevent the others from becoming passive, individuals are seldom ordained, although some may be given permission to undertake

official duties like preaching and serving the sacraments. The advantage is that there is an active and independent congregation. The disadvantage is that the sacraments may not be served sufficiently and that there may not be sufficient trained leaders. If ministry is everybody's responsibility, it may end up being nobody's ministry.

Model 3: An active congregation with offices.

Although the biggest part of the work is done by members, some members are appointed in offices like the office of elder and deacon in order to fulfil certain tasks. They are visited from time to time by an ordained pastor to serve the sacraments. The advantage is that the whole congregation is active while there is a structure to support their ministry. The disadvantage is that the congregation still remains dependent on the outside help for the administration of the sacraments.

Model 4: The unordained workers are ordained

Suitable unordained workers are given further training and are then ordained. The small outpost congregations now have a residential minister who can do the ministry on a regular basis. The problem is that the congregation is still not able to carry the costs involved in his post. They remain passive and financially dependent. The newly ordained pastor may be seen as a second rate pastor.

Model 5: An active congregation with a trained tentmaker pastor.

A person with suitable qualifications is ordained, but he is then expected to earn his own income while also serving as pastor. The advantage is that his example of self-sufficiency and sacrifice should inspire other members to do voluntary work. His testimony to the community is strong. However, the burden on the one individual to do a full day's work and then to try to carry the whole ministry is very great. He may not have time to train other workers and his work commitments may interfere with the congregation's programme. If he fails, he cannot be moved from that congregation, because he is tied to it by his job. By the same token, his job may move him away at a very inconvenient moment for the congregation.

Model 6: An active congregation with a team of tentmakers.

A few men who have proved themselves in active ministry over a period of time are ordained, without a residential academic training which could have estranged them from the people. They work as a team. There are also other voluntary workers like elders, deacons, etcetera. They all take care of themselves financially. Academically formed full-time workers are still needed to take care of training. The advantages are that the congregation is financially independent and yet able to have a complete church life. Team members are able to stand in for one another when someone is unable to do duty because of work obligations. The team approach can do justice to the idea of ministry according to the different spiritual gifts. Each team member can operate with maximum efficiency in the area of his gifting.

As we shall see, the Daystar method changes this model slightly, because fewer full-time trainers are required. The Daystar method cannot only be used to train the

ordained leaders, but it is also transferable. Once they are trained themselves, these leaders can use it as a tool to train their own people themselves and in this way raise up the next generation of leaders.

Kritzinger prefers the last model. It seems to me that especially with the implementation of the Daystar method of training, this model can go a long way to address many of the problems resulting from the traditional Professional Church Model. How this will be done practically, cannot be prescribed from the outside. The church itself will have to determine what is both practically applicable and theologically responsible in each context.

## 7. Conclusion

It was because Jesus had compassion on the harassed and helpless crowd that Jesus gave himself to the twelve (Ogden 2003b:69). By training leaders he would minister to the needs of the crowds. Unfortunately the modern church often tries to reach the crowds through mass means, but neglect the training of people who can lead them in following Christ. “The irony is that in our attempt to reach the masses through mass means we have failed to train people the masses could emulate” (Ogden 2003b:69).

These leaders who must be trained, must come from the life of the church itself. The church cannot depend on outside institutions to produce its leaders. Van Engen (1991:27) says: “The Church, like a seed, already contains within itself the generative power necessary to become the plant of which it is the seed. It will not become any other plant. But the seed’s growth demands careful planting, watering and care so that God may give the increase (1 Cor 3:6).

We started out from the viewpoint of the necessity of training leaders, and from there flowed the conclusion that it is useless to train people for ministry and leadership unless ministry and leadership are made accessible to them. Thus we had to look at the structural issues which impede the ministry and leadership development of the ordinary church members. By doing so, we had to look at the total way in which the church functions and understands itself. Congar (1985:xvi) puts it this way: “At bottom there can be only one sound and sufficient theology of laity, and that is a ‘total ecclesiology’”. This is confirmed by Doohan (1984:24-25), who says: “We are called to one and the same life. Instead of looking for a theology *of* the laity, we need a theology *for* the laity. The task is not to specify the lay mission, but to be educated to awareness of who we are in baptism”.

It is ironical that as the church finds itself in the midst of the mission field as the early church did, that it has to go back to the pattern of the early church where the ministry belonged to every member of the church. Though weak and powerless, it impacted the dominant culture of the day to a remarkable degree. As the church again becomes weak and powerless, its testimony may become as powerful in today’s heathen culture as it was in the heathen culture in which it started out, if the ministry is returned to every church member.

That brought us to the point where we had to call for a new understanding of the role of full-time paid workers as well as the way in which ordination functions. However, the

argument made in this chapter for a different understanding of ordination and of full-time professional clergy is not meant to imply that there should be no full-time ministers who gain their livelihood from the church in which they serve. Even in the Bible provision is made for this. See for example 1 Corinthians 9:14. Right from the beginning of the church both forms of ministry, those supported financially by the church and those who supported themselves through other means of income, existed side by side (Fuller & Vaughan 1986:120). It is rather a plea for a proper balance between the two forms of ministry. A balance in which the full-time leaders should fulfil their ministry of preparing the saints for their ministry while the prepared saints are given the opportunity to exercise their ministry to the full. Clericalism is not overcome by rejecting an ordained ministry or by downplaying its task. If there is no concentration of what is important to everyone, the result in the long runs is that the community will suffer. When properly exercised, the priesthood of the ordained ministry does not remove the priesthood of the whole church, but enables and strengthens it (Bosch 1991a:474).

If we take the priesthood of all believers seriously, it means that they must be trained for their ministry. “A rediscovery of the priesthood of all believers is urgently needed. The universal priesthood is a fundamental premise of biblical ecclesiology and has important practical consequences for theological education” (Padilla 1988:175). The priesthood of all believers implies that the church cannot just train a few professional leaders. It must have a way of training everybody up to the level of leadership to which each one is called. This changes the whole way in which we approach training. “There can be no clear unity to theological education until there is recovery of clarity about the nature of professional leadership within the church (Hough & Cobb 1985:5). “Renewal in theological education must begin with a more biblical understanding of the church and leadership in the church” (Ferris 1990:19).

In this way we have completed the whole circle. The priesthood of all believers led us to the need to train ordinary members for their ministry. This in turn led us to discover the need for structural renewal that will allow leaders to rise from the life of the congregation. We discovered that as Kritzinger (1979:35) put it: “The church and its ministry is in a social imprisonment” (my translation). To free it, ordinary church members must be empowered to raise up to whatever leadership level God has called them. “... as local congregations are built up to reach out in mission to the world, they will become in fact what they are already in faith: *God’s missionary people*” (Van Engen, 1991:17). This in turn brings us back to the fact that the church has to change the way in which it trains its leaders.

In the next few chapters I want to evaluate the two major training models in the light of the requirements we have identified. Then I want to present the Daystar Method and evaluate it to see to what extent it meets the requirements in the hope that it will prove to be a tool that will contribute solving the church’s urgent need to develop enough leaders to lead it in fulfilling its missionary task.

## Chapter 5

# MODELS OF TRAINING: THE TRADITIONAL RESIDENTIAL ACADEMIC APPROACH

Down the centuries, unfortunately, the fulfilling of the Great Commission has often incurred harm through a twofold omission, viz. the neglect of making disciples (rather than just converts) and the neglect of teaching obedience (rather than knowledge only) (Krallmann 1992:111).

The professional school model now dominates, and this continues to ignore the *being* of the student, to exalt professionalism over calling and vocation, and to broaden the gap between the formally trained person and the amateur in the pew (Banks 1999:135).

Formal theological training has a negative correlation to both church growth and overall quality of churches (Schwarz 1996:23).

Anyone associated with theological education for ministers in the "main-line" Protestant churches of the United States is surely aware that there is widespread discontent with the schools providing this education (Hough & Cobb 1985:1).

We must never confuse a structure with a ministry or give it such priority that all our efforts unconsciously go into maintaining an organization rather than actually meeting needs (Richards & Martin 1981:229).

The sacred cow of the seminary is untouchable, if not because we love it, then because we lack the openness and creativity to search for other ways. I do not say this because I believe that we ought to abandon those ways that continue to be viable, constructive models in limited situations. But placing all our confidence in these models could lead us to irremediable failure. We live in a world that is increasingly post-Christian (Rooy 1988:68-69).

## 1. Introduction

Van Engen (1996:241-247) summarizes the ways which the people of God, both Israel and the church, used through the ages to train its leaders by identifying five main paradigms of ministry formation.

### 1.1 Apprenticeships

Possibly the oldest paradigm of ministry formation involves a personal relationship between a teacher and one or more apprentices. This paradigm is still very much with us.

### 1.2 Monastic Discipline

After Constantine officially sanctioned Christianity, a new form of institutionalized ministry formation arose. Taking quite different forms over the centuries, this paradigm involved people living together in community for extended periods of time, if not for a lifetime.

### 1.3 Knowledge-Based Formation (the University)

The rise of universities which flowed out of the Renaissance gave rise to a new paradigm of leadership training in the church.

The scientific revolution changed many things, not least being the way leaders were to be formed for ministry in church and world. The explosion of curiosity and learning of the Renaissance gave rise to the universities – and an integral part of the university structure was theological education. Although it eventually became only one department in the university, still the intimate tie of theological reflection with the university structures of the West is a phenomenon that influences our views of theological education more profoundly than we might guess... ministry formation became predominantly knowledge-based (Van Engen 1996:243).

Through its intimate tie with the academic world, theological education became to a large extent exclusively focused on the transfer of knowledge, with the accompanying neglect of the spiritual formation and skills development in the students.

### 1.4 Seminaries

As denominations took shape in North America, a new paradigm of ministry formation emerged: the seminaries. Predominantly connected to denominations, the seminaries separated from the universities and began to take on an identity of their own, incorporating a number of elements from earlier paradigms. They borrowed from the apprenticeship paradigm by building close relationships between faculty and students. As seminaries created their own subcultures, they borrowed from the monastic paradigm in the way the community of faculty, staff, and students sought communion, fellowship, and formation together. At the same time, in order to be academically acceptable, the seminaries borrowed from the university paradigm in structuring themselves predominantly in terms of knowledge-based and classroom-dependent instruction.

### 1.5 Professional Preparation

... After the mid-1960s the trend toward the professionalization of the clergy radically shifted the expectations under which seminaries labored. ... The being of the person was almost totally ignored, since the person's professional function was stressed so heavily. The professional paradigm has now run its course, and its strengths and weaknesses can be assessed. What is most apparent, is that the church and the world have changed so dramatically (and the needs of ministry formation with them) that the professional paradigm needs to undergo radical reformation. ... Professional ministers are at their best (and they do excellent work) in a church culture. But put them in an

unchurched culture, and they are lost. In an unchurched culture, they do a reasonably decent job of presiding over stable and declining and dying churches... The day of the professional minister is over. The day of the missionary pastor has come.

The last three of these approaches, knowledge-based formation (the university), seminaries and professional preparation can all three to some extent be grouped under the Traditional Residential Academic training model as we have called it, because despite variations, they are all under pressure to conform to the dominant Western Academic model.

Although seminaries try to give more attention to the spiritual and relational aspects, the academic model that is so dominant in Western culture still functions as the underlying frame of reference.

For all their theological differences, seminaries tend to have more in common than appears to be the case. For example, with few exceptions they all recruit formally qualified faculty, use critical methodologies, and value academic accreditation. Most still tend to view pastoral ministry as a profession, and provide training in relevant skills. Only rarely do they question the dominant schooling paradigm by which they fashion their lives. Seminaries have often adopted secular models of education, rather than subject them to rigorous theological or practical evaluation: even where such questioning takes place, it often parallels what is taking place in higher education or training for the professions generally, not on any distinctive grounds (Banks 1999:6-7).

Even Bible and missionary colleges cannot easily escape the influence of this model. “For, the most part, biblical, historical, and theological studies are similar in kind, if different in level and approach, to what takes place in more academic settings. Over the years, in fact, most Bible and missionary colleges have progressively become more academic in character” (Banks 1999:8).

The basic pattern is described by Mulholland, as quoted in Burton (2000:6):

Generally speaking, that pattern consisted of extracting young, unproven, single, usually male volunteers from their home environment to train them in a centrally located institution, where they resided for about three years. There they were taught the classic theological subjects, mostly by rote, by predominantly missionary professors and a sprinkling of part-time nationals. Academic training was supplemented by practical work assignments in local churches with various degrees of supervision. After three years these young people were declared pastoral material if they had successfully passed the required exams, had expounded no heresy, and had not strayed beyond the bounds of morally acceptable behavior as defined by the sponsoring institution and/or denomination.

Thus we use the term “Traditional Academic Model” quite widely, as Smallman (2001:33) explains:

The common term "residence seminary" is used simply to indicate a traditional seminary to which students come for their classes, whether or not they live in dormitories there. The operative characteristic is that the students go to wherever the seminary is, interrupting and disrupting their customary lifestyle. This term includes both day and night schools, and has no reference to academic level.

In this chapter, we are going to evaluate the Traditional Residential Academic Training Model as we have called it, in the light of the criteria which we have established in the previous chapter, because this is the dominant model in much of the Western world and influences much of the training in the non-Western world.

## 2. Traditional Residential Academic Training often selects the wrong candidates

As we have seen in the previous chapter, the selection of the right people is of the utmost importance in the development of the leaders who must lead the church in fulfilling its task in the world. Everything else we may do to ensure the proper outcome in the lives of the trainees will be negated if we invest in the wrong candidates. "The selection of leaders continue as a critical issue... the selection of leaders probably has as much an impact on the final outcomes of a task as any other combination of variables" (Elliston 1992:115). "Identifying characteristics of the persons to be trained is critical to the effective missionary training center. The right staff and the right program invested in the wrong trainees cannot anticipate a positive outcome" (Ferris 2000:4-5).

Unfortunately the fact that a person comes for training while claiming that he has been called by God is no guarantee that he is indeed the right candidate for leadership in the body of Christ. "The other tragic side is that the wrong young men present themselves to study" (Kritzinger 1979:74) (my translation).

This is well illustrated by what happened in Russia after the fall of communism, when Western churches rushed in to establish leadership training programmes to supply leaders for the new churches that were being started. Unfortunately "Too often training programs have led to much wasted time with the wrong students" (Harris 2003:13).

Harris (2003:12-13) offers the following partial list of the wrong kinds of students that often completed Western training programs without being able to advance the cause for which the program was created. He says that there were students who fit in several of these categories, and the categories are not mutually exclusive.

1. **The neophytes** — In many leadership training programs were found new believers who were in need of basic spiritual formation. They had very little grounding in their faith, little or no church experience, and had often entered training for the purpose of receiving initial discipling.
2. **The inexperienced** — Other students may have been believers for some time, but had never been involved in ministry. The younger of these also lacked in critical life experience (family, work, etc.). Those lacking

experience were unable to apply much of what they were learning — especially those topics related to practical ministry.

3. **The unqualified** — Many of those who had time and experience on their side were not qualified for leadership for other reasons (I Tim. 3:1-13). Again, basic spiritual formation or correction was their main need.
4. **The purposeless** — Other students were studying with no particular intention or desire for ministry, but were rather just seizing the opportunity to get some spiritual growth or answers to some of their questions. Some of these simply had nothing better to do, and felt that they “might as well study”.
5. **The unsent** — This was a common problem among the well-established Russian churches. Young men from these churches would get training, but then return to their churches to find no openings for leadership. Further, they aroused suspicion from church elders about the nature of their training (due to important theological differences between the churches and the schools). Existing leaders often felt threatened by the fact that the graduates had much more formal training than they had, and the rift was made worse by the common attitude of those trained that they now “knew better” than the existing leadership.
6. **The professional academics** — Students often had career motives at variance with the goals of the training program. It was common to find students who preferred teaching to pastoring. Many wanted to study simply so that they could teach in the same institution.
7. **The status seekers** — Existing church leaders often ended up in training programs, but many of these also had ulterior motives. As men who had been denied training for many years in the Soviet system, they were often more interested in the prestige of a diploma or certificate than they were in the internalization of the principles they were being taught.
8. **The linguists** — In the early 1990s the ability to speak English was a prized skill in Russia. Many young Russians crowded around Americans for this purpose, and some of these saw the training programs as the best opportunity to gain English fluency. A percentage of these were believers, but were looking to become translators rather than spiritual leaders.
9. **The hirelings** — One of the saddest situations was the presence of young people with few job opportunities in Russia who jumped at the chance to have the paid “job” of studying the Bible (since many schools paid stipends). Others were looking at the program as a stepping stone to further study or work in the West (from which they had no intention to return to Russia). Most of the new churches and their connected organizations had paid staff positions, and students were often attracted to the opportunity for a job that was better than other options they had.

However, it is not just in Russia that people present themselves for training for the wrong reasons. We can find examples all over the world. Kinsler and Emery (1991:29) say: “For places where education is difficult to obtain, theological education is seen as valuable, not for ministry, but as a stepping stone to further degrees, and a way to escape the hardships of rural life”. This is again illustrated in the South African church history:

Up to this period [1890 - 1910], which saw the first African going abroad for academic and professional training, the ministry presented one of the best opportunities for those who sought leadership positions to advance socially. Churches set up their own theological schools where aspirant clergy received education in theology and the humanities, modelled along the lines of European and British Seminaries (Hofmeyr & Pillay 173).

The same thing happened in West Africa with the second generation of leaders. Agbeti (1991:199) reports: “But after 1950 this image had changed considerably. To some people it was ‘those who had failed to get into secondary schools’ and wanted to get an employment above that of a labourer or subsistence farmer but who were not competent to obtain a ‘white collar’ job, that offered for the Christian ministry”.

I myself met a Nigerian who was a student and later a lecturer at a Bible college in South Africa, whose main purpose was to gain entrance to South Africa and thus access to a good job. He certainly had no vision to be a church planter. In the time when we ran our own residential college, we had a Russian girl who came for the training because it gave her the opportunity to come to South Africa to be with her South African fiancé, whom she eventually married.

But even if their motives are right, they may not be the right people. As Winter (2003a:5) says: “One mistake is to believe that they [theological schools] can recruit untried young men as students and then, by right teaching, confer upon them gifting and maturity. It does not work well. Why? It ignores Biblical counsel as well as the now global and very significant Pentecostal method of elevating gifted local leaders (not usually young people) into ordination and then into ongoing extension education”.

Elsewhere Winter (2003c:10) comments further on the fact that most residential training programs recruit the wrong candidates when he says:

The most severe problem is the simple fact that 90% of the students in pastoral training are not the seasoned, mature believers defined by the New Testament as candidates for pastoral leadership. Both in U.S. seminaries and in some of our Bible Schools, Bible Institutes, Theological Colleges, etc. the vast majority of the students will never be effective pastors, no matter what they are taught, simply because they may lack pastoral gifts, and at their age and level of maturity there is no way to predict that they will ever gain the essential gifts and maturity.

Even those who may eventually develop into good leaders, are not yet certain of their gifts and the particular nature of the specific ministry they are called to. “One of the

basic problems in graduate education is the fact that many of these earnest young people have not been tested in the crucible of Christian service. They often do not know their spiritual gifts when they graduate, nor are they assured of the type of ministry God has for them” (Beals 1995:194).

The Residential Academic Model tends to select untested young people for the simple reason that the tested mature leaders cannot drop everything to spend time in a full-time training program. The ones that can, are the ones who are ... “free with no families or daytime jobs and were thus able to attend a residential school. In many cases they were young folks who needed the literal care and feeding of a subsidized institution. Those young people were not bad people; they simply are not as good a bet for church leadership as the older, functional leaders in the congregations who are not very likely to be able to go away somewhere for years in order to be qualified for ordination” (Winter 1996:176).

When they have finished the prescribed academic training course, these young people are given a certificate or diploma to show that they are now qualified for ministry. However, in reality the qualification only shows that they were able to pass certain academic tests, not that they are really able to function successfully in ministry. As Elliston (1992:20) says:

People who move ahead to consider qualifications often base their choice on academic qualifications. By looking solely at academic qualifications a search committee can be assured of a person’s ability to succeed in school, but not in his/her ability to succeed in leading. One can generally be assured of the person’s valuing an “intellectual meritocracy” because of the value employed in the selection. However, we can not be assured that the person will value ministry or be an effective leader.

As we have seen in the previous chapter, part of the problem is that to some extent the selection of leaders for the church is left in the hands of the training institutions, who may have their own agendas, like keeping up their academic standards or having enough students to survive. In the light of the wrong candidates for theological training in Russia which we listed above, Harris (2003:13) asks why the institutions accepted such students. One of the reasons he gives is: “Organizations that were pouring money into Russia (often from Korea as well as from the West) needed students to justify their programs, and often everyone who was available was accepted into the program”.

It is no wonder that Weld, (quoted in Burton 2000:8) says: “The criteria for choosing pastoral candidates need to be carefully reexamined. Young men may be chosen because they are tall, good looking, have a good speaking voice, demonstrate an ability to express themselves well, got good grades in school or possess other such arbitrary qualities”. Burton (2000:8) then adds: “These do not measure up to the biblical standards for leadership.”

As we have seen in the previous chapter, the leadership selection must be returned to the congregations if we are to select the right people to lead that church in reaching the lost. Winter (2003c:10) says: “...those church movements that are growing effectively

depend primarily on the dynamics of the local church (not the school admission offices) to select leaders.”

The Residential Academic Model often fails in this regard, because it is not accessible to the more mature and proven congregation members, as they are mostly holding down a job to supporting their families while they are serving God in the congregation and the world.

### **3. Traditional Residential Academic Training is not well suited for spiritual formation**

In the previous chapter we have stressed the importance of the balance in training the head, that heart and the hand of the potential spiritual leader. However, in the Residential Academic Model, the main focus is on the academic, cognitive development of the student, with the other two aspects largely neglected. It is not that knowing the truth is unimportant, but there is a vast gap between knowing the truth and acting on it. Van Engen (1996:217) puts it this way:

Of course the thoughts we think, the truths we hold, and the affirmations we make are crucial – and in many cases non-negotiable. And they are always to be checked against Scripture. But that is exactly the point. When we look into Scripture we find that holiness and faith involve rationality and proposition, but offer a perspective of truth that is broader and deeper. It is covenantal, relational, and corporate. We have brought into the church the Greek assumption that ignorance is evil, and the antidote is knowledge. Yet we have always had difficulty being able to explain how to get from knowledge (how to think right) to commitment (how to live in a way that honours Jesus Christ).

It is essential for future spiritual leaders to move from knowing to doing, from hearing to obedience.

There is a direct correlation between missionary success and appropriate missionary training. This is partly because mission generally crosses cultures. More importantly, though, missionary work is fraught with spiritual issues such as spiritual warfare, spiritual counselling, and providing guidance for immature Christians. Once missionary candidates are selected, they must be grounded in the spiritual disciplines of prayer, Scripture memory, meditation, and fasting. These disciplines bring a release of spiritual knowledge, wisdom, and power as missionaries minister to the spirit in other people and war on behalf of that spirit to bring salvation and deliverance (Anyoni 1997:234-235).

The truth of this is illustrated by the rapid expansion of the early church, because “...during the first two centuries of its history the Church emphasized the salvific works of God. Theological education was an invitation to discipleship and to the submission of all of life to the lordship of Jesus Christ, not merely the transmission of doctrines such as developed later...” (Padilla 1988c:159).

However, the academic context simply does not lend itself well to guiding students

across the gap between knowing and doing. “These two crucial dimensions (character and relationships) are not easily taught. The formation of character and attitude traits is a task difficult to achieve in the context of the formal classroom” (Brynjolfson 2006:28). So although it is virtually the default model for churches which want to train their leaders, the Residential Academic Model has a serious drawback when it comes to spiritual formation and the development of skills. Brynjolfson (2006:33) says: “The school is the best known of [the three common contexts in which learning occurs] and is relied upon heavily when ministry training programs are initiated. Eventually, ministry trainers discover that this context excels in the outcomes relating to the transfer of information or achieving understanding. This context is less than satisfactory at developing character attributes and skills”. Van Engen (1996:244) affirms this when he says:

The university-based paradigm is strong in the area of knowing, especially knowledge of past thought, traditions, theologians, perspectives – and strong in cultivating creativity for developing new thought. It has shown itself to be rather weak, however, in terms of doing, which relates to ministry skills in the church. It is weakest in the area of being. The university environment has simply not proven itself to be very conducive to the long-term formation of personal spirituality and piety.

And yet, the potential leaders must be formed in those areas as well. According to Neely (1993:280) “...the teaching of mission involves more than imparting information or data. Ajith Fernando of Sri Lanka describes the qualities needed to be an effective witness in a cross-cultural context. Imperative, he insists, are humility, teachability, patience, and a ‘cooperation mentality. Whether these can be *taught* in the classroom may be debated, but they are basic Christian attitudes, and they surely can be *learned* by students who are exposed to the right kinds of models.” And they have to learn it. Spiritual formation is not an optional extra to the training process if the potential leader is to be spiritually effective. “Taking the Word of God to the world is in its essence a spiritual task, demanding that each aspect of the training process be evaluated for its contribution to the spiritual maturity and spiritual effectiveness of the graduates. The goal of all that is undertaken should be the glory of God” (Dipple 1997:228). In the final analysis, “what a leader is in his life and example is just as important as what he knows” (King 1987:169). Therefore, “whether at college level or at local church level development must be personal as well as intellectual” (King 1987:169).

Because of their academic focus, universities are not by nature overly concerned with ensuring that their students mature spiritually and learn the practical ministry skills they need. Agbeti (1991:210) quotes Fashole, who said: “Take for example, in 1954, the Revs. J.P. Hickinbotham, S.G. Williamson and L.O. Shirley studied and produced a paper on ‘Ministerial Training in Sierra Leone’. Among other things these men divided Theological Education into three aspects, namely: devotional, academic and professional”. From this analysis it is clear that the academic, which is the main concern of the universities, is only one third of the demands of ministerial training.

Agbeti then continues: “It is because of this that I hold the view that Departments of Religion in our universities are not suitable places for training ministers. Worst of all, these university departments of Religion or Religious Studies are neither concerned

with conversion of individuals nor with the life of the church”.

Because the academic work is the primary focus in the university model, after the Reformation universities have failed to give attention to the spiritual formation of the students, with disastrous consequences for the church. “The wonderful biblical material was expected to do the work of forming the students. Spiritual formation could not be part of the high academic institution. As a result dead formalism and scholasticism could not be prevented in the centuries following the Reformation” (Kritzinger 1979:68) (my translation). Although there are exceptions, in general not much has changed in the Residential Academic Model. “In many settings, the drive to supply information has not been matched with a drive to influence the formation – the character development – of the learner” (Purgason: 2003: 15). This is borne out by a survey done by the Association of Theological Schools about what was being done about spiritual formation in seminaries in 1980. “A key question was, ‘Has your school developed an intentional mutually explored set of assumptions and practices in spiritual formation?’ Sadly, but not surprisingly, most schools answered, ‘No’ “ (Samaan 1989:138).

The fact that there is no discipleship built into the system contrasts sharply with Jesus’ way of doing. As DeCarvalho (2003:14) puts it: “We can look at education either as communication of information that returns to us during examination week, or as character formation – education for life, as some people call it. Jesus took the existing model of mentoring and apprenticeship that was extant in his context and perfected it to a level that has never been surpassed.” Ogden (2003b:75-76) says:

How did Jesus go about shaping and training the Twelve to become fishers of people? Did Jesus open a school? Did he offer semester courses in which the disciples could enroll? Was there the carrot of a diploma, a certificate of apostleship that gave them the credentials to be apostles of Jesus? Did he appoint himself as chancellor of Jesus University? Was there a curriculum that Jesus wanted his students to master?

As important as Jesus’ teaching was, it was his person that became the vehicle for the transmission of his life to his disciples. ... The message was enfolded and inseparable from who he was. Jesus’ leadership development of his under-shepherds was not so much a course or a curriculum as it was a shared life.

DeCarvalho (2003:14) makes it even more explicit when he says: “Jesus was able to influence a handful of disciples who became church and mission leaders by means of a truly holistic approach to leadership training. What Jesus did in his ministry is often referred to as discipleship. It implies the biblical principle that life begets life, and therefore it is hardly possible to separate what is taught from the person who does the teaching.”

Unfortunately the Residential Academic Model does not lend itself to this process of discipleship. In the previous chapter we have seen that discipleship takes place in the context of shared ministry. Ferris (2000:3) says: “In the midst of life and ministry, as the training staff model a life of devotion to Christ and passion for a world he died to save,

trainees come to share this life. Evidence of personal and interpersonal weaknesses most often arises spontaneously in the course of daily life and ministry, affording opportunity for personal counsel and modelling.” However, in the pure Residential Academic Model, there is no shared ministry, only academic classes.

Another aspect that was also pointed out in the previous chapter is the importance of intimate relationships in which the spiritual formation or discipleship can take place. The Traditional Residential Academic Training, however, is not focused on relationships, but on functions. The relationships are all functional. It is all about the academic task, not about the relationships between the lecturers and the students or about the mutual relationships among the students. This is pointed out by Ferris (2000:3) when he contrasts the college with the missionary training centre: “Whereas the life of a college is built around the library and the lecture hall, the community is vital to the life of the missionary training center. In the intense encounter of daily life, personal weaknesses are exposed, Christian graces are nurtured, and interpersonal skills are refined.”

But this is not the sum of the problem. Not only is there little room in the Residential Academic Model for the intimate relationships necessary for true discipleship, but the lecturers may also not be the right people to disciple the potential leaders, because at academic institutions, the qualification for staff is their academic credentials in the first place, not their spiritual maturity. Yet these people, whether they are administrators or lecturers, have a tremendous task to model to the students what it means to be a follower of Christ. Beals (1995:197) explains: “Knowingly or unknowingly, the administrators set the pattern for others by their personal commitment to Christian ministry. In their witness to the lost, their preaching and teaching of the Word of God, and their faithfulness to the local church, they are saying with their lives what they believe in their hearts. This will speak more loudly to faculty, students, and constituency than any degree or title!”

What Beals said about the administrators, is also true of the lecturers. Ferris (2000:2) confirms this when he says:

The principle that the trainer should model the qualities desired in graduates dictates the next two characteristics of effective missionary trainers as well. To be qualified for and effective in cross-cultural ministry, graduates must have attained significant spiritual maturity and exhibit well-developed interpersonal skills. Missionary trainers, therefore, must be held to stringent standards in these areas. This would include the biblical qualities of a good reputation among unbelievers and healthy family life (cf. 1 Tim. 3:7; Tit. 1:6). Trainers who do not exhibit spiritual maturity or effective interpersonal skills will be unqualified to mentor trainees or (worse yet!) will offer negative models of ministry leadership.

In spite of this, as we have seen, people are not selected on the basis of the example they will set, but only on their academic prowess. The Residential Academic Model not only introduces the wrong criteria for selecting the students, it also uses the wrong criteria in selecting the trainers. “It has often been said that the life of a teacher is more important than his manner of teaching or his subject matter. This is a sobering thought

for the professor who is convinced that the overhead projector or the chalkboard is the key to his professional competence” (Beals 1995:205).

The lack of discipleship in this model for the training of potential church leaders leaves the trainees ill prepared to assume spiritual leadership in the church. A survey done in India gives us an example of the results of this lack in discipleship as Bergquist and Manickam (1974:61-62) report: “In various interviews conducted in the SALC [a Lutheran church in India] by the authors, it was frequently stated that the laity were frustrated by the inability of the pastor to ‘do the job properly’. Some expressed the opinion that despite the technical qualifications of some pastors, they lacked integrity and spiritual commitment.” They also say: “Throughout the churches the laity tend to question not the technical qualifications of the ordained minister, but his pastoral ability. ‘They seem to be well equipped to perform as institutional functionaries and technicians, but do not present the image of ‘men of God’ with a passionate concern for people,’ was the way the Kretzmann Report put it” (Bergquist & Manickam 1974:63).

As Newbigin (1989:240-241) explains: “The minister’s leadership of the congregation in its mission to the world will be first and foremost in the area of his or her own discipleship, in that life of prayer and daily consecration which remains hidden from the world but which is the place where the essential battles are either won or lost... Ministerial leadership is, first and finally, discipleship.”

But if the residential academic training institutions cannot provide this spiritual formation, we have to ask the question asked by Hendricks and Clarke (1993:205): “Where might formation as conversion and transformation take place?” They answer their own question by saying: “Here again the radicalness of our situation tends to explode traditional assumptions. It seems clear that the central focus for such formation must be, not a school or training center separated from the actual missionary encounter, but the daily scenes in which mission is actually exercised” (Hendricks & Clarke 1993:205).

#### **4. Traditional Residential Academic Training struggles to remain contextual**

The traditional Residential Academic Model works with the extraction of the student from his context. This has several drawbacks.

##### **4.1 Weak skills training**

Because the students are removed from the context in which they are to minister, the Residential Academic Model is not suitable to teach the skills that students will need in their ministries. Therefore Ferris (2000:4) says:

Campus and community-based learning alone is not adequate, however, for missionary preparation. Effective missionary training centers also incorporate into their programs significant field experience. Twenty-five percent or more of training time is invested in sustained engagement in an actual ministry situation. Weekend ministries, as helpful as they may be, do not have the same training effect as a full-time internship or

ministry assignment. Only in the midst of ministry can ministry qualities and skills be fully developed and tested.

Beals is even more serious about the need for training in context when he says: "...hands-on ministry experience is no option, it is imperative!" (Beals 1995:212). This is unfortunately not part of the Residential Academic paradigm. "The traditional seminary, however, operates with an on-campus program" (Beals 1995:195). By being removed from the ministry situation, the potential leaders do not know which skills they will need and they do not see it demonstrated. As we have seen in the previous chapter, to learn skills, one does not need a teacher, but a coach. You need somebody who can do it himself to show you how to do it. In the Residential Academic Model, the trainers are selected on their academic qualifications. They are good students, but often not even good teachers, much less good practitioners who can coach others.

#### 4.2 Training is not relevant to the situation in which the trainees are going to operate

With the students removed from their life and ministry context, and the trainers spending their lives on campus, the training may become irrelevant to the issues faced by the church members in the community. Rooy (1988:70) says: "The contemporary tendency to concentrate theological education in seminaries and theological institutes places so much emphasis on pure doctrine (whether as Bible studies or as ecclesiastical subjects) that we lose sight of the world."

##### 4.2.1 The structure of the training may be irrelevant to the context

Seeing that people follow the dominant Residential Academic Model without questioning whether it is the best for the local situation, the structure of the training program itself may become irrelevant to the context in which it seeks to train leaders. For example Saracco (1988:26) reports about the training institutions in Latin America: "The various institutions followed the European or North American model without perceiving that the context of their situation was totally distinct." The same can be said about Africa:

The rationale which for a long time has been dominating theological education and practice in Africa has tended to follow the elitist trends of western societies that have been perpetuating conceptual structures of education as an accumulation of information almost entirely divorced from every day life, rather than defining it in terms of the real life and ministry of the learners. What has been even more problematic is that the assumptions regarding knowledge, the learners, the Church and the purpose of education were not questioned (Battle & Battle 1993:7).

##### 4.2.2 Students do not learn to apply their knowledge in the context

Because the content of their training is removed from the context in which it is to be used, students do not learn to apply the truth of the Bible to the context in which they are called. Agbeti (1991:202-203) reports on the situation in West Africa:

It is in this context that the content of the programmes pursued did not make the desired impact. During the over 125 years, that the various

theological institutions trained their ministers, the students learnt facts related to the Christian faith and heritage handed down over the years; but they had not been able, as shown below to apply intelligibly the knowledge acquired to West Africa's cultural background and social and political issues.

The skill to apply what is learned to the situation, is of critical importance. About the African context, Anyoni (1997:235) says: "Africa is going through rapid social, political, cultural, and spiritual changes. Every missionary on the continent must understand these dynamic forces and how they translate into the real-life situations of the local people." It is therefore not strange that Agbeti (1991:206) quotes Oosthuizen who said: "If the Church in Africa does not make a drastic change in its theological training, and accept the fact that its greatest immediate challenge is relevance, then it will be an even greater instrument in creating Post-Christianity than it has been hitherto."

This is also applicable for any other context.

#### 4.2.3 Trainers do not understand the context

Beals (1995:205) says: "Because seminary teachers in particular are preparing people to proclaim the gospel in today's world, it is imperative that they be informed about that world." Yet the trainers may not understand the context in which the trainees are going to minister, because their own life context is the academic world, not the life of the church. Most of them have spent the biggest part of their adult life either studying or teaching at an academic institution. They are therefore ill equipped to demonstrate the skills needed for successful ministry. They may not have relevant ministry experience to know what to equip their trainees for. Ferris (2000:1-2) says about this situation:

No training institution can rise above the level of its staff. It is worth recalling, furthermore, that the student, when he is fully trained, will be like his teacher (Luke 6:40). The qualities of trainers, therefore, should reflect the qualities desired in the training centers' graduates.

Many institutions have erred gravely in this regard. Intending to provide the finest staff for their training programs, they have recruited teachers with high academic degrees, often fresh from their graduate or post-graduate studies. This is a reasonable choice, if the purpose of the institution is to develop bright theoreticians. If the purpose is to train effective practitioners, however, highly degreed recent graduates are a poor choice. The best qualified missionary trainers always have extensive cross-cultural experience. If the candidate has earned a higher degree, she or he should have spent a few years in cross-cultural ministry following schooling before beginning to teach.

This may in fact contribute to the failure of trainees later on in their ministries. Dipple (1997:226-227) puts it like this:

...we need to give some thought to the questions of the trainers themselves... we must consider the question of the relationship between

missionary attrition and those who train the missionaries in the first place. To what degree are missionaries today being trained by those who have a personal awareness and understanding of the pressures of cross-cultural ministry that underlie the attrition causes ... Academic qualifications must not be disregarded, but unless they are balanced by a personal experience of the nature of the future service environment of the trainees, then there will be a sterility in the teaching that will leave missionary candidates poorly prepared. Prior experience as a missionary would be an excellent prerequisite for anyone training missionaries, but whether this is possible or not, our fast changing world obligates every missionary training program to provide for the regular exposure of its trainers to the field environment in which the graduates are serving. It is at the point of field service that true accreditation occurs for any missionary training program. All those involved in missionary training need such exposure, including those teaching the biblical and theological subjects. Without such exposure and understanding, the trainers in these disciplines will not be providing their students, as comprehensively as they might, with the resources needed to facilitate their effectiveness and survival in cross-cultural ministry.

One example of this blindness to the context, is the fact that trainees are going to minister in a world in which the vast majority of people are functionally illiterate. “Between forty-five to sixty percent of Americans who are adult beyond eighteen years of age are oral learners. In other parts of the world, where literacy is not so highly developed as in the West, it moves up to eighty percent in some countries” (Willis 2004:5). Yet, concerning the preparation of students to reach out to this major portion of the world’s population, Lovejoy, quoted in Willis (2004:5) says:

The average seminary program doesn’t do anything in this respect. That’s one of the things that really needs to change. Seminary professors by definition are highly literate people. They are the ones who have managed to succeed in getting bachelor’s and master’s and most cases Ph.D’s. So our world is literate and we tend to teach students on that same set of assumptions and it is a rare professor who understands these principles [of teaching oral learners] that we are talking about... So that in my teaching, one of the things I have to do with students, is to begin and help them recognize how absorbed they are in their own ways of thinking and learning and communicating. And sensitize them to the fact that there is at least another half of the world’s population who doesn’t operate at all by the things that we think are *given*. In fact for those of us who are really literate, they seem so inevitable that it’s almost impossible for us to imagine a world without literacy.

#### 4.2.4 Trainers do not see the importance of the context

Because of the Western world’s view of knowledge as something that exists apart from the context, trainers who have themselves been trained in this paradigm, may not see understanding the context and applying their knowledge to the context as all that important. This is a serious lack in any training for ministry. Hibbert (2006:51-52)

explains:

Learning is more than decontextualized knowledge.

The preeminence of the view that knowledge is an end in itself has profoundly affected western culture and education, including theological education. Unfortunately, the West has also done a good job of exporting this unbalanced view of education around the world. In this view, knowledge is perceived as being an entity sufficient to itself. This is referred to as the *decontextualization* of knowledge (isolating knowledge from the rest of life) ... The problem that this causes in ministry training is that truth is defined solely in terms of right doctrine, forgetting that Truth is embodied in the *person* of Jesus. This view has also encouraged the development of the learning of knowledge in institutions which are cut off from the world. Obviously this has serious implications for the training of Christian workers whose work is very much involved in relating to and interacting with the day-to-day problems of normal life.

#### 4.3 Contextualizing the training cannot happen on campus, it must happen in the context

To contextualize training, the trainees must be involved in practical ministry in the context. As King (1987:91) says: "The ideal approach to training is a combination of teaching and action." Without the practical involvement, the training may just remain theoretical instruction. "Teaching divorced from practice may result in volunteers always being under instruction without becoming ready for service" (King 1987:91). But although educators know this, the focus on the academic training makes it very difficult for the practical involvement in ministry in context to realize. As Hough and Cobb (1985:119) say:

Theological educators have long recognized professional ministers' need for educational opportunities that placed them in actual practice in a church and gave them some supervision and chance for reflection on their practice with other practitioners. There have been a variety of attempts to meet those needs... Yet, even the best of these experiences are often isolated from the rest of the seminar curriculum, so that they are little more than interludes and not an integral part of the curriculum.

An example of how this separation from the context operates in the Residential Academic Model, can be seen if we consider preparing the trainees to minister to the poor. By definition, university training is for the middle and higher middle-class of society. The university campus is therefore a poor situation to experience the life context of the majority of people who are poor. Zorn (1975:30) explains:

University related theological education cannot avoid the elitism of general university education. It is restricted to students who have passed standard examinations that have little to do with such qualities for ministry as maturity, leadership potential and commitment. University education is often oriented to the West where it received its impetus and

influence; at best it is oriented to an educated society and not the poor and weak who comprise the majority of both church and society. It is not the proper matrix for ministers of the church.

Even when ministry to the poor is emphasized theologically, it remains a theoretical exercise which does not really prepare people to minister in poor communities.

We have for some time now tinkered with allegedly progressive actions of ministry *to* or *for* the poor; and theological schools have for that matter done their bit in contributing to this exercise. But ministry has too often proved unable to be *with* the poor, in unreserved identification with their plight and struggle; and has treated them as deserving of the generosities of an alien non-poor church, rather than the favoured abode of Christ's presence. Ministers are normally trained in special places called seminaries or theological schools, in which poverty, perhaps inevitably, is a theme to be studied rather than a reality to be experienced. The prestige that goes with education, ecclesiastical status, assimilated life-style, all these seem to widen the gap that has to be crossed over by the lonely minister who dares to be with those on the other side. Training institutions in Latin America, and indeed the churches which sponsor such institutions, must surely ask themselves to minister among *whom* are we preparing trainees? (Sapezian 1977:5)

The only way to learn about the context of the poor people is to move the training away from the campus and into the context of the poor people. As Duncan (2000:28) says: "However, contextualising theology is inadequate unless it engages with the context - i.e. the victims in all their dire needs and this means taking our theologising out of the academy to the places where the victims exist at least long enough to get to know them and their situation..."

#### 4.4 The lack of contextualization leaves trainees ill prepared for practical ministry

When the young student finishes his distinguished academic career to enter the practical ministry, a rude shock awaits him. Although he may now be a academic theologian, he finds that he has not been prepared to be a practical minister. He has not learnt many of the skills that are now expected of him. Personally, after seven years of academic training, I remember sitting in my office soon after entering the ministry as a cross-cultural worker, struck down by the realization that I did not even know where to start.

Ward (2003:23) explains this dilemma when she says:

The transition from seminary or university training to full-time ministry has often been difficult for the newly ordained clergy. Research on ministry in recent years suggests that seminary or ministerial training had not realistically prepared men and women for their role in the local church. The difficulties stemmed from the conflicting expectations of the young clergy and the members of the local church, the lack of practical preparation in specific ministerial skills, and the lack of support and

ongoing supervision experienced by many of the young clergy.

It may be part of the reason why some graduates find it easier to go into secular employment than to make the transition from student life to a ministry for which they were ill prepared.

In practice, few graduates of university departments of theology or religion enter into pastoral ministry. The record is somewhat better in schools with looser ties to a University or college. University graduates find it difficult to enter rural ministries. The opportunities for employment open to people with university degrees draw them into secular employment. While conceding the value of a theologically informed laity, one fears that a university related theological training system is ultimately extremely costly in money and manpower when compared to the number of ministers that emerge from it (Zorn 1975:30).

Parts of the church are starting to see this. "Similar criticism has come more recently from postdenominational megachurches and house churches. Both of these criticize the way theological institutions take people; away from their local settings and fail to give them the practical habits and skills they require for effective ministry" (Banks 1999:11).

Hough and Cobb (1985:119) sum up the Residential Academic Model's inadequacy to provide proper skills training when they say: "The seminary is not and never has been adequately equipped to develop skills in reflective practice for all the functions of ministry. This is partly due to the short time span of seminary education, but the primary reason lies in the fact that many functions cannot be practised away from the churches."

## **5. Traditional Residential Academic Training can easily grow apart from the life and ministry of the church**

We have seen that the Traditional Residential Academic Model to a large extent alienates the student from the life context in which he is preparing to minister, but it can also alienate him from the church context in which he is to minister. In fact the Residential Academic Model holds within itself the tendency to alienate the whole training process from the church. Van Engen (1996:243) says: "... this paradigm began the breach between so-called theological education and the church; learning was to occur in the classroom, not in the sanctuary."

Academic theology does not see its responsibility primarily as to the church. Bosch (1991:3-4) for example says that the theologian must function in respect to three publics, namely academy, church and society. Here the claims of the academy and society are given at least equal weight to that of the church. The academic training institutes can very easily be pulled away from the church by the claims of these other 'publics'. "Theological education faces a genuine crisis, the tension between the academy and the church. Is a seminary's main responsibility to contribute to scholarly research and publication, or to train women and men for ministry? How are the two to be reconciled? Who makes the decisions?" (Crim 1993:105).

Very easily theological training institutions can become more concerned with their own agendas than with producing the type of leaders the church needs. Saracco (1988:27) reports about the situation that existed in Latin America before the advent of TEE:

As we have seen the programs and structures of theological education were shifting their center of interest until they came to be an end in themselves, to the extent that the majority of the graduates did not return to serve in their churches, as various studies indicate, and the most outstanding graduates were absorbed by the seminaries, being integrated into their faculties. This situation led some people to seek new models where the gifts and ministries given to the Church could recover their centrality in theological endeavours.

Being academics who are appointed and evaluated on their academic merit, the pull on the lecturers to concentrate on requirements of the academic institutions is quite strong, especially for those whose primary life context has been the academic world for most of their adult lives. "There is much talk about the widening gap between the seminary and the church, part of it stemming from the fact that these days less faculty have ministry experience" (Banks 1999:11).

Therefore it is not surprising that Hough and Cobb (1985:17-18) says: "We believe that ... much of the time and energy given to theological education is misdirected. Although we rejoice in the teaching of the Bible and church history, we believe that it is too much geared to interest in disciplinary scholarship and too little to the real needs of the church". This shift in priorities in South African universities is confirmed by Burden (1994:115) when he says: "Previously the focus was aimed more on the professional training for the ministry while during the past decades lecturers have started concentrating more on the academic quality of their own work".

This drift by theological institutions, away from serving the church to serving its own agendas, is also causing a reaction on the side of the church: "... seminaries and lecturers are increasingly viewed with suspicion" (Du Toit 1995:40).

## **6. The danger of secular philosophies**

### **6.1 Theological faculties can also fall into error.**

The fact that a university faculty is called a theological faculty does not automatically ensure that it will teach the Christian message correctly. Based on the assumption that only adequate theological training prevents heresy, some people criticise church planting movements which spread rapidly in the hands of lay people. Yet heresy can also spread through the church by way of its theological training institutes.

Critics contend that a grassroots phenomenon such as a Church Planting Movement is fertile ground for heresy. This may be true, but is not necessarily so. The often-proposed solution is more theological training. However, church history has shown that the cure can be worse than the disease. Since the first theological school at Alexandria, Egypt, seminaries have proven themselves capable of transmitting heresy as

well as sound doctrine. The same is true today (Garrison 2002b: 39).

Because academic theology is often done more under the authority of the university than that of the church, it is possible for professional theologians to practise and teach theologies that are far away from the historical faith of the church. For example, Du Toit (1995:51) describes the theological faculty at the University of South Africa as follows: “The theological faculty at Unisa is not a seminary, nor bound to any specific denomination, not responsible for providing students with a professional training aimed at the practices and problems of the ministry. It could be considered to be a haven for the researcher who does not wish to become involved in problems concerning faith, commitment, confession and the like.”

This position is far away from the message of the Bible as the church historically understood it, in which faith, commitment and confessing Christ are at the essence. Personally I would ask: Without these, why bother with theology at all? At least one must acknowledge that this type of theologizing will not lead to the type of commitment that will lead the church to sacrifice in order to fulfil its missionary task. The danger is that academic freedom and unbiased research can become more important to theologians caught up in the values of the academic world rather than the values of the Kingdom of God.

Theology belongs at the university as a critical and scientific discipline, exerting an important influence on other disciplines and on university life as a whole... The problem with confessional training is that it may obviate academic freedom and an unbiased study of theology. Theological training is subjected to external power-based surveillance and control. The insistence of churches on a strict professional and confessional training implies a closure of the theological mind. Continuing education programmes favouring a monolithic worldview and church policy allow this grip to be maintained... In theological training the danger is very real that a closed view on truth, method, knowledge, teaching methods and so on may restrict original research. It is hoped that state-funded theological seminaries will experience a slightly slacker grip of churches on theological training in future (Du Toit 1995:46-47).

Against this background, it is not surprising that the theology of such academics can drift away from the message of the Bible.

Doing theology is not what it 'used to be'. Gradual shifts have become major rifts that separate many present-day theologians from those who stood within a firm Reformed or other traditional confession. For some, practising theology is possible without believing in God; for others, without committing yourself to a specific tradition of faith, or even to a specific religion, this is not possible. The theos of theology proper can be replaced with text, culture, anthropos, to make theology textology, culturology, anthropology, transcendentology etc. (Du Toit 1995:38).

Of course this criticism is not true of most academic theologians who are committed to the historical Christian faith, but the danger is there, which means that theologians

need the mutual care and accountability that are supposed to operate in the body of Christ just as much as any other member of the body.

6.2 The church must guard the training of its future leaders, because error at theological training institutions feeds the error into the church

All of this brings me back to the point I have already made, that the church can never entrust the protection and transmission of the gospel message only to the academic community. Saracco (1988:33-34) confirms this when he says:

As we have seen, during the sixties the search for new models of theological education responded to a reevaluation of the ministries given to the whole Church. Today the call for new alternatives in theological education ought to start from the recognition of the people as the makers of theology. Of course in a broad sense professional theologians are also part of the people. But we need to break the monopoly of the scholars in interpreting the faith and accept the fact that their ability to systematize doctrine does not in and of itself guarantee faithfulness to the Gospel.

The church must especially take care of the training of its spiritual leaders, because if heresy creeps into the training of the future leaders, the same heresy will soon be preached right in the church.

As the school goes, so go the churches and then the mission fields. The history of theological schools in both Europe and America demonstrates that institutions of higher learning are the first to fall prey to false teaching. When the cold finger of apostasy pushes over this first domino (the theological school), the church and mission field also tumble in that order. Apostasy creeps in primarily through the life and teaching of one or more of the faculty. It then works its way out through the classroom into the churches, and finally throughout the mission fields. Often the faculty member continues to sign the school's doctrinal statement each year, even though he does so with increasing mental reservations. The result is theological drift and disaster. The school that holds to the fundamentals of the faith must therefore maintain constant vigilance. If it slackens in diligence, it will share the same doctrinal downfall that has come to so many colleges and seminaries in the past (Beals 1995:191-192).

6.3 If the church abdicates the training of its future leaders to the university only, the church loses much of its ability to influence the content and direction of the training program

Unfortunately the church's ability to influence the content of what is taught to its future leaders at universities, is declining. Even before the New South Africa became a reality in 1994, Du Toit (1995:39) wrote:

An envisaged neutral government will allow all religions to operate on an equal and proportionate basis, without one religion or denomination

being favoured above the other. Seminaries at state-funded universities have already begun to restructure in order to accommodate most other Christian denominations. This will exert a significant influence on the curricula to be decided on. For the first time seminaries at state universities are forced to liaise ecumenically with other denominations, taking account of their needs and preferences.

Although ecumenical co-operation in itself is a good thing, what we see here is that individual churches are losing their ability to influence the training of their leaders and that government preferences and university policies may start playing a more important role than the wishes of the churches.

A theological department is under the control of its related university or college; the greater the amount of support, the greater the control. In those cases where the university is church related, the theological department runs the risk of being lost in the larger departments. Where support comes from the government, a prophetic stance is too easily understood as biting the hand that feeds it. Even where there is considerable freedom granted at the moment, this could be radically and rapidly changed by external events (Zorn 1975:30).

Because of the high cost of residential academic study, economic factors may also play a more important part in what is taught and which courses are presented than the wishes and needs of the church. Du Toit (1995:40) explains:

Theological education on tertiary level, like all other university subjects, is detrimentally influenced by economic factors. The number of students enrolled, the number of books and articles published, and the procuring of grants and bursaries, are the only means of income to be relied upon. The state, by raising or lowering subsidies, could determine the future of faculties and indirectly exert influence on curriculum. Science students are already subsidised much better than students in the humanities...

The new economic reality may exert an even greater influence on the future of theological education. Seminaries may compete for students, advertising their 'theological goods'. ...Seminaries will also have to comply with the economic policies of their universities. The survival of certain subjects and courses may depend on student numbers. This will force seminaries to look for new markets to generate the required income to survive (Du Toit 1995:40).

It is clear that at the university setup, external factors can play a determining role in the the training, rather than concern for the extension of God's kingdom. After mentioning the matters spelled out above, Du Toit (1995:40) says explicitly: "These and other factors will also significantly influence the future of theological education in South Africa". Further on he continues: "Theological reform is influenced by the broader environment in which it will be performed. University policy, societal interests, the role of education and ecclesiastical policies and so on, co-determine the direction, speed and intensity of reform" (Du Toit 1995:44).

A good example of how the agenda of the university can influence and sidetrack the training of church leaders, is found in the story of the Hindustan Bible Institute, even though in this case it was not the government or secular university authorities that caused the problem. It was simply the quest for academic respectability.

### Accreditation Stole Our Birthright

On a night in April 1985, Dr. Paul (Bobby) Gupta and his wife, Linnet, were hosting a celebration of the first graduating class since he had become president of the 33-year-old Hindustan Bible Institute in Madras (now Chennai), India... Gathering them in a circle, Bobby asked the graduates, "How has HBI helped you and what are your plans for the future?"

Bobby had expected to hear expressions relating to the lifelong passion of his father, Dr. Paul Gupta, founder of HBI. This was to proclaim the good news and give every Indian an opportunity to hear the gospel and be reconciled to God.

Truly, in the 22 years from the time Bobby's father founded HBI until his death in 1977, marvellous things had been accomplished... With that spectacular history in the back of his mind, the answers to the question put before the graduates could not have been more devastating.

"As the graduates shared their stories," Bobby writes, "our hearts sank. Instead of feeling prepared for ministry, they confessed how inadequate they felt. All, with one exception, were leaving for further education."

With shock on his face, the board chairman turned to Bobby and asked, "Is it for this reason we are running the college?" Feeling greatly demoralized, they faced the stark reality that HBI had stopped fulfilling its mission, had compromised its values, and had fallen into a maintenance mode.

As early as 1963, Church leaders had encouraged the senior Gupta to affiliate with Serampore University, the only school in the nation with authority to give accreditation to another theological institution. When this was accomplished, word spread rapidly. The result was that the student body doubled in just four years.

Many, however, were applying for admission for the wrong reasons. Unrecognized at first was that prospective students were no longer coming because of a zeal and passion for the lost, for discipling the nation. Rather, they were attracted by the new standards, regulations, and the requirements imposed by the University. These were intended to improve the quality of the education, but in a very subtle way gradually moved HBI away from its purpose, priorities, and values.

Over a period of time, the original four-year Graduate in Theology degree (G.Th.) and the three-year License in Theology degree (L.Th.), programs that served the evangelistic purposes of HBI, were replaced by a B.Th.

degree imposed by the University. This curriculum focused on knowledge and intellectual development rather than character and preparation for ministry.

"In the old program," writes Gupta, "HBI attracted mature adults, often new believers, called of the Lord to ministry. They came because they wanted to be equipped to serve the Lord in evangelism and church planting."

Now a large number of students were coming straight out of tenth grade, students who sought a recognized degree. The average age of the student entering the program dropped from 22 to 17. "The Bible College became the place they came to buy time and determine whether or not they were called to the ministry, a place of extended childhood."

By now serving the purposes of the University instead of their God-given vision, "we came to realize we had sold our birthright," writes Gupta. "As we worked hard to meet the standards of the University, in a very subtle way we turned from our original purpose to the development of academically trained individuals who could serve in the professional ministries of the Church" (Gupta & Lingenfelter 2006a:1 + 2006b:1).

#### 6.4 As a result of the Enlightenment, the church and the academic world have drifted apart

Unfortunately, the academic world and the church have been drifting apart for quite some time.

In the first 200 years of post-reformation history the universities reflected much of the thinking and life of the church, and together, church and university mirrored the tensions and changes occurring in their respective cultural settings. However,... in the 19th and 20th centuries the long standing relationship of the university and the church began to fracture and then to disintegrate. As the university became more focussed on research related to the sciences, the gulf between them increased. Science replaced theology as the central discipline and methodology of Christian universities, which in turn resulted in the secularization of these institutions (Lingenfelter 1999:111-112).

This separation was the result of the Enlightenment.

By the end of the eighteenth century, the so-called "Enlightenment" was in full swing, prompting the great thinker Immanuel Kant in 1784 to write an article contending:

[The] Enlightenment was man's coming of age. It was man's emergence from the immaturity which caused him to rely on such external authorities as the Bible, the church, and the state to tell him what to think and do. No generation should be bound by the creeds and customs of bygone ages.

To be so bound is an offense against human nature, whose destiny lies in progress (Kraft 1989:25).

The Enlightenment elevated man's reason to the only reliable source of knowledge:

Such Enlightenment thinkers included Kant, Newton, Rousseau, Voltaire, and American founders Franklin and Jefferson. In general they held "a deistic view of God, acknowledging his existence as creator but leaving the conduct of life to man and his reason. This was the age in which modern science was being born. Humans became very impressed with themselves and with their ability to work things out rationally. The mechanistic view of the universe commonly held by Euro-Americans is a product of these times, as are the basic ideas on which much of our schooling depends (Kraft 1989:25).

When reason was elevated to the only reliable source of knowledge, faith and revelation eventually had to be devalued as sources of knowledge. "Enlightenment thinkers threw out, or at least raised serious questions about, belief in anything that could not be rationally understood" (Kraft 1989:25). Pobe (1993b:78) says:

I single out the Enlightenment which has had a lasting impact on Christianity and Christian theology, and which still in different ways and degrees affects our theological enterprise in Africa and some of which we need liberation from... With the Enlightenment's enthronement of reason, reason supplanted faith as theology's point of departure and thus theology was made comparable to other disciplines, to some extent edging God out of the equation.

As these presuppositions have also found their way into academic theology, it caused the theology to drift away from the church and the historic faith of the church. For example, Newbigin (1989:242-243) says:

Most theology in this country is carried on within the universities whose curricula are governed by the assumptions of "modernity". It is difficult for theologians to step outside these boundaries. Literary, historical, and phenomenological studies in religious history and practice can be carried on without transgressing these boundaries. "Religious studies" can flourish, since they are – in general – descriptive rather than normative. They do not pass judgment on the truth or otherwise of the religious beliefs studied, much less on what is taught as truth in other faculties. But Christian dogmatics, the teaching as truth of beliefs which run counter to the accepted assumptions of our culture, is much more difficult. Academic theology tends to live within the frontiers which the reigning "plausibility structure" dictates. The resulting tension between academic theology and the beliefs of ordinary churchgoers is a familiar matter of comment.

How far academic theology has drifted away from the historical faith of the church is illustrated by Beals' (1995:195) comment that "Theological schools that clearly define

their doctrinal position by the historic fundamentals of the Christian faith have great difficulty securing faculty members who wholeheartedly hold the same position”.

This separation is not only between the church and the theological faculties, but also applies to the academic world in general. As a result of their secularization, the atmosphere in the academic institutions can often turn very negative towards the church and its message of faith.

The universities, as centers of research and new knowledge apart from theology, have become "acid springs". Like acid rain, they destroy rather than nurture life. The disciple of the university embraced skepticism and relativism. Many scholars argue today that we cannot know any truth. The majority of faculty in most American universities reject the idea that scripture could be authoritative or could have any utility in knowing truth. So the universities and the churches exist in a state of alienation... (Lingenfelter 1999:120).

#### 6.5 The Enlightenment and modernism have influenced academic theology detrimentally and undermined the faith of the church

But this process did not only touch the relationship between academia and the church. It also touched the process of theological training at universities fundamentally.

From the mid-seventeenth century to the mid-eighteenth century, Christendom [the system of where Christianity was the state religion] began to unravel as modernity took shape... The Enlightenment particularly challenged the church and its place in the social context. The church and its theologians sought to respond to the new demand for a foundation rooted in reason. The place of theology and the training of clergy were significantly altered by these efforts. Training clergy for parish leadership had a long-established history at the center of European educational institutions. In the nineteenth century, theologians like Friedrich Schleiermacher attempted to sustain theology's place in the academy by proposing a new model based on the scientific study of religion's role in culture. This model would create a paradigm for the religious leader as a professional among other professionals and the theological faculty as equals to their counterparts in the empirical sciences... This shift essentially placed the training and functioning of church leadership in a new setting organized or controlled by Enlightenment categories of competency (Guder 1998:194-195).

The effects of this is still being felt. Du Toit (1995:53) says: "It cannot be denied that theological education is to a large extent based on modernist presuppositions". Through the academic world, which was based on its presuppositions, the ideas of the Enlightenment had a tremendous impact on the church and the theologians who trained and taught in the modernist atmosphere of the universities, to the point where it influenced their faith and the way in which they understood the Bible. In this way, this world view crept into the church. The philosophy on which theological training is based cannot but influence the church. Poston (1999:159) says: "If institutions of higher

learning are significant clearinghouses for church leadership, mission agency leadership and missionary personnel, then trends in education will eventually make their presence known within both church and mission contexts”.

Because such Enlightenment influence has become so strong in our societies, modern Westerners, both non-Christian and Christian – now find it extremely difficult to believe in angels, Satan, demons, and even God. Whether or not real spiritual power can be exercised through prayer, then, is seriously questioned both outside and inside our churches. For the spiritual real is not considered scientifically or rationally verifiable. It is no longer considered part of the Western understanding of the REAL.

Many, of course, stand against part of the worldview pressure and do believe in the existence of God. Yet He is usually perceived, even by many committed Christians, as some vague and distant figure --- an absentee, landlord who used to do wonderful things and who someday may do them again. But He seems largely irrelevant or at least inactive to most people (Kraft 1989:25-26).

As the views of the Enlightenment, propagated at the universities, inevitably worked its way through to the church, it had tragic consequences on the spiritual ardour of churches and their trust in God.

The first Great Awakening came to an end when Puritan theology was replaced with rationalistic and humanistic thinking. Since the colleges of America trained the clergy, it wasn't surprising that the chilling effect of humanistic thinking eventually deadened the churches... As Christians became aware of what was happening on college campuses, their reactions were mixed. Many pious church members who lacked formal education were intimidated by those with formal degrees, so they did nothing. Others only prayed earnestly for those sons who had been sent off to the colleges to prepare for ministry (Towns & Porter 2000:86-87).

- 6.6 The influence of the Enlightenment and modernism on the church often had a negative impact on its ability to deal with the spiritual battles that it faces in its missionary task

The influence of the Enlightenment and modernism on the church has a negative effect on its spiritual ardour and also weakened its ability to deal with the spiritual battles that must be fought in order to reach the vast majority of people both in the Western and non-Western world who believe in the reality of spirits and the supernatural, which ironically, in some aspects, is closer to the world view found in the Bible itself than the world view of the Enlightenment. Van Rheenen (1991:96-97) describes this process:

Western theologians, in particular, have reflected a secular perspective toward spiritual powers. They reflect this secular orientation through different ways. First, Western theologians have ignored the concept of spiritual powers in biblical writings. Second, some Western theologians

have determined that although personal spiritual powers once existed, they no longer exist. The dispensation of their activity came to an end with the death of Christ. Teachers of this perspective say that they see no evidence of the spirit world. This lack of any present-day activity of spiritual powers confirms for them that demonic powers were destroyed and no longer exist. Third, Western theologians have found various secular models of reality to explain why the powers are not personal spiritual beings... After reviewing these perspectives, one wonders why these Western theologians felt compelled to find a new paradigm for interpreting spiritual powers in the Bible. Why could they not have interpreted literally the passages regarding personal spiritual beings? Is it possible that their interpretations were determined more by a secular mind-set than by biblical exegesis?

The world view that denies the existence of spiritual forces, which flows out of the Enlightenment and which is the dominant world view in many theological faculties, provides no answer to potential missionaries who must confront the power of the evil one in the lives of the people he is going to minister to. I myself have experienced the influence of this world view, when I attended a service in a Dutch Reformed congregation in which one of South Africa's leading professors in systematic theology is also a member. The minister read the passage in Matthew 17:14-21 which tells of the incident when Jesus healed the boy who suffered from an evil spirit. Yet when the minister preached, he referred to Jesus healing the boy who suffered from epileptic fits. He clearly had not place in his frame of reference to accommodate the existence of personal evil forces. Yet in the African context, Jesus' power over the evil forces that are threatening and enslaving people is at the heart of the Good News. Escobar (1993:134-135) quotes Itioka who says:

Certainly one of the most important issues worldwide missions must face in the 1990s is how to confront the destructive supernatural evil forces that pose the missionary enterprise. For too long the Western church has tended toward an intellectual expression of its faith, failing to face realistically the supernatural manifestations it must confront ... The rational intellectual approach we have used for so long brings only new information, a new way of thinking. What we need to reach people who coexist daily with the supernatural is the powerful presence of the risen Christ. He is the missionary and evangelist par excellence. Without his intimate involvement we have no mission and there will not be transformation in the lives of people.

The result of their training under the influence of the ideas of the Enlightenment is that Western missionaries are, as Kraft (1989:3) puts it, "taking a powerless Christianity to Africa" and the rest of the world.

Western missionaries, having mind-sets conditioned by the secular perspective of Western theology, are consistently surprised to hear that their host peoples interpret literally biblical passages that they have either ignored or in some way demythologized. ...In the African context the existence of spiritual powers is never doubted except by those

indoctrinated by secular education. Any biblical commentary that does not accept the reality of spiritual beings is incomprehensible in animistic contexts. The church is impotent – without power – if she does not develop a perspective of spiritual powers and actively confront these powers (Van Rheenen 1991:98).

Anyoni (1997:235) quotes Nthamburi, who said: "Western-trained clergy do not have time for the *real problems* that haunt people, since they have been taught that such problems do not exist". Kraft (1989:3-4) describes his own experience as a missionary in Nigeria:

Theologically and experientially, we were typical Evangelicals. As missionaries we were well prepared in theological, cultural, and linguistic studies. As Evangelicals, however, we were totally unprepared to deal with the one area the Nigerians considered most important — their relationships with the spirit world. Time after time Nigerians would turn our discussions to the disruption in their lives they claimed were caused by evil spirits. Such things as disease, accidents, death, the infertility of humans, animals, and fields, drought, and the disruption of relationships were all seen as the work of these evil entities... There seemed to be more visible power in their old ways than in Christianity. As missionaries we had brought an essentially powerless message to a very power-conscious people (Kraft 1989:3-4).

Robert Blascke, another missionary who worked in West Africa, had the same experience.

Neither my Western culture nor my theology had ever had to deal with the animist's power issue. Therefore, since the issue of spiritual warfare had never been addressed either in my experience or training, I went to Africa with a limited version of the gospel. However that may be, the burden of proof of the power of the gospel rests with the missionary to assure the animist that the reality of the power of God which Paul talks about in Ephesians 1 :19b-21 a, is available to them; "That power is like the working of his mighty strength, which He exerted in Christ when He raised him from the dead far above all rule and authority, power and dominion". My experience concurs with Mrs Butler's statement that "If we cannot show evidence of a spiritual power greater than the power demonstrated in animism there is little hope of making any headway for Christianity among these people" (Blaschke 2001:31).

This closely parallels my own experience when I started as a missionary amongst the Zulu people. I had seven years of academic training, yet I was not equipped to deal with the problems of demons and witchcraft that are at the essence of the people's culture. Yet as I travel all over Africa, the indigenous churches grow by proclaiming the power of Christ over the evil forces that torment people. The people of the Protestant Baptist Church of Work and Mission, in the Ivory Coast, which grew from three members to over 100 000 in twenty five years under the leadership of Pastor Deon Robert, told us that their "Demonological Department", which deals with deliverance

ministry, makes more converts annually than their “Evangelism Department”.

This is in stark contrast with many Western missionaries who are not only at a loss on how to deal with these issues, but are sometimes so indoctrinated by the Enlightenment world view, that they actively oppose those who grapple with these issues.

When a colleague of mine who serves in a different denomination dared proclaiming the victory of Christ over evil forces in people’s lives by doing a ministry of deliverance, an official complaint against him was lodged at his sending churches by his fellow missionaries, which nearly led to his expulsion from the ministry. Because of their training at European universities, they spend a lifetime preaching a powerless gospel which gives no answers to the deepest needs of the African people.

This influence of the Enlightenment on the training of pastors and missionaries not only leaves the Western church weak in a critical part of its witness to the lost world. It also leads to syncretism in the churches found as a result of its missionary work. Kraft (1989:3-4) describes the process in the Nigerian context in which he worked as follows:

The Nigerians "knew" that whatever power Christianity brought, it wasn't adequate to deal with such things as tragedy, infertility, relational breakdowns, and troublesome weather. It didn't meet many of their deepest spiritual needs. Even though this was puzzling to them – given the fact that Christian leaders talked such a good game – they simply accommodated by developing a kind of dual allegiance: a loyalty to Christianity to handle certain needs paralleled by a continuing loyalty to traditional religious practitioners to handle their power needs. As missionaries we decried this practice, but we had no effective antidote (Kraft 1989:3-4).

Again this parallels my experience. In the church in which I serve, we often find that not only members, but even elders, evangelists and pastors are still caught up in the practices of the traditional Zulu religion.

6.7 The influence of the Enlightenment and modernism has produced a theology that shies away from a call to conversion and personal faith in the truth of the gospel.

Under the influence of the Enlightenment and modernism, academic theology tries to be a science, but science as defined by modernism is by its nature critical, not trusting in what has been said, but trying to find truth by means of reason and empirical experiment. Therefore academic theology often does not operate from the basis of faith, but on the basis of being critical. As we have seen for example, Burden (1994:136) defines theology by saying: “Theological education/training is a dialogical event in which people take part in a critical research on the validity of religious testimony”.

If one does not operate on the basis of conviction about the truth of the gospel message, but on the basis of critical doubt, you cannot call people to conversion and

the commitment of discipleship. Therefore many streams in theological thought focus on involvement in social issues and dialogue with other religions instead of on the need for people to repent and convert to Christ. Green (2003:207-208) reminds us that in the early church this was not so.

The *skandalon* of conversion to Christianity was absolute.

This is a salutary reminder in days like our own when Christians tend to be rather shy about the uniqueness of their religion. 'Dialogue' replaces 'mission' in the vocabulary, and 'conversion' is an unacceptable concept. Professor J. G. Davies has launched an assault on both the word and the idea of conversion. He criticizes the Church for attempting to extend its own numbers by proselytism and individual conversion. The true aim of Christians, he thinks, should be to enter into dialogue with the world, not subject it to monologue; to send people into the world with God's reconciling message in their lives, rather than to try by lip to exert an influence on the social and economic life of their generation. That is to say, Dr Davies is coming down firmly on one side of the old divide, social gospel or spiritual gospel. But the New Testament firmly rejects the dichotomy. The early preachers did not enter into dialogue with the world, except to understand it and to present their life-changing message in terms comprehensible to their contemporaries. They believed they had got good news for their friends, and they knew that good news was embodied in Jesus Christ. Him they proclaimed. And as people came to trust Him, their lives began to be transformed, their social and cultural pursuits changed, and the love of God which they had freely received drove them out to the social involvement which Professor Davies rightly advocates. Once the fundamental root of conversion to Christ is severed from the Christian message, it becomes a broken and a lifeless plant, however beautiful the flowers of Christian concern and social involvement it displays.

While many theologians may be brilliant academics, the very influence of the academic world may have rendered them incapable of influencing their students to become disciples of Jesus who will burn with a passion to reach the lost. By subscribing to the presuppositions modernism, they have lost the ability to make disciples. Yet the church needs leaders who have been disciplined themselves. Patterson (1983:56) says:

There have been sharp arguments concerning the difference between a *disciple* and a mere Bible *student*. Our philosophy holds that the difference is absolute. The disciple follows Christ; the student raises up schools. The disciple puts the Christian life and duty first; the student gives top priority to correct interpretation of scripture. There is at least no argument as to which of the two scripture supports. Jesus never commanded us to "go and make scholars".

Critical scholars can only produce critical scholars like themselves. As Maxwell (1998:90) says: "In most situations, you draw people to you who possess the same qualities you do. That's the law of magnetism: Who you are is who you attract".

Therefore the best people to train the next generation of church leaders are not in the first place the academic theologians, but the leaders out in the world who are burning themselves out in the service of God and His mission. “We need teachers who themselves have been caught by the Lord of the universe, who can see clearly God’s sovereign hand moving in the affairs of the world, and who burn with a passion to raise up other worshippers who long to tell ‘the story of His glory’ among the nations” (Hoke 1999:346).

Of course the church cannot go back to the “good old days” as if the Enlightenment and the gains it has brought, have never happened, but the church and the theologians themselves must be aware of and deal with the underlying assumptions of those entrusted to them to form the next generations of church leaders.

## **7. Traditional Residential Academic Training can foster a false dependence on knowledge**

As we have seen in the previous chapter, the whole way in which training is done, unintentionally sends out a meta-message. The meta-message of purely academic theological training is that knowledge equips you for the task to which God has called you. If you have the right information, you will succeed. Thus students are unintentionally taught to trust in what they know, rather than in God. The need to know correct doctrine supercedes the need of obeying the truth you know. Elliston (1992:76-77) puts it this way:

The Information Myth deceives many of us. We tend to believe that if we know more, we will be more. If we know more, we will be more effective leaders. Jesus did not command, as some of us mistakenly read, to “teach all things”. That is a serious problem many churches, Bible colleges’ and seminaries’ programs now face. It is a growing problem as Two Thirds World churches are influenced by Western theological education. We strive to “teach all things” rather than “teach obedience in all things” He commanded. To know about is not to be. To describe is not to do. To list is not to apply. Information will not save us. We live in an information age where to have access and to know are key values. However, the old hymn “Trust and Obey” continues to stand against the deceit of this myth.

Mulholland (1999:10) says the same thing:

Again, it became clear to me that growth in godliness comes not so much from the accumulation of theological knowledge, but from obedience to the known will of God. The practice of immersing oneself in biblical and theological content with the thought of putting it into practice in our lives some time in the future creates spiritual hardness. The attitude that somehow I can be encountered by the Word of God and yet defer action on that Word of God does not work. The idea that I do not really have to conform my life to it now – I can store it up for later and think about it at some future time only blinds one’s heart.

He then continues to show how this error eventually damages the church when he says: “Leaders who think that growth in grace comes by knowing the Word of God without doing it will produce congregations of passive Christians which resemble human beings that eat too much and exercise too little” (Mulholland 1999:10).

## **8. Traditional Residential Academic Training is not well suited to develop leadership**

As we have seen in the previous chapter, the leaders who are now leading the church must develop the next generation of leaders. Maxwell (1989:135-136) calls this the law of reproduction. He says: “... only leaders are capable of developing other leaders. People cannot give to others what they themselves do not possess”. This is also applicable to spiritual leaders. “The Spirit works through existing leaders to prepare the situation, select, equip and discipline the development of ‘emerging’ leaders. As He leads through existing leaders, He continues to ‘develop’ them” (Elliston 1992:103). This process works best if it is done in the context in which the new leader is going to operate himself. “The appropriate instruction of emerging leaders requires a contextually-sensitive delivery system” (Elliston 1992:136).

The implication of all of this is that the Traditional Residential Academic Model is not a very effective way of raising up leaders. Not only are the students and lecturers removed from the context in which the new leaders are going to serve, the lecturers themselves are not selected on the basis of proven leadership ability. They are only selected on the basis of their academic qualifications. Some end up in the academic world precisely because they could not succeed in the ministry. Although it is certainly not true in all cases, some people have cynically remarked: “Those who can, do. Those who can’t, teach”. Even when the lecturers take leadership in the academic world, the students usually are not able to observe them doing so, because students are excluded from faculty meetings, etcetera, where the decisions are taken. It should therefore not surprise us that Winter (2003b:5) says: “The most extensive, pervasive strategic error in the Christian tradition lies squarely in our coveted and generously supported, but unquestioned concept of years of ‘schooling’ as the way for leaders to develop and be trained”.

Despite this, a large part of the church thinks that if a candidate succeeds academically, he is capable of being a spiritual leader. Tied in with the skewed selection process which we have discussed, this model has a detrimental effect on the development of the leadership of the church. Yet Traditional Residential Academic Training institutions have to present themselves as capable of developing leaders for the sake of their institutional survival. “While Christian educators may not be so crass about our advertising, in practice that is what we in Christian leadership development and, yes, theological education often say. Christian college and seminary recruiters suggest that we can make effective Christian leaders out of whomever may come” (Elliston 1992:20).

This error is also exported all around the world from the Western world, with the same negative influence on the church’s ability to raise up the right people into leadership, which in turn negatively affect the church’s ability to fulfil its missionary task. Elliston (1992:21) explains: “One of the saddest examples of this myth of projection is what is

happening in many parts of the world in theological education today. Too many missionaries and the Two-Thirds World church leaders they have taught assume that Bible colleges and seminaries are *the* answer for Christian leadership development and multiplication. Unfortunately, too often the establishment of Bible colleges and seminaries marks the beginning of the decline in the growth and multiplication of the church”.

## **9. Traditional Residential Academic Training often models the wrong concept of training and ministry**

The way in which potential leaders are trained gives them a picture of how the ministry is and how it should be done. “Through the ages the form and content of theological training mirrored how the church community involved in the training saw the ministry. On the other hand the products of the training played a decisive role in forming the popular ‘theology of ministry’ ” (Kritzinger 1979:67) (my translation).

As we have seen, traditional academic training is to a large extent not relational nor contextual. This models the wrong concepts of how training and ministry should be in the church. Beals (1995:203) quotes McKinney who explained it this way:

. . . theological schools in the States are often miseducating the very missionaries they should be educating. If missionaries have experienced a traditional kind of theological education, they are likely to communicate these values as they develop leaders overseas. If their own involvement in ministry was postponed until their seminary program was completed, they are likely to be contented to work with young, potential leaders overseas. If their curriculum was designed around traditional disciplines, they are likely to duplicate that same curriculum. If what they learned was culturally irrelevant, they are likely to be insensitive to the cultural dimensions of their teaching...

But if, on the other hand, the missionaries’ experience in seminary involved learning within a committed and caring community, they are likely to create committed and caring communities themselves. If their preparation for ministry was church-centered in their homeland they will be likely to encourage their students to contextualize theology as well. If they learned to evangelize and disciple others in their homeland, they will teach overseas students to share and to care.

Beals (1995:203) then sums it up by saying: “Plainly, theological education cannot be divorced from a holistic approach to life. Patterns that form during student days affect one’s ministry for years to come”.

“The principal model for ministerial formation is Jesus himself who continues to call his followers into his ministry and mission, and the classic text is Mark 10:42-45, which speaks of service and self giving. One of the enigmas we face is that theological education along with all other kinds of education, leads to privilege and power, whereas ministerial formation is fundamentally concerned with servanthood” (Kinsler 1983:6). Yet the Traditional Residential Academic Model finds it very difficult to model the type

of caring community and the values of dying to self by placing the interest of others first, because inherently it is individualistic and rewards the desire of the individual to get ahead, which is very different from the values of the Kingdom of God. “The reign of God, which Jesus announced and lived and we are called to announce and live, comes not through the rich and powerful and highly educated; it emerges among the poor and despised and powerless... theological education has largely adopted the forms and levels and styles and assumptions of higher education, which is largely a negation of the values and style of God’s reign” (Kinsler & Emery 1991:5). Castro (1983:ix) spells it out even clearer when he says:

It is easy to detect problems with our traditional theological training. There is, first of all, the matter of professionalism. A selective system of education conditions the students to aspirations of success and motivates them to climb the promotional ladder provided by the church hierarchy. Pastors, in some places, are considered successful according to the level of salary they receive, the degrees they accumulate, the titles they hold. Educational systems or philosophies that equip people for the competitiveness of society could be defended in their own terms, but they cannot be tolerated inside the Christian community, where we are called to serve and to train others to serve – not to strive for honours and monetary reward.

As the Residential Academic Model is structurally ill equipped to model this lifestyle, it is no wonder that it presents the trainees with a wrong idea of the lifestyle that is expected of them as spiritual leaders. “Some lay organizations also complain that formal theological education fails to sufficiently prepare people to help them with the vocational and civic concerns they face, and do not present models of spirituality or community that connect with their everyday issues and responsibilities” (Banks 1999:11).

With its focus on theological knowledge, the academic model also creates a narrow idea of what ministry involves.

Training for ministry is the direct result of the Protestant Reformation. “With the tremendous emphasis on the Word and the proclamation thereof, education became essential. This was the beginning of theological study. Universities came into existence around these schools. ...The training for the ministry eventually became (especially in Europe) a study of the theological science. This was a different view of ‘the ministry’: the ministry was reduced to only the ministry of the Word by theologians (Kritzinger 1979:68) (my translation).

This reduction in the concept of ministry to only the correct preaching of the Word, instead of discipling people to submit every part of their lives to the lordship of Christ, has negative results in the ministry of the church. “But we must realize that our traditional approach to theology and faith tends to create a rigid, institutionalized Christianity. In discipleship there is a struggle to break away from frozen expressions of faith and under the lordship of Christ to find a Christianity that better expresses Jesus’ presence in the world today” (Richards & Martin 1981:227).

The concentrated academic approach also creates the wrong impression on the students that they are going to receive everything they will need to know for the rest of their lives. “It seems the assumption is that everything must be squeezed into these few years. More and more is added to the courses” (Kritzinger 1979:69) (my translation).

This does not prepare them to see learning as a lifelong process. This pressure cooker approach does not leave adequate room for reflection and thus causes students to see learning as the accumulation of information in the mind, instead of allowing the new insight to be integrated into the totality of their existence. Banks (1999:2) describes his experience in this regard when he says that immediately after his studies he was quite satisfied with the training he had undergone. “Within a couple of years, however, my view had changed, partly as a result of engaging in pastoral ministry in a large city church, and partly as a result of starting to rethink what church and ministry were all about in the light of biblical perspectives and contemporary challenges. I began to realize that my theological education had required me to learn too much too soon. Its pressurized approach had left too little time to think through and evaluate some of the views our teachers had expressed, or to work out how and where to put them into practice in an effective way”.

#### **10. Traditional Residential Academic Training is not well suited to produce the large numbers of spiritual leaders needed**

In the previous chapters we have seen that the church must produce vast numbers of leaders to lead all its people adequately and to lead the church in its missionary task. Thus we put the requirement that the training system must be able to produce the many leaders needed. Here the Traditional Residential Academic Training Model fails. It is simply not able to cope with the demand, especially if we take the priesthood of all believers and the need to train them for their ministries seriously. Butare and Snodderly (2004:19) say: “Rapid church growth in many countries of Africa, Asia and Latin America has heightened the challenge to train leaders able to nurture these new Christians. We need alternative models of mission training in both Western and non-Western worlds today”.

This then is the crisis that presents itself to us. It is primarily one of numbers and it comes to us from every corner of the continent. But the crisis is not only one of numbers. We have already mentioned the inability of current institutions in one church to cope with the numbers needed to be trained to minister adequately to its congregations. Bible schools and theological colleges have had an indispensable place in the life of the church but they are unable to cope with training the numbers of leaders needed by the church today. This aspect is also contributing to the current crisis.

The institutions themselves are also finding it hard in many areas. The expense of building and equipment often has to come largely from overseas, causing churchmen to feel that they have been committed to a system which they really cannot maintain. This is most crucially felt where in the face of a burning desire to want to try and help in the current crisis of trained men and women for the church, the institutions find that

they cannot recruit more students than their often inadequate budgets can afford (Hogarth et al 1983:3-4).

We have elsewhere referred to some of the reasons for this failure. One of the main factors is the cost of the system. It is too expensive to maintain the training institutions and it is too expensive for the students to pay school fees while at the same time they are for a number of years unable to generate an income for themselves.

Part of the reason why the Residential Academic Model fails to deliver the numbers required, is also that the academic entrance requirements bar many otherwise suitable candidates. However, that is not the whole picture. Because the Residential Academic Model ties in so closely with the secular education system, those students who do complete their studies often take up lucrative secular positions rather than the ministry, thereby shrinking the small pool of “qualified pastors” even more.

There are just not enough candidates who can fulfil the requirements. The higher entry requirements were in accordance to the higher state of education in the area, but did not make provision for the fact that many more opportunities open up for trained people. The matriculants could now choose between many opportunities of which the ministry was humanly speaking not the most attractive. The result is that too few people are produced for (a) the growing number of congregations and (b) the large evangelistic task in and around the churches (Kritzinger 1979:69) (my translation).

A dated, but I believe still relevant example of the failure of this model to deliver the required numbers, comes from Ghana:

But when we consider that in 1962, using Ghana to represent the general West African situation, each of the 300 active ministers was in charge of approximately 4,000 men, women and children, then it becomes indisputable that the training did not entirely succeed in producing an adequate number of ministers.. The seriousness of this ratio is alarming when we recall that in addition to his normal pastoral duties, the minister or priest, during the period of this investigation, was grossly overburdened with the management of schools in his Circuit or District or Diocese. The position becomes even more disquieting when it is learnt "that in the United States of America and other countries in the West a pastor can expect to serve a Church community of only about 200 souls". The point of all these considerations is that the recruitment of men for theological training in West Africa had not kept pace with the growth of Church membership (Agbeti 1991:196-197).

Sells (1997:20) sums it up when he says: “Ironically, our earnest efforts to provide leaders around the world with a serious Christian faith has produced a schooling pattern (culture) that has extensively excluded the precise leaders who most need the training”.

## 11. Access to Traditional Residential Academic Training is limited

As we have mentioned, one of the reasons why the Traditional Residential Academic Model cannot produce enough leaders for the church, is that access to training is limited in this system.

### 11.1 Traditional Residential Academic Training is only accessible to the elite

University education is to a large extent only accessible to middle class and high middle class people. As we have seen, people from this background often find it difficult to relate to, lead and train people from poor communities. This can have negative results on a church called to minister in a country where the vast majority of the people are poor and not highly educated. Sarraco (1988:26-27) gives us the example of South America:

The Church in Latin America was reaping its first professional theologians, for whom it paid the high price of elitism. Only those who could meet the seminaries' requirements and develop the lifestyle these demanded could attend the theological institutions. Theological education was weakened in the very area that is its reason for existing – the motivation, training, and equipping of the people of God that they might develop their ministries.

### 11.2 Traditional Residential Academic Training is not accessible to many of those already in leadership

As we have seen, because of factors like distance, academic prerequisites, cost, work and family commitments etcetera, residential academic training is often not accessible to those who surface naturally as leaders in the local congregation. Sapezian (1977:6) comments:

Do our prevailing patterns of theological education not hinder the manifestation and recognition of persons endowed with leadership charismata within existing congregations? Theological schools are designed primarily to prepare *potential* ministerial leaders: are they in a position to give at least equal priority to serving the needs of *actual* leaders already in the forefront of mission, the vast majority of whom never were and never will have the chance to be in such schools? What remains of all our studies of "the missionary structure of the congregation"?

Winter (1996:183-184) explains this problem further when he says:

I don't believe the key point here is whether lay people are being given the Bible or not, or seminary training or not, since in fact most seminary students really are *lay people*. The key point is *which* lay people are able to get the necessary training to be effective pastors and Christian leaders. Our seminaries are not teaching the wrong things. They may be teaching the wrong people. The awesome reality is that the *right* people,

for the most part, are unable to gain access to the traditional institutional structure of the seminaries... As a result, no matter how high the quality of education seminaries offer such people, that quality may not be able to transform them into the right kind of *gifted* people. It is thus not a matter of what seminaries do to their students – how much field work is required, or whether the seminary professors have had, or continue to have, pastoral experience — but it is a matter of whether or not the particular lay people who find their way into seminary classes in a daytime residential program are those within the church who possess the strongest pastoral gifts. It seems to me that unless seminaries make what they teach *accessible* to the full spectrum of believers, the greatest leadership potential of the church cannot be harvested...

Sells (1997:20) sums it up by saying: “Institutional training patterns are not accessible to the real leaders of the Christian movement”. So in its essence, “... this problem is not only that the institutions are not big enough to handle the numbers of trained persons needed by the church. More than this it is that the current system does not allow many evangelists and catechists already engaged in ministry to get access to the training they require” (Hogarth et al 1983:3).

### 11.3 Traditional Residential Academic Training is not accessible to those who have to study to prepare for secular jobs

Even the type of middle class church members who can gain access to tertiary education, can usually not afford to study for the qualifications they need to compete in the job market and take three or more years to study for a theological degree. This goes directly against the priesthood of all believers and the fact that they must be trained for their ministry. Even those who have to prepare for tentmaking ministries can hardly afford the time and money for two sets of academic training. Neely (1993:280) explains:

In the past, preparing people to utilize their skills in education, medicine, and agriculture along with evangelization came to be accepted as necessary not to gain entry into other lands, but in order to give a holistic witness. In the coming decades, however, the possibility of gaining entry into some nations and cultures will depend on whether the would-be missionary has something to offer other than his or her Christian witness. True, in some countries missionary evangelists are still requested by the national church, but this is certainly not the case everywhere. On the other hand, missionaries with needed technical knowledge and experience will often gain entry into societies closed to the traditional evangelistic missionary. If, therefore, the study of mission is to be made accessible to those engaging in new kinds of missions, then ways other than the standard three-year Master of Divinity program will have to be developed.

### 11.4 Traditional Residential Academic Training is not accessible to all the people of God.

Because of cost, time, accessibility and many other factors which we have mentioned,

the Traditional Residential Academic Model is aimed mainly at preparing the professional church leaders. It is embedded in the Professional Church Syndrome. “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” (Kinsler 1983:4). This goes against the priesthood of all believers which we have discussed previously. Castro (1983:x) is critical of this state of affairs:

There is also the growing conviction among Christians that the theological task of the church belongs to the whole people of God. Theology is made by and in the interplay with people of the congregation. Such participation in the theological task by members of congregations demands theological training beyond the "professional" level. Systems of theological education that do not develop the gifts of the local leaders of the Christian congregations do not meet the needs of today nor profit from the tremendous explosion of theological, missiological reflection taking place in the churches.

## **12. Traditional Residential Academic Training is often aimed at maintenance, not mission**

Two hundred and fifty Presidents and academic Deans, representing theological schools from fifty-three nations, who gathered in Pretoria for the Global Consultation on World Evangelization in 1997, issued a declaration that stated amongst other things: “The primacy of missiological concern for world evangelism must be recognized and focused in the total curriculum of ministry training” (Mulholland 1999:11). In other words, the training of church leaders must prepare and motivate them to lead the church in its mission. Stetzer (2003:20) quotes Guy who said: “We apply the pragmatic test to the work of the theologian. Does his theology motivate men to go into all the world and make disciples? Does it so undergird them that they, thus motivated, succeed in this primary purpose? Theology must stand the test of being known by its fruit.” Stetzer then explains: “Guy was simply saying that if theology does not lead to mission, it is an incomplete theology”.

Yet to a large extent academic theology is more concerned with academic issues than with completing the mission which God gave to his church. The result is that those taught in such institutions lack vision. They have no idea that they should lead the congregation in a certain direction. The underlying assumption is the Professional Church Syndrome. The student is prepared to receive a call to an existing congregation and to maintain it by fulfilling his pastoral functions. Like a small gear he has to keep the machine running by spinning around in one place until he is eventually worn out, at which time he will be replaced by a new part with the same part number from the factory. Because the whole system is aimed at maintaining the existing congregation through a professional pastor, the congregation’s main concern becomes finding enough resources to pay the expenses associated with the pastor’s post. “In the end the congregation, because of the strong position of the office and the maintenance thereof, becomes aimed at taking care of itself inwardly and little happens concerning the outward missionary ministry” (Ludike 2001:104).

This is a very serious state of affairs if we remember that the key to world

evangelization is in the hands of potential local church leaders. Some believe that the seminaries have failed to communicate the relevance of missions study as vital to future ministry. A MARC Newsletter, published by the Missions Advanced Research and Communication Center, summarized the findings of a questionnaire in mission education:

Every response indicated a tremendous need for education at a local level. Almost every person responding mentioned that the key to such education *lies with the pastor*. But time and again comment was made how little education the average pastor receives in seminary to give him a world view. States one mission professor "it is simply a matter of record that the average pastor in our evangelical churches has no deep personal commitment to world missions". He then goes on to illustrate by noting that only 6 pastors of 196 invited showed up for a missions workshop on their campus, while 700 showed up for a Christian Education workshop. What's the explanation? Christian Ed is relevant, missions are not (Beals 1995:192).

Van Engen (1991:20) describes an example of the result of this kind of training which values maintenance above mission:

... as I listened to my friend, I began to discern that he and his church had no integrated vision of what they were about. There was no cohesive understanding of their purpose or of how the congregation interacted with its environment. The extent of their concept of "mission" was that it meant money the church itself desperately needed was being sent away to support some missionaries, the denominational mission programs, and a daughter of the church who worked with a parachurch agency in Asia. As far as I could tell, although my friend had been in ministry for a number of years, he had never asked why the congregation he served existed, why it had been placed where it was, what its mission should be, or what the priority areas of its ministry ought to be in that context. My friend had been trained in a fine seminary – trained to maintain the members, keep the members happy, and be paid by the members.

This closely parallels my own experience. In our whole training program maintenance of the existing church was the unspoken assumption. Issues like leadership, strategic thinking and finding God's direction for the group you are going to lead, was never even thought of. It took a businessman who became serious about the great commission, to teach me to think strategically. In a world where every kind of religion and belief is pushing its tenets on people, maintenance thinking on the part of church leaders will inevitably lead to the decline of the church. The church cannot afford this kind of thinking which has its roots in the era of the "Christendom".

What kind of ministerial leadership will nourish the Church in its faithfulness to the gospel in a pluralist society? It is frequently said that the Church in Britain is now in a missionary situation. It is not clear that the full meaning of this has been understood. We have lived for so many centuries in the "Christendom" situation that ministerial training is almost

entirely conceived in terms of the pastoral care of existing congregations. In a situation of declining numbers, the policy has been to abandon areas (such as the inner cities) where active Christians are few and to concentrate ministerial resources by merging congregations and deploying ministers in the places where there are enough Christians to support them. Needless to say, this simply accelerates the decline. It is the opposite of a missionary strategy, which would proceed in the opposite direction – deploying ministers in the areas where the Christian presence is weakest. The large-scale abandonment of the inner cities by the "mainline" churches is the most obvious evidence of the policy that has been pursued (Newbigin 1989:235-236).

### **13. Traditional Residential Academic Training often does not result in the growth of the church**

Contrary to expectations the well-trained leaders emerging from expensive residential academic training programs in general do not lead the church to growth and expansion, while movements making use of untrained or poorly trained leaders, tend to grow well.

The expansion of the Christian movement is greatly out-pacing the capacity of residential schools to train the leaders of the emerging church. As an inevitable result of this expansion, it has become widely apparent that the rapidly growing churches are forced to operate with a leadership that has had little or no residential training. Meanwhile, where the best residential schools are a required feature of pastoral training, slow church growth seems to be the norm. Somewhat similarly, in the case of training missionaries, rightly or wrongly, the fastest growing mission agencies are harnessing people without requiring them to undergo a residential training experience (Sells 1997:20).

Making Traditional Residential Academic Training a prerequisite for church leadership inhibits the growth of the church for various reasons. As we have seen, it leads to the selection of the wrong candidates for leadership, because it uses the wrong criteria. It impedes the establishment of a church planting movement, because it imposes extra-biblical leadership requirements on the new churches.

Whenever well-intentioned missionaries, churches or denominational leaders impose requirements for church leaders that exceed those stipulated by the New Testament, a Church Planting Movement is impeded. New Testament models are found in Christ's selection of the twelve disciples (Matt. 4:18-22) and Paul's criteria for bishops and deacons (1 Timothy 3). It is striking that moral character and willingness to follow Christ are given much greater weight than theological training or academic degrees (Garrison, 2002a: 46).

The rapid growth of the Pentecostals in Latin America illustrates this. Winter (1996:176) points out that "The well-known Pentecostal characteristics may blind us to the simple fact that around the world their leadership selection pattern is not hobbled by the requirements of certain kinds of largely inaccessible institutional training".

In this light just establishing more theological schools in the mission field will not help the church produce the leaders it needs to accomplish its missionary task, because usually these schools copy the models found in the Western world and bring all the problems of the Residential Academic Model with it. Kritzinger (1979:69) says: “The fact is that these theological schools in the non-Western world nearly completely function according to and are dictated by the academic guidelines from the West” (my translation).

Therefore Winter (2000a:viii) says: “The school approach we are now promoting is no answer. What good is duplicating such schools in places where the real leaders of grass-roots congregations cannot attend them? That is not the solution. More money poured into more institutions which recruit only untried young people is not the answer”. In fact, he sees this approach as a danger to the growth of the church. “Every single denomination in this country that requires formal, extensive, graduate, professional training for ordination is now going downhill. There are no exceptions in the whole world” (Winter 2000b:146). Thus it should not come as a surprise that he warns newer movements in the global church against going this route in their leadership development by saying: “So, who cares if the so-called main-line churches commit slow suicide by allowing ... complexities in their ministerial delivery system? Who cares? Well, at least the newer, untrammelled movements need to care simply because they seem likely to be headed in the same direction, like sheep being led to the slaughter” (Winter 1996:176).

The problem goes back to the “Professional Church Syndrome” which takes the ministry out of the hands of God’s people and places it in the hands of a few professionals. “The Christianity never spreads rapidly as long as it depends on the official clergy to do the work. It spreads most effectively when the average believer is able to share his faith in a winsome and compelling way” (Willis 2004:16).

#### **14. Traditional Residential Academic Training is expensive and difficult to afford**

##### 14.1 The system is expensive to maintain

One of the requirements which we put in the previous chapter to theological training systems is that it must be affordable. The Traditional Residential Academic Model often fails in this regard.

... the theological training system is just too expensive in comparison to the service it renders. In the Two-Thirds World it results in dependence which blocks genuine developments. Not only the buildings and lecturers, the running cost of the library and other facilities, but also the cost pertaining to the students is phenomenal. It is usually necessary to carry the student with bursaries, or at least large sums available as loans, through the six to seven years of full-time study (Kritzinger 1979:76) (my translation).

This problem is especially acute in the context of the church’s mission to all the nations where it is imperative to produce leaders for churches in less affluent societies.

Because the system is so expensive, training has to be subsidized by the church in richer countries.

Theological education in the third world is heavily dependent upon foreign resources. Varying conditions in different parts of the third world make generalizations difficult and of limited usefulness. The financial reports of theological schools from different parts of the third world indicate that roughly 70% of the running expense budget still comes, directly or indirectly, from overseas resources. Most of the buildings have been built with foreign funds. About 30% of theological educators are expatriates in the sense of people sent by mission organizations from North America, Europe, Australia and New Zealand. National faculty members, for the most part, take advanced studies in North America and Europe with scholarships, travel and maintenance grants from overseas sources. Even those who study locally or regionally receive major assistance from foreign resources and study at heavily subsidized institutions under expatriate professors or national professors with overseas training (Zorn 1975:13).

This leads to unhealthy dependence with all its attendant problems. It also means that the training programs are in jeopardy if the external sources of funds dry up.

Zorn (1975:79) describes what he calls a “viable traditional model”. This is a theological school in the third world that will be financially viable with resources from that country. Such a school needs a minimum of 120 students and 8 staff members. It must be supported by a church or group of churches with at least 300 000 members. It is clearly not an easy target to reach in most circumstances.

At present, less than 5% of the theological institutions in the third world fit this model. In a few cases, a rearranging of priorities would make the model feasible, as is the case with two institutions in South-East Asia which are completely supported with foreign funds, even though their related churches assume almost full responsibility for all other programmes besides theological education. In some cases, the amalgamation of two or more institutions could form such a model. In other cases, the church base is sufficiently large and financially able so that an informed appeal would generate the support necessary for this model; such cases often suffer from the habit of long years of foreign support.

With revisions in priorities, amalgamation of institutions and appeals to the resources of the constituencies, between 20% and 30% of third world theological education programmes could fit into this model. A truly effective working of this model would take some years and some drastic action, such as a cut off or a sharp reduction in foreign subsidy and personnel; but it would work (Zorn 1975:79).

So after lots of restructuring and tinkering, this still leaves the remaining 70% to 80% of third world theological educational institutions in a position of being dependent on

outside help, because they are not financially viable in their own contexts.

#### 14.2 Many students cannot afford the training

The second part of the problem is that it is very expensive to study at a residential theological training facility. Students struggle to find the necessary money, especially as the system usually prevents them from working full time while they study. The following example of the desperate letters appealing for financial assistance which congregations receive illustrate this point:

I am a student at the University of South Africa (UNISA) doing a Bachelor of Theology. I have registered under the Uniting Reformed Church Theology Seminary with an aim to entrust my call within my church. ... I hereby request financial aid for the below mentioned:

Tuition	R 2,750.00
Books	R 737.85
Lodging	R 2,700.00 annually
TOTAL	R 6,187.85

Faithfully Yours,

Jabulani Johnson Mngomezulu (*Together we achieve more* 2003:4)

Usually students have to borrow money to pay for their training, which leaves them with a burden of debt, which they cannot pay if they go into badly paying ministry or missionary positions. "Student debt is a reality for most college students in public, private and faith-related schools. When debt is so high that monthly payments cannot be made on a missionary salary, it's a hurdle too high for many potential missionaries" (Sells 2004:8). Therefore I agree with Dorr (2004:14) when he says: "We also need to rethink the way we do education. Is the present system the only or best way? Even participating in schools as they are, how can our educational goals be reached without mindlessly following the norm and ending up over \$ 20 000 in debt?"

### 15. The Traditional Residential Academic Model has the potential of distancing the leader from his people and his church

#### 15.1 The Traditional Residential Academic Model can create a gap between the leader and his people

One of the problems of the Residential Academic Model is that it works on the principle of extraction. It takes the potential leader out of his context. This applies to both his context in society and his church context.

The traditional patterns have reinforced the false dichotomy between clergy and laity by assuming a mode of rationality in educational theory and practice, related to a philosophy of knowledge rooted in paradigms of the dominant empirical sciences which have influenced the teaching methods which support a passive view of learning. The curriculum

models maintain this passive view as well where the intentionality and expression of human involvement are ignored. This has produced a bookish ivory-towered culture rewarded with diplomas, alienating a person from his/her original context so that the context has to be returned to and re-learned over again (Battle & Battle 1993:7).

Through the whole setup of his training, the potential leader develops a mindset that differs from that of the people he is supposed to go and lead.

This is the old problem of the 'extraction' principle. The student lives and studies for so many years in an atmosphere which is totally different from his home or the atmosphere in which he is going to serve a congregation. The old life loses all meaning for him -- and the congregation members in their turn have no idea of the world which he has made his own. But other things also happen at such an institution. The student learns a different taste, a professional taste. He becomes middle class, and develops middle class expectations. He is going to place the abilities of his church under great stress (Kritzinger 1979:76) (my translation).

This change in the leaders causes a gap between him and the people he is called to minister to. Kritzinger (1979:17) explains: "The sensitive minister also feels another fundamental problem: He has not only lost the desire but also the ability of communicating with this people. His training, his professional status, has placed him high above his people. A gap threatens between shepherd and sheep" (my translation).

This new mindset also extends to his economic circumstances. As a highly qualified person, at least relative to the poor community from which he came, he now expects to live on a higher economic level than that of most members of the poor church. His expectations make life in the poor rural area where he came from a very unattractive proposition. Eventually many of the people trained to reach the poor areas end up in more affluent areas. Thus the church in the poor areas, who sent the young people for training, loses their potential leaders as a result of the very training that was supposed to supply the church with leaders. This process is illustrated by the experience of Patterson (1983:52) as a lecturer at a residential Bible college in Latin America:

Single young students would leave the arduous physical work of their poor villages, to live in clean rooms, gain weight on a wholesome, worm-free diet, discover books, wear shoes and clean clothes, and enjoy the prestige of "preaching". They refused to return to the poverty of the villages, which desperately needed pastors. We made it a "requirement" to go, but they still didn't pastor in the biblical sense; they only preached, making "hearers only". Their newly acquired urban mentality despised their poor country brothers' stammered scripture reading, spontaneous shouting and discussion during worship, pigs sleeping under the pews, toothless song leaders slurring through their own "home-made" hymns. They dreamed only of big city churches or secular jobs with regular salaries or a post with the mission and a chance to go to the USA.

Because of this lack of leaders the local church is ineffective in reaching the poor areas. In trying to answer the question why a movement to God among the poor did not occur in Asia as it has in Latin America, Grigg (1992:111) observes: “Pentecostal reluctance to require a lot of time in seminaries and Bible-schools seem to encourage the development of pioneering leaders. In Asia, a Bible-school approach to training leaders unintentionally results in training poorer rural pastors for middle-class status in the cities”. Thus it seems that churches which require intensive academic training for its leaders do not produce leaders who are at home in the poor communities. Therefore these churches are ill equipped to reach the poor communities. This is borne out by Grigg (1992:110) when he says: “The basic movement in Latin America has been Pentecostal rather than mainline evangelical. The concept of the empowerment of the Spirit is linked to ministry among the poor. Mainline evangelicals tended to be more a book culture among the middle classes”.

But even if some of those trained in the residential academic setup do go back to the poor rural areas, their economic expectations places a terrible financial burden on the poor church.

Through his training a certain expectation of status has been given to him. His stay at the university and the fact that he acquired degrees has placed him without doubt in the highest level of society. He sees himself as a professional highly qualified person. This is inevitably accompanied by a certain standard of living. Unfortunately there is usually virtually no agreement between this high expectation and reality.... the congregation is totally unable to provide him with the means to achieve and maintain this standard of living (Kritzinger 1979:17) (my translation).

This matches my own experience. We once called a young pastor who had just finished his training at the University of Zululand to a rural congregation in our area. I had to go and find money from the outside to support the congregation in order to be able to create the post. When we called him, I told the young pastor: This is what the congregation can offer you. If you build up the congregation through your ministry, the income may increase and then they may be able to pay you more. Within a short time after his arrival, he installed a very expensive model phone. The cost of his calls in the first month exceeded the monthly amount that we budgeted for his post, yet he expected the congregation to pay for it. He bought expensive furniture on account and eventually took money that did not belong to him to maintain his lifestyle. Eventually he left under a cloud.

The result of the extraction of the potential leader from his context is that he becomes ineffective in bringing the unbelievers to Christ.

The minister can virtually be excluded as a missionary tool. We are not talking of the fact that he has a full programme in connection with taking care of his congregation and the administration of many things. The tragedy is that the inherited structure made him a man who is a foreigner among his own people. Not only is his status and economic position like a mountain from which he has to descend to reach the people, but during his long absence at the university he has learnt a different frame of

reference, a different language from that of the simple people living in their huts. He does not live near and together with the masses. He does not share their daily life and worries. He is not at home in their world anymore (Kritzinger 1979:28-29) (my translation).

The inefficiency of a system by which young people are extracted from their people for training is well illustrated by the different approaches used by the pioneering missionaries of the Presbyterians and the Anglicans in Melanesia:

In 1848 with the help of the LMS the Presbyterians came to Vanuatu in the person of John Geddie and his wife Charlotte from Nova Scotia, settling on the island of Aneityum. One of his trademarks was establishing an indigenous leadership as quickly as possible for the Presbyterian church. ...By 1860 there had been a good response to his ministry...

Anglican Christianity promoted by the Melanesian Mission began in the northern islands of Vanuatu and the Solomon Islands in 1849 with the itinerant Bishop George Augustus Selwyn from New Zealand cruising among the Melanesian islands. His goal was to recruit young men, remove them from their islands for conversion and training, and then send them back as evangelists to their own people. The method met with limited success... (Whiteman 1993:111-112).

## 15.2 The Traditional Residential Academic Model can create a gap between the leader and his denomination

The danger of the Residential Academic Model is not only that a gap can be created between the potential leader and the congregation members. The danger is also that a gap can be created between the potential leader and the church in which he is to serve, especially as the individual denomination's ability to influence training at government subsidized universities decreases as we have seen above. Hough and Cobb (1985:116) mention the concern expressed by denominations that "seminary graduates did not have a sufficient denominational identity to remain loyal to the program and to accept its disciplines". While it is true that our primary identity should be in Christ and our first loyalty should be to His kingdom, leaders cannot lead if they are not loyal to the group that they are supposed to lead.

## 16. Arguments in defence of the Traditional Residential Academic Model and efforts to improve it

Duncan (2000:35) points out some of the advantages which the Residential Academic Model offers by making use of the University of Fort Hare as an example.

Fort Hare is also a residential centre, thus offering the benefits of continuous supervision. This allows academic studies, the devotional life (personal and communal) and practical work to be carried out in a consistent, regular and in-depth manner which enables progressive development. Formation in residence particularly enables spiritual

development-in-community – the vital component of congregational life and aims at formation in an environment which nurtures fellowship between candidates for the ministry. Residential formation takes candidates out of a particular congregational setting and offers exposure to the breadth of the church during term-time and particular expressions of it during vacation placements. Residence allows for the interplay of different theological views, social background and church traditions. There is time and opportunity for fellowship in study, worship, work and leisure within a distinct community (ALC) with a worship life based in St. Peter's Chapel.

As he describes it, the situation at Fort Hare is close to the monastic model which we have discussed earlier. The group of students form an artificial community, in which many of the things which should happen in the congregation, take place. Many of the efforts to improve the academic model focus on this area of building a community with intensive relationships between staff and students in order to promote discipleship.

Ferris (1990:127-130) travelled all over the world to study schools which have noticed the shortcomings of the academic model and have taken steps to be more effective in producing leaders that will lead the church in its missionary task. He found that the following seven factors consistently appeared at all the institutions he visited:

1. All selected schools have a strong missions emphasis.
2. Renewal of ministry training is embraced and promoted by the chief executive officer (principal, president, or dean).
3. Careful attention is given to the school's constituent church and its training needs.
4. Focus is placed on training outcomes i.e. the effectiveness of graduates in ministry with freedom to adapt programs and processes to improve graduate effectiveness.
5. Conscious effort is directed toward spiritual formation and ministry skills development, sometimes with deliberate attenuation of academic stress.
6. Faculty make themselves vulnerable to students through individual and small group mentoring and through involvement with students in ministry.
7. Administrators and faculty are aware of adult education principles and design instruction for adult learners.

These efforts are encouraging, and deal with many of the factors which we have identified as problems in the Traditional Residential Academic Model. However, these improvements are virtually impossible to implement where the training is done at a theological faculty of a university.

But even when these improvements are implemented, they still cannot address other problems like cost, accessibility and training in context, which are inherent in this model. To achieve that, we need a whole new paradigm.

But even these attempts at renewal within the Residential Academic Model are the minority. Ferris (1990:130) concludes on the sad note: "Renewal is not flourishing in most evangelical schools, however. Most ministry training institutions are locked into

traditional patterns which belie our hopes for something better”.

Another argument for the residential model is ironically on the basis of cost. Zorn (1975:30) tries to give both the pros and the cons of this model. On the pro side he says:

University related theological education is the most viable approach to adequate theological education. Included in university related theological education are departments or faculties of theology or religion and colleges connected to a university or larger college on a level of co-operation... The educational and financial arguments for this approach are inter-related. It provides the most acceptable system of education in the country, giving its graduates standing in their communities. Theological education remains in the mainstream of general education. It can benefit from the wider resources of general education, avoiding the cost and manpower for teaching subjects that are not strictly theological. Conversely, students and staff in theological education can make a contribution to the life of the university. Areas of ministerial training that do not fit into the university syllabus can be filled in with a comparatively brief pastors' training course for those opting for the ordained ministry. This entire process will provide the churches with a corps of competent, highly qualified ministers, or, in the case of those who do not enter the ministry, theologically trained laity.

Financially, this approach reduces costs of theological training. In addition to avoiding the expense of teaching non-theological subjects, many of these institutions can enjoy the free use of classroom space and housing for students. In some cases, professors are paid and students receive free tuition and living allowances on the level with any department of the university. Even where such assistance is not available the related university or college, either in services or in funds, assists the theological department to some degree.

This whole argument is on the basis of cost to the church. It sees the academic institutions, which are usually subsidised by the state, as a way for the church to try to pass the cost of training its future leaders off on somebody else. It ignores the question of whether the students will really be formed in the best way to be effective in their ministries.

## **17. Conclusion**

Although his chapter contains serious criticism of the Traditional Residential Academic Model as a tool to form the vast numbers of lower level leaders which the church needs to complete its missionary task, it must not be concluded that the church should abandon the academic world and retreat into intellectual isolation. Although the Traditional residential Academic model is not the best model to select and train the thousands of grassroots leaders needed in the church, it definitely has a role to play in the further development of those destined for the higher levels of leadership.

The one thing that the Traditional Residential Academic Model does do well, is to form the students intellectually. As we have said before, the church does need some people who are intellectually formed to lead it in its theological reflection and in its apologetic debate with the secular world. God does use people whom He has gifted and prepared in this way in mighty ways. One does not have to look further than the apostle Paul to confirm this. In fact the privilege of receiving such training places an even greater burden on the recipients to serve God in extraordinary ways. As the Bible says: “From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked” (Lk 12:48). Pobebe (1993b:77) ties in with this argument when he says:

I myself am not so persuaded that elitism *per se* is bad. The Akans of Ghana have a proverb: *nsa nyina nsee*. The fingers are not all the same, some are longer or shorter than others. It is inherent in nature and society to have different stations in life. So I do not see any need to be apologetic for elitism *per se*. People who have been raised from the bottom of the heap have every reason to be grateful to God to have been saved from their awful plight. The issue is rather what the elite do with themselves in the context of the community. I have met some university professors in Ghana, who have been totally and usefully immersed in their villages for the good of the community.

Thus, when we have pointed out in this chapter many of the problems of the Traditional Residential Academic Model, it is not to say that the academic world has no contribution to make or that the church should abandon it. Mature leaders who have proven themselves can and should add formal theological qualifications to their training, especially if they are involved in ministries where it is appropriate. Yet our analysis of this model suggests that the primary place for the selection, training and discipleship of future church leaders must not be the residential theological institution, but the congregation itself. In that sense I agree with Castro (1983:x) when he says: “If the calling to the ministry is a calling to equip the people of God for their mission, Christian leaders should be involved in the realities of the daily life of the people they want to serve. If our educational system raises barriers between theological graduates and the rest of the people, the educational system must go”.

Yet this is not said from a negative perspective. If the church can overcome its fixation on the Residential Academic Model as the only acceptable way to train its leaders, exciting new possibilities to address the shortcomings of this model will open up. “It is not only the difficulties that impel us to seek alternatives; it is also the possibilities and challenges. The growth of the churches in third world countries demands a growing number of ministers to serve newly-founded congregations. Traditional systems of theological training simply take too much time and train too few persons to cope with the needs and the possibilities” (Castro 1983:x).

In the beginning of this chapter we saw that through the history of God’s people, there were five main paradigms influencing the training of leaders, namely apprenticeships, monastic discipline, knowledge-based formation (the university), seminaries and professional preparation. To a large extent the last three can all be grouped under the Residential Academic Model. But now a new paradigm is coming to the fore:

But there is now a new paradigm that is attracting growing attention. ... five basic paradigms ... competed with each other up until the late 1960s. During the last thirty years or so, a new postmodern situation has given rise to a sixth paradigm spearheaded especially by the churches in Asia, Africa, and Latin America. This new paradigm borrows aspects from the other five and reshapes them in a radically new configuration of in-ministry formation (Van Engen 1996:241).

The Theological Education by Extension (TEE) movement played a very important part in the establishment of this new paradigm. It is at TEE that we are going to look in the next chapter.

## Chapter 6

### THEOLOGICAL EDUCATION BY EXTENSION

So this is TEE: home-study lesson materials, regular seminar meetings, and useful field experience. TEE goes to the men who are working now in the churches and who are using their spiritual gifts. It takes up the work which they are already doing and teaches them to do it in a better way (Holland 1975:14).

Theological education by extension is for a growing number of people both a vision and a movement, a philosophy of theological education and an instrument for change, a new conceptualization and a new methodology of ministerial formation (Kinsler 1983c:1-2).

It is useful to look at theological education by extension as a movement and a vision rather than a specific technique or system... But whatever the specific reasons for each extension program, the shared vision has been to encourage and enable local leaders to develop their gifts and ministries without leaving their homes, jobs, communities, and local congregations (Kinsler 1981:31-31).

... the immense, truly immense significance of extension is the fact that few church movements in the world today operate in such a way as to assimilate to pastoral leadership those members among them most gifted for such ministry (Winter 1981:x).

Tragically, and ERRONEOUSLY, many casual observers have mistaken Theological Education by Extension (TEE) for just another form of education, and an inferior one at that. However, the crucial and astounding fact pressing for recognition is that TEE is actually a superior form of leadership discovery, selection, and development (Winter 2000a:vii).

TEE [is] a Vehicle for Ongoing Personal, Ecclesial, and Social Transformation (Kinsler & Emery 1991:3).

#### 1. Introduction: The emergence of a new paradigm

In the previous chapter we saw that up to the middle of the previous century there were five basic paradigms of ministry formation. But then a new paradigm appeared on the scene. “The movement called theological education by extension has come to the horizon at this particular moment of history as an alternative to the traditional schools of the past 150 years” (Kinsler 1981:42). The new paradigm came into being as missionaries tried to respond to the practical need for leadership in the church.

In the 1960s theological education in Africa, Asia, and Latin America underwent a phenomenal paradigm shift through the emergence of a movement called Theological Education by Extension (TEE). The cause

necessitating the new movement was the lack of funds and personnel to train leaders quickly enough for the growing churches in those contexts. This need propelled a dramatic rethinking of the nature of ministry formation, a rethinking that has yet to dissipate. Beginning in a Presbyterian seminary in Guatemala and spearheaded by, among others, Ralph Winter, Ross Kinsler, and James Emery, TEE has spread all over the globe, transforming the way the churches conceive of preparing their leaders (Van Engen 1996:247).

Harrison (2004:315-316) recounts the history of this event as follows:

In the early 1960s the Evangelical Presbyterian Church of Guatemala faced an enviable problem: their churches were growing too fast to provide adequate shepherding for their flocks. The theological college simply could not keep up with the demand for trained pastors, so congregations often had to make do with untrained leaders, *functional pastors*. Their problem was replicated in a number of Latin American Protestant Churches at the time. These pastors were usually mature men who could not leave their jobs and their families for years of training in a city seminary. Searching for creative solutions, the Presbyterians first decided to move their seminary from the capital to the village of San Felipe in a rural area nearer to many of their churches. However, they soon discovered that leaders in need of training could no more leave jobs and families to attend a seminary twenty miles away than one two hundred miles away.

Undeterred, the Seminary staff and faculty concluded that if the students could not come to the seminary, the seminary must go to the students. So in rural Guatemala in 1962, Theological Education by Extension (TEE) was born... They never dreamed their model of theological education would reverberate around the world.

The founders of TEE were not deliberately trying to transform theological training. They were just responding to the need of the church.

We ought to be fair and recognize that the birth of this new model was not the result of a preliminary study nor did its initiators consciously seek to make a significant contribution to the philosophy of theological education. It was simply an attempt to respond to specific situations with no more pretensions than to take seriously the problems these presented to a modest seminary in Guatemala. The following list of difficulties they faced will help us understand their context:

1. The growing number of churches required a large quantity of prepared leaders.
2. The majority of seminary graduates did not return to their churches. Especially those coming from rural areas preferred to stay in the city. Statistics indicated that in the previous twenty-five years only ten out of more than two hundred graduates remained

- in the pastorate.
3. Gifted leaders who arose in the churches were not able to be involved in the traditional program, either for work or family reasons.
  4. The cultural and intellectual diversity of the leadership required diversity in study programs so that this variety did not become an obstacle but an opportunity for mutual enrichment (Saracco 1988:27-28).

It was only after the experiment started that the founders of TEE actually realized that their work was actually bringing about a fundamental change in the way in which theological training was viewed. “The pioneers of TEE soon realized they were developing not just a method for training more people, but a radical new concept of theological education” (Harrison 2004:316).

What started out as a small experiment quickly spread all over the world. “The TEE model could not be long confined to one small country. Word spread quickly across Latin America through mission and denominational networks” (Harrison 2004:316).

The increase in the number of students involved in TEE was astonishing. Barely ten years after its start in Guatemala, the movement had more than 11,000 students in fifteen Latin American countries. Other continents experienced similar growth. In 1976, Wayne Weld indicated there were 25,625 students on five continents, with the largest growth in Africa and Asia. In 1978, Ross F. Kinsler, a world authority on TEE, estimated that there could be some 40,000 participants in extension programs in seventy-five countries around the globe (Maldonado 1988:39).

TEE became a global phenomenon.

The numerical and geographical expansion of the extension movement – from a handful of experiments in Latin America at the end of the 1960s to 300 or 400 programmes with perhaps 100,000 students around the world at the end of the 1970s – has been extraordinary. During this decade the initiative of the extension movement has passed from small, marginal, ill-equipped schemes led by expatriate missionaries to large, well-endowed efforts run by major theological institutions and promoted by associations of theological schools (Kinsler 1983c:15).

Although it started in South America, TEE also made a major impact on theological training in Africa. “Since very early in the 70’s, TEE has been in constant growth in Africa” (Battle & Battle 1993:6).

## 2. Description of TEE

The fundamental difference between TEE and traditional theological training is that the student is trained right in the context in which he is living and ministering. “A helpful distinction is made where *extension* education is contrasted with *extraction* education.

This latter is any form of education whereby the student extracts himself from his everyday environment and circumstances and pursues his studies elsewhere in a specially prepared environment. By contrast, extension education educates a person where he is without requiring any change of environment (Hogarth et al 1983:28-29). The implication of extending training to the life situation of each student is that the teacher can for the most part not be physically present with each student. Gatimu (1993b:64) describes “Separation of the tutors and students during most of the learning” as one of the “fundamental characteristics of the extension movement in theological education”. Therefore “material ... is consciously produced to facilitate teaching and learning activities at a distance.”

Although there are many differences between individual TEE programs, TEE has developed a distinctive format. Harrison (2004:319) explains: “As developed in Guatemala, TEE has three specific components: *self-study materials, regular seminars and life experience and ministry* in the students’ own context. It was intended that these be closely intertwined. None of these components was unique or new in the sixties. It was the particular *combination and inter-relationship* of these elements that was distinctive.”

The importance of the relationship between these three components is stressed when the East African Consultation on TEE (1979) defined TEE as “the integration of three fundamental components”. These are:

1. systematic individual study by the student;
2. on-going involvement in ministry by the student in his own local context; and
3. regular seminars between students and tutor to ensure the integration of thinking and action, theory and experience, individual and group learning (Hogarth et al 1983:29-30).

Harrison (1991:84) elucidates the important role played by each component by saying: “In TEE proper, the weight of the cognitive input is carried by the home study materials; it is not given in lectures. The seminars provide opportunity for interaction and for learning experiences which cannot readily be obtained through home study, e.g. drama, videos, group study and discussion. The three strands of TEE – home study, seminar learning and practical ministry — should be integrated as far as possible”. Kinsler (1981:34), one of the founding fathers of TEE agrees: “Although there is no magic formula for theological education by extension, every program should include and integrate these three elements: self-study materials for individual study, practical work in the congregations and regular class encounters or seminars. All three of these elements are essential”.

Let us now look briefly at these three components:

## 2.1 The self-study materials

Harrison (2004:319) describes the role of the self-study material as follows:

If theological education is to *extend* geographically, it must break away from dependence on lectures to deliver content. But mere provision of

'notes' is an inadequate substitute for a good teacher, especially when students have had limited education. The architects of TEE believed that study materials must be genuinely self-instructional. They do not replace a teacher, since regular seminars are still a critical part of the process; they do replace most of the teacher's *lecturing* function.

There is a crucial difference between TEE and a part-time lecture course with homework. When students work through self-instructional materials in TEE they are not simply doing 'homework'. Rather, *the bulk of the course content — the informational input — is provided by these materials*. This dispenses with the need for a subject-matter-expert to visit all the centres to deliver lectures. Hence the materials make it possible to *extend* training far more widely than is possible with, say, an evening lecture class.

Because the main burden for the informational input in TEE is placed on the study material, Hart (1990:26) says: "The success of a TEE programme is largely determined by the quality of the teaching materials. The textbooks and the tapes are the teachers. In them the authors move through the learning steps. In order to grasp the course serious home study is necessary. In developing each weekly seminar, the course writer's concern is to make this group time catalytic to a fuller, integrated understanding of the week's work".

In the light of this, the designers of TEE hit on programmed material as a good way to achieve the transfer of information. Hogarth and others (1983:30) say:

Because the bulk of the work is done by the student on his own the lessons will not only have to give him the basic information in an understandable form, but also have to keep him motivated, and in the end have to enable him to actually use the material in his ministry and life. The three components that educationists have defined as necessary to bring this about are firstly, *information* where the student receives the basic material of the study; secondly, *response* where the student shows his understanding of the teaching materials by some form of answer or application of the material taught, and thirdly *confirmation* whereby the response of the student is checked and discussed with the aim of producing lasting results from the teaching.

The most highly systematized method for achieving this is called 'programmed instruction'. Here the material for study has specific aims or objectives for each study, and then short steps of carefully progressing study enable the student to reach the objective which in its highest form will include ability to use the information taught in actual ministry.

Although different types of study material can be used in TEE, most exponents of TEE believe that programmed material is the best way to go.

These lessons, which are to be learned at home, can be written in

different ways. They can be ordinary text books which the students read. They can be workbooks where students search for answers and write them in. Or they can be correspondence school lessons. Some people have prepared good books of these various kinds for use in T.E.E., and have run very good extension schools. So it is not necessary to have programmed instruction books for T.E.E. However we believe that students will learn best from lesson materials that are prepared as programmed instruction (Holland 1975:15).

Lyra Srinivasan (quoted in Padilla 1988:114-115) lists the specifications to be followed in the preparation of programmed instruction materials as follows:

1. Objectives must be clearly stated in specific and measurable behavioural terms.
2. The learning tasks must be analytically designed in relation to desired end behaviours.
3. Content must be broken into small steps which are easy to master. These steps must be designed to encourage self-instruction and require an overt response by the learner (e.g. filling in the blanks or selecting a response from multiple options).
4. Materials should provide a means for immediate feedback so that the learner will know if his response was correct and so that he can be aware of the pace of his progress.
5. The subject matter and activities must adhere to a set sequence and process conducive to mastery.
6. The successful completion of each step and the chain of steps must provide its own reward or incentive.
7. The responsibility for ensuring that learning takes place must rest with the materials themselves as learning instruments and not with any instructor, leader or helper.

## 2.2 The regular meetings

Because the students study on their own, the regular group meetings are essential to encourage them to persevere with their studies. Ross Kinsler (quoted by Hogarth et al 1983:45) says: "The center meetings are really the heart of the programme; the effectiveness of the other two elements, self-study materials and practical work, is to a great extent determined by what goes on in the brief but vital meetings of students and teachers at each center".

These meetings tie the whole process together. Hogarth et al (1983:34) quotes Winter who said: "We emphasise that the weekly session ties together the academic, the personal, the practical and the spiritual aspects of theological training. In order to achieve all this the weekly meeting should be run as a seminar. The seminar method allows for maximum expression and participation, and yet it is directive and constructive".

The meetings are not supposed to be lectures to cover the study materials. Students come to the meetings having already covered the study material. Harrison (2004:320)

explains: "... the use of home-study materials alters the purpose of these meetings. With no need for lectures, class time is freed up for clarification, discussion, reinforcement, enrichment, testing, practical exercises — indeed for anything that cannot be adequately taught in the printed materials. The tutorials are intended to be highly participatory learning experiences, and to include an important element of bonding through worship, sharing and mutual pastoral care".

From the above it is clear that the role of the class leader is not to be a lecturer who is an expert on the specific subject matter. He is more of a facilitator who guides the students on their journey of discovery. He may even be one of the students himself, as long as he has been trained to understand the role he is to play. "The tutor ideally is also one of the community of students, but this is very often not possible because there is at present a scarcity of trained leaders or tutors in most areas" (Hogarth et al 1983:33-34).

The fact that the class leader is not a lecturer, puts him in a very different role from that of the traditional teacher. Harrison (2004:320) puts it this way: "This dramatically alters the role of the tutor, who needs not be the author of the materials nor even a subject matter expert. What is essential is to have a good overall grasp of the subject, to have prepared adequately, and to be willing and able to serve as a facilitator of learning rather than as a lecturer".

Although the class leader is not a lecturer, the role of the class leader is nevertheless of great importance. Hart (1990:26) explains:

Each course is shaped by the local class leader or tutor, who functions like a player-coach. For the student the class leader becomes an interpreter of the learning materials, and the one who affirms each in their learning struggle. The leader also helps to clarify inter-relationships in the lesson material that assist learners in making applications. They function as player-coaches because in addition to leading the TEE class, they are playing key roles in local church ministry. For the TEE programme the class leader performs a special function by providing feedback for revising teaching materials.

### 2.3. On-going involvement in ministry by students in their context

TEE is training in context. The life experience of the student who is engaged in his community while serving God in ministry is an essential part of the learning that takes place in TEE training. "The third important part of TEE is the life and work which a student carries on while he studies. We can call this field work or experience" (Holland 1975:11).

Through this practical involvement of the students in their contexts while they are studying, TEE overcomes one of the serious shortcomings of the traditional residential academic model. Hogarth et al (1983:32) explains:

We must here remember again that the aim of a TEE course is not so much academic excellence as efficiency in ministry. We remember also

that a strong criticism of traditional institutional programmes has been the difficulty they face in training students for real-life ministry. In actual fact in recent years many of our institutions have seen this need for practical content and experience in their courses; but it is still true that if used well TEE gives a ready-made environment for such involvement. Ideally TEE students are those already involved in some form of ministry and not just those seeking a higher paper qualification. Bible schools have often reported that a number of students have read their courses not so much with ministerial competence and Christian service in view, but simply to get more education, the Bible school being the only place where they could get it. By contrast, the practical orientation of TEE courses has often been seen to weed out those students with no specific Christian aim in their studies as they are put off by the practical spiritual work required of them.

But it is not only from a selection point of view that the involvement in practical ministry is important. It also helps the students to internalize the lessons:

The practical involvement in ministry is also important from a pedagogical viewpoint, as it strengthens the learning process. "... practical work is an essential part of all TEE courses. The aim of all educationalists is good teaching, and good teaching is evidenced in changed behaviour. In turn a lasting change in behaviour very likely will only be achieved through opportunities given to practice following on from teaching received. Ideally in Christian training facts should become acts, but they need special tending to become so" (Hogarth et al 1983:32-33).

At the same time the students' involvement in the ministry makes a big impact on the life of the local congregation, as is confirmed by this example from Botswana: "Another principle, considered vital to the whole TEE method, has been reinforced to the organisers of this programme by their own experience. It is that of the need of practical involvement of the student in ministry whilst he is studying. The programme reports that the practice of this principle has proved quite revolutionary to the ministry of the church" (Hogarth et al 1983:91).

### **3. Advantages of TEE as training method**

#### **3.1 TEE inaugurated a new paradigm of how the church should function and how its leadership should be trained**

TEE set out to solve the practical problems of training church leaders in poor communities. By addressing many of the shortcomings in the traditional academic model, the advent of TEE caused a major shift in the thinking not only about how leadership training should be done, but even about the nature of the ministry and the way in which the church should function.

Battle and Battle (1993:8) explain:

Not too long after the Second World War, the need for other modes of

rationality in ministerial formation emerged which encouraged an interest in a philosophical reflection on the means and ends in theological education. Some questions asked were:

1. What is the Christian ministry?
2. Who are the learners and what should our attitude be towards them?
3. What kind of theological training is required today the churches in developing countries can afford?
4. How can the learners be relevantly trained theologically and pastorally?
5. Who should preferably be the recipients of theological training and how should they be recruited?

... These questions were posed in the 1960's in Latin America, with answers that created an alternative to traditional theological education...

TEE created this alternative "... by allowing the daily practical life and need of the churches to determine what thinking was to be about. Of course, this took the task of ministerial formation out of the hands and monopoly of the traditional and minority elite and made it possible to move toward a contextual training of men and women ..." (Battle & Battle 1993:8). By so doing, "TEE popularized the ministerial training that for a long time had been kept for an elite clergy that ran everything, and now moved more and more into the hands of all the people of God" (Battle & Battle 1993:9). Thus TEE took on the Professional Church Syndrome to which we have referred in previous chapters by overcoming the sharp divide between "laity" and "clergy" on which it is based. Banwell (1993:60) reports: "TEE is becoming in some places a bridge between *clergy* and *lay training*".

TEE represented a new movement in the life of the church. It was:

- a. A move away from a professional towards a more charismatic ministry.
- b. A move away from the ministry being your first occupation, to the ministry as a second occupation after you have already proved yourself in the context of another occupation.
- c. A move from pre-service training to in-service and mid-service training.
- d. A move from residential to extension training.  
(Kritzinger 1979:131)

"One of the basic concerns of extension advocates has been the nature of the ministry. The Western pattern of theological education has projected a professional model of the ministry, which encourages the non-trained to take a very secondary role" (Kinsler 1981:31). TEE encouraged the growth of ordinary church members into leadership, without them expecting to make a career of it. "Many students who graduate from resident Bible School expect to be given jobs with high salary. They expect to be appointed to special churches. TEE students do not usually have this problem since they have gone right on leading their own churches as they studied"

(Holland 1975:13).

By questioning theological education as the preserve of the privileged minority who could study full-time and become professional ministers, TEE questioned the way in which the church has come to understand the ministry itself. Kinsler (1983c:6-7) puts it this way:

One of the enigmas we face is that theological education along with all other kinds of education, leads to privilege and power, whereas ministerial formation is fundamentally concerned with servanthood.

Once again it appears that theological education by extension is a significant alternative response to the spiritual and social dynamics at work in the churches and in the world. By placing the academic as well as the practical aspects of training in the normal context of life and ministry, it may be possible to integrate them more effectively in relation to real human problems. By taking theological education to those who are already serving in their congregations, supporting themselves and their families, and making their contributions in society, it may be able to avoid the professionalization and elitization of the ministry.

TEE awakened the church to the truth that its welfare was not only dependent on the professional clergyman, but that Christ can and does build his church through ordinary Christians who are obedient to His call.

In the past it was assumed that the churches “health” and “development” depended upon professional clergy trained at the highest academic level possible. It is now evident that the vast majority of congregations in Africa, Asia and Latin America will not be able to hire seminar graduates for a long time to come. Moreover, dependence upon 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 among their own members. It may also become a channel for the transformation of those ministries to embrace the concerns of the kingdom, holistic evangelism, and community health (Kinsler 1983c:5).

Most ecclesiastical traditions and their theological institutions affirm that the basic call to ministry is given to all the members of the church by their incorporation into Christ’s body. It is increasingly evident that ministry must be undertaken by God’s people if it is to serve the needs of the whole church and the needs of the wider human community. Theological education by extension brings these truths to fruition not only by equipping many more people for ministry but also by engaging those whose gifts and service most qualify them for leadership among the people of God (Kinsler 1983b:xv).

In this way TEE also offers a solution to one of the problems created by the Professional Church Syndrome, namely the unbearable financial burden on poor congregations of the support of full-time pastors.

Even more critical than the cost of preparing pastors is the cost of supporting them in the ministry, especially in the Third World but also in the First World. As theological education moves up the educational pyramid and the ministry becomes increasingly professionalized, the students develop, very naturally, rising expectations as to their own status and support level... On the other hand the churches do need, urgently, leaders who are highly trained, and one of the strategic roles of theological education by extension is to provide that kind of leadership. Rather than train young ministerial candidates up to university level, we must design and provide theological training for more mature leaders who have already established their economic base in some other profession. If young people are trained at that level, they will have to be supported more or less at that level in their future ministry. If older professional people at that level are trained theologically by extension, they can support themselves and carry out a voluntary, part-time ministry or enter into a full-time ministry, if that is economically possible, and/or serve in the ministry on retirement. In this way the churches could reduce greatly the cost of high level training and avoid the burden of supporting highly trained pastors, and they would begin to draw upon their most capable members for leadership in the ministry (Kinsler 1981:20).

But TEE not only questioned the nature of the ministry. By opening theology to the rank and file church member, it also impacted theology itself. As Kinsler (1983b:xiii-xiv) says: "... it opens up theological education itself to the experiences and perceptions and gifts of God's people. TEE establishes new relationships between theological education and the church, teachers and students, theory and practice, theology and context, clergy and laity". By reminding the church that the purpose of ministry is to fulfil its mission in the world, it also again confronted the church with the very reason for its existence in the world. As Kinsler (1981:xiv) put it: "All who contemplate the extension movement cannot but ask what is its potential for the renewal of the ministry of the church for mission".

"The changes taking place through the extension movement are not just institutional or programmatic. They concern the nature of the ministry, the vitality and renewal of the church, and the mission of the church in the world. The significance of extension lies precisely in the way it relates theological education to the ministry, the church, and mission" (Kinsler 1981:xii).

### 3.2 TEE helps overcome the Professional Church Syndrome

In previous chapters we have seen the problems created by the Professional Church Syndrome. Kinsler (1981:12) sums it up by saying: "History teaches us that professional system of clergy tends to static, incapable of responding to the needs of the masses, preoccupied with position and privilege at the expense of dynamic, corporate ministry. Theological education can in fact be a major obstacle to the growth

of the church and the fulfillment of her ministry”.

While the Traditional Residential Academic Model of training is to a large extent aimed at maintaining and servicing this model, TEE opposes it by empowering ordinary church members.

Traditional training patterns reinforce the dichotomy between clergy and laity; they debilitate the dynamics of ministry at the congregational level; and they make the churches dependent upon highly trained professional pastors... Theological education by extension on the other hand breaks down the dichotomy between clergy and laity by encouraging all kinds of leaders to prepare themselves for ministry. It stimulates the dynamics of ministry at the local level by training those men and women in the context of their own communities and congregations. It enables the congregations to develop their own leadership for ministry so that they do not need to depend on outside highly trained professional clergy (Kinsler 1981:8).

Thus TEE breaks down the idea that ecclesiastical power must be centralized in the hands of a privileged minority. “Extension is a necessary alternative for theological training because it enables us to break into the hierarchical patterns of the past, to encourage local leaders to develop their gifts, to allow them to gain recognition as pastors and teachers as well as deacons and elders, and to build a plural, collegiate ministry of the people” (Kinsler 1981:94). “... this new approach to ministerial formation put into practice the belief that the theological task of the Church belongs to the whole people of God” (Saracco 1988:28-29).

Finally, the extension movement challenges and humbles because it brings down the high altars of academic prestige, professional privilege, clerical status, and institutional presumption. It goes against the elitist tendencies of our societies and against the selfish bent of natural man. It calls in question our own position and self image in the light of Jesus’ example and his commandment to his disciples: “It shall not be so among you . . . whoever would be great among you must be your servant” (Mk. 10:43) (Kinsler 1981:xii).

While working against any elitism, TEE is not anti-intellectual or negating the value of training.

On the other hand the extension movement opens up the possibility of preserving the self-evident values of theological education without destroying the dynamics of leadership formation and church life. Local leaders can obtain a profound, integral training while carrying on their ministry in the streets and in the life of the congregations (Kinsler 1981:12).

In the light of all this, it is no wonder that the church establishment did not always welcome TEE and the leaders it produced with open arms. “The impact of this paradigm has been felt by the hierarchies of churches and denominations. In fact,

around the world this paradigm (including TEE) has had a quite controversial relationship with the institutional structures of the churches. Many wonder if that controversy itself is a signal that this paradigm is pointing in the right direction” (Van Engen 1996:250).

### 3.3 TEE changes the way in which church leaders are selected

As we have seen, one of the major problems of the Traditional Residential Academic Model is that to a large extent it takes the selection of church leadership out of the context of the congregation. It selects the wrong candidates, because it uses academic prowess as criterium for leadership selection instead of spiritual maturity and leadership capability. By catering for young people, it is mostly used to train people who have not yet had the opportunity to prove their spiritual maturity and leadership capabilities. It therefore often produce people who want to make the ministry a career, but who are not effective in leading God’s people. TEE overcomes this problem to a large extent, because the training itself also has the effect of a screening process.

We have already seen that the very nature of TEE course, with their emphasis on practical work and ministerial orientation, will draw the type of student looking for effectiveness in Christian service. The careerists are not drawn to it as it is not a purely academic type of training if it is done properly (Hogarth et al 1983:35).

Later on Hogarth and others (1983:161) spell it out even more clearly when they say:

Firstly, regarding motives for joining TEE courses, there is little evidence at all from the programmes surveyed in this work of ulterior motives bringing students into TEE. This is not to say that these motives are non-existent. However it is far more evident that, according to programme leaders, students joined the programmes at lay (award) levels simply to increase their knowledge of the faith. The commitment required of TEE students will dissuade those with the wrong motives. In the first place, TEE courses take much longer time, and therefore a certain discipline, to complete well. In the second place, the practical work required throughout true TEE tends to dissuade and even embarrass those who have joined purely for the need of some form of certification.

TEE is able to train more mature people who are already involved in ministry and leadership in their local church, who are not doing it as a career, but who are doing it sacrificially while they work to support themselves and their families. “These twenty years of experience with education by extension have proved that it readily reaches the natural leaders. Today, the majority of those who have completed extension programs are actively participating in different levels of leadership in the churches” (Sarocco 1988:31).

The result is that “... those being trained were primarily those who had demonstrated their commitment to ministry” (Harrison 2004:316). These students are normally not the unproven young candidates that the Traditional Residential Academic Model recruits. Holland (1975:13) explains: “Many times the men with spiritual gifts are older men.

They are accepted by the people as leaders in the church. They are respected by the community. They have not been taken out of their surroundings. They do not hold themselves higher than their people. They understand the people among whom they live.” This is borne out by the experience of Mulholland and De Jacobs (1983:36) who report:

By training persons where they lived, the seminary was able to reach into various sub-cultures without uprooting persons from their environments. Thus, it was able to enlist and equip for ministry those persons best suited and gifted for such ministry. The extension study proved more difficult than expected, because it placed a great demand for personal discipline on the student, yet it also proved to be valuable as a vast screening process. It filtered out unequipped or unmotivated candidates without exposing them to the trauma of re-entry into their previous environment.

Because people are trained while they are living and working in the congregation, the congregation can gauge their suitability as possible spiritual leaders. “By means of TEE it is possible to return responsibility for the selection of church leaders to the local congregation” (Kritzinger 1979:135). In the light of what we have seen in previous chapters, this is a very important issue.

Another important issue is the fact that TEE can be used to train church members who want to serve the Lord but who are not called to do it as a full-time job. For example Mulholland and De Jacobs (1983:36) report: “In addition, a full theological education was made available to many lay leaders in the congregations who wanted to deepen their faith and understanding without committing themselves to candidacy for ordination”. Experience in Botswana confirms this aspect according to Hogarth and others (1983:91):

The programme has unearthed two encouraging factors about the local church. First that there are many Christians prepared to give their time and gifts in Christian service on a part-time basis but who could not do so on the more traditional full-time basis. In addition it was found that many of the already existing leading laymen were beginning to discharge their duties much more effectively as a result of the exposure they had to systematic Christian teaching made available to them through the BTTP programme. Many students are doing the shorter course to improve their ministerial skills.

In other words, “TEE makes it possible to train the whole people of God for their ministry by using the existing congregational structures” (Kritzinger 1979:136). The advantage of this process is not only that it builds up the believers in their faith, but it also brings a big new pool of potential spiritual leaders into play.

### 3.4 Training in context

One of the major differences between TEE and the Traditional Residential Academic Model is the fact that people are not extracted from their context, but they are rather

trained in their context. TEE is geographically accessible. Students are not extracted from their social and ministry contexts. The training is brought to the students. Seminar centres are established close to the students. Instead of students having to travel to a central location, lecturers travel to these decentralized locations (Kritzinger 1979:133).

This overcomes the problem created when young people go away for training and are extracted from their context, to which they do not return, because the training process itself has caused them to grow away from the community in which they are to serve.

At the same time the fact that it is in-service training, means that what is being learned, has immediate application. This means that the student's studies are much more relevant to him. This immediate relevance also means that much more is retained. "TEE solves the problem of the traditional system of how to bring theory and practice together, and the problem of giving answers to questions that are not asked, because the students are trained right in the context of practical ministry" (Kritzinger 1979:137).

Many of the students are already in leadership positions in their churches.

T.E.E. is able to train these men who are already leaders. It can teach them in their own surroundings. The lesson materials cause them to begin reading and thinking. They learn new things, and immediately after they have learned them, they use them. They preach in their own churches what they have learned. They feel the need to learn more because they are in the middle of the work and problems of leading a church. In this way, field experience makes students eager to learn (Holland 1975:13).

### 3.4 TEE makes training accessible

One of the big problems of the Traditional Residential Academic Model is that the training is not accessible to many people for many reasons. "Theological schools are designed primarily to prepare *potential* ministerial leaders: are they in a position to give at least equal priority to serving the needs of *actual leaders* already in the forefront of mission, the vast majority of whom never were and never will have the chance to be in such schools?" (Sapezian 1977:6). In contrast, TEE makes training available to many categories of people who were unable to access traditional residential training. "First, TEE *extends geographical coverage* well beyond the environs of the seminary... Second, TEE greatly *extends the potential student body*" (Harrison 2004:320-321).

TEE aims to make theological training accessible in various ways:

- a. Geographically: By decentralizing the training in locations close to the students.
- b. Chronologically: The training sessions must be done at a time when working people can attend.
- c. Culturally: The meetings and trainers must fit into the local culture.
- d. Academically: Training must be available to people on all academic levels in the church.

- e. Socially: Training must be accessible to people of all classes in society.
- f. Ecclesiastically: Training must be accessible to all church members, not only those who are preparing for professional ministry.
- g. Numerically: Training must be able to train enough people of all types in the church (Kinsler 1981:32-34).

In this way TEE "... opens up a wide range of degree and nondegree theological education options to the whole people of God, whatever their age, educational level, family situation, social position, language, race, sex or occupation" (Kinsler 1983b:xiii-xiv). One of the categories of people who have gained access to theological training is women. "From Botswana again it is reported that not only have many gifted people been discovered and trained to be effective as preachers, teachers and ministers, but in addition the role of women in ministry in general and the formal ministry in particular has been encouraged" (Hogarth et al 1983:156-157).

This opening up of training to many people who did not have access to it before, is borne out by the experience in the Anglican diocese of Morogoro, Tanzania:

There is not the slightest doubt that the TEE movement has made available, and will continue to make available, basic theological education and Christian education to enormous numbers of people who did not previously have their benefits. Many hundreds of pastors and priests have been trained who would never have been trained by residential methods. Thousands of evangelists have received basic Bible training and many hundreds of thousands of lay Christians the same. The church must be better off for having exposed these multitudes of workers to the Word of God and for having the means to continue to do so. In fact this is one belief that has driven the movement on with such initial enthusiasm (Hogarth et al 1983:146).

By making training accessible to people who cannot go to residential training institutions, it opens the way to train the natural leaders of the congregation who are already in ministry. This benefits those churches that are not caught up in the Professional Church Syndrome, but which are making use of its natural leaders. "Understandably, the TEE structure and method suit the ministerial style of these churches, as most of the trainees are mature self supporting persons with some sort of leadership responsibility in their respective congregations, and could not afford the time, cost, and formalities of a protracted residential programme away from their localities" (Sapezian 1977:6).

By bringing the concept of distance training into the mainstream, TEE has helped to make training accessible to many people. "The number of people in training, both full-time and part-time, has risen appreciably over the past decade. However, the method of training is changing. In 1997 the number of full-time students peaked, then declined in 1999. Students are now choosing to study part-time, probably because of financial constraints. The number of people studying theology through distance education is increasing rapidly" (Siaki 2002:40).

### 3.5 TEE is able to produce greater numbers of leaders than the Traditional Residential Academic Model

By training in context and making training accessible to many people to whom it was not accessible before, TEE also addresses one of the other major criticisms against the Traditional Residential Academic Model, namely that it is unable to produce the vast numbers of leaders needed for the rapidly growing church in Africa and elsewhere. As Kritzinger (1979:134) puts it: “TEE helps to fill the need for many more leaders in the church, because it is able to produce many more students than the residential model is able”.

Saracco (1988:32-33) reports that TEE has dramatically increased the number of trained pastors in South America:

Recent years have witnessed an interest in raising the level of study of the extension programs by offering a wide range of possibilities to the candidates. It has been generally noted that extension studies are geared to a low level and have little to offer those interested in a higher level of studies. This is true. But we need to recognize that this low level is representative of the level found among a large part of the leadership of the Latin American Church. The reality, even today, is that almost half of the pastors leading the churches have not even finished primary school. This is our sad but true reality. The extension model has the virtue of meeting them where they are and leading them along a path of constant self-improvement. This methodology also allows us to pass through the barrier many churches especially Pentecostals have raised against any type of study. As things were in traditional seminaries, it would have been impossible to reach this numerous sector of the Church. However hundreds of pastors and leaders for whom study constitutes a threat today not only actively participate in programs, but have opened the door so that others in their congregations might do so too.

But it is not just addressing the problem of training people for the ministry. By training people who will support themselves, it also addresses the problem of unaffordable leaders in poor congregations. “Theological education by extension is capable of serving large numbers of students, particularly the leaders of the congregations. These students are certain to serve the church, whether they are paid a salary or not, and they generally do not raise their support level expectation by taking extension studies” (Kinsler 1981:21).

### 3.6 TEE makes learning easier

“From its beginning, then, TEE primarily included among its students mature leaders established in their congregations and communities. This has been one of its major virtues” (Maldonado 1988:40). As we have already briefly mentioned, the fact that TEE trains students in their ministerial contexts has a big advantage in terms of the internalization of the content of the studies. “Studies apply immediately to their local-church ministries thus enhancing the learning process” (Beals 1995:185).

Kinsler (1981:18) says:

It has, moreover, become evident, from an educational viewpoint, that the new relationships brought about by extension structures provide significant pedagogical advantages for theological education. Theory and practice can be integrated as never before. Professors and students can establish a genuine peer relationship as colleagues in theological reflection and in ministry. The theological institution itself can now be integrated into the life of the churches it serves. Instead of preparation *for* ministry we now have training *in* ministry.

Holland (1975:13-14) explains this “pedagogical advantage” as follows:

1. When new teaching relates to life, it is used.
2. When it is used, it is valued.
3. When other students agree with the teaching, it is valued.
4. When teaching is valued, it is learned quickly.
5. When it is valued, it is also remembered well.

Therefore, even though TEE training will take longer to cover the same amount of material covered in a residential training course, it will make a bigger impact on the student. For example, Holland (1975:41), referring to the programmed texts produced by the TEXT-Africa project, says: “ We believe that the material taught in these 35 books will be equal to what is taught in a three-year resident Bible school. Of course the student in T.E.E. will take the courses more slowly and it will take him longer to finish. But in addition to the Bible teaching, he will have gained much experience and will have had much practical use of what he has learned”.

#### **4. Problems with TEE**

##### 4.1 Problems with the concept as such

According to Kritzinger (1979:138-139) the criticism that was brought in against the concept of extension was surprisingly mild, given the radical new approach which it demands. Many churches and institutions chose to ignore the whole affair, while others asked careful questions like:

1. Can theological study do without the concentrated and intensive period of study?
2. Do the students not lose the forming influence of lecturers and fellow students?
3. Is the practical work properly guided?
4. What about the libraries, magazines, silence for study and the encouragement of class fellows?
5. The academic communion and the opportunity to come to know future colleagues are lost.
6. Will the method fit everywhere?
7. Will this not create different types of pastors?
8. Is it really cheaper?

##### 4.1.1 The cost argument

One of the arguments for TEE which was often used, was that it is cheaper than residential training. As Beals (1995:185) puts it:

More leaders at less cost can be prepared by theological education by extension. Students are not obliged to leave their livelihood or familiar cultural surroundings... Extension education is more economical for all concerned. Existing buildings may serve as classrooms for weekly seminars. After self-instructional courses have been tested and produced, they serve many students beyond the personal presence of the teacher...

However, although the cost to the individual student may be cheaper, is it often because the hidden costs – like the cost of producing the training materials, the administration of the program, the travelling costs of the tutors and the other costs involved in maintaining the tutors – are not passed on to the students.

Finally, the calculations on the operational costs of extension programs that were excitedly asserted to be one of the most convincing arguments in favor of TEE over residential programs apparently failed to take into account the extent to which those programs used foreign personnel supported by missions. TEE remains much too expensive for those national churches that still must fight laboriously to be self-supporting in economies deteriorated by devaluation, inflation and unfavorable commercial exchange (Maldonado 1988:47).

Therefore, “One of the biggest problems of TEE in Africa is to find enough finances to support projects” (Ludike 2001:104). “Most theological institutions have great difficulty in financing theological education on the whole. As we have noted, TEE programmes in Africa, as those in Kenya, are heavily dependent on overseas financial support” (Hogarth et al 1983:80). This was also borne out by a survey done in 1994 as Steyn (2004:9) reports:

In a survey that was conducted in October 1994 by the Accrediting Council of Theological Education in Africa amongst 17 African TEE programmes, the following five greatest needs - in order of priority - were identified:

- Lack of financial resources
- Difficulty in obtaining books
- Lack of co-operation and support from church leaders
- Difficulty in finding enough qualified tutors
- Learners do not have money to pay their fees.

Although TEE is cheaper than residential training, it is still expensive to people who are very poor. Therefore projects to provide training to leaders of the church amongst the poor have to cope with all kinds of financial constraints. As Steyn (2004:9) explains:

At the top of the list is the lack of financial resources. Due to its philosophy and nature, TEE programmes in general always have severe

struggles in connection with the lack of resources. Because TEE reaches the poorest of the poor, it will always be financially handicapped. This leads to a constant lack of staff (particularly highly skilled and qualified staff); lack of operational resources and, in particular, a serious lack of technological ability to deliver theological training sufficiently and successfully by means of distance education.

It is therefore no wonder that “Many institutions rely heavily on overseas funding. In the last few years, even at a well-established programme such as the TEE College, self-supportiveness has decreased from 65-70% to 50%” (Steyn 2004:9). Without adequate financial support from outside donors, TEE programs run into all kinds of problems.

The result is that institutions start falling behind on their budgets (already cut to the bone) and balance sheets. They can no longer offer an efficient service. Staff become demotivated, overworked and underpaid. They cannot compete with large distance education institutions or with institutions that are better equipped and resourced. This leads to a fight for survival on all levels and it becomes impossible sufficiently and effectively to stick to the core business, i.e. the development of appropriate new courses and programmes to address the needs of the day (Steyn 2004:9).

Financially, one of the drawbacks of the TEE system is the fact that lecturers have to travel at a regular basis to meet with the classes, which brings about the problems of travel cost, maintenance of vehicles, etcetera. In urban areas, where the distances are not so great, this may be easier to overcome, but in rural areas with its vast distances and bad roads between seminar venues, this can indeed create big problems. All of this led Crider (1980:50) to observe: “My observation in Transvaal was that TEE is well suited to the urban areas. The roads are good, mechanical parts are available and less expensive than in the more remote rural areas. People are concentrated around the cities so one has people and ready access to them for classes.”

#### 4.1.2 The time factor

Another factor inherent in the TEE concept is that, because it is not done full-time, TEE students take longer than equivalent residential programmes to complete their training. Although this may have a positive effect in terms of the internalization of the material, it can easily cause people to lose hope, especially those who have to complete their training before the church will ordain them.

While theological education by extension did extend the resources of theological education to the people, at the same time it usually extended the time necessary to complete the requirements for a diploma or degree. Slower assimilation of content coupled with more immediate application probably provided more efficient education and effective ministry. However, the expanded length of time needed to complete the total course sequence also produced impatience, frustration, and even discouragement, particularly to those who were candidates for ordination

vows. To meet this problem, intensive courses are offered at the seminary campus or even occasionally in strategic urban centres (Mulholland & De Jacobs 1983:38).

#### 4.1.3 Acceptance of TEE as a valid training model

Because of the dominance of the Traditional Residential Academic Model of training, the major problem facing TEE is its acceptance both in the church and in the academic world. “Credibility is a serious issue and probably the greatest weakness facing the TEE movement. This has two aspects. First, those who look down upon TEE training as theological education with an inferior content. Second, those who doubt the rootedness within context and the practical usefulness of this training for the ministries of the church” (Steyn 2004:6-7).

People are willing to accept TEE as a way to train ordinary church members (the Americans call it “Christian education”), but do not see it as an adequate way to train church leaders. This is not necessarily true. TEE can also operate on a high academic level.

For a time it was commonly assumed that TEE was only acceptable for low-level training, for non-industrialized countries, or for lay people, and that extension training must be of lesser quality. In third world countries it is still true that most extension programmes operate at “low” academic levels, because that is the overwhelming need of the churches, but extension programmes in all regions now prepare students for the same examinations and qualifications as the parallel residential programmes, and these students are beginning to prove themselves not only by their academic achievements but by their leadership in ministry in their churches and communities (Kinsler 1983c:16).

Many people hang on to their prejudices and they are not convinced even by the fact that students who have been trained by TEE are successful in ministry. “The fact that mostly, neither traditional tertiary institutions nor churches and candidates for ministerial formation have placed TEE training on a par with study at a residential seminary is proof of a perception of a second or inferior class of theological training” (Steyn 2004:7).

This prejudice is based on the dominant Professional Church Model coupled with the false premise of the Academic Model which makes academic performance the key quality used to select spiritual leaders. As Steyn (2004:7) says: “One could justify the fact, quite rightly, that this is a wrong assumption and that the theological training provided at TEE is often better focused towards the needs of ministry than that of traditional institutions. That it is deeply rooted in the contexts that will be served without underplaying at all the substance of the content that it offers.”

What are the reasons for this misperception? Probably one of the major reasons is that TEE is not always seen to be *academically* up to standard (Steyn 2004:7). So we see that the new paradigm is still being evaluated in terms of the values of the old paradigm. The unquestioned presumption that a high academic standard is the

measure for good training of spiritual leaders, is still maintained. The criteria which are used in the Academic Model are applied to TEE, even though they are not relevant to the church which has broken with the Professional Church Model. In such a process, TEE will always come off second-best.

Here Ross Kinsler, who has made the most thoroughgoing call for evaluation of TEE worldwide, points out that traditional criteria for the evaluation of TEE programmes may not be appropriate for the extension type of programme. Coupled with this observation, he then calls for new procedures for evaluation to be developed. If the methods used in TEE programmes lead to a type of training not able to be evaluated simply in academic terms, we will certainly need new ways to evaluate them. Yet it is also true that at this stage of the movement there must be more effort to relate what is being achieved to traditional programmes, or else there will be a continuing lack of confidence in this new tool by a large part of the church still orientated solely to the old method (Hogarth et al 1983:149).

Unfortunately, alternative training programs cannot just ignore the dominant Academic Model. Because of its nearly universal dominance, people who are trained in alternative ways will be in a dead-end street if their training is not recognized in terms of the dominant Academic Model. This pressure to conform to the dominant model can tear the heart out of the new paradigm. Therefore advocates of TEE sought a way of comparing the standards of the two models while measuring TEE programs on its own terms. They called this “dynamic equivalency”. Hart (1990:30-31) explains:

More and more churches will attest to the value of the TEE programmes as TEE students fill the leadership roles of local churches and denominations. Many will be licensed, commissioned, and ordained for various forms of ministry.

When these local churches and denominationally certified ministers desire to pursue further studies, they will face the inevitable barriers of relatively closed secular and theological training institutions. These institutions will naturally ask, ‘In what ways do the previous study and work experiences of these persons relate to our objectives and course offerings?’ I believe that evaluation services developed by TEE associations will need to become interpreters to these institutions in order to explain the viable relationship of TEE curriculum and campus curriculum.

There will be the temptation to accept the requirements of existing accreditation bodies that were designed for campus-based education. I believe that this would be inappropriate initially and disastrous in the end.

We need to concern ourselves with preserving the values crucial to TEE educators. There are the items that need to be examined as we evaluate ourselves. This is what ATA has done in developing its scheme for accrediting TEE academic awards. Theirs is a values based approach.

The values remain constant. The door is open to programme innovations that reflect commitment to underlying values. The appropriateness of educational processes and activities is judged internally by the TEE programme and its stake holders. The external services of the ATA visitation team verifies that these kinds of assessment activities have been made and necessary adjustments begun.

TEE programmes will seek to show that their students have the dynamic equivalency of various academic and professional awards. They will demonstrate that their programme completers have the professional competencies necessary for reliable church ministry. When one relates only to a local church, these considerations are secondary. But when local churches are in associations which relate to other organizations, for the sake of meaningful communication, evaluation and accreditation services are valuable.

But even if the problem of accreditation is solved, it will not guarantee smooth co-operation between TEE and traditional academic training institutions, because it is seen as criticism of the Traditional Residential Academic Model.

... although TEE is put forward by its advocates as a servant of the church, its very nature brings it into collision with much of traditional training. It is a young and as yet somewhat idealistic child of the church. The bases upon which TEE stands can easily be taken as straight out criticisms of the status quo as regards theological training. In other words, in its most radical form TEE could be taken and is taken, as a fundamental criticism of residential institutions of training (Hogarth et al 1983:103).

The natural human reaction to criticism, especially to criticism which threatens to destroy a system in which one holds a privileged position, is not to weigh the merit of the criticism carefully, but to act defensively and to try and destroy the source of the criticism. So it all too often also happens in the church and in its leadership training programs.

#### 4.1.4 Strain on students and teachers

By taking the seminary to the students, instead of expecting the students to come to the seminary, TEE has many advantages over residential institutions. However, it means that the trainers now have to go to the students. While lightening the burden of the student, it places a new burden on the trainers to travel from meeting point to meeting point on a nearly constant basis. Holland (1975:38) describes his experience as a travelling tutor: "That is what was done at our Bible School in Zambia as our programme started. My wife and I were the seminar leaders. We travelled on a 205 mile circuit each week, sleeping at each church after we held the seminar meeting. We taught about 80 church leaders in six centres". It is clear that this places a tremendous strain on the trainers. It is therefore no wonder Ludike (2001:104) comments: "It is also difficult to put competent facilitators in place".

At the same time, the fact that the student is normally involved in fulfilling the demands of his daily livelihood as well as taking up leadership in his local church, can cause the extra demands of self-study to be felt as too heavy a burden. “The students are sometimes not committed enough to their studies due to the demands of their bi-vocational (tent making) situation” (Ludike 2001:104).

#### 4.1.5 Difficulty in monitoring the students’ ministries

With reference to the fact that the students are involved in practical ministry in their congregations while they are studying, this being one of the key factors in TEE, it is in reality not easy for the trainers to monitor their practical work. Because they meet at set times with different groups who are geographically far apart, the facilitators usually do not see the student in action during church services, etcetera. They can therefore not mould him in that context (Ludike 2001:104).

This is confirmed by a report from Botswana which says: “One weakness acknowledged has been the difficulty in monitoring the practical outwork of the programme in the lives and ministries of the students. As they report, ‘It is impossible for tutors to know what happens in 100 congregations all over the country on a given Sunday’ “ (Hogarth et al 1983:155).

#### 4.1.6 The curriculum

Because the largest part of the content in a TEE program has to be carried by the self-study materials, the material tends to guide the students among a predetermined path rather than to provoke critical reflection.

... the contribution of programmed instruction to education in general cannot be ignored. In theological education, however, this becomes a two-edged sword. On the one hand it facilitates the assimilation of the content of a subject by dividing the information into small steps, by encouraging active participation of students in the process, by defining specific behavioral goals, etc. On the other hand, since it originates from a behavioristic, pragmatic, and mechanistic frame of reference, programmed instruction tends to restrict horizons rather than broadening them (Maldonado 1988:45).

This leads Maldonado (1988:46) to comment: “In their eagerness to provide easily accessible tools to a new clientele, the pioneers of TEE could not establish the difference – and the contradiction – between the meaning of **theological education** (an endless, dialogical, on-going process) and **programmed instruction** (step-by-step transmission of information with the least possible degree of distortion).

To this Harrison (2004:328) replies:

Some criticisms of TEE centre on concerns that indoctrination may replace education, and piety, critical thinking. Such concerns may be justified, especially in countries where the whole education system is essentially domesticating. But the problem is hardly confined to TEE; it

is just as real in many Bible schools. The difference is that printed TEE courses are more visible to outsiders than what is taught orally within the four walls of a college. Sound theological education needs to help students develop discernment, thinking and problem-solving skills, and ability to draw upon the biblical text and theological understanding in relating faith to life. Pastors who lack such skills typically resort to legalism. But it is no small demand to achieve these ideals, especially at basic educational levels.

Because the programmed material is designed to transfer knowledge, it usually transfer the knowledge of its designers, who were normally themselves trained through the Traditional Residential Academic Model. So in many cases the material does not take enough cognizance of context of the students and the needs and questions of the students which arise from it. This gives rise to the following criticism by Maldonado (1988:45):

First, the radical change that TEE hoped to articulate in contrast to the traditional ministerial training programs was never sufficiently radical. While it is true that many practices were questioned and new bases were established, a central aspect of the educational process was never questioned: the curriculum. A quick glance at the attempts to outline the study programs suffices to prove that they were faithful copies – with a few variations in a given topic here and there – of the residential programs.

I am not so sure that this is a valid criticism, because although I pointed out the danger of false teaching also in academic theology, I do not think that the basic teachings of most theological education institutions are unbiblical. Perhaps in his context Maldondo wants to make more of the social and liberation aspects of the gospel. This is not such an easy matter, as there are often no agreement on how to handle such matters amongst Christians. Additional input about the local situation and the Christian response to it could also be made by the tutors in the weekly seminars.

## 4.2 Problems with the way in which TEE is implemented

### 4.2.1 TEE programs are often set up for the wrong reasons

Too often TEE programs were set up as an emergency measure, because of the inaccessibility of traditional residential training, rather than because the people involved bought into the underlying presuppositions on how the church should function and develop its leadership.

The pioneers of TEE soon realized they were developing not just a method for training more people, but a radical new concept of theological education. However, the significance of this was not always grasped by those who adopted the model. TEE was sometimes adopted more as an emergency measure to cope with unprecedented church growth, or because it was seen as cheap leadership training. Limited goals and understanding accounted for some of the problems subsequently

encountered (Harrison 2004:316).

This results in that “Too often TEE is initiated more because of its presumed economy than because of its inherent value as a form of theological education. Expecting people to staff a program they do not really understand or believe in quickly leads to discontent and perfunctory performance” (Harrison 2004:323-324).

In the following account of how TEE was set up in Botswana, it is clear that pragmatic reasons, rather than a commitment to the underlying premises of TEE, played a major role in the decision to implement TEE:

...at that time there was a shortage of trained men for the ministry of the church. Consequently when a special commission was set up by the Botswana Christian Council in 1973 three basic points were agreed upon: firstly, that there were no funds with which to establish a residential theological seminary; secondly, that recruitment of suitable people for full-time service could not go ahead for lack of being able to offer adequate salaries; and finally, that resulting from their historical background Botswana itself had very few workers able to set up theological programmes (Hogarth et al 1983:89).

Secondly, very often TEE is seen as a second rate training, at best only good enough to train ordinary church members, not to produce church leaders. Winter (1981:x) says: “I see extension used not for theological education but for lay training, thus preventing key leaders from ordained ministry when it was designed and first used to do the opposite. I see it as a second class auxiliary when surprisingly, in God’s sight, its students may outweigh the young men in any residential program”. The leaders who do develop from this training are seen as second rate pastors, only fit to assist the “real” pastors who had the “real” training at residential institutions. Therefore Kinsler (quoted by Hogarth et al 1983:161) asks pointedly about the role TEE graduates are expected to play: “Are these lay leaders simply becoming clergy assistants or clergy substitutes oriented primarily to the church’s inward focus, or are they discovering meaningful ways to minister within the social structures, to challenge those structures prophetically, and to turn the church’s vision outward?”

“Too often, in practice if not explicitly, TEE is viewed as secondary or inferior to the traditional residential school and is resourced accordingly, virtually guaranteeing inferior quality” (Harrison 2004:323). An example of this how TEE is sometimes implemented with this negligent way, comes from Natal:

Another observation I make which comes from my contacts with the early stages of TEE in Natal was that it was not organized with a solid concept which accepted this as valid, sound training for the ministry. It did not seem to enjoy the complete blessing and recognition of the conference there. Rather it was conceived as a type of “add-on” to the real training program at UBI. It was a sort of glorified Sunday School class (Crider1980:45-46).

Because of this, the program was not given the necessary priority in manpower and

finances. It is therefore no wonder that this program did not succeed.

Both Rev. Crist and Rev. Clyde reported that TEE in Natal/Transkei had ceased to function since late in 1979. Rev. Clyde mentioned the problem was leadership. By this he did not mean that the leadership in those areas was faulty. Rather the idea was that the leadership had other responsibilities so TEE administration and teaching was something that was added to an already heavy load... In regards Natal/Transkei someone needs to be completely freed from all other church responsibility so he can place TEE on the very top of his priority list and thus give full-time to its administration and instruction (Cridder1980:45).

#### 4.2.2 Lack of ownership, co-operation and support by the church

Closely tied to the previous point is the fact that where the church does not take ownership of TEE, it cannot succeed. "This relationship between the TEE programme and the member churches is a vital one" (Steyn 2004:15). "For reasons such as lack of finance, lack of personnel or lack of solid support from the churches, many programmes have to be satisfied with less than their aim" (Hogarth et al 1983:94). "One reason some TEE programs have struggled has been that they have never really been 'owned' by the national churches, TEE was sometimes initiated by keen missionaries who failed to consult sufficiently with local church leaders. Such programs are vulnerable, especially in an unstable political situation. If the mission has to withdraw, the TEE program will soon run down or close" (Harrison 2004:324). But it is not always the case that the programs are started without the church's approval. Often it is started with the church's approval, but without its support. Gatimu (1993a:37) describes how it happens:

In its early stage, the personnel were in many cases, expatriate. They raised their own support for their programmes from overseas. Financial and other human resources, inputs from the local church for programmes of the initial stages of TEE development were nonexistent. The expatriate personnel approached church leadership and offered to introduce: a) A novel way of offering training to lay and clergy without having the students attend residential institutions; b) The expatriates offered to initially raise the support for the programme, an offer the church could not refuse!

This is a case of an offer that is too good to refuse, because "To the local churches TEE did not, therefore, have a financial obligation during its launching period... TEE started with near total dependence on overseas financial and human resources" (Gatimu 1993a:37). The church leaders are willing to accept the proposal, not because they believe in TEE, but because it will cost them nothing.

In my own experience I have seen that church meetings often agree to something, while in practice they do not buy in to it. All that their approval means is: "We do not deny you permission, go ahead if you want to". It does not mean: "We are behind you all the way and we shall support you with our whole hearts". Advocates of TEE have sometimes fallen into this trap of believing that the church's approval means its

support. If they truly buy into a TEE program, church leaders will not only give permission. They will personally take part in the training and support it financially, as is envisioned by Pobe (1993b:83-84) when he says: “There is need for African churches to take ‘ownership’ of the opportunities for training through TEE. By that is meant that churches, particularly the leadership, should be seen to be acting as facilitators and mentors to the programmes and the participants in them, as well as to put their pockets where their mouth and heart are. There is too much dependency on resources from abroad.”

However this often does not happen in practice, as Steyn (2004:14) explains: “TEE programmes are the constituent seminaries of the member churches, which makes them ‘partners in this ministry’ ... However, the very same churches often treat these programmes as a secondary form of training. Churches do not take full responsibility for the TEE programmes as their own seminaries, neither on a financial, nor on a personal level”. Practically “There is a general lack of commitment and dedication amongst church representatives towards the TEE ministry” (Steyn 2004:15). This attitude is demonstrated by the fact that “Church representatives are either not being sent to Council and board meetings by their churches, or they opt not to come” (Steyn 2004:15).

It is clear that there are varying degrees of co-operation between church administration and TEE administration. Although courses are started with the approval of the church administration, it seems that as a programme develops it often does so on its own without a very close link to the ongoing administration of the church including its budgeting and planning for theological education as a whole. Some factors which make this situation clear are the continuation of many missionary-led courses, the high level of overseas funding in many courses, ... and most notably the difficulty that some TEE graduates find in being accepted alongside the trainees of the traditional institutions (Hogarth et al 1983:76).

While the church may approve of the institution of a TEE program, it will not necessarily open the doors to the products of TEE to function as fully accepted ministers, because deep in their hearts they still feel that residential training is the only legitimate training. “Church leaders may want a college like those of other churches. Pastors who were themselves trained in a residential college may feel this is the only ‘real’ theological education; they suspect the missionaries are offering them a cheap, ‘second-best’ alternative” (Harrison 2004:324). The pastors who have been trained in residential institutions play an important part in propagating the idea that residential training is the only acceptable form of training. “Some pastors feel threatened at the prospect of members of their congregation embarking on serious theological studies. They may then believe it is in their interests to emphasize the superiority of their own seminary training” (Harrison 2004:324). Again, the element of protecting their own interest comes into play. Pastors are themselves the product of the Professional Church Syndrome and they feel threatened by the idea of releasing God’s people into their ministries.

Church leaders in some areas are showing concern as to the effect TEE will have on the formal ministry of the church and on the nature of the church itself...TEE is rapidly bringing into being a second type of

clergyman or pastor. If the church then accepts, increasingly, this type of man with this type of training, then undoubtedly the face of the church will change. People are asking whether the church is ready for, and willing to accept, this change. If the answer is Yes, then what are its motives for saying so? (Hogarth et al 1983:158)

An example of this type of protection of the status quo is given by Winter (2003c:10):

But this program [TEE training] was not launched by any existing school, and its graduates are not routinely incorporated into existing denominations. The latter polite rejection becomes understandable only when you recognize that a large proportion of those studying under TAFTEE [The Association For Theological Education by Extension] are people coming out of midlife, doctors, engineers, university graduates. Existing pastors who control the ordination process are mostly the output of traditional Bible institutes, and may actually fear the competition on this non-traditional source of leadership.

One of the results of the lack of church support is that congregations do not select and send potential leaders for training. Instead individuals decide that they want to study, as is illustrated by this example from Malawi given by Hogarth and others (1983:93): “For all that, it is still true that many of the students registered in the courses are doing so individually rather than as official church sponsored candidates”. The result is of course that the church has no hand in selecting the candidates and therefore feels no responsibility to open leadership positions for them once they are trained.

#### 4.2.3 Training material is not sufficiently contextual

One of the points on which advocates of TEE pride themselves, is the fact that training takes place in context.

The major value of TEE is its commitment to training in context, to the selection of students by the local church, and to a basic understanding of service to a specific community in which the church is set, of which the church is a part, and to which the church is called to serve, TEE generally operates on the principle that the responsibility for recruiting students and for participating in their formation lies with the local church. Educational programs should aim at meeting the needs of the local church as that church in turn seeks to minister to the needs of the larger community. It follows that the TEE program should be related to the local church and to the local community context. The question is *How?* The answer is that, ideally, the relationship should be a two-way, reciprocal one between the TEE program on the one hand and the local church and community on the other (Kinsler & Emery 1991:60).

The problem is that TEE is still training leaders for the church. It is still not the church selecting and training its own leaders, and therefore there is often a gap between the ideal of taking the local context seriously and the reality of students being trained through material prepared at a central point far removed from their local context.

Another question we need to raise is whether theological education by extension is considering seriously and taking advantage of the challenges presented by the student's own context. We have already noted that one advantage of this model is that it allows students to participate in the learning process without losing contact with their surroundings. If this is compared to the protected and artificial atmosphere offered by the majority of residential programs, we cannot help but note the pedagogic value of questions formulated within a real situation. Traditional programs have to simulate case studies, worship situations and the resolution of issues that arise from imaginary daily problems. This is not the case with education by extension. The relationship between what is learned and personal, ecclesiastical, or social life is recognized in an immediate and natural way. But are these factors taken into consideration when programming the courses? A quick glance at the available materials reveals that the majority provide no way for integrating these life experiences into the learning process (Sarocco 1988:31).

It is, however, not always possible to produce materials for each context, as is illustrated by the creation of TEE manuals which were used widely all over Africa. "The TEXT-Africa TEE materials were launched, at least in part "to overcome the problem of TEE books ... The off-the-shelf availability of TEE materials in Eastern Africa was good news to those launching TEE programmes that needed pre-produced materials for immediate use. They did not have the skills and other resources needed to produce their own materials" (Gatimu 1993b:66).

This means that in practice TEE programs use existing materials which do not necessarily take the local needs into account. Gatimu (1993b:66) comments: "Conventional approaches to andragogy generally stress on the importance of the needs of the learner in determining the materials to be used. In this instance the study materials determined the characteristics of the would-be students. Availability of TEE materials in some cases, leads to the launching of TEE programmes – supply creating its own demand!"

This use of standardised material can also be included under the criticism of Manning (1993:70-71) who said:

When TEE compares itself with residential colleges and university departments, the feature which we pride ourselves in most is "in context". TEE programmes claim that we are not taking people out of their context but theological education takes place "where people are". This would be a useless point to make, unless by implication we are paying due attention to the interest where people are. If we are training *in situ*, but ignoring the context of people, how are we different from Residential Colleges against whom we make our claim, that we train people where they are?

It is true that materials that are to be used over a wide area cannot deal with the micro context of each student. However, before one criticises too quickly, one must

remember the situation of poverty in which most TEE programs function. Developing and publishing training materials are a long and costly process, and not all trainers are capable of developing their own material from scratch. "... not every church worker has skills or resources to write TEE materials unique to the needs of their programme. To some it appears as a futile attempt to reinvent the wheel" (Gatimu 1993b:68). Thus the availability of the published materials makes training programmes possible and training available to people who would otherwise have had to remain untrained. The regular seminars should also help the students to relate their studies to the local context.

The TEE Text-Africa project, which was initiated in 1972 aimed at the following aspects in order to ensure contextualization:

- a) Course design according to the specific needs of African students.
- b) Selection of topics according to doctrinal significance combined with practical orientation.
- c) Evaluation on the basis of student responses with ensuing revisions all as part of the preparation procedure.
- d) Teaching and illustration designed for the African context.
- e) The inclusion of discussion topics and ministerial tasks designed to encourage immediate application of the teaching materials (Hogarth et al 1983:65-66).

While taking the general African context into account when materials are developed, it can be virtually impossible to contextualize the material for every local context. This has to happen in the weekly seminars. "The seminars used in TEE at this level also have a large role to play in facilitating the all-important process of encouraging self-awareness. It is through these regular seminars that there takes place local contextualization of the teaching materials, including both self-realization and local application of these materials" (Hogarth et al 1983:152). This will especially happen when the material is aimed at getting the students practically involved in ministry in their local context.

It is this aspect of the TEE method that also demands practically-oriented teaching materials rather than purely academically-oriented ones. Here also we can say that TEE is achieving its goal. Regarding the Text-Africa materials there has been a warm acceptance along the lines that they actually do facilitate immediate responses. Other programmes such as the Lesotho Independent Churches programme and the Arusha Synod programme in Tanzania have also achieved significant progress at this point with practically-oriented materials that demand this type of involvement on the part of the student. This is a major contribution of the TEE movement to African church life. Observers of the TEE movement should not be allowed to undervalue this combination of locally placed indigenous leaders and practically-oriented materials with great possibilities for locally-contextualized education and ministry (Hogarth et al 1983:154-155).

To really achieve this practical involvement, the teaching materials have to be tested in the context and adapted in the light of this experience. Because of time and cost constraints, this does not always happen. "Although many TEE educators lay stress on training in context, looking at most of the TEE materials produced, there is little

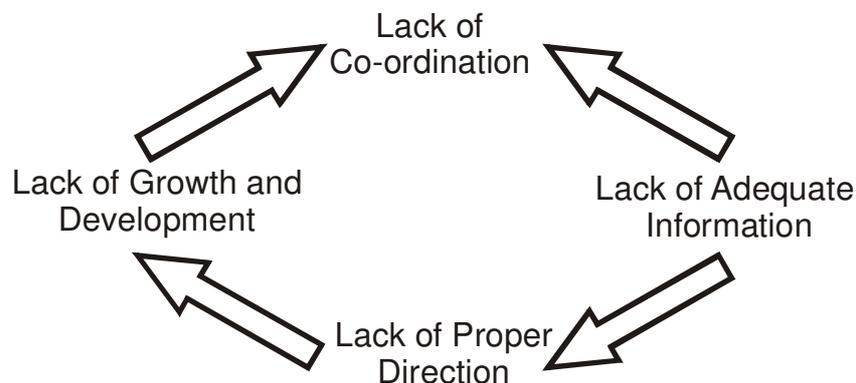
evidence of periodic material review” (Gatimu 1993a:40).

#### 4.2.4 Isolation and exclusivism

The fight for financial survival of many TEE programs can easily lead to an inward focus.

Constantly experiencing the threat of closure and operating with limited resources easily lead to a tendency to put up barriers and protect oneself. This becomes true of TEE institutions as well as others. Most of these programmes tend to be occupied almost exclusively with their own business. They only look inside, tend to focus almost exclusively on themselves, protect their little assets and feel threatened if anyone gets close. Soon they are operating in isolation and in a mode of exclusivism. Tending only to "mind their own business" they easily become an organism which struggles to maintain itself financially, structurally and institutionally (Steyn 2004:11).

The result is that most of the TEE programs in Africa operate in isolation from one another. Very few TEE associations have been established for co-operation among programs (Anum 1993:43). This lack of co-ordination leads to serious problems, as Anum (1993:43) illustrates with the following diagram:



##### a. Lack of Co-ordination

Most programs seem to be doing what they deem fit without any references, linkage with each other or even with residential institutions (Anum 1993:43-44).

##### b. Lack of Up-to-Date Information

The lack of co-ordination has resulted in the scarcity of adequate or up-to-date information on TEE on the continent... So presently, there is no up-to-date data on the types of programmes on the continent, the types of materials being used, as there is no proper directory of TEE programmes, there is also no idea of the number of TEE programmes in operation on the continent. All we have is conjecture or projections (Anum 1993:44).

#### c. Lack of Proper Direction

Due to lack of up-to-date information it is difficult to help someone who wants to know something about the operations of TEE on the continent. We know it is in operation in almost all the regions on the continent but we know very little of the various models being operated in various regions and how to direct someone as to what to do if he/she wants to start a programme in that area. What we most often have are reports of a few individual programmes (Anum 1993:44).

#### d. Lack of Growth and Development

There seems to be a kind of stagnation in the growth and development of TEE on the continent, as most TEE practitioners do not have very clear guidance and direction to know how to start, develop and maintain an effective programme in their contexts. Some of the TEE programmes that started with great momentum are either losing momentum or folding up. This is partly because most of them seem to be "loners" in their programmes, so that wherever they encounter serious crisis and since there is nowhere to turn to, they either reduce the size of the programme or fold up (Anum 1993:44).

To solve these problems, Anum (1993: 45-58) suggests that more research on TEE should be done in the short term and in the long term bilateral and multilateral co-operation should be established, resources should be exchanged, training programs launched, workshops held and the matter of accreditation addressed.

#### 4.2.5 Empire building, power hunger and egocentrism

Unfortunately TEE has not always remained pure instruments for the promotion of the gospel as its pioneers have hoped. "With the institutionalisation of the TEE movement, many programmes fall into the trap of becoming autocratic and bureaucratic institutions in which some individuals are working towards empire building, many times operating along dictatorial lines. Characteristics similar to the church – as it ought NOT to be – are also to be seen in some TEE programmes" (Steyn 2004:13). This causes deeds that are contradicting the nature of the gospel which TEE is supposed to promote and causes damage to the church. Sarocco (1988:30) spells it out:

The potential of the extension method to reach a wide public heightens its dangers. Misused, extension could cause a great deal of damage. Some missionaries have seen in this methodology a chance for promoting their personal enterprises and have tried to set up programs by preparing all types of programmed texts which in reality are no more than a set of teachings with a few questions appended. Such programs often transmit irrelevant information, manipulate and domesticate students, and establish ministerial stereotypes that have nothing to do with our Latin American ecclesiastical context.

Steyn (2004:13) also gives a further picture of what happens when people use the

ministry to further their own aims, rather than to be obedient to God:

Even worse is the fact that these very same institutions (which stand for democracy and the equality of all) because they have such a small staff often become entangled in power struggles. Sometimes these run along organisational functional lines (such as divides between administration and maintenance versus academic integrity), or along personality lines (such as visionary and leadership profiles versus organisational maintenance and managerial desires). This leads to hidden agendas, paranoia during which everyone is mistrusted with almost every move they make and unnecessary gossip with Council members in order to put key people at the institution in a bad light. Much time and energy (precious resources that can be measured financially) are wasted to disentangle these power struggles and to resolve conflict. This is a misuse of time, energy and money which small institutions do not have and cannot afford to waste.

It must be said that this is not unique to TEE. It is the result of the flesh in operation (Gal 5:19-21). Whether in leadership training, in the church, or in secular organizations, wherever people have not completely died to themselves, this type of behaviour will surface. This problem is not inherent to TEE as such. Any program of training is open to abuse.

#### 4.2.6 Lack of tutor training

In any TEE program tutors play a critically important role. To the students they are the face of TEE. Steyn (2004:15-16) quotes Peters who says: "The whole of the extension process stands or falls with how the tutors handle the study materials". He goes on to say:

The tutor has a central position in any TEE programme. The tutor should be able to be a facilitator of an integrated process of learning. It should be a person who has the skills of combining theoretical knowledge with practical experience and with life skills. The tutor in many ways redefines the traditional role of the lecturer. S/he becomes a role model and mentor along the journey of self-discovery and of learning through doing and through experience. S/he draws lines, guides, assists in pausing and reflecting, evaluating, etc (Steyn 2004:16).

From the above it is clear that a very high standard is expected of the tutors. "Tutors ought to be not only practicing Christian people, but also dedicated church people and committed community citizens. They ought to be good listeners and enablers. They ought to know the detail of group dynamics and must be mature, emotionally stable and psychologically strong. They should be a praying group of people with a caring and kind nature" (Steyn 2004:16).

"Just looking briefly at these qualities needed for a TEE tutor, it became evident that the training of TEE tutors should have a very high priority" (Steyn 2004:16). Unfortunately the training of and employing enough suitable tutors are major problems

for many TEE programs. For example, Steyn (2004:15) reports that this aspect was a problem from the earliest days of TEE College (in South Africa). He quotes Hughes who wrote that "The constant lack of adequate finance limited the number of seminars for training tutors which could be held in different parts of the country" and that "the finding of tutors was often a hit or miss affair, done at a distance and without personal knowledge of the people concerned".

Many programs have not given enough attention to the training and support of its human resources. "The principle asset of TEE programmes are human resources and leadership strength. Human resources are critical... Staff development and training of TEE personnel in distance education skills has been episodic and fragmentary. This has tended to concentrate on a) training of writers and b) teaching skills through TEE" (Gatimu 1993a:37-38).

The neglect of the human resources is usually a result of the financial constraints under which most TEE programs operate. Staff costs money. The cost of staff salaries is usually not passed on to students, because it will make the course too expensive for the very poor. Thus the programs are dependent on outside donors for subsidies and paid staff. With barely enough people to keep the program running, there is usually no extra money for "luxuries" like human resource managers. As Gatimu (1993a:39) says: "Human resources are inevitably the most scarce resource in institutional and professional development. A survey of the history of theological associations in Africa is depressing because of the almost routine manner in which this scarce resource is overlooked at the initial launching of associations. Institutions stagnate or decay, grow and flourish with staff arrivals and exits. Some institutions expire for lack of new blood!"

Fortunately this is not uniformly the case:

Some TEE programmes do have creative tutor training models in place. The Open Theological Seminary (formerly PACTEE) of Pakistan is an excellent example. All learners are required to do a tutor training course - with practical work in the field - as part of their own TEE studies. This not only provides a continuing resource of TEE tutors, but also takes the equipping of tutors seriously. Other programmes, such as Kgolagano College in Botswana appoint full-time, paid tutors who travel through the vast and sparsely populated semi-desert country. Different contexts require different models (Steyn 2004:16).

## **5. The relationship between TEE and residential training**

Although TEE operates on a different paradigm, it cannot ignore or separate itself from the dominant residential model. "At first the relationship between extension programs and residential seminaries was rather antagonistic. The latter were the target of all sorts of attacks by partisans of the extension model. The numeric success of the former seemed to grant them this right. But as the initial euphoria has passed, the trend has been to recognize the complementarity of the two models (Saracco 1988:29). Some TEE students will also need further training that can only be provided by residential institutions. "One of the dangers to which those promoting and developing extension programs need to remain alert is that these could become obstacles limiting access to other levels of preparation" (Saracco 1988:32).

Part of the reason why the two models must co-operate, is that although TEE can in principle train people to any level, in practice the systems are not in place to do so.

It is that whilst TEE continues to have a lack of higher-level materials it must be seen to remain dependant on residential institutions for lessons and courses at those higher levels. Whilst in theory TEE can teach anyone at any level, it has not reached that maturity yet in Africa. It still has a current and ongoing debt to residence training at this level. At this stage of its existence, TEE does not lend itself to those looking for advanced studies on this continent. Whilst this situation remains true it is presumptuous for TEE administrators to believe that they can do without residential institutions (Hogarth et al 1983:104-105).

It must, however, not be assumed that the blame for the lack of co-operation between TEE and residential institutions can all be laid at the door of the advocates of TEE. Residential institutions are often less than enthusiastic about the TEE concept, as Saracco (1988:29) explains:

Other residential institutions have their own extension programs, but in practice these do not prove to be committed to the philosophy of this model. That is to say, they have incorporated an extension department so as not to appear out-of-date, but its budget and prestige within the overall scheme of the institution clearly indicate that the extension program is the Cinderella of the residential seminary. Thus there are programs that combine the worst of residency with new programmed-learning techniques. They think that what needs to be "extended" is the seminary. Such a presupposition once again places the theological institution as the primary beneficiary of its own work. Thus it is that some extension programs have "extended" things that should never have been extended.

Fortunately there are examples where TEE and residential training work well in combination, as Hogarth and others (1983:105) report: "The Baptist School of Theology for West Africa in Lome, Togo, provides an impressive example of a curriculum in which residential courses and non-residential extension studies are combined". They also give another example from Sudan: "Due primarily to the character of the church [in Sudan], it has been found that the most suitable approach to theological education within the church is a combination of residential and extension models... It was seen that with the ongoing increase in the Christian population, as well as the revival of interest in the doctrine of the priesthood of all believers, the old method of total reliance upon the residential method was no longer adequate to meet the need" (Hogarth et al 1983:108-109).

## **6. Evaluation**

We have looked at the advantages as well as the drawbacks of TEE. Now we must try to make an overall evaluation. This is no easy task, because we must differentiate between the success of TEE as a system and the quality of any particular TEE program. As Harrison (2004:322) reminds us: "TEE is not a single program. It is one

*vehicle* for delivering training. Aside from general comparisons of delivery systems, questions about efficacy can most usefully be asked of a *particular* TEE program: Is TEE the best training choice in *this* situation?"

On the one hand one can evaluate a particular TEE programme by asking questions like the following: "Are quality materials being used, and are these properly matched to students' educational levels? Is there a sound theological base? How well contextualised are the materials, and do they lend themselves to real-life application? Are the seminars run properly, and how well trained are the tutors? How effective is the overall administration?" (Harrison 2004:322).

However, we cannot measure the success or failure of TEE as a system by evaluating just one or two TEE programs as it has sometimes been done. "... criticisms of TEE frequently turn out to be criticisms of one or two aspects of a particular program" (Harrison 2004:322). This is not a fair evaluation, because "As with any other type of training, there is a continuum of quality. TEE programs can be excellent, mediocre, or by any criteria, quite poor" (Harrison 2004:323).

In general we must start by acknowledging the tremendous benefit that TEE had for leaders who were forced by circumstances to step up to take leadership without being trained for it. "TEE has been a great boost to the lay ministers who are functioning pastors... These are men who would never have the opportunity of attending a residence Bible School yet are so desirous of serving God. TEE has enabled them to learn basic Bible truths and in this way gain self-confidence in their ministry" (Crider 1980:48).

Now we have to try to look at the effect that the introduction of TEE had on the church.

## 6.1 The relationship to the church

As we have seen, there are reasons why TEE does not always find acceptance by the church leadership. In that light it is easy to say that TEE is something foreign that is being pressed on the church. However, the picture is not that simple, as Hogarth and others (1983:147) explain:

Movement or mission? Firstly we return to a subject mentioned in our chapter on administration of TEE programmes, asking just how much TEE really is a movement from the heart of the African church and how much on the other hand its occurrence can be described as a mission to the church from outside. Here if we were to judge only from statistics as regards missionary-led programmes, and percentages of programme budgets that come from overseas, we may be pessimistic as to just how African the TEE movement really is. But from another aspect, anyone who has worked with African nationals in a grassroots TEE programme, and anyone who studies the movement or phenomenon of TEE in the African church as a whole, cannot help being impressed with the enthusiasm with which it has been accepted by both the escalating student numbers and the translation permissions documented to date.

So it seems that although the official leaders may not always be enthusiastic, the people on grassroots level are eager for any systematic training they can get and they benefit from it. The “AICC/Fambidzano programme of theological training, for Shona independent churches, is an example of this.” The staff recently undertook an evaluation of their programme and found students consistently mentioning revived preaching technique, deeper prayer life and more systematic Bible study habits” (Hogarth et al 1983:123). It is therefore not surprising that the program is deemed to be of great practical relevance by those church members on congregational level.

Programmes of training... must keep that element of practical relevance. This is their greatest strength and blessing as it is carried out in the power of the Spirit of God. It is precisely here that TEE is having, and perhaps for many years will continue to have, its greatest contribution in the African church. Parish level TEE has come to Africa as primarily in-service training for those already in some form of ministry. With its practical orientation both in methodology, content and context, it is making an enormous contribution to equipping ministers in their rural congregations to continue on in strength and with greater maturity (Hogarth et al 1983:127-128).

## 6.2 The effect of TEE on the ministry and the church

Although TEE has not succeeded in overcoming the Professional Church Syndrome, by opening the way to ministry for people who would not have had access to it with the residential training system, it has made a start in causing people to question the system. “The inspiration and the challenge to change have come from those who had previously been excluded from formal patterns of theological education and have thus been excluded from formally recognized ministry... TEE has been and continues to be a movement for the full incorporation of God’s people in ministry, mission, and theology” (Kinsler & Emery 1991:3).

TEE reminded the church that the ministry, mission and theology of the church belong to the whole people of God, not just the professionals. Kinsler and Emery (1991:3) sum it up as follows:

### Ministry by the People

- Overcoming academic, clerical, and professional limitations
- Overcoming limitations of class, gender, race, culture, and age
- Overcoming dependence and elitism

### Mission by the People

- Contextualizing the Gospel, the church, and its mission and ministry
- Awakening God’s people for their mission
- Engaging God’s people in their theological vocation

### Theology by the People

- Seeing the world from the underside
- Rereading the Bible and rearticulating the faith
- Recreating the church, its ministry, and mission

Looking at this list, it is clear that TEE found a way to empower ordinary church members, thereby making the universal priesthood of the believers a practical reality. "The panorama of theological education in Latin America will never be the same. The lay ministry, present throughout the history of the Church, has been strengthened in light of the possibility of obtaining the academic and professional credibility previously reserved for an elite. This means that the scriptural principle of the universal priesthood of believers, espoused by the Reformation, has been united with the extension movement in Latin America" (Maldonado 1988:42-43).

The influx of people who did not fit the traditional pattern of ministry of the Professional Church, could not but stimulate debate and renewed reflection on the nature of the ministry.

Another development is the increased number of full-time pastors trained through the non-residential method. As we have said before, not only has this increased the numerical strength of the ministry in areas with a shortage of trained men, but in addition the training method itself has begun to lead to challenges to existing methods and conceptions of the ministry. This is healthy if it leads to productive exchange of ideas rather than militant opposition to the current structures of ministry within the church (Hogarth et al 1983:157).

### 6.3 Stimulating thought on the nature of theological training and leadership selection

Just as TEE has stimulated thinking on the nature of the church and its ministry, so also it stimulated thinking about the way in which church leaders should be trained. It has impacted even those who did not choose to go the TEE route. "Today few people doubt that changes are needed in theological education. Increasing numbers of Bible institutes and seminaries are rethinking and modifying their structures, methods, curricula, and concepts of ministry. The extension movement is both benefitting from and contributing to this process" (Kinsler 1981:3).

According to Maldonado (1988:44) TEE has stimulated reflection on the bases of ministerial preparation in at least six important areas:

1. By raising the question "What is ministry?" and discovering the false dichotomy between laity and clergy, the theological basis of ministerial formation is being reviewed.
2. By pointing out that the Western system of professional training for clergy tends to be static and incapable of responding to the needs of the masses, the historical basis is questioned.
3. By asking "What is leadership? Who are leaders? How are they formed?" the sociological basis is being reviewed.
4. By questioning the philosophy, methodology, and structures of education and in defining education in terms of life and service. The educational basis is being discussed.
5. When the question is "What kind of theological education can we support with our own resources?," the economic basis is being

re-examined.

6. From a missiological perspective TEE tries to respond to the question "What are the goals of theological education programs – in terms of spreading the Gospel, pastoral care, edifying the Body of Christ, and its presence in the world?"

TEE has questioned the system of bringing in professional leaders from the outside, by emphasising the value of the natural leaders who surface in the local context. "The formation of the ministry at the local level is a structural problem, and theological education plays a crucial role... The extension approach to theological education can and does break these patterns of ecclesiastical and theological dependence. It reverses the elitist tendency of the ministry. It recognizes and values and elevates local leadership in a process of contextualization" (Kinsler 1981:44). "The goal of TEE has been to provide ministerial training for those who were most ready and best qualified. Therefore, it has emphasized a new way of selecting, inspiring, and enabling local leaders for the development of their gifts and ministries without their having to leave home, work, community or congregation" (Maldonado 1988:40).

Where traditional theological education can easily focus on matters that are only of interest to professional theologians in their academic pursuit, TEE brought the focus of training squarely back to serving the ministry of the church as it pursues its mission in the world.

Kinsler indicates that the changes which TEE has brought are directly related to "the nature of the ministry, the vitality and renewal of the church, and the mission of the church in the world. The significance of extension lies precisely in the way it relates theological education to the ministry, the church, and mission". Since its beginnings, TEE has consistently been defined as a movement or vision rather than as a new technique or novel teaching method. It is "a philosophy of theological education and an instrument for change, a new conceptualization and a new methodology of ministerial formation" (Maldonado 1988:39-40).

However, we must not make the mistake of thinking that TEE was just another philosophical fad in academic circles like so many others which come and go. TEE arose from a practical need in the field and took concrete steps to fill the need. "In the first place, the dizzying growth of TEE in South America and in the rest of the world demonstrates that it has responded to a real need in the area of ministerial preparation – the need to include indigenous leaders of the churches in this educational process, without removing them from their context, while recognizing the academic level and personal learning pattern of each student" (Maldonado 1988:42).

#### 6.4 Summary of strengths and weaknesses

In the light of everything we have said up to now, it suffices to stay with Burton's summary of the strengths, weaknesses and problems of TEE:

##### 6.4.1 Strengths of TEE

1. The training of people without cultural extraction. The "Two-Thirds" world church should be allowed to develop along its own cultural lines rather than being forced into the model of another culture.
2. The people are trained *in* ministry rather than *for* ministry. TEE trains leaders where they are and the student does not see "the better life" nor is he spoiled by it.
3. There is the training of leaders who need training and cannot obtain it through residence situations. Rapid church growth makes it impossible for training them fast enough in traditional methods.
4. Many Third World leaders are poor. TEE is one of the cheapest and best ways to educate them.
5. TEE trains many more people than will ever be trained in residence situations. This gives a better biblical perspective of the Body of Christ and the priesthood of all believers.
6. TEE provides relevant training in doing practical service for the leadership context.
7. TEE provides a flexible educational system in time considerations, teaching situations, and role applications (Burton 2000:71-72).

#### 6.4.2 Weaknesses of TEE

1. Failure of students to complete assignments. There needs to be continual awareness in the weekly seminar session to see if the students are doing their homework.
2. Inadequate programmed materials. This problem has been alleviated to a large degree, and there are excellent materials available as well as continued production of materials.
3. Lack of teachers trained in the use of programmed learning materials. This is true and a constant challenge. We hold workshops to help in this area of need.
4. Lack of programmed textbooks prepared by nationals. This continues to be a vital need.
5. Lack of culturally adapted materials: This also is a continuing need although writers are conscious of this and try to write from cultural perspectives.
6. Cross-cultural problems in the areas of communication and understanding between teacher and students. This may be true where missionaries are involved with nationals, but if the coordinators/leaders are nationals this should be lessened.
7. Lack of identification of the extension teacher with the students. This would be true if the teacher is traveling in from the outside. But, if he is "one of them," this should be alleviated.
8. Lack of sufficient theological preparation on the part of the teachers. This is and can be a problem. The teacher, indeed, should have a better preparation than those he is guiding, although he himself can be one of the learning group.
9. The extended time in order to graduate. Yes, this is a great problem, and many can become discouraged even though we try

to teach them a philosophy of lifetime, on-going, continuous education.

10. The high subsidy necessary to maintain the program. This is true. We try to have the students only pay for their books which means that traveling, postage, promotion, and books must be subsidized (Burton 2000:72-73).

#### 6.4.3 Problems confronting TEE

1. A general unacceptance of the TEE method as equivalent training – it is usually thought of as a lay training, an improved type of correspondence course.
2. Failure to recognize TEE as a legitimate track to ordination – not accredited.
3. Failure to have dynamic interaction in the seminars which adequately deals with experiential learning and spiritual formation.
4. Failure to integrate courses into ministry experience.
5. Increasing pressure to formalize (Burton 2000:73).

### 7. TEE today

The boom time, when TEE was new and therefore created a lot of discussion and literature, is past. In some cases people have moved away from TEE. For example, Winter (2000:130) reports that an association of Theological Education by Extension was formed in Brazil in 1965. By 1985 he found that the word “Extension” was dropped from the name of the association and most of the members did not know much about TEE.

However, this does not mean that TEE is a spent force. “... even if the boom in the rise of extension programs and the production of texts has passed, creative models for theological education in Latin America that incorporate elements of TEE continue to appear” (Maldonado 1988:43). Despite the setback in Brazil, Winter still maintains fifteen years later: “However, although the seminaries are moving away from extension, the church movement is out of control and the ‘standard schools’ have little relation to it” (Winter 2000b:130). As recently as 2004, Harrison, who consults globally on theological training, wrote: “There appears to be an idea in some circles that TEE has had its day. In fact reports of the death of TEE have been greatly exaggerated! Admittedly, for a variety of reasons, some extension programs have disappeared or have been replaced by other forms of training. Not all have functioned well. Nevertheless numerous programs, many fairly recent, continue to operate today ...” (Harrison 2004:321).

In 1983 Jonathan Hogarth, Kiranga Gatimu and David Barrett published a book called *Theological Education in Context*. In this book they surveyed the existing TEE programs in Africa at the time. They also included a register of TEE programmes that were operating at that time.

In order to find out to what extent TEE was still being used in Africa, I adapted their original questionnaire and sent it out to the 77 programs they listed. Unfortunately the

response was very poor. I also did a search on the Internet and through e-mail contacts expanded the list. I sent the questionnaires by e-mail to the currently operating programs which I traced. Despite all these efforts, I only received 9 completed questionnaires and one partial one. It is clear that this is too small a sample on which to base any conclusions concerning the extent to which TEE is still being used in Africa. This field is thus left open for further research.

However, the questionnaires which were completed do give some useful insight in the practicalities of TEE in Africa.

The major obstacle faced by all the programs is the lack of sufficient funds. It manifests in different forms.

One of the Ethiopian projects prepare their own material themselves, but they have they are hampered by lack of money for this purpose,

In Guinea Bissau the importation of the books is the major problem, with books costing them \$8 each either to produce them or to import them. At the moment they are just using their stock of previously accumulated books, as the program does not even have a budget. It is run on a part-time basis by a missionary and some local pastors.

The reply from Burkina Faso also shows that the material is not only expensive, but also very difficult to obtain.

As Burkina Faso is a French speaking country we have been using the TEE material produced by CPE (Centre de Publications Evangéliques) 08 BP 900, Abidjan 08, Côte d'Ivoire. It is becoming increasingly difficult to receive their books, many of which are now out of print. They are also too expensive for the average Burkinabé and if the Mission did not subsidize them no one would buy them. Since the war in Côte d'Ivoire in 2002 contact with CPE has also been limited, but we have asked some ... missionaries who are passing through Abidjan to ask CPE if it would be possible for us to photocopy their books which are out of print so as to still help those here who want to study at home. The CPE courses are in very basic French.

In Kenya many students do not pay their school fees and the resultant lack of money causes transport problems for the tutors. In Nigeria it hampers the timeous production of training materials, while another program has stopped for two years due to a lack of funds, because the cost per student is more than what the students can pay. In Madagascar the program is funded from overseas, but they are struggling to find ways of making the program self-supporting in a country where the congregations do not even pay their pastors. A rapidly expanding program in Zambia has to expand the work on a budget that remains constant.

Despite these difficult circumstances, most programs succeed in reaching large numbers of people with a limited staff. The numbers for 2008 were reported as follows:

Program	Number of students	Number of staff	Expatriates	% of budget from overseas
Ethiopia 1	1199	4 full-time, 1 contract worker, 1 secretary	0	0
Ethiopia 2	762	4	0	Gifts
Guinea-Bissau	12 -15	3 who each contribute 5 hours per month	1	No budget
Kenya 1	1800	3 office staff 56 teachers	0	10
Kenya 2	800 (Just one region)			
Madagascar	196	2 at headquarters 2 volunteers 1 translator Volunteer seminar leaders	1	90
Nigeria 1	1654	19	1	25
Nigeria 2:	43	1	0	0% for 5 years, 5% for 2009
Zambia:	10 000	10 full-time, 1 intern, 1 part-time volunteer	Only the intern	70

From these numbers it is clear that if a program is properly supported and adequately funded, it has the potential to reach more people than residential institutions. The number of full-time staff per student is also amazingly low compared to most residential institutions. Although some of the responses did not specify it, it seems that to a large extent the tutors are local pastors who do the work on a volunteer basis. The Ethiopian program on diploma level opens the way for degree studies and several of their students have gone on to obtain degrees. Reports from Kenya and Ethiopia specifically indicate that the people who have finished the courses, are fully accepted in the church. This may be part of the reason why they attract such large numbers of students. The fact that nine churches (denominations) are members of the Zambian program also seems to indicate a wholehearted acceptance of the concept of TEE. It seems most unlikely that so many people would take the trouble to be trained in a program that is not acceptable to their churches.

Some of the programs mention the positive effect the training has on the lives of those who take part.

The old situation where TEE programs were basically the property of missionaries seem to have passed. In all the programs the number of expatriates involved is very small and the local church has taken ownership of the programs.

Text-Africa materials, translated into the local language, are used in many cases, while other programs create their own material and thus feel that the material is sufficiently contextualized. Mostly it is programmed material, but the Ethiopian program uses a variety of material types, including prescribed books for which they provide study guides.

The program in Guinea-Bissau reports “We have tried running seminars to train TEE co-ordinators, but while these are very popular they do not produce new co-ordinators”. It is difficult to analyse the reason for this because I do not know the situation well enough, but a general lack of acceptance of the TEE concept by the church may cause people to attend the seminars for what they personally can gain even though they have not really bought into the idea of training others. In contrast, the Zambian program reports that they not only run regular courses for new tutors, but also refresher courses for existing tutors.

One of the Nigerian programs reports an interesting innovation. They are planning to make programmed instruction material available on video CD.

From Gambia I received the following reply:

Together with the local evangelical church we have been trying to run a TEE programme in this country, but have not been successful. Many people can't read and those who can read do not like to do so very much. Therefore the motivation to study on your own is very limited. Additionally there are not many Christians in this country and so it was almost never possible to get groups of people together, who would study the same book at the same time and could meet regularly for mentoring. We were using the books from Evangel Publishing House, Kenya. The books are very good. Some churches use the book in their adult Sunday school, e.g. the teacher alone has the book, prepares the lesson from it and goes through it orally with the whole group. This can then even be done in a local language. Presently one of our missionaries has it on his heart to record the lessons in one of the common local languages. He is just about to start so we do not have any experience with this yet.

In general the programs seem to struggle on in isolation. This is expressed poignantly in the covering letter that came with one of the returned questionnaires: “Thank you very much for your remember [sic] ... School after 25 years of ministry life. We feel that there is a friend who remembers the school”.

## **8. Conclusion**

TEE introduced a new paradigm of training leaders for the church. “The TEE movement began from scratch. All shibboleths of theological education were negotiable. In constructing their new paradigm the leaders of the movement consciously borrowed

from earlier ones, yet with a creativity of adaptation and reconstruction not seen for centuries. The heart of this paradigm is the search for a way to integrate the individual's being, knowing, and doing for ministry in the church and world" (Van Engen 1996:248).

As a new paradigm of training, TEE has had a tremendous impact.

Without doubt, whether as an alternative to residential theological training or as a complement to it, Theological Education by Extension (TEE) has gained a place in ministerial training in Latin America and the world. The swift growth of this new type of training for Christian leadership has stimulated critical reflection on the meaning of ministry. It has developed a methodology which has extended through five continents. It has also produced a considerable quantity of literature in various languages and has to varying degrees made an impact on the life and mission of the Church (Maldonado 1988:28).

Although it did not set out to do so, TEE became the catalyst for much thought on the renewal of theological education. "Although TEE literature rarely mentions renewal of theological education, the effect of TEE has been to focus dissatisfaction with present patterns of training for ministry and nourish the hope that more effective strategies exists. To that extent, at least, it must be viewed as contributing to the present context for renewal" (Ferris 1990:14-15).

Overall, we must recognize that TEE has had a tremendous impact and many successes. "It must be recognized that, despite some undoubted failings, TEE has made a major contribution to theological education in many countries, and has brought biblical knowledge and practical training to thousands who could otherwise never have had access to it. This is a tremendous achievement" (Harrison 2004:323).

However, this does not mean that the last word in the search for more effective models of developing leaders for the church has been spoken. As Maldonado (1988:47) has said: "TEE certainly has fulfilled an important role in the search for new alternatives in theological education and the renewal of the Church for mission. This does not mean that we cannot, with God's help, surpass it".

It is to an effort to do so we now turn in our next chapter.

## Chapter 7

### THE DAYSTAR TRAINING MODEL

All over the world, in church and mission as well as in society in general, people seem to agree: leadership is the key to a new future (Van Engen 1996:249).

... the new paradigm makes the radical shift from preparing professionals to forming leaders (Van Engen 1996:248).

To identify leaders, the in-ministry paradigm turns to the local congregation. Who are the natural leaders already recognized by the church for their giftedness in ministry, and in what kinds of ministries are they already participating? (Van Engen 1996:249).

... our ultimate concern is the mission of the church. Theological education exists to train those who will lead the whole people of God in the fulfilment of His missionary task in the world. Traditional theological institutions are far too limited in their outreach, and they have inherent fallacies. New alternatives are urgently needed... (Kinsler 1981:24).

In-ministry formation must be based in the congregation, not in the classroom, and must be oriented toward mission rather than maintenance of present structures. Congregations would become the primary training centers for the ministry of God's people in church and world (Van Engen 1996:251).

Most missionaries are and always will be lay people... It is a matter of life or death for the Christian world missions that we allow lay people access to missiological education... (Winter 1996:171,185).

The basic teaching and training unit for Christian mission is not the seminary but the church (Neely 1993:276-277).

The in-ministry paradigm, on the other hand, harks back most closely to the objective of the apprentice paradigm – to shape the being of those who can lead the people of God forward in God's mission in the world (Van Engen 1996:251).

As a good example of where we should be I introduce the IKhwezi [Daystar] Theological Seminary of the Uniting Reformed Church in KwaZulu-Natal. This training programme is totally decentralised. All the trainees remain and minister in their congregations (Kritzinger 2002:130).

#### 1. Introduction

In this study up to now, we saw that a new way of identifying and preparing leaders for the church is needed. We saw that TEE made a tremendous contribution by bringing

about the new “in-service” paradigm in the training. Winter (1981:ix) sums it up by saying: “... extension by my definition is simply that form of education which yields to the life cycle of the student, does not destroy or prevent his productive relation to society, and does not make the student fit into the needs of a ‘residential’ school”.

However, we cannot stop there. As Van Engen (1996:252) puts it:

We need to draw selectively from all the paradigms of the past, for not one of them alone has prepared us for what lies ahead. Our paradigms of ministry formation must be fluid and creative, seeking to remain faithful to the basics of being God’s people in God’s world, yet searching for radically new ways to form new leaders for Christ’s church. It is time for us to create new paradigms of in-ministry formation that will facilitate the emerging of a new cadre of leaders for the churches in the West – and we may need to learn from churches in other parts of the world in order to do so.

Out of the need to develop leaders for the Uniting Reformed Church in Southern Africa, one such a training model has evolved in KwaZulu-Natal province of South Africa. It is called the Daystar Discipleship Seminary. Like TEE it fits in the in-service training paradigm. Like TEE it also addresses many of problems of the Traditional Residential Academic Model, but in some aspects it goes even further than TEE and seeks to solve some of the problems inherent in the TEE system. It is to the Daystar Training Model that we are going to look in this chapter.

## **2. History**

The need to produce leaders for the church in KwaZulu-Natal became very acute when the national church decided to close the training programme for evangelists, because evangelists did not function as evangelists in the true sense of the word, but as pastors for congregations. While many of them were in fact the true pastors of congregations who did not have ordained ministers, it meant that because they had a three year training, instead of the seven years of university study required to become “real ministers”, they were seen as a sort of second class pastors. For example, for many years they were not allowed to serve the sacraments. Where an evangelist and an ordained minister served together, the minister would always be the one in charge, even if the minister was just out of seminary and the evangelist was a senior man near retirement.

To solve these problems, the church decided to close its schools for evangelists, so that all future people would have to be trained as ordained ministers. Although the idea to bring all spiritual workers up to the same level seems good on paper, it means that the door to full-time ministry was now closed to all who did not qualify for university training. In the light of the terrible conditions in black schools at the time, very few qualified. Secondly, the fact that the black community was predominantly a very poor community at the time, means that even those who could gain entrance to university could not afford to go and study full-time for six or seven years. On top of that, the church did not accept qualifications gained at any university or Bible college. It had to be at one of the few universities approved by the church, none of which was in

KwaZulu-Natal. At one stage the people from the general synod told us that if we wanted to send people for training, we had to send them 1600 kilometres away to the University of the Western Cape to study in an Afrikaans milieu, while most of our Zulu-speaking people could not even understand Afrikaans.

The upshot of all of this was that after many of the existing evangelists did hasty conversion courses to become ordained ministers, the inflow of new leaders stopped for all practical purposes.

In 1995 the regional synod of KwaZulu-Natal decided that we would have to set up our own training system (Point 20&21 in Besluiteregister:9-10). Training materials were hurriedly compiled. At the meeting where the different writers first presented their material, I was very disappointed. I was not disappointed because it was bad material, but I realized that because everybody involved was trained in the academic model, it was again just a lot of information that was to be dumped on the students. I hoped that once we got started, we would find a way to improve the system.

Then one day Rev. Marthinus van Rooyen, who at that time was the rector of the training program, visited me and shared with me that he lay awake at night because God had placed deep worry on his heart concerning the way in which we were planning to do the training. As we were speaking, I was reminded of a seminar which I attended. At the seminar Rev. Douwe Semmelink had taught us about the way in which he trained disciples. At the time I felt a bit frustrated, because although I could see that he had some good concepts, I could not quite see its application for me and my ministry. But while Rev. van Rooyen was talking, I realized that perhaps the concepts of Rev. Semmelink could be the answer. We contacted Rev. Semmelink and he graciously agreed to fly from the Netherlands to South Africa on his own cost to assist us. And so we started all over and developed a whole new system. It took us more or less ten years to refine the system to where we are now.

Since the Rev. van Rooyen has retired, the burden of writing, editing and overseeing translation has to a large extent landed on my shoulders.

Unfortunately the whole idea of discipling and training their own people was not acceptable to most ministers. Many just wanted a book that they could give to people to read, so that they could salve their consciences without having to put in any trouble themselves. People who have never even read the material and who did not understand the concept of what we were trying to achieve, were vociferous in their criticism. As the general synod did not want to give us permission to train people for the ministry, the whole project died a quiet death as far as our denomination is concerned.

However, I did receive permission to continue on my own. In co-operation with Ewald Joubert of Door of Hope Mission, the material is now being translated into many languages. At the time of writing there were moves in about sixteen languages:

English  
Afrikaans (South Africa)  
Zulu (South Africa)  
Tswana (South Africa and Botswana)

Shona (Zimbabwe)  
Bemba (Zambia)  
Chichewa (Malawi)  
Swahili (East Africa)  
French (22 countries in Africa)  
Russian (Russia and former Soviet Republics)  
Azerbaijani (Azerbaijan)  
Lezgin (Azerbaijan)  
Hindi (India)  
Tamil (India)  
Oreya (India)  
Myanmar (Burma)

Although the training did not find acceptance in its church of origin, it is producing fruit in the lives of those who are being trained and it is now poised to take off in other churches locally and internationally.

### **3. The Daystar Model**

The Daystar Discipleship Training was developed to empower church leaders to disciple their own people and at the same time develop leaders for the future. It takes place in the local congregation as part of its regular activities. The training is open to every member of the congregation. There is no minimum scholastic requirements, although special arrangements will have to be made for people who cannot read.

Every week the group of church members comes together for about two hours under the guidance of a leader approved by the church.

The leader is supplied with a leader's guide and each of the students receives a workbook. The leader's guide provides the group leader with enough information to enable him to lead the group.

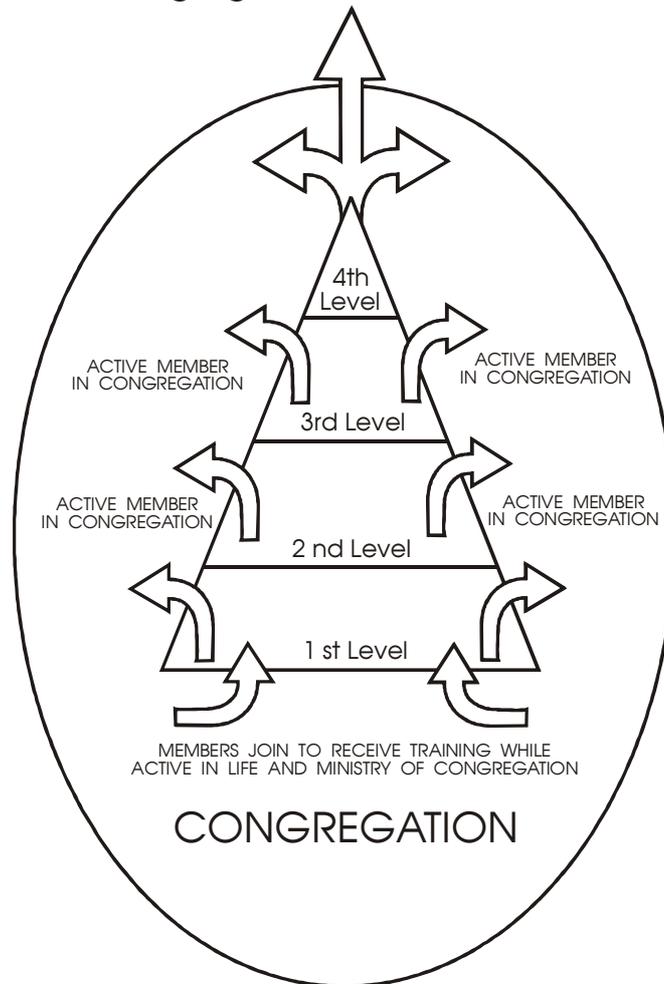
During each meeting the same broad pattern is followed:

- a. The group worships together.
- b. The members share from what the Lord has revealed to them in their quiet time during the past week. The group members are taught how to have a quiet time and they are given assigned scripture passages to read during their quiet time. In this time the group leader can monitor the spiritual progress of the members and give individual inputs according to their needs.
- c. The scripture memory verse for the next week is given and explained.
- d. The group members divide into pairs and check each other's progress, using the form provided in the workbook.
- e. The group leader gives input through the teaching or Bible study provided.
- f. There is time for the students to apply the message of the session to their own lives and to respond to it in prayer.
- g. The assignment for the next week is given. This consists of applying the lesson of this week and preparing for the next week by having a regular quiet time and memorizing the memory verse.

At the moment Daystar consists of four levels. Each level consists of more or less thirty sessions, so it can be comfortably completed within a year with allowance for holidays and other interruptions.

## The Daystar Training Model

Ministry and leadership in congregation and elsewhere



To keep things economical, each level is divided into three booklets. These thinner booklets are less intimidating to people who are not highly literate and it also means that people who drop out, do not go away with a whole year's material for which they did not pay. As each booklet can be produced for about R 15, it means that the whole year's training will cost the student only R 45. In this way the training is affordable even to the poorest of congregations.

However, as we shall see, the important thing is not the booklets or the content of the curriculum. The important issue is the process of discipleship and training that is set in motion in the congregation when leaders are empowered to prepare the people for their work of ministry. There is a spiritual dynamic that is set in motion when the church becomes obedient to the Biblical pattern of leaders training followers for their "work of

ministry” (Eph 4:11-12). In the group meetings itself, processes take place that exceed the scope of the written material. I have on more than one occasion experienced that even though I was well acquainted with the content of a session, because I wrote a particular lesson myself, the Lord spoke to me clearly through the material as we were busy with it in the group. Christ is indeed faithful to his promise: “For where two or three come together in my name, there am I with them” (Mt 18:20). But it is not just what happens in the group meeting that is important. As the students commit themselves to be prepared to become better servants of the Lord, and they submit themselves to regularly spending time in His presence, they realize the call of God on their lives and they initiate all kinds of ministry in obedience to the Holy Spirit, often without the prompting of the leaders.

#### 4. Evaluation

TEE started out as a simple experiment, trying to fill the need in a particular context, but it had far reaching consequences which its originators did not foresee. One of them, Ralph Winter said: “Those of us who were involved in its early development may not have clearly understood all the reasons why we ourselves were doing what we did. Then, pleased at the results and eager to share the idea, we listed off for people all the reasons we could recall” (Winter 1981:ix).

We saw that Daystar also came into being in much the same way. It also is a response to a need in a particular context, yet the need exists on a much wider scale.

The churches maintain a similar elitism in the ministry, largely through a pattern of theological education developed over the last 150 years. Western missionaries concerned with the formation of well-trained leaders naturally established the kinds of institutions they were accustomed to and inculcated a concern for ever “higher” standard. Today there is a perennial struggle to “upgrade” the seminaries and Bible institutes in the Third World, producing an increasingly select group of pastors and leaders to serve a progressively smaller circle of churches and church institutions. Meanwhile, in Latin America at least, thousands of congregations continue to grow and multiply and develop indigenous leaders with gifts and dedication but with little or no training (Kinsler 1981:43-44).

It is in response to the dearth of leaders created by the elitist training systems in place in the church that Daystar came into being and only afterwards did we start realizing its awesome potential to serve those untold numbers of “indigenous leaders with gifts and dedication but with little or no training” in Africa and all over the world.

As we will now try to evaluate the Daystar Model based on the requirements we have seen in previous chapters, it must be remembered that we are not basing the evaluation on the content of the existing curriculum. Although I consider the content to be good and I have seen the fruit in the lives of the trainees, we have to remember Nuñez’s warning:

Finally, we ought to be realistic about the curriculum, realizing that it can never be perfect or definitive. Every curriculum is both a starting and a stopping point, a document of pedagogic experimentation. Happy are they who do not view their curriculum as a finished product. To a great extent the curriculum needs to change as changes come to the situation in which we live and act. But if we stay close to the Scriptures, there will always be elements of permanent value in a curriculum that has sought the balance taught in the written revelation of God (Nuñez 1988:86).

There is always the problem of what to put in and what to leave out. Because of the time restraints in any training program, there will always be important issues which any particular curriculum does not address. “We ought to accept that, realistically, the best curriculum, whether residence or extension, cannot meet all needs” (Nuñez 1988:83).

The simple fact is that any disciple of Jesus must perpetually be learning. “The theological program cannot provide all they will ever need. This fact needs to be considered by those critiquing the program” (Kinsler & Emery 1991:92).

Thus the evaluation is not based on the content of the existing curriculum, but on the contribution that Daystar can make to help the church fulfil its missionary task in the world.

#### 4.1 Positive aspects

##### 4.1.1 Daystar empowers existing leaders for their task

In the great commission in Matthew 28 Jesus gave his followers the clear command to make people his disciples and to teach them to obey everything He has taught them. In 2 Corinthians 5:17-21 the ministry of reconciliation is clearly given to each believer and in Ephesians 4:11-12 the task to prepare them for their work of service is entrusted to the different types of spiritual leaders whom Christ has given to the church. Unfortunately, it seldom happens. “Down the centuries, unfortunately, the fulfilling of the Great Commission has often incurred harm through a twofold omission, viz. the neglect of making disciples (rather than just converts) and the neglect of teaching obedience (rather than knowledge only)” (Krallmann 1992:111).

While the church spends the major part of its training effort on the few highly skilled professionals, the investment made in them is not passed on. Because they are trained in a special place and manner for a special task that only they are allowed to fulfil, the leaders do the ministry instead of equipping their people to fulfil their ministries. “In 1994 a survey was made of eleven Bible schools in East Africa. The survey was prompted by the realization that while an increasing number of churches were led by four-year Bible schools, there seemed to be little advance in providing adequate teaching of the Word of God to their churches” (Coon 2003:17). Bergquist and Manickam (1974:7) report the same tendency in India:

One of the greatest single weaknesses of Indian ministry contributing to the crippling of the laity may be the failure of the churches to develop adequate teaching ministries. Theological formation has largely been

confined to the training of pastors and church workers. Pastors themselves, handicapped by administrative functions, initiate very few programmes on the parish or congregational level. Centrally directed lay training courses not only fail to touch the grass roots, but allow the pastor and people on the local level to pass off didactic responsibilities to others. The result is widespread spiritual illiteracy in the churches, hardly the condition to spark authentic renewal or informed witness.

This state of affairs is partly the result of the Professional Church Syndrome. "The church of Christendom, trapped in an institutional mind-set, equated ministry with a few professionals" (Ogden 2003a:12). This results in the people of God being passive while the few professionals are overburdened and ineffective. Stetzer (2003:154) quotes Hurst who said: "If you don't learn to empower people to create, you will find yourself driven to do everything yourself. You'll have an endless need for more volunteers, and eventually become the preoccupied shopkeeper".

Not only does this system create an insatiable need for volunteers. Because they are not trained, people feel inadequate and therefore they do not want to volunteer. At the same time, the lack of training sets up those who do volunteer, for failure. In this way the church suffers the result of their failure and they themselves will not volunteer again next time. "It is shortsighted to continuously call the congregation to participate without training them for the different tasks. It can be compared to an unprepared army" (Kritzinger 1979:210).

All of this will inevitably impact the church's ability to reach the world for Christ. Schwarz (1996:22) compared growing churches and churches that are not growing. He found:

The key distinction is probably best expressed by the word "empowerment". Leaders of growing churches concentrate on empowering other Christians for ministry. They do not use lay workers as helpers in attaining their own goals and fulfilling their own visions. Rather, they invert the pyramid of authority so that the leader assists Christians to attain the spiritual potential God has for them. These pastors equip, support, motivate and mentor individuals, enabling them to become all that God wants them to be.

By equipping their people, the burden on the leader also becomes lighter as he builds a trained team to support him and to take over some of his responsibilities. Porter, quoted by Kritzinger (1979:211) said: "What a godsend it would be for many a bored and frustrated clergyman if he could share his training and his theological knowledge with a group of responsible and responsive local people who were putting his knowledge to work in concrete ways!" By training his own people, the leader also creates a loyal team that will support him in the fulfilment of his vision. "Loyalty to the leader and to each other is essential for members of a team. For this reason it is good to grow your own disciples. It is difficult to teach an old dog new tricks, so avoid 'old dogs'. You can't expect the same degree of loyalty from somebody who has already been disciplined. He has other loyalties" (Grigg 1992:248).

Looking carefully into this matter, we see that neither the shepherd model with its inward focus nor the travelling evangelist model that only focuses on evangelism is sufficient. “At some point, the church planter must move beyond immediate follow-up to create an ongoing disciple-development program” (Stetzer 2003:284). There must be a shift in the self-perception of the leaders as well as in the expectation of the followers. We need a whole new paradigm of what it means to be the body of Christ in the world.

Now in the new-paradigm churches, it is generally assumed that ministry is the province of the *laos*, the whole people of God. Undergirding this shift in conception of who does ministry is a biblical image of the church as the extension of the life of Jesus on earth. A key to all of this transition is the role of the pastor. If the teacher/caregiver model that was carefully refined within Christendom (and is still being taught by many seminaries) is no longer relevant, then what is an appropriate and dignifying role for pastors that actually empower the people of God for ministry? I believe we need to shift from the *teacher/caregiver* to an *equipping leader* model of pastor. Whereas the *teacher/caregiver* inadvertently tended to foster dependency of the congregation on the pastor, the equipping leader model assists the people of God to grow into full adulthood as disciples and ministers of Jesus Christ (Ogden 2003a:12).

Zorn (1975:x) confirms this when he says: “The ministry to which theological education is directed is that service which equips the people of God for their ministry. The minister, who is trained theologically and set apart, functions as the enabler of the people of God, including himself or herself, for fulfilling their ministry in every part of their lives... Undoubtedly, the Christian education which a minister carries out in his own parish ... is valid theological education...”

It is clearly the task of the present church leaders to train their own people. Bergquist and Manickam (1974:62-63) quote a report of the planning commission of a Lutheran church in India which states: “Any attempt by IELC agencies to teach and train all or the bulk of the IELC laity is wrong because it puts the responsibility in the wrong place. ... That job is essentially the task of the pastor in the congregation. It is his call and his responsibility to do this”.

But the problem is not just the paradigm. Even those leaders who know that they have to train their people, often simply do not know how to go about it. As Steyn (2004:14) says: “... all our churches are facing a major challenge to train their laity”. Van Engen (1991:175) confirms the problem by saying: “We do not know how to be equipping leaders. We are able to do the tasks, but not to teach others to do them”.

This is where Daystar comes in. Daystar is an effort to put a tool in the hands of congregational leaders that will enable them to equip their people. By so doing, Daystar empowers the church leader to fulfil the task for which God has placed him in the congregation, namely to prepare God’s people for their ministry. In the trainer’s manual everything is given. All the answers are supplied so that the leader will never be embarrassed in front of his people. Even if the leader himself did not receive much training, he can teach his people and grow with them.

It must be remembered that every church leader is not able to develop a complete training system for his local congregation. What Gatimu (1993b:68) said about TEE is also true of the Daystar training: "... not every church worker has skills or resources to write TEE materials unique to the needs of their programme. To some it appears as a futile attempt to reinvent the wheel". Thus the existence of the material enables leaders to disciple and train their people in a way that would for most of them otherwise not have been possible.

Leaders who have been trained in the Residential Academic Model see this as the only way for people to be trained and thus they think that they have neither the ability nor the responsibility for training, because you need a whole college with all its trimmings in order to train people. In any case the existing colleges have the responsibility for training, so it cannot rest on him as the leader of the congregation. But leaders who have been trained while in service, see training other congregation members in context as natural, because this is the way in which they themselves have been trained.

The survey discovered one major exception: In churches led by graduate four-year Bible Schools 4% of the adult church attenders were involved in some kind of Bible teaching group. But in one area where many churches were led by lay elders who had attended special training at a center for church leading elders, 20% of the people (youth & adults) are in a Bible study (Coon, 2003:17).

This is borne out by my own experience with the Daystar training. While the ordained pastors in our church failed to take the opportunity to train their people, the people who have been trained through Daystar are not only effectively training others, they even enable their trainees to start their own training groups.

As more people are disciplined and trained to become workers and leaders, the church's ability to reach the lost and impact the world increases and so the church grows, which was exactly what Paul said in Ephesians 4:11-12: "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up".

Ogden (2003a:166) sums it all up by saying:

How should "player-coaches" spend their time? Training up leaders. Coaches coach. They spend their time developing people who want to be engaged in ministry. Here is my rule of thumb: 80 percent of a pastor's time is spent with the 20 percent of the congregation with the greatest ministry or leadership potential. It is an inviolable truth that our ministries can only extend as wide as there are self-initiating, Christ-honoring leaders. The dependency model, on the other hand, encourages pastors to spend 80 percent of their time with the 20 percent who are the most needy. An organism view of ministry begins with the people of God as the place where ministry resides, and it conceives of leadership from within the one body.

Daystar enables existing leaders to fulfil the task which Christ has given them by giving them a process to disciple and train their people and prepare them for their works of ministry.

#### 4.1.2 Daystar overcomes the gulf between “Christian education” and “theological education” and enables the church to train its own leaders

##### 4.1.2.1 Overcoming the gulf between “Christian education” and “theological education”

The current division between “Christian education” and “theological education”, meaning the training of members of the local church and the training of professional pastors, is an artificial separation which is based on the role which the pastor is supposed to play in the Professional Church Model. Ogden (2003a:92) quotes Munger who said: “In our time it may well be that the greatest single bottleneck to the renewal and outreach of the church is the division of roles between clergy and laity that results in a hesitancy of the clergy to trust the laity with significant responsibility, and in turn a reluctance on the part of the laity to trust themselves as authentic ministers of Christ, either in the church or outside the church”.

This separation in roles between “clergyman” and “layman” already starts and is reinforced by separating their training. A second rate “Christian education” is suitable for “laymen”, because their ministry is not so important, but prospective “clergymen” must be given the best possible “theological education” because their ministry is the “real” ministry.

Daystar helps to overcome this artificial and harmful distinction by giving good training to everybody. It combines the church’s basic task of discipling its members with the task of developing future leaders. In this way the importance and the value of every member’s ministry is recognized and reinforced. As we shall see later on, the differentiation between the members and the future leaders happens during the training on the basis of each individual’s own choices. This releases many people in ministry and improves the church’s effectiveness in reaching the lost world. It is also much closer to the example of how church leaders were developed in the early church. “The marriage between pastoral education and basic discipling of unbelievers strengthens both ministries. It also produces many children, in the form of new disciples and churches. It also has the approval (if not an imperative) of scripture. It was the only way Christ and his apostles taught those who were to pastor his church” (Patterson 1983:60). Kritzinger (1979:68) concurs when he says: “There will be searched in vain in the New Testament for any other form of ‘theological training’ other than that of which the prototype is the peripatetic ‘school’ of Jesus and his disciples. This pattern can also be called the apprentice method. For the first four centuries it seems that this was the only method” (my translation).

As we have already noted, when we discussed TEE, training of ordinary congregation members for ministry helps to break down the Professional Church Syndrome. It changes the relationship between the “clergy” and the “laity”. Kinsler (1981:8) said:

Theological education by extension on the other hand breaks down the

dichotomy between clergy and laity by encouraging all kinds of leaders to prepare themselves for ministry. It stimulates the dynamics of ministry at the local level by training those men and women in the context of their own communities and congregations. It enables the congregations to develop their own leadership for ministry so that they do not need to depend on outside highly trained professional clergy.

The fact that people can get a good theological training without becoming professional pastors also helps to break down the divide between “clergy” and “laity”. What Mulholland and De Jacobs (1983:36) said about TEE, is also applicable to Daystar: “In addition, a full theological education was made available to many lay leaders in the congregations who wanted to deepen their faith and understanding without committing themselves to candidacy for ordination”.

#### 4.1.2.2 Enabling the local congregation to train its own leaders

By training the members in the context of their own congregations, Daystar, like TEE, opens the way for the natural leaders to surface and to be trained. This frees the local church from the need to import leaders that are virtually unknown to the congregation.

The real leaders, the gifted people that God could readily utilize in a pastoral capacity, are right there in those churches. You go to the 12,000 congregations, you’ll find at least an average of three people in each of those congregations who, with the proper theological training, could be ordained and could do a better job than the person who is in the pulpit (Winter 2000b:139).

But Daystar is not only focused on preparing people for ordination.

The purpose of the in-ministry paradigm is to form leaders who can lead the church. The focus is on leadership, not ordination, function, profession, legitimation, or any other of a host of issues that sometimes cloud our perspectives of theological education. This would seem obvious, but it is actually quite radical. For we have assumed for over a century now that a person who has graduated from a university school of divinity or from a seminary is a leader – and especially if that person holds a paid staff position in a congregation or denomination. Nothing could be further from the truth. In fact, we are in a deep leadership crisis in North America, and position or function can no longer be equated with leadership... the new paradigm makes the radical shift from preparing professionals to forming leaders (Van Engen 1996:248).

As we have seen, an army cannot only have generals and troops. It needs the other intermediate levels of leadership like sergeants, captains, majors, etcetera. In the same way the church needs leaders on different levels, from small group leaders right through to leaders of national and international stature. While the Professional Church Model uses the Traditional Residential Academic Model to produce “generals” only, Daystar enables the local church to produce leaders who can grow up to the level for which God has gifted them. By enabling the church to develop its own leaders, Daystar

enables the church itself to expand and grow, because it has the leaders it needs on the different levels.

Perhaps the most suitable process for ministerial training during this period of Latin American history would be one that seriously considers the Church's pattern of development. In other words, ministerial education should be linked more closely to the ability of the local church to reproduce itself and to reach out in mission. After all, this is how the Church has prepared its ministers during the greater part of its existence. The Methodist movement in its early stages and other examples from the history of the Church and various contemporary indigenous expressions of this concern permit the conclusion that this is possible, viable, and appropriate (Maldonado 1988:47).

#### 4.1.2.3 Daystar enables the right people to train the potential leaders in the right context.

While the Traditional Residential Academic Model is geared to produce theologians, it very often does not produce good leaders, because the lecturers are selected for their academic prowess, not for their proven leadership ability. "... only leaders are capable of developing other leaders. People cannot give to others what they themselves do not possess. Followers simply cannot develop leaders" (Maxwell 1998:135-136).

As a proven leader who is himself impacting leaders all over the world, John Maxwell reports:

This year in my leadership conferences, I've been taking time to conduct an informal poll to find out what prompted the men and women who attend to become leaders. The results of the survey are as follows:

#### HOW THEY BECAME LEADERS

Natural Gifting	10 percent
Result of Crisis	5 percent
Influence of Another Leader	85 percent

If you've ever given much thought to the origins of leadership, then you're probably not surprised by those figures. It's true that a few people step into leadership because their organization experiences a crisis, and they are compelled to do something about it. Another small group is comprised of people with such great natural gifting and instincts that they are able to navigate their way into leadership on their own. But more than four out of five of all the leaders that you ever meet will have emerged as leaders because of the impact made on them by established leaders who mentored them. That happens because of the Law of Reproduction: It takes a leader to raise up a leader (Maxwell 1998:133-134).

Because it takes a leader to raise up a leader, it is obvious that the responsibility to

raise up church leaders cannot be delegated to theological training institutions. It is the task of those who are presently leading to raise up the next generation of leaders. As Elliston (1992:103) puts it: “The Spirit works through existing leaders to prepare the situation, select, equip and discipline the development of ‘emerging’ leaders”. This does not happen in isolation, but in the community of believers in which the existing leader is exercising his leadership.

As the Spirit works through existing leaders, He seeks to develop them even as emerging leaders are developed. The Holy Spirit works through existing leaders to facilitate the emergence and development of new leaders. These leaders fit into every type. One should not expect another person to emerge as a leader by simply coming under the influence of one other leader. Leaders emerge and are developed in a community where many different people will have varying degrees of influence on the emergent leaders (Elliston 1992:109).

The first implication of this is that leaders on all levels must take part in developing other leaders. “Whether one is a trained theologian isolated from direct ministry or a small group leader, every Christian leader has as a part of his/her leadership portfolio the development of others for ministry. It is not just the task of the theologian, college professor, or pastor. The responsibility rests squarely on the shoulders of every Christian leader” (Elliston 1992:110). But in the final analysis, it has to start with the senior leaders. Junior leaders cannot raise up leaders if the right climate for it is not created within the group by the senior leader. “It all starts at the top because it takes a leader to raise up another leader. Followers can’t do it. Neither can institutional programs. It takes one to know one, show one, and grow one. That’s the Law of Reproduction” (Maxwell 1998:141). Once the senior leader sets the stage, it works through to all the other levels. “An environment where leadership is valued and taught becomes an asset to a leadership mentor. It not only attracts ‘eagles’, but it also helps them learn to fly. An eagle environment is one where the leader casts a vision, offers incentives, encourages creativity, allows risks, and provides accountability. Do that long enough with enough people, and you’ll develop a leadership culture where eagles begin to flock” (Maxwell 1998:140). Putting such a leadership development process in place is essential for the long term welfare of the church. “The most stable companies have strong leaders at every level of the organization. The only way to develop such widespread leadership is to make developing leaders a part of your culture” (Maxwell 1998:219). If a church fails to implement such a leadership development strategy, it will suffer from a leadership crisis sooner or later. “Once you understand the Law of Reproduction, you recognize its incredible impact on an organization. If a company has poor leaders, what little leadership it has will only get worse. If a company has strong leaders – and they are reproducing themselves – then the leadership just keeps getting better and better” (Maxwell 1998:140).

The second implication of this is that leadership training has to take place in the sphere in which the existing leader is exercising his leadership. “The appropriate instruction of emerging leaders requires a contextually-sensitive delivery system” (Elliston 1992:136). The training has to be contextual. A bit further on we shall see that Daystar training indeed happens in context of the congregation and its ministry.

The third implication is that the present leader has to give attention to the development of leaders in order to have a suitable person prepared to replace him when he leaves his present leadership position. This is essential, because without somebody to carry the leader's vision forward, it will soon fail. A case in point is the history of Moses and Joshua. Moses prepared Joshua and Joshua fulfilled Moses' vision of leading the people into the promised land. Joshua on the other hand did not prepare a successor. Although he experienced a great success and the people served God faithfully under his leadership (Jdg 2:7), after his death the people drifted away from God and the whole sad story of failure in Judges followed (Jdg 2:7-23). Finzel (1994:160) sums it up succinctly with the maxim: "Success without a successor is failure". Therefore the present leaders of the church have to prepare the next generation of leaders that will eventually take their place. "No one person is in perpetual leadership of any church or institution. The development of successors for leadership positions and functions is a key element in management at both the higher and the lower levels of governance" (Smallman 2001:55).

The Professional Church Model and the Traditional Residential Academic Model of training make this impossible. The present leaders are robbed of their ability to prepare young leaders to take the vision of the congregation forward. Each new leader ordered from the "leadership factory" comes with his own direction. The church cannot follow a long term vision, but lurches in differing directions as leaders come and go.

By enabling existing leaders to cultivate their own successors, the Daystar Model can help the church overcome the problem of long term continuity.

#### 4.1.3 Holistic approach

We saw that the Traditional Residential Academic Model is a good way to develop people intellectually, but it is not so successful in building them up spiritually and in helping them to develop practical ministry skills. But academic formation only is no longer enough. "In fact, our academic learning centers excel at producing certain outcomes like the acquisition of knowledge or understanding, and facilitate the development of skills like critical analysis, and research. Integral ministry training is not anti-academic, but it does attempt to correct the over-dependency on intellectual training" (Brynjolfson 2006:31).

Duncan (2000:25) puts it this way:

Traditionally, the theological education agenda has been determined by modernist Enlightenment philosophy leading to the division of theology into the sum of the disciplines taught (and there is far from absolute agreement about what these are), the valuing of objectivity, theories and facts and where religion itself was considered to be a matter of personal conviction and expression. This base is no longer adequate or relevant.

Bosch evaluated theological education in terms of an inclusive model, suggesting the integration of the academic, ecclesial and societal aspects of formation:

Theology and theological education ... involve a dynamic interplay and

a creative tension between *theoria*, *poiesis* and *praxis*, between head, heart and hand, between faith, hope and love, between the cognitive, constitutive and the critical, between the relational and the intentional. It combines knowing, being and doing and seeks to communicate what is true, what is of God, what is just (Bosch 1991:17).

Yet it is essential to find a way to train potential leaders that will balance all three aspects. “Being, knowing and doing are basic features in any educational program. Christian educators must be especially concerned about maintaining a balance in these areas that square with their purpose” (Beals 1995:193). Van Engen (1996:240) concurs: “... ministry formation for the twenty-first century must build on the best of past paradigms, integrating them in a new paradigm that involves a multilevel process of shaping the *being*, *knowing*, and *doing* of the members of the church for multifaceted ministries in the church and mission in the world”. Without adequate formation in all three aspects, the trainee’s chances of being effective in reaching the lost world for Christ is minimized. “In addition to covering family issues, training must focus on the spiritual needs of the individual, since a spiritual, biblical, and theological foundation is basic to any missionary work” (Harrison 1997:267).

TEE was already a step in that direction. “The TEE movement began from scratch. All shibboleths of theological education were negotiable. In constructing their new paradigm the leaders of the movement consciously borrowed from earlier ones, yet with a creativity of adaptation and reconstruction not seen for centuries. The heart of this paradigm is the search for a way to integrate the individual’s being, knowing, and doing for ministry in the church and world” (Van Engen 1996:247-248). Daystar, which shares the in-ministry paradigm with TEE, is also very serious in combining these three elements.

Borrowing from the apprenticeship paradigm, the in-ministry paradigm seeks to develop close personal, emotional, and spiritual relationships between those who are in the initial stages of the process of ministry formation and those who are further down the road in ministry. These mentoring relationships may involve other ordained pastors – but they may just as well involve other members of the congregation whose wisdom, character, track record in ministry in the church, and Spirit-led lives can make a contribution to those in the formation process. We might see much less clergy burnout and clergy moral failure in the future if these kinds of relationships were intentionally built into our perspectives of ministry (Van Engen 1996:250).

#### 4.1.3.1 Spiritual formation

“The dictum ‘Ministry flows out of being’ captures the essence of this character-based approach to leader training for Christian leaders” (Hoke 1999:336). Kuzmic (1993:158) spells it out: “Missions and evangelism are not primarily a question of methodology, money, management, and numbers but rather a question of authenticity, credibility, and spiritual power. For a significant impact of the Christian gospel in Europe, both West and East, the question of world evangelization, How shall they hear? can be rightly answered only after we have answered, *What shall they see?* Biblical logic demands

that *being* precede *doing*".

One may even say that the spiritual formation of leadership candidates is more important than anything else, because even if a person is intellectually well trained, if he fails morally, his whole ministry is destroyed.

For one to remain as a spiritual leader obedience continues as a key requirement. Trustworthiness appears through obedience. Trustworthiness is expected of spiritual leaders. (2 Co 4:1-2, It is required of a steward that he be found faithful.) Trustworthiness may be seen in many contexts as integrity or character. One's trustworthiness or integrity will be tested at every ministry development stage in one way or another. In every case obedience to the Word and to God's clear guidance is expected. A clear biblical principle related to obedience is found in De 28:1-68. God blesses obedience while He curses disobedience. The principle remains true on the personal or societal level. Obedience is required for God's blessing (Elliston 1992:157).

Blackaby and Blackaby (2001:53) illustrate this principle from the life of Abraham:

Abraham was far from perfect. He made many mistakes. Yet his heart was open before God, and God chose to develop him into a man of faith. God didn't choose Abraham because of his leadership ability. He chose Abraham because of his heart. The key was not that Abraham attended all the best leadership seminars. The key was that he came to know God and he allowed God to transform him into a leader through his obedience. When people strive to have their hearts right before God, then God promises to "show himself strong" (2 Chron. 16:9).

The Daystar Model incorporates many features which can help the trainees to grow spiritually.

Firstly, the training takes place in small groups. This unleashes the dynamics of the small group and provides the intimate relationships in which the members can influence one another. The group meeting starts by worshipping together. As they deliberately meet in Jesus' name, He is present as He has promised in Matthew 18:20 and He touches the lives of those present through the work of the Holy Spirit as they interact and study the Word together. "Christians have always been encouraged to supplement corporate worship with private prayer and mutual sharing. In addition, the seminaries should provide opportunities for small groups to gather for mutual encouragement in discipleship" (Hough & Cobb 1985:115).

Secondly, the trainees are trained in the spiritual disciplines which enhances spiritual growth. Anyioni (1997:235) spells out the importance of the spiritual disciplines when he says:

There is a direct correlation between missionary success and appropriate missionary training. This is partly because missions generally crosses cultures. More importantly, though, missionary work is fraught with

spiritual issues such as spiritual warfare, spiritual counselling, and providing guidance for immature Christians. Once missionary candidates are selected, they must be grounded in the spiritual disciplines of prayer, Scripture memory, meditation, and fasting. These disciplines bring a release of spiritual knowledge, wisdom, and power as missionaries minister to the spirit in other people and war on behalf of that spirit to bring salvation and deliverance.

Ogden (2003b:15) sees the following as the necessary elements for growth to maturity in Christ:

- Multiplication or reproduction: empowering those who are discipled to disciple others.
- Intimate relationships: developing deep trust as the soil for life change.
- Accountability: lovingly speaking truth into another's life
- Incorporation of the biblical message: covering the themes of Scripture sequentially to create a holistic picture of the Christian life
- Spiritual disciplines: practising the habits that lead to intimacy with Christ and service to others

This cannot just be a theoretical exercise talked about in a classroom. "Habits leading to Christian maturity must be *practiced* for a disciple to become developed" (Stetzer 2003:285). Daystar indeed leads the trainees to practise such habits over the four year training period.

Every week the Daystar trainees are required to memorize scripture verses and spend time in reading the Bible, applying it to their lives and praying. Not only do they check one another, but there is also a time of sharing from their quiet time, where they share what the Lord has revealed to them while they were studying the Word. Through this process and the discussions that flow from it, the group members often learn from one another. The trainer can also give further inputs on the basis of the issues that arise from the time of mutual sharing.

The practice of the spiritual disciplines is not only something that is done to fulfil the requirements of the course. A foundation is laid that will remain with the trainee for the rest of his life. If somebody has not been discipled in this way, he can find it very difficult to maintain the disciplines on his own. "Donovan and Myers noted that today's younger missionaries find it difficult to discipline themselves to a regular devotional time. The busters especially welcome assistance in maintaining their devotional lives" (Adiwardana 1997:212).

This can lead to severe problems if the person is in a situation where he cannot lean on the support of others. "Cross-cultural missionaries frequently find themselves in isolated locations, as far as contact with other Christians is concerned. This requires the development of a different set of skills for the maintenance of spiritual vitality-skills

that need to be introduced and exercised during the training period” (Dipple 1997:220).

An increasing number of missionary candidates from old sending countries have come out of a dysfunctional family background and broken, painful homes. Such a background often leaves them vulnerable to emotional problems and susceptible to the erosion of their personal self-esteem. Opportunity has to be provided within the training process for these areas of potential need to surface and to be dealt with within the context of spiritual growth. Christian counsellors and psychologists may be the best ones to give input at this level, but those responsible for training missionaries must ensure that such input has a place in the program and that it is not left as an optional extra for the candidates to follow up if they so desire (Dipple 1997:219).

Because many Christians, especially first generation believers, have a history of sin and brokenness, it is also important to address those issues. Many of the issues are dealt with in the course of the Daystar training, but in my context we find it very useful to deal with those issues by taking the trainees through a weekend course, called the Zoe course, where each person is dealt with on an individual basis. The combination of the short intensive ministry over the course of two and a half days with the regular weekly input over a long period of time seems to be very effective.

A third aspect that contributes to the spiritual formation is that the teaching is never just the transfer of theoretical knowledge. At the end of every session there is a time to reflect on the application of the lesson to the students’ lives, as well as a time to respond in prayer to what was learned. Part of the weekly assignment is also to reflect on and apply the truths covered in the training session.

The fourth aspect that contributes to the spiritual formation of the trainees is the fact that the whole process has mentorship built in.

Mentoring is an effective form of on-field training, but it seems to be frequently overlooked as a valid method of training. The classroom style of training takes precedence, even though it may be a less effective form of training to use. S. Vasantharaj Albert (1996) observes dryly that the only training that the missionary and the agency know is seminary training. He goes on to say that on-the-job training (mentoring) is one solution to the need for more effective and cost-efficient training. We note in Scripture that Jesus made full use of a mentoring, on-the-job style of training with His disciples. He took this form to its ultimate expression by actually living with those He was mentoring (Harrison 1997:268).

Daystar deliberately chose not to make use of impersonal mass training methods like correspondence courses or preponderantly making use of self-study material, because discipleship and mentorship take place in relationships. In the relationship between the trainer and the trainees, as well as between the trainees with one another, spiritual growth takes place. “Borrowing from the apprenticeship paradigm, the in-ministry paradigm seeks to develop close personal, emotional, and spiritual relationships between those who are in the initial stages of the process of ministry formation and those

who are further down the road in ministry” (Van Engen 1996:250). This is also in line with how the early church trained its leaders. “Biblical references to these early missionaries consistently depict a close relationship with a local congregation, where personal discipling and development took place. The basic qualifications displayed by these early outreach workers were a transformed life, obedience to the Spirit, and adequate equipping for their assigned tasks” (Platt:1997:199).

The spiritual formation that takes place as part of the Daystar training process is of the utmost importance. “We should not forget that before a person teaches, evangelizes, translates Scripture, fosters self-supporting development, reflects missiologically, or does whatever missionaries are supposed to do, that person *is*, that person has a *way of being*. His or her presence communicates something to others, especially to those on the receiving end of mission” (Escobar 1996:105).

#### 4.1.3.2 Knowledge

Throughout this study I have contended that intellectual training alone is not enough. Potential leaders have to be discipled. Purgason (2003: 15) puts it this way: “For younger leaders, personal mentoring and training in practical obedience will give a foundation on which further training can be beneficial and fruitful. It is not theology, but obedient disciples who bring glory to God. Such followers of Jesus are necessary for a vital replicating church movement”. This does not mean that instruction is unnecessary. It only means that a spiritual foundation must be laid before too much theoretical knowledge is imparted. “Classroom instruction is appropriate and helpful for mature believers. But teaching heavy theology before one learns loving, childlike obedience is dangerous. It leaves a person assuming that Christianity is merely having scripturally correct doctrine. He becomes a passive learner of the Word rather than an active disciple” (Purgason: 2003: 15).

As we have seen, Daystar strives to lay that spiritual foundation. However, the emphasis on spiritual growth does not mean that the Daystar training neglects the knowledge aspect. It is not only important to believe, it is also important to believe the right things. The Christian faith demands that believers know the message of the Bible. Without such knowledge, the door is open for all kinds of heresy and deception. A thorough grounding in the content of the Bible is thus an essential part of the preparation of potential spiritual leaders. Paul summed it up when he wrote to Timothy: “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Tm 3:16-17).

Learning the things that God has revealed to us in the Bible also helps the potential leader to grow spiritually, especially when it is applied to his life, as it is done during the Daystar training. “Spiritual growth takes place in the acquisition of a cognitive knowledge of Scripture, and in the application and interpretation of Scripture to ourselves and to our world” (Nicholls 1982:18). In the Daystar training program it is attempted to apply the content of every lesson to the life and context of the student as Nicholls (1982:19) recommends: “Again spiritual development will depend on the way the subjects are taught and studied and on the kind of contextualized reflections. In each subject there must be an attempt to relate the subject to personal life style and

daily behaviour”.

Although learning through experience is very important, not everything can be learned through experience alone. Very often you first have to learn something and only afterwards does experience confirm what you have learnt.

Drawing on the Bible’s own evaluation of the power of words, on our own experience of this taking place, and on contemporary philosophical discussions about "speech-acts", we should recognize that *speaking* is one of the key expressions of God’s past and present *acting*. Meditating on the Bible, and bringing it into conversation with life, is not always the second but is sometimes the first step in the process of learning and doing. Apart from anything else, it can raise questions that help us identify areas of life excluded from our concern, or discern the problematic nature of certain situations for the first time.

It is not only the role of scripture that requires more emphasis, but the context of ongoing mission in the world (Banks 1999:161).

The Daystar training material covers a lot of biblical and theological knowledge.

#### 4.1.3.3 Skills

The third component that the Daystar training emphasizes, is the acquisition of practical ministry skills. If we expect people to take part in practical ministry, we must teach them how. Daystar therefore devotes part of its curriculum to practical ministry skills, like discipleship, preaching, leadership, planning, etcetera. Because the training happens in the context of the ongoing ministry, this does not just stay theoretical exercises, but is modelled by the leader as he involves his trainees in the ministry.

#### 4.1.4 Daystar allows the priesthood of all believers to take its rightful place and enables the church to prepare the members to be released into their ministries.

We have seen that although the Reformation talked about the priesthood of all believers, in practice the Professional Church Syndrome took over and the ministry was to a large extent restricted to the professional pastors.

An organism view of ministry begins with the people of God as the place where ministry resides, and it conceives of leadership from within the one body. In contrast, an institutional view of ministry defines the territory occupied by its ordained leadership and then attempts to tack on a role for lay ministry. The Reformation operated from an institutional mind-set that tried to fuse an institutional conception of ministry with an organismic doctrine of the priesthood of all believers. It did not work (Ogden 2003a:75).

As part of the in-ministry training paradigm, Daystar helps restore the priesthood of all believers as it trains and empowers those believers who are already exercising their

priesthood in the church and in the world.

The in-ministry paradigm recognizes that the place of leadership is the local congregation in mission to God's world. It holds as one of its deepest values the priesthood of all believers not only in regard to the reading and interpretation of Scripture, but equally profoundly in regard to ministry and mission. The new paradigm recognizes that the church is the body of Christ, and that the members are to exercise their gifts in the midst of the people of God. This perspective affirms the corporate nature of ministry formation, but locates it in the congregation rather than the monastery. The stress therefore is on ministry formation as a process, not a product. Programs of formation do not prepare people for ministry; rather, ministry can be enhanced by programs of formation. Thus ministry formation must take place among the people of God, not in the classroom. And ordination, rather than serving as a prerequisite doorway to a position or function in the church, involves a corporate recognition by the church of giftedness in ministry (Van Engen 1996:249-250).

Padilla (1988b:2) confirms that the priesthood of all believers implies that theological training must be made available to all believers when he says: "If all believers are priests, then theological education cannot be limited to a clerical elite to whom the rest entrust the task of thinking. All members of the Church need to learn to think theologically; all need tools to build bridges between the world of the Bible and the world today; and all need help to articulate their faith. In practical terms this means that the **most appropriate place for theological education is the local church**".

This approach to theological training unleashes the gifts that God has placed in the church and positions it to become effective in its missionary task in the world. "The congregation has to be a place where its members are trained, supported, and nourished in the exercise of their parts of the priestly ministry in the world. The preaching and teaching of the local church has to be such that it enables members to think out the problems that face them in their secular work in the light of their Christian faith" (Newbigin 1989:230). The effectiveness of this approach is demonstrated by the following example given by Winter (1996:171):

The serious education of lay women explains why, in the vast majority of the multitudinous house churches of China, the theological "anchor man" is actually a Bible-trained *woman*. This curious and enormous reality on the field in China shows, I believe, how much more effective was the *non-seminary training* of lay women, even if conducted by only the women missionaries, than was the much more cumbersome *seminary training* of men in China – the totally different technique with which certain specialized male missionaries struggled, and which accomplished relatively little by comparison.

Smallman (2001:49) says: "The objective of the missionary is not to ask, 'What will I do?' but, 'What can I help them do?' or, 'How can I help build them for usefulness?' " This is not just true of the missionary, but also of the pastor and the teacher. Sadly this

very often does not happen. “Unfortunately, relatively few churches clearly and intentionally help their people grow spirituality...” (Samaan 1989:138).

Daystar provides the tool for leaders to help their people not only grow spiritually, but also grow into ministry and leadership right in their own congregations. For too long it was assumed that a person can only develop his spiritual gifts and grow into leadership by going to Bible school or university. This attitude is reflected by Beals (1995:207) when he says: “The Holy Spirit distributes the gifts (1 Cor. 12:11) and believers must discover and develop them. What better place to determine and improve them for God’s glory than the Christian school?” The answer is simple, the life and ministry of the local church is a much better place to determine and improve a person’s spiritual gifts, as Jon Nevius already stated in 1885:

What then is the best way to train men for usefulness in the church? I know of no better answer, at least for the first stage preparation, than to repeat the Scripture injunction, “Let every man abide in the calling wherein he was called”. Nothing else can supply the place of God’s providential training in the school of ordinary life and practical experience. If God, who has called a man to the fellowship of His Church, has also called him to the work of the ministry, He will manifest His purpose in His own time and way. Meanwhile, we should give these young converts all the instruction, advice, and help which Christian sympathy and prudence suggest (Nevius 1958:28).

While staying right in his home congregation, a person can be prepared even for missionary service. “The local church can often supply the biblical training that a missionary requires, if the minister or ministers of the church have sufficient biblical training themselves” (Giron 1997:33). This is not a hasty process, but something that happens over an extended period of time. “ ... two weeks or even three months of orientation will not produce a true Christian disciple. That is something that comes from a longer period of instruction, during which the pastors, leaders, and members of the local church disciple the missionary candidate” (Giron 1997:28).

To achieve this, however, a deliberate discipleship and training process, such as the one facilitated by the Daystar method, is necessary.

Once again, we emphasize the importance of discipleship at the local church level. Over the years of missionary work, it has been proven that a missionary who has such training within the church will much better be able to meet the demands of the field. We cannot overstate the value of church experience when we consider the kind of missionary needed for initiating a church planting movement among unreached people groups of the world... Pastors and church leaders should be aware of the benefits of such training. A missionary will reproduce (in a contextualized manner, it is hoped) what he or she has received from the local church (Giron 1997:33).

The congregation’s involvement in the preparation of potential missionaries from its ranks will also help ensure the continued involvement of the congregation with its

missionaries once they have left for the mission field.

Since lack of home support is the primary reason for attrition in the New Sending Countries, the church urgently needs to be involved in training. A church which discipled its missionaries knows them well... By the time pre-field training ends, when candidates are ready to leave for the field, the church will be ready to send them. If the church has been involved during the training period, its leaders and members will know the missionaries well and will love and take care of them once they are on the field. Home support, even to the point of financial sacrifice (as is needed in some of the new sending nations) will be the result (Adiwardana 1997:209).

By enabling the church to train its own people, Daystar empowers the church to prepare and release its members into the ministries to which God has called them, whether as foreign missionaries or as witnesses in their local community.

Part of the design of missiological education should focus on the formation of resources for that education, whether finances, personnel, facilities, or research bases. One should not overlook the resources that are at hand in the community to be served. Those resources should be inventoried first to see how the educational structure can be designed. Local resources are critically important for the equipping of Types 1, 2, and 3 missiologists. Their sphere of influence is in the local community. To be effective, then, the local community must be engaged to empower these emerging leaders to have influence there. By engaging the local community in the educational process, appropriate resources are used and dependencies on outsiders diminish, freeing other resources to be used elsewhere. The use of local resources also builds ownership and local expectations enhancing the influence potential of the emerging leaders (Elliston 1996:244-245).

By discipling its members the church is in fact fulfilling the great commission, because not only does the great commission command the church to teach the followers of Jesus, but it is also those who have been discipled who are going to win new converts. This leads Stetzer (2003:35) to say:

The Great Commission *is* church planting because Jesus called us to several activities. The Great Commission *is* church planting first because it calls us to *disciple*. Discipleship is the task of the New Testament church. Discipleship is not working when Christians must find their opportunities for spiritual growth outside the church. When a Christian says, "I can't get discipleship at church; I must get it at home (or elsewhere)", it is likely that the believer belongs to an unhealthy church.

4.1.5 Because it helps release the members into their ministries, Daystar can help the church to be more effective in fulfilling its missionary task in the world.

Just as the Traditional Residential Academic Model cannot produce enough leaders

for the church, it can also not produce enough workers to fulfil the great commission. Winter (1996:169) puts it in the form of three statements:

1. That *missiological education for the lay person* is the best hope of rescuing our generation from a "Great Commission-less" Christianity, a form of Christianity which is a deadly and widespread heresy within the Western churches and as such is a fatal disease striking at the very root of the global Christian mission.
2. That *missiological education for the lay person*, therefore, even outranks the strategic importance of training professional missionaries.
3. That *missiological education for the lay person* can best be achieved by off-campus education, and that – believe it or not – the off-campus education of “lay people” is also the only way that the best selections can be made for the ordinary pastors/evangelists without whom the Christian movement cannot continue.

Daystar enables the local leaders to disciple their people and build them up in faith. “One should not think, however, that ‘deepening and nourishing the faith’ of existing Christians is an end in itself. Rather, the continuous nourishment of the faith is one of the keys to enlisting Christians in the cause of God’s mission” (Tiéno 1993:246). This is confirmed by Lewis (2006:21-22) when he says:

... a Christian philosophy of training sees its foremost purpose as developing God’s servants – enabling and equipping God’s people to engage fully in their "reasonable service" (Romans 12: 1, NKJV). The means is a transformational process that requires resisting conformity to the world’s standards and attitudes, seeking the infilling of God’s Spirit, and generating right thinking, attitudes and behaviours. It produces a lifestyle that is Kingdom-centered and purposeful in service. The outcome is a “living sacrifice” that is holy, pleasing and acceptable to God for his service.

When the ordinary church members are effectively prepared and released into their ministries, the church spreads like wildfire. This is demonstrated over and over again in the history of the church, from the rapid spread of the early church onwards. “In Romans 16 Paul names a long list of people. “They are named because they labored – ‘fellow workers’ is their title – and here lies the secret of the gospel’s early spread. Conversion was enlistment, and missions meant everybody” (Greenway & Monsma 1989:24).

Among other things, Paul learned at Antioch that the key to developing strong and effective churches is local leadership. Imported leaders like Barnabas and himself had important roles to play in getting the church started. But then they must move on, leaving the new church in the hands of local believers... From then on their main efforts were directed toward winning initial converts and developing local leaders. They

avoided methods that created long-term dependency on the missionaries. Their consistent strategy from Antioch onwards was to lay a spiritual foundation; enlist and train local leaders (elders) who loved the Lord Jesus, cared for the church, lived moral lives, and were willing to accept the responsibilities of leadership and then move on. There was follow-up in the form of letters, return visits by the apostles, and short-term ministries by their assistants. But the early leaders did not stay around once there were responsible resident Christians (Greenway & Monsma 1989:40).

This principle still holds today, as is illustrated by the church planting movements which involves the rapid spread of the gospel through a movement of church planting that happens when the people do not wait for ordained professionals to plant churches, but start planting churches themselves.

There are ten factors universally found in church planting movements. One of them is the use of lay leadership

Church Planting Movements are driven by lay leaders. These lay leaders are typically bi-vocational and come from the general profile of the people group being reached. In other words, if the people group is primarily nonliterate, then the leadership shares this characteristic. If the people are primarily fishermen, so too are their lay leaders. As the movement unfolds, paid clergy often emerge. However, the majority — and growth edge of the movement — continue to be led by lay or bi-vocational leaders.

One of the factors found commonly in church planting movements is on-the-job training for church leadership (Garrison 2002a: 40)

Without the production of many people who can take leadership, a rapidly expanding church planting movement will grind to a halt. “The rate of multiplication of cells and individuals in a movement is determined both by the number of conversions and by the number of leaders or leadership groups developed at each level” (Grigg 1992:219). At the same time the people cannot be extracted for long periods of training, because this will also cause the rapid growth of the church to stop.

With the rapid increase in the number of churches, effective leadership training is critical to the success of the movement. If new church leaders have to leave their churches for extended periods for theological training, the momentum of the movement will be diminished. At the same time, this vital component of church growth must not be overlooked. The most beneficial training brings education as close to the action as possible. Theological Education by Extension, with an emphasis on practical learning interspersed with ongoing ministry, has proven to be a strong complement to Church Planting Movements (Garrison, 2002a: 41).

Garrison states that one of the practical handles for starting a church planting movement, is to use on-the-job training.

Avoid the temptation to pull new local church leaders away from their churches for years of training in an institution. A decentralized theological education which is punctuated by practical experience is preferable. This approach might include one month of training with two months of pastoral work, or eight sessions of training for two weeks at a time stretched over a couple of years, with ongoing discipleship and skill upgrades that may last a lifetime. Higher education may benefit church leaders at some point, but it can hinder a Church Planting Movement in its early stages (Garrison, 2002a: 44).

Burton (2000:87) quotes Covell, who said: “In a nutshell, decentralized theological education enables us to rear more and better leaders on a variety of levels and from a variety of homogeneous cultural units. These men will take places of innovative leadership within rapidly multiplying new churches and spearhead evangelistic outreach into whitened harvest fields.”

It is clear that Daystar, as a decentralized on-the-job theological training, can make a tremendous contribution to the rapid spread of the gospel by equipping workers and leaders even while they are being witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Ac 1:8).

#### 4.1.6 Leadership selection

We have seen that in the Traditional Residential Academic Model of training the selection of the church’s future leaders is to a large extent taken out of the hands of the church and delegated to the training institutions. We have also seen that by focussing on young unproven candidates, this system often selects the wrong candidates. Daystar gives a solution to both these problems.

##### 4.1.6.1 The leadership selection process

When we talk of the preparation of people for leadership roles, the selection of the right candidates are of the utmost importance. You can have the best training system in the world, but if you have the wrong people in the training process, the results will still be negative. As the old proverb states: “You cannot make a silken purse out of a sow’s ear”. Elliston (1992:115) puts it this way: “The selection of leaders continues as a critical issue whether one is selecting another to be a village evangelist, a Sunday school teacher, an elder, a pastor, a district superintendent or a national chairperson. Selecting the right person for training is no less important. The selection of the leaders probably has as much impact on the final outcomes of a task as any other combination of variables”. This is confirmed by the observation of a person intimately involved with the training of Christian leaders: “The president of a Christian college once told me that what happens in the classrooms of that institution makes little difference in terms of the effectiveness or the graduates. The key issue he sees is student selection” (Elliston 1992:75).

If you choose the wrong candidates, they will not only damage the church, but they will also not last long in ministry. This means that all the investment in their training will be wasted. “There is no doubt that the starting point of avoiding attrition is good selection!

And good selection starts in the local church!” (Ekström 1997:193).

Thus it becomes clear that putting the right leadership selection process in place is one of the important steps for any church that wants to make an impact on the world. “In every culture and church leaders need, more than schooling, a sense of calling and dedication, gifts (in the traditional and in the charismatic sense), the ability to participate in their group, identification with the group, acceptability to the group, etc. From this point of view any system of theological education is important not so much for what it teaches (quantity and quality) but for how it selects or excludes the real leaders” (Kinsler 1981:13).

In the traditional system, a young unproven candidate goes to the training institution and at great cost, financially and otherwise, obtain a certificate to prove that he is now qualified to do God’s work. On the basis of this certificate his church is then expected to ordain him and place him in a congregation as its senior leader. In reality the certificate does not prove that he is spiritually mature, that he has people skills, that he is a self-starter or a visionary leader. It only proves that he is a student capable of passing academic exams. Even though he may not succeed in ministry, or find that the stresses and strains of the ministry is after all not for him, it is nearly impossible to step away from it all and say: “This is not for me”. Because of the tremendous investment he, his parents and other supporters had made, he cannot say: “I have been wasting your money on the wrong things”. He cannot admit to himself that despite all his academic credentials he is a failure as a minister. He is also not qualified for any other job. So he has to continue on, pretending to do the work with his whole heart, while in his heart he experiences failure. The congregation either has to suffer the consequences of his failure patiently or go to the traumatic step of finding some pretext to get rid of him. I have seen cases where such a leader works in a congregation until it dies, then move to another congregation until it also dies. Every month the church pays for this to continue until the man finally retires after thirty years or so. This is the terrible price of wrong leadership selection.

Winter (1996:183) comments: “I don’t believe the key point here is whether lay people are being given the Bible or not, or seminary training or not, since in fact most seminary students really are *lay people*. The key point is *which* lay people are able to get the necessary training to be effective pastors and Christian leaders. Our seminaries are not teaching the wrong things. They may be teaching the wrong people. The awesome reality is that the right people, for the most part, are unable to gain access to the traditional institutional structure of the seminaries”.

The Traditional Residential Academic Model of training is only accessible to people who are rich enough to afford the years of full-time study without being able to generate an income during that time. Thus it excludes the natural leaders from churches in poor communities. “The reign of God, which Jesus announced and lived and we are called to announce and live, comes not through the rich and powerful and highly educated; it emerges among the poor and despised and powerless. If the church is to serve God’s reign, it must somehow select and train leaders who represent and treasure and communicate the perspectives and values of the oppressed and marginalized” (Kinsler & Emery 1991:5).

Daystar opens the way for such leaders also by following the complete opposite approach to leadership selection. The selection takes place while the candidates are engaged in the life and ministry of the local church. “Local churches provide the primary arenas for identifying, selecting and developing the whole range of Christian leaders” (Elliston1992:4).

In the selection of its candidates, Daystar follows a different route from the traditional system. In this regard what Winter said about TEE is also true about Daystar. “And we even predicted that people would gravely misunderstand the whole idea if they thought of it primarily as a new method of teaching rather than a new method of selection” (Winter 1981:ix). Daystar is indeed a new way of leadership selection.

There is no academic prerequisite to enter the program. Everybody can join the training group. Because it is not his full-time occupation, but an extra burden that he has to assume on top of his normal busy life, that person who is not serious about serving God soon falls by the wayside. In this way the suitability of the candidates is tested while they are being trained.

The processes of proving and training, though quite different and distinct, are carried on simultaneously, and largely by the same means. This training includes, not only study, but also work, trial, and perhaps suffering. It should be such as will fit a man to endure hardness as a good soldier of Jesus Christ. A man may be carried through a course of theological training, freed from the struggle of ordinary life by having all his wants provided for, and yet get very little of this disciplinary training which is so important. We may think we are helping a man by relieving him of burdens when we are in fact injuring him by interfering with this training (Nevius 1958:27-28).

With the Daystar training there is no pressure to continue in ministry because the person has spent years of his life and vast sums of money to qualify for ministry. Some may not be willing to make the sacrifices required. Others may fall into sin. Some may fail in the ministry and leadership tasks entrusted to them. And so those who are not faithful or capable, disqualify themselves sooner or later.

On the positive side, those in training also take part in the life and ministry of the church. Very soon the congregation can see whether they are capable of leading successfully. The congregation can see how they act in their relationships. Those with unworthy motives are soon shown up.

Careful screening of potential students reveals that not all come with demonstrated spiritual maturity and gifts. In some instances missionaries still have a part in this screening process. Some students present themselves with unworthy motives – family pressure, lack of something better to do, or desire for personal advancement. The local pastor and church must help the school find the spiritually qualified students. If there has been no evidence of spiritual growth, or development of gifts through local-church ministry, then the prospective student is a poor risk indeed. On the other hand, how meaningful it is to future church-planting min-

istries to prepare those who demonstrate the call of God in their life!  
(Beals 1995:183-184)

Because they live in a close relationship, both in church and in the community, the congregation members soon recognizes those with a genuine call from God. As Greenway and Monsma (1989:149) put it: "It is usually not difficult to determine who ought to lead a group of Christians. Leaders naturally emerge as a program develops, and the local believers themselves will tell the missionary whom they trust and who can provide the type of leadership they need. An informal election is thus taking place."

To a large extent, members of a team also select themselves. Those who are faithful remain through the difficult times. Those who are available and can give the time select themselves. Those who are teachable keep seeking to be taught. Just as the first disciples of Jesus inquired, "Teacher, where do you live?" Those willing to pay the price survive through adversity, unlike the rich young ruler, who "went away sorrowful". Above all, look for those who love the Lord, for such love is what will cause a man or woman to suffer the indignities of pouring out their souls for others through decades of ministry (Grigg 1992:244).

In the end the congregation knows that the ones who have proved themselves by not disqualifying themselves are the ones that are the real leaders that God has called, whose life will make an impact in the church or on the mission field. In fact, if he really is a leader, he will by that time already have taken leadership in some aspect of the life of the church.

At the same time, those who do not qualify for leadership, are not exposed to the stigma of failure that hangs over those who have received their certificates that they are qualified for ministry but fail once they are actually in the ministry. This was already proved by the in-context training provided by TEE.

By training persons where they lived, the seminary was able to reach into various sub-cultures without uprooting persons from their environments. Thus, it was able to enlist and equip for ministry those persons best suited and gifted for such ministry. The extension study proved more difficult than expected, because it placed a great demand for personal discipline on the student, yet it also proved to be valuable as a vast screening process. It filtered out unequipped or unmotivated candidates without exposing them to the trauma of re-entry into their previous environment (Mulholland & De Jacobs 1983:36).

Van Engen (1996:249) sums up the in-ministry selection approach when he says:

To identify leaders, the in-ministry paradigm turns to the local congregation. Who are the natural leaders already recognized by the church for their giftedness in ministry, and in what kinds of ministries are they already participating? In some ways this question harks back to the first paradigm. There the people of God recognize the giftedness of natural leaders. The being (the character and influence) of these women and

men is affirmed by the community of believers and legitimized by the recognition of those who may become their mentors.

I have seen this process in operation and I am convinced that those leaders selected and trained in this way have more fruit in their ministries than many people with certificates to prove that they can do God's work. However, for this process to reach its full potential, the church will have to change the way in which it appoints its leaders. In most churches the way prescribed by the Professional Church Model and the Traditional Residential Academic way of training still holds sway.

The implications for the recognition of ministry are obvious. Clearly, congregational leaders and church structures on the local level become the primary players in recognizing those who are exercising leadership in ministry. Church leaders would also make in-ministry formation of each other and others to be one of their top priorities. This has implications for denominational polity as related to ordination as well as for the function of denominational seminaries. It seems appropriate to ask the people of God in the congregations to point out those whom they would be willing to follow, and what qualities need to be formed in these persons so that they will be accepted as leaders (Van Engen 1996:250).

#### 4.1.6.2 Selecting the right candidates

We have seen the importance of selecting the right leaders and we have looked at the two different approaches to the selection process itself. The one approach selects unproven young people who can afford to spend time in full-time study on the basis of their academic performance. The other selects people who have proven themselves in the life and ministry of the congregation.

Winter (2000b:147) is so convinced that the first approach selects the wrong people and the second one the right people, that he says: "We could double our missionary force, [made up of those selected in the traditional way] and we would only slow down those church movements that would buy into our method of preventing real leaders from ordination. I'm very optimistic about the church if we can stop preventing its real leaders from leading".

But it is not only Winter who feels this way. Evidence from all over the world suggests that for the sake of the welfare and growth of the church and the completion of its missionary task, it is essential to select the natural leaders who surface in the congregations. Long ago "Roland Allen and others have pointed out that one of the great errors of the missionary movement is that it failed to recognize the legitimacy and the priority of indigenous leadership, i.e. local leaders who could take over readily all the responsibilities of all the ministerial functions within their congregations without passing through the lengthy, costly deculturizing training process imposed by Western tradition" (Kinsler 1981:7).

This is still true today: "The healthiest church movements across the world are not limited for their leadership selection to those relatively few who do somehow make it through seminary. No, they draw their leadership right out of their congregations"

(Winter 1996:184). Sapezian (1977:10) says for example: “One of the reasons why the Pentecostals are successful, especially in poor communities, is that accession to leadership depends greatly on spiritual gifts, experience, and ‘fruits of the calling’, all tested in missional action”. This is confirmed by Winter (2000b:150) when he reports on so-called “night Bible schools” established by the Assemblies of God in Latin America. He claims that

...those night Bible schools fuelled the church with an amazing amount of biblical knowledge and stature in the Word that enabled its students to be elevated into the ministry over a long process which was very careful in selection and so forth. Thus, in the so-called Pentecostal movement very rarely is a man ordained who is the wrong man. In our movement once "formal" schooling gets a hammerlock on who gets ordained in the church, the church says, "Okay, we won't ordain anybody unless he or she goes to our formal school".

Once they make that fatal step, they've ruled out most of the gifted people who could be leaders in the church. And that's what the Assemblies of God in Latin America *did not do*. And their movement is now so strong you practically have to be a Pentecostal if you are going to go to Latin America... The mainstream churches that we think of as respectable churches in this country are not only half dead in Latin America, they are almost completely invisible – they are overwhelmingly outnumbered! (Winter 2000b:151)

One of the valuable contributions that the Daystar Model makes, is that it enables the church to select and train the right candidates for leadership. What Winter (1981:x) said about TEE is also applicable to the Daystar Model: “But the underlying purpose for working by extension is in fact much more important than any of the kaleidoscopic varieties of extension as a method – it is the simple goal of enlisting and equipping for ministry precisely those who are best suited to it”.

#### 4.1.7 Daystar allows the congregation to develop and train its own leaders

The traditional Residential Academic Model took the local congregation's right to develop and train its own leaders away and placed it in the hands of specialized training institutions. Using Indian churches as an example, Hedlund points out the devastating effect of the Traditional Residential Academic Model on the leadership of the church when he asks: “Why are Indian churches leaderless or led by the wrong people? Is it because the gifts are not encouraged to function? We must face the possibility that leadership has failed to carry out an equipping ministry. For too long we have relied on professionals and formal theological education to create leadership rather than recognize and develop the resources deposited within the congregation by the Holy Spirit” (Hedlund 1985:250).

The in-service paradigm, of which Daystar is part, returns to the congregation the right and the ability to train its own leaders.

It is our understanding that the congregations themselves can and must

form their own leaders and candidates for ordination. The seminary's role is to provide study tools and tutors and to design training programs that will enable these men and women to develop more effectively their gifts, to reflect more critically upon their ministries, and to lead their people in more faithful service and witness. We insist that the seminary must offer functionally equivalent training for the ordained ministry at widely separated academic levels (entrance with primary, secondary, and university schooling); in fact we are in the process of adding an even "lower" level in response to obvious local needs. Similarly we have resisted earnestly all attempts to separate courses for "ministerial candidates" from courses for "laymen" in our struggle to break down the false dichotomy between clergy and laity. Whereas contemporary Western society and Guatemalan education place great value on degrees, levels, faculty, buildings, schedules, we have tried to reverse this process and emphasize growth in service in the congregations (Kinsler 1981:92).

As we have already seen, this forms part of the present leader's normal duty to disciple all his people, not as something separate. Thinking in the old paradigm Smallman (2001:46) says: "Theological education is a concentrated form of discipleship, exerting its influence on those few called of God to bear the yoke of leadership". This is not acceptable. There should not be an artificial separation between church members and leaders. It is while they are discipled that the potential leaders will emerge and prove themselves faithful. "In sum, the in-ministry paradigm views leadership as an organic and organismic event in the midst of the people of God rather than as something institutional and heavily organizational" (Van Engen 1996:250). Of course this does not mean that existing leaders should not give special care and attention to emerging leaders. It is essential that they do so. "The existing leaders, regardless of their gifts, are charged with leading in ways by which the new leader will mature internally in spiritual formation and externally in ministering" (Elliston 1992:162).

The issue here is that in the light of the priesthood of all believers and the selection process where leaders emerge from the congregation itself by proving themselves faithful and capable, there cannot be a separation of leaders and non-leaders in the beginning of the process. Daystar offers the church a process by which the right leaders emerge from the rest as the end result of the process.

#### 4.1.8 Daystar training is affordable

The high cost of residential theological training, and even of TEE, makes theological training an elusive dream to many people in the poorer countries of the world. Part of the cost of TEE is the travel expense for the trainers who have to visit the different centres every week. Even in Guatemala, where the extension concept originated, it has proved to be problem. "The geographical expansion of the Presbyterian Church, which generated the need for increasingly farflung centres, and the world energy crisis, which made the cost of servicing those centres formidable... " (Mulholland & De Jacobs 1983:37).

Third world theological education is in the predicament of finding its support and life style in this economic setting. If it continues its long standing habit of receiving foreign subsidy and personnel, even as a token of "the least that Christian brothers in the West can do", it will find itself inevitably demeaned and enslaved. It will be locked into a system it can never afford. Yet, if it cuts itself off from this assistance, it will be unable to carry on business as usual.

In that very predicament lies the potential. By deciding to conduct theological education within the economic ability of the related churches, a viable system can emerge (Zorn 1975:43).

Daystar is such a viable system which emerged from the need of the poor church in the third world. It is cheap and accessible to everybody. It opens the way to leadership for people to whom the traditional path to leadership through full-time Bible school is closed. A person does not have to leave his work and family to go somewhere else to study where he will have to pay for classes and accommodation while he does not have an income. Very often people receive their calling to full-time ministry when they are already married. Bible school training is virtually unaffordable for such people with family obligations. With Daystar they can be trained while they are continuing with their normal lives. The only cost involved is the cost of duplicating the booklets.

In the case of TEE, the problem of travel costs was partially solved by "... the expansion of the teaching staff to include adjunct professors. These are teachers, certified by the seminary, who teach a course or two in the areas in which they live" (Mulholland & De Jacobs 1983:37). Daystar goes one step further by decentralizing the training into the congregations. The local leader, whose task it is according to Ephesians 4:11-12 to prepare his people for their ministry, is given the tools to train his own people. This eliminates the need for costly travel to a large extent.

Because Daystar makes use of existing leaders, there is no extra cost in terms of salaries for group leaders. There is usually also no travel expenses, because unlike TEE, the presenters do not have to come from outside the congregation. Where the leader has to travel to different groups within the congregation, it forms part of his normal ministry duties for which the church should provide in any case. Because the training is transferable, the leader can also in the longer term raise up other group leaders so that he does not have to travel from group to group on a weekly basis.

#### 4.1.9 Accessible

One of the big problems of the Traditional Residential Academic Model is that it is inaccessible to the largest part of the church members.

Traditional theological institutions have of course given priority to the intellectual giants of theology, who have largely lived and reflected, spoken and written within and from the upper echelons of the socio-economic educational strata of church and society. These institutions themselves: their curricula and personnel and lifestyle have largely emulated the university model, insofar as their economic resources

permit. Today, theological education requires another base that will be capable of penetrating the frontiers of class, gender, race, culture, and age (Kinsler & Emery 1991:7).

The first factor that makes training inaccessible for many people is the cost involved. Grigg (1992:240-241) reports that even TEE can sometimes be too expensive and time consuming for working pastors in poor areas: “Latin movements among the poor, however, do not have Bible schools nor theological education by extension programs. Pastors are trained through regular meetings with other pastors every month. This is all that is viable when pastors must work full-time jobs to support themselves...The question then is how to develop this kind of structure – a structure that a working pastor can afford – in such a way that it gives quality input in key areas”.

Daystar is exactly the type of structure that Grigg is calling for. It is accessible to such leaders and it does indeed give quality input into their lives while, as we have already seen, it is affordable to all.

The second problem is that residential training is inaccessible to those who realize God’s calling on them later in their lives when they cannot leave for training because of their work and family obligations. “Thousands of prospects for career missionary service are overlooked because as adults the required pre-field education is inaccessible to them. Ironically, the very characteristic (being adults) that makes them ministrywise and mature – and thus prime, gifted candidates for missions – is one of the key characteristics that keeps them from mission service given the historic pattern of schooling” (Sells 1998:17). This raises the question asked by Kinsler (1981:15): “If the real leaders necessarily emerge later in life, i.e. when they have left school and taken on the responsibilities of a home, family, and employment, how can they be trained theologically? This question is not merely pragmatic; it opens up the whole educational side of theological education – its structure, its methodology, and its educational philosophy”. Daystar presents a way for such leaders to be trained, because it is not only presented close to these leaders, it is also presented at a time which suits them. They do not have to leave their work and community to attend and the meetings do not clash with their work obligations.

Another obstacle for many people is the academic standards required by most academic institutions. Daystar on the other hand has no minimum requirements to enter the training programme. Even illiterate people can be taught as long as the leader can read.

The language in which training is presented can also be an obstacle. Many people are not fluent enough in the dominant academic language of their country. For example, Indian church leaders in Guatemala could not benefit from TEE before it was made available in their own language. “Although extension did succeed in incorporating ‘Spanish-fluent’ Indians into the seminary programme, it excluded not only those without a primary education, but also those with limited Spanish fluency. Finally, a process was devised in 1975 to meet this problem. An extension programme for Mam-speaking Indian leaders was developed” (Mulholland & De Jacobs 1983:37). Daystar takes this challenge seriously. At the time of writing there are translation projects in various stages of completion in 16 languages and more will be undertaken when

possible.

Ralph Winter (2000b:136) says: "... two million. That's how many functional pastors there are who are literally operating as pastors but do not have a scrap of formal, theological education – and never will, the way things are going. *Access* is the problem." Daystar makes training accessible to them.

#### 4.1.10 Contextual

Another problem of the Traditional Residential Academic model is that students are extracted from their context. The training takes place in the artificial environment of the seminary, not in context in which the student is actually going to perform his ministry. There is no direct application of what is learned. Allen (1997:436) comments: "Teaching in a classroom and challenging students to go and do what has been taught cannot compare with applying one's teaching while being with the students". "The best methodology is not one learned in a classroom and exported to a faraway mission setting, but a contextualized approach that takes seriously the biblical text, the cultural context, and the local community" (Hoke 1999:340). Bergquist and Manickam (1974:7) go so far as to say: "The older classroom/lecture model is widely regarded as a deterrent to learning unless closely related to concrete action". Beals (1995:211-212) confirms the necessity of training in a context where what is learned can be applied practically when he cries out: "On-the-job training is an area we must shore up in preparing practising missionaries... hands-on ministry experience is no option, it is imperative!" Unfortunately the Traditional Residential Academic Model is weak in this area. "The seminary is not and never has been adequately equipped to develop skills in reflective practice for all the functions of ministry. This is partly due to the short time span of seminary education, but the primary reason lies in the fact that many functions cannot be practised away from the churches" (Hough & Cobb 1985:126).

To solve this problem, the in-ministry training paradigm, of which Daystar forms a part, came into being.

Shoen has suggested that much of what is needed for reflective practice must be learned on the spot. Reflective practice requires reflection on the actual practice of professionals in their institutional locations. Because the seminary is not the institutional location for pastoral ministry, much of the learning that arises from and prepares one for reflective practice in ministry must be done in the churches themselves (Hough & Cobb 1985:118).

Critical to this trend is the rediscovery of missionary training as preparation *in* ministry rather than preparation for ministry. In the past, formal education for missions too often neglected the importance of experience, or 'praxis'. Regent College's Paul Stevens contends that understanding theological and missionary training as education in ministry will produce an integrated cycle of praxis, instructions and reflection (Hoke 1999:335-226).

This means that the training process must be located where ministry is actually taking

place. Kritzinger (1979:77) quotes George Webber: “The congregation (parish) or other concrete setting in which ministry is being practiced provides the primary educational environment, not the seminary classroom”.

Daystar training is located right in the heart of the congregation. It forms part of the ministry of the local congregation. As the students take part in the congregation’s ministry, they can immediately apply what they learn. Thus what Kinsler (1981:18) said about TEE is also very much applicable to the Daystar Model:

It has, moreover, become evident, from an educational viewpoint, that the new relationships brought about by extension structures provide significant pedagogical advantages for theological education. Theory and practice can be integrated as never before. Professors and students can establish a genuine peer relationship as colleagues in theological reflection and in ministry. The theological institution itself can now be integrated into the life of the churches it serves. Instead of preparation *for* ministry we now have training *in* ministry (Kinsler 1981:18).

One of the major problems of traditional schools and seminaries is that the students have a difficult time relating what they study with their own lives, needs, concerns, and purposes. In theological education extension we have seen that the students have greater interest in their studies because of their involvement in ministry. Their studies are meaningful because they relate to present problems, live questions, immediate needs. Real learning, the educators tell us, depends on the perceived importance of what is studied (Kinsler 1981:18).

When students are trained in context, they can immediately see the importance of what they learn. The context in which they are trained do not detract, but contributes to the effectiveness of their training. As Winter (2000a:vii) says about students trained in their ministry context: “With only the Bible in hand these real leaders have gained knowledge in the most powerful learning environment in the world – the local congregation – amidst human problems which a seminary environment is hard pressed to duplicate”.

Because they are learning things that are immediately relevant to them and their ministries, students absorb the content better. “It was also soon evident that the extension students had a different perspective toward their studies. The majority were involved in the ministry already, and almost any subject they studied had direct application or significance for their immediate situation” (Kinsler 1981:49-50).

Another advantage of training in context is that the students can actually see their present leaders lead in real life situations.

Modeling provides two important leadership functions. It provides a wide range of opportunities to instruct, mentor, and guide the developing leader. The example of a respected mentor carries a powerful impact to the developing leader not only in content and skills, but affective and spiritual formation as well. The second important feature of modeling is

that the existing leaders are actually leading at the time. There is no simulation – it is the real thing. Leaders learn to lead best from leaders in a real situation, not from abstractions (Elliston 1992:140).

They do not only see theories in action, they also see faith in action in the practical realities of every day life. They learn how to handle situations not only on the basis of their theological knowledge, but on the basis of the reality of God’s presence in all our life situations. They learn that He is trustworthy in the difficult situations which we face as we try to serve Him. “Christ called His followers to this kind of life. They knew suffering, hunger, testing, stress. They even knew the threat of death. Only in the crucible of reality could the disciples discover the joy of Jesus’ presence and the power of God’s Spirit available to overcome the problems” (Richards & Martin 1981:226).

The trainees also see how God acts to fulfil His mission through his church. “As an ‘hermeneutical community’, the congregation is the bridge between faith and social reality. The mission of theological education is, then, inescapably linked to the life and mission of the local church” (Costas 1988:18).

I believe we should fully take into account Paulo Freire’s acute observation that education – in our case, theological education – does not consist simply of programs, study materials, methods, and techniques; but that education is something much broader: it is a **practice**, a living experience, a process, which includes the attitudes, values, and relations of both students and teachers. We are educating and being educated through all the experiences of our lives and in all situations – in and outside the classroom – when we enter into relations with other human beings. Whether we realize it or not, we are educating in values, attitudes, etc. – in all elements present in human life. This is precisely a fact that non-formal education very realistically takes into account. But we must add: this is profoundly biblical. To be a disciple of Jesus Christ is a living experience of identification with him and a process of conformation to him through which we not only learn truth per se but an experience through which we learn attitudes and values and how to enter into a relationship with him and with our neighbors in the midst of all the conscious and unconscious factors which constitute human life (Padilla 1988:122-123).

Another advantage of training in context is the fact that the trainees are prepared in the context in which they are going to serve. This overcomes the problems of extraction for training which we have already discussed in previous chapters. When young people are sent away to Bible college, often with the financial support of the local congregation, they are removed from their context. The context of their training is not the congregation, but the Bible college. Their primary relationships are not with the community in which they are supposed to serve, but at the Bible college. If they get a better opportunity, they will not return to the congregation that sent them. Especially students from poor areas become used to a higher standard of living and do not want to return to their poor congregations. Some feel that as qualified people they should now earn a better salary than the congregation is able to offer them. Instead of sacrificing their time and efforts for the love of Christ, the ministry now becomes their

job and they expect a full-time post.

The supporters of TEE also make much of the fact that TEE is training in context.

The major value of TEE is its commitment to training in context, to the selection of students by the local church, and to a basic understanding of service to a specific community in which the church is set, of which the church is a part, and to which the church is called to serve, TEE generally operates on the principle that the responsibility for recruiting students and for participating in their formation lies with the local church. Educational programs should aim at meeting the needs of the local church as that church in turn seeks to minister to the needs of the larger community. It follows that the TEE program should be related to the local church and to the local community context. The question is *How?* The answer is that, ideally, the relationship should be a two-way, reciprocal one between the TEE program on the one hand and the local church and community on the other (Kinsler & Emery 1991:60).

While it is undoubtedly true that in this regard TEE is a vast improvement on the Residential Model, TEE still remains something that stands on the periphery of the congregation. Students can join TEE training of their own volition and the congregation does not necessarily take ownership of them and their studies. It is still the outside institution which trains the church's future leaders, not the church itself. In contrast, Daystar forms an integral part of the life and ministry of the congregation.

#### 4.1.11 Daystar promotes the contextualization of the Gospel

The Gospel is never a-cultural. The universal message of God's love for man that was expressed in Jesus, has to take root in the society and culture in which it is preached. "... Christianity never exists in a cultural and historical vacuum. That being the case, the goal of Christian witness should be to make the gospel take root in diverse cultural soils. Hence the call to adapt, indigenize, contextualize, inculturate or incarnate the Christian faith" (Tiéno 1993:246).

The first aspect of contextualization is that the local church must take ownership of and responsibility for the Gospel.

Christian ministry to the urban poor must follow the principles of indigenization. Indigenization, which is a value long held by Christian missions but not always practiced consistently, is a process leading to local ownership of the church and its ministries. It involves self-government, self-propagation, and self-support. Translated into terms of Christian community development, it means that local Christians will learn to embrace the vision, take hold of the values, practice the skills, and gain control of the ministry so that the church or mission agency which initiated the ministry can withdraw, leaving the local Christians to carry it on and expand it (Greenway and Monsma 1989:55).

To achieve this aim, the local believers must be trained and prepared to accept the

responsibility of being church in all its facets, including the responsibility of taking up leadership.

The implementation of this principle requires that the development ministry focus on educating and training local Christians. The goal is a compassionate church and a Christian community that recognizes human needs, knows how to meet them, and is motivated to reach out holistically to the city. Dependency on the parent body that initiates the ministry must be as short-lived as possible. Local people and local resources must be mobilized from the outset (Greenway and Monsma 1989:55).

Because it opens up training and ministry to all believers, Daystar promotes the contextualization of the Gospel in this sense.

But contextualization has to go even further. Even if the church is led by local people, but it just copies foreign ways of doing and thinking, the Gospel has not yet become at home in the local context. "The 'indigenizing principle' addresses the necessity of the local community to bring the Christian message into its own context and to make it relevant to its own way of life. In essence, it is a local vision of the church. When a new disciple receives the gospel, she actually translates it into her local family, community, and way of life" (Lingenfelter 1999:113).

This process of contextualization cannot be done by people from other cultures. It is the local church who must figure out how to be obedient to the Gospel message in their context.

The third important issue in forming indigenous theologies is the role of grass-roots Christians in the production of such theologies. This is especially crucial if we believe that "the primary agent of inculturation is the living faith community, not the evangelizer" (Arbuckle 1986:518). How to get the faith community, the so-called grass-roots Christians, to be effective participants in theological decision-making still remains a challenge for the professional theologian today, and perhaps tomorrow (Tiéno 1993:249).

By exposing ordinary church members and their leaders to theological training in context, Daystar empowers them to start applying the Gospel message to their situation in ways that make sense to them in their culture. This happens especially in the discussions about the application of the lessons that take place in the group under the guidance of their own indigenous leader.

But while the local church must bring the Gospel home by pouring it into culturally acceptable forms, so that it will lose the stigma of foreignness, it must also remain faithful to the universal truth of the Bible, otherwise it will fall into syncretism. "Contextualization is best done by local churches... Authentic contextualization is the responsibility of the local believing community... Yet they cannot do this as though theirs is the first church in the world. Each community must be open to the learnings of the church throughout history and at the present time. This will help churches to

guard against syncretisms that dilute the gospel” (Jacobs 1993:240-241). Tiénou (1993:249) confirms this when he says:

The ... critical issue is the matter of maintaining balance between universality, truth, and error when indigenous theologies are being formed. Christians certainly have the right to self-theologizing. One may even rejoice at the birth of many indigenous Christian theologies. But, as Schreiter reminds us, "localization and contextualization in themselves do not guarantee a greater truth" (1989:15). In that sense, indigenous theologies do not escape responsibility for seeking the truth.

So there has to be a balance between adapting the Gospel to the local culture and remaining faithful to the universal aspects of the Gospel.

What happens in the conversion process that prevents syncretism? Walls (1996:54) describes this counter process as the "pilgrim principle". While indigenization must occur for persons to become converts, they also are invited to embark on a journey of pilgrimage. Pilgrimage connects a new disciple to the universal vision of the church. New believers gain an identity that comes through their relationship and loyalty to Jesus Christ. They develop an allegiance to the authority of the Word of God and a commitment to obeying that Word. Since the Word of God is not localized in any particular culture, but is written to all people, disciples learn of and experience faith and relationships of a universal faith community. This universal word provides the knowledge foundation upon which the universal church sustains its identity and focuses upon the person and lordship of Jesus Christ. Pilgrimage leads new believers to the practice of discipleship that is transcultural, and transforming to their individual lives and to their cultural communities (Lingenfelter 1999:114).

By exposing the ordinary church members in depth to the universal truths of the Gospel message, Daystar helps prevent syncretism by promoting the “pilgrim principle”:

The local church, employing the indigenizing principle, serves to contextualize the message, enabling people to understand it, to receive it, and to become followers of Jesus. Once they have become disciples, they may engage their local language and culture as witnesses, bringing other people to Christ. Within that same context the local community invites new believers to join in an adventure of pilgrimage, which serves to transform these disciples of Jesus Christ into culturally relevant servants of the master. The pilgrimage is one which draws the local community into a relationship with the universal church, and gives local believers a distinctive sense that they are in the world, but they are not of it (Lingenfelter 1999:115).

#### 4.1.12 Daystar training is relational

We have seen that leadership training should not just touch the head, but also the heart and hand. It has to impact the being of the trainees. They have to be disciplined

and helped to grow to spiritual maturity. This does not happen by means of impersonal mass training methods. It happens in intimate relationships. "... I have come to the conclusion that forming people for mission is an activity that should take place within the frame of a 'person to person' relationship, which is as fundamental as the environment for the educational process. No amount of academic excellence or doctrinal orthodoxy can substitute for this personalized dimension of the training for mission" (Escobar 1996:105). "Apostolic, missional leadership will be learned through apprenticeship within communities" (Guder 1998:214). "It is also important to note the crucial factors for this process to take place, namely: the triune God, the submitted believer, and the Christian community as he or she learns to live by the principles and values of the kingdom of God" (Samaan 1989:131).

The personal bond with the trainer is of the utmost importance in order to disciple the trainee to spiritual growth.

Being a disciple or a learner will result in becoming like the one who is being followed. Character formation is a critical part of the discipling process. A person's influence potential is based on trustworthiness which emerges out of his/her character **and** competence. Learning as a disciple also suggests that one is learning to be competent both with the acquisition of knowledge and skills like the one being followed. Emerging leaders are expected to be able to do something, that is, to perform leadership behaviors such as coordinate, motivate, solve problems, plan, teach, and so forth. Discipleship then aims at developing both character and competence. The skills associated with one's giftedness are to be developed as one develops spiritual and ministry maturity (Elliston 1992:155).

Smallman (2001:68) describes the discipleship process by saying: "Discipling is simply using one's spiritual gifts to develop other people to be free to use their spiritual gifts to set others free to use their spiritual gifts... while all are more closely conformed to the image of the living Christ". If we train people theologically, but we do not disciple them, we are not fulfilling the church's missionary task. "Discipleship is the procedural essence of the missionary task, and must be people-related rather than book-related. As one life is poured into another, the foundation is a common obedience of God and growth together" (Smallman 2001:48).

But this process of growth does not only take place in a one-on-one relationship. It also takes place in a community where people learn from one another. In Ephesians 4, directly after verses 11-12 which speak about the leaders who are given to prepare God's people for their work of service, we find verses 13-16 which speak about the results of this training, namely a group who grows to spiritual maturity together as they stand in relationship to God and one another.

Many Western discipleship models emphasize personal or one-to-one discipling. This works well among individualistically-oriented peoples, but not in most of the world. A discipler's task is to create the environment of growth at each point – not to do everything alone. The group dynamic is crucial. Personal discipling patterns need to be there, but should not

be overly emphasized, particularly in group-oriented cultures. The discipler needs to form a healthy relationship with the young Christian and to be available at critical times, but he or she should not become overly intensive in discipling, as this can be very intimidating for anyone. The members of Christ's body, his church, minister to each other. The discipler's task is to create the environment where this can happen (Grigg 1992:174-175).

Hoke (2006:113) confirms the importance of the group and the relationships in it as the context for training future leaders when he says:

Learning is not primarily an individual endeavor. It is a small group experience. Living and learning together provides a setting where sustained, personal interaction can take place. This is not a "hit and run" approach. Rather, it is life-on-life exposure in familiar, non-threatening settings. The more closely ministry training centers can reproduce a family environment – a learning community – the more powerful will be the teaching-learning impact on trainees. A learning community provides for loving acceptance and trust of each member, nurtures the growth and development process, and creates frequent natural settings in which people can share needs, reflect on their experience, talk about what they are discovering, and be vulnerable in admitting what is difficult to apply to themselves and change about themselves.

A group that gets together regularly, builds the intimate relationships which is necessary to bring about change and spiritual growth in the group members.

Standing back from all this we can agree that the key figures we have considered were "not geared to mass production. It needed intimate participation and sharing both in a lifestyle and in a common action. This takes a great deal of time as well as intense exposure" and "is only possible in a group that comes in close contact with one another and their teacher." This applies in the fullest sense to the inner core of associates around a Samuel, Jesus, or Paul, but in some measure to those in the intermediate and outer circles as well (Banks 1999:125).

It is not just the training material which causes learning to take place. As the group builds intimate relationships, they become more open to learn from one another. "Pupils learn a great deal from each other. When they have been together a long time, they learn from each other more rapidly than they do from peers who are strange to them" (Burton 2000:94). In their discussions and conversations, they learn from one another. For this reason Banks (1999:180) says:

In particular we need to reclaim the role of conversation in this whole process. There is certainly biblical and historical precedent. For example, we often find Jesus talking with his disciples as they ate a meal together or journeyed from place to place. Sometimes it is outsiders who generate a discussion between them (e.g., Matt 19:1-12), sometimes one or more of the disciples (e.g., Matt 20:20-27), sometimes Jesus himself (e.g., Matt

16:13-28). On the road to Emmaus, after his death, Jesus converses with two "disciples" about the meaning of the events of the past week and opens the scriptures to them (Luke 24:13-32). Paul also trained people such as Timothy, Titus, Aquila and Priscilla for missionary service largely through working and talking with them on his various journeys.

In the light of the great importance of relationships in the process of discipleship, training programs for spiritual leaders which exclude the relational aspect will not have the desired results. Speaking of the approach in which churches organize a committee to draw up a program that is supposed to produce disciples, Ogden (2003b:123) says: "Missing from this approach is the priority of relationship. I oppose neither curricula, complete with sequenced knowledge, skills acquisition, spiritual disciplines and doctrinal content, nor systems, but for transformation to occur this must all be processed in the context of a relational commitment".

Daystar training takes place in small groups. Usually, because they belong to the same congregation, the people already have relationships. These relationships are strengthened and built up by their weekly group meeting over a long period of time. They also have a strong tie to the group leader, whom they already know as their spiritual leader in the congregation. The communal learning experience works well in Africa where the people are much more group orientated than Western people. TEE experiences problems with people not having done their assignments, because it requires much study to be done on an individual basis. The communal aspect of learning in Daystar, as well as the fact that the group holds one another accountable, helps people to be faithful in their studies.

#### 4.1.13 Daystar enables the congregation to be self-supporting

Because Daystar takes place in the congregation and the training is done by the local leader, the trainees stay loyal to the congregation. Even when they grow into leadership, most of them will stay self-supporting. They serve because they love Christ and not because it is a full-time job. In this way the congregation retains its best leaders and it is able to have many more part-time people in ministry. The church in Africa will never be self-supporting as long as it clings to the Professional Church Model and relies exclusively on paid professionals to the job. The majority of leaders should be tentmakers, with a few full-time workers who focusses on training. "Movements are based on voluntary lay leadership and the key deployment of supported workers to develop these lay workers" (Grigg:1992:219).

As Kinsler (1981:20) said:

Rather than train young ministerial candidates up to university level, we must design and provide theological training for more mature leaders who have already established their economic base in some other profession. If young people are trained at that level, they will have to be supported more or less at that level in their future ministry. If older professional people at that level are trained theologically by extension, they can support themselves and carry out a voluntary, part-time ministry or enter into a full-time ministry, if that is economically possible, and/or

serve in the ministry on retirement. In this way the churches could reduce greatly the cost of high level training and avoid the burden of supporting highly trained pastors, and they would begin to draw upon their most capable members for leadership in the ministry.

Decentralized in-service training, such as Daystar, will enable local congregations to train the natural leaders whom God has placed in each congregation so that they can give leadership without imposing an impossibly heavy financial burden on the congregation.

Faced with this critical situation [the inability of congregations to support professional pastors], we affirm that every congregation can have its own pastor(s) and that these pastors can receive adequate theological training by extension (or by other alternative means.) The churches need only to encourage and to recognize the leadership gifts among their own members; the seminaries and Bible institutes need only to design programs and materials to allow these local leaders to prepare themselves and carry out their various ministries where they are (Kinsler 1981:22).

This will also break the pattern of a too long dependence on missionaries as leaders in the church. As soon as the missionaries have trained local leaders, who are capable of teaching others in their turn (2 Tm 2:2) they can give over the leadership of the church into the hands of the local people and the church can become not only self-supporting, but also self-governing as Venn would have it.

The objective of the church at Antioch in sending out Barnabas and Saul as their missionaries never was to build a chain of institutions to be kept under the control of that sending church. They intended that whatever churches they started as ambassadors for Christ be deeply rooted in the host countries, permanently functioning for Christ, and integrally identified with those people, who would both lead and follow those churches (Smallman 2001:15).

#### 4.1.14 Daystar is completely under the control of the local church

We have seen the danger of false teaching that can creep into the church if it holds sway in the training institutions. This danger is minimised in the Daystar training by the fact that the training is done by the local leader. He can ensure that the people are not taught false and misleading teachings that differ from what the church believes.

#### 4.1.15 Daystar training is transferable

To a large extent the Traditional Residential Model is not transferable. A trainee cannot duplicate the training he has received in seminary in his congregation. The process always has to start afresh as each new generation has to go back to the seminary or Bible college to be trained. This is not the picture we find in 2 Timothy 2:2: "And the things you have heard me say in the presence of many witnesses entrust to reliable

men who will also be qualified to teach others”.

Here we can trace the transfer of training from Jesus to Barnabas who took Paul under his wing. Paul in his turn disciplined and trained Timothy, who is now commanded to train reliable men, who will in their turn transfer their training to the next generation. In this way the training is not only carried over from one generation to the next, but the number of trainers and thus the number of trainees expands. We know that Paul himself has also disciplined others, but it becomes especially clear in the case of Timothy who must train faithful men (plural). Each one of them are again going to train others.

The ability of trained people to train others in their turn is an essential aspect for the church to be able to fulfil its missionary task and to reach all the nations. “A third essential skill in the ministry is the ability to train others. Without this ability, the leaders are continually overburdened, and the programs of the churches are excessively dependent upon one or two or three people” (Kinsler 1981:54). According to Ogden (2003b:131) the ability to train others is a mark of the mature believer: “*Equipping to teach others*. The goal is reproduction. Included within our understanding of maturity is that the disciple has internalized the value of multiplication and gained the confidence and ability to lead someone to Christ and walk alongside that person toward Christlikeness”.

From all this, it is clear that it is important for any training program to be transferable. It must not just train its trainees well, it must also empower them to train others in their turn.

Ultimately, the effectiveness of all programmes of theological education must be evaluated in terms of the graduates’ ability to motivate and equip their congregations for witness and service. Are the new extension graduates, those who become pastors and those who minister in other ways, motivating and equipping others for their ministries? Are they building up a sense of and commitment to ministering communities that value and support the various gifts and talents among all the members? (Kinsler 1983c:18)

The Daystar Model excels in this aspect. It is a transferable system. People who have been trained by the Daystar method are able to start training groups themselves. In fact, I experience that even people who are still in training are starting training groups. Thus the burden of training does not remain solely in the hands of the pastor. Once a group has been trained, they can again train others. In this way many workers can be raised and the church can become part of the answer to the need that touched Jesus’ heart for workers in the harvest.

*When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Matthew 9:36-38).*

4.1.16 Daystar helps to build up the church to fulfil its mission in the world by putting

processes in place

In this study we have time and again come back to the priesthood of all believers as one of the keys that will enable the church to fulfil its missionary task in the world. Kinsler and Emery (1991:3-4) sum it up as follows:

A favorite text of the extension movement has been Ephesians 4:11-16, and all who are concerned about theological education are well advised to keep this dynamic teaching before them. Whatever the institutional forms of the church's ministry, it must respond to these clear guidelines:

- Christ has given to the church many ministries, not just one, and they are distributed among many members, not concentrated in one office.
- These ministers/servants are called to equip all the saints/members for the work of ministry, not primarily to do that work themselves, certainly not to monopolize it.
- The work of ministry is all that extends and builds up the body of Christ, not just and not particularly those sacramental, liturgical, preaching, and governance tasks traditionally identified with the ordained ministry.
- The body of believers is to be built up to maturity in order to minister to others. Thus the ministries within the context of the church are to edify it both in numbers and maturity, in order to serve and call the whole of creation to Christ.
- The failure to incorporate all the members in this work of mutual ministry and in service and witness to the world is what causes so many to be carried about by new doctrines and controversies.
- Growth in Christ's body requires, as the text repeats again and again, the participation of every member.

Surely theological education should be guided by these clear principles of the nature of the church's ministry.

To fulfil its missionary task, the local congregation has to be "... a community where men and women are prepared for and sustained in the exercise of the priesthood in the world. The Church is described in the New Testament as a royal priesthood... The congregation has to be a place where its members are trained, supported, and nourished in the exercise of their parts of the priestly ministry in the world" (Newbigin 1989:229-230). As Guder (1998:152 - 153) puts it:

The aim of the church is not simply to make a given culture more just or more caring but to shape a people into an alternative way of life. Missional communities representing the reign of God will be intentional

about providing the space, the time, and the resources for people to unlearn old patterns and learn new ways of living that reveal God's transforming and healing power... The persistent problem is not how to keep the church from withdrawing from the world, but how to keep the world from distracting the church from its purpose of cultivating the people of God.

Of course the life of the congregation, the genuineness of the love between its members, is of the utmost importance for its witness in the world, because no matter what we say about the love of God, it is our deeds that speak the loudest. It is not for nothing that Christ said to his followers: "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Mt 5:16). Guder (1998:128) asks "In North America, what might it mean for the church to be such a city on the hill? to be salt? to be a light to the world?" Then he answers: "It means first of all, that the inner, communal life of the church matters for mission".

The apostolic tasks of the church are not complete without an intentional process of teaching within the church (Guder 1998:141). Elsewhere Guder (1998:182) quotes Kraus, who said: "The life of the church *is* its witness. The witness of the church *is* its life. The question of authentic witness is the question of authentic community".

However, this authentic community with its impact on the world does not come into being automatically. Leadership plays a crucial role in bringing this about. "The purpose of leadership is to form and equip a people who demonstrate and announce the purpose and direction of God through Jesus Christ" (Guder 1998:183).

"Paul's definition of the function of leadership as 'to equip the saints for the work of ministry' emphasizes the formation of God's people so that they can 'lead a life worthy of the calling to which [they] have been called' (Eph. 4:12,1)"(Guder 1998:199). If the leadership does not cause it to happen in the local congregation, it is most probably not happening at all and the congregation is not fulfilling its calling in the world. "In recent discussion about ministry – as in discussion about health care, development, and other fields – there has been a major shift toward local leaders as the primary agents of service and change... Paul recognized that God chooses not the powerful, noble, and wise but rather the weak, foolish, and despised" (Kinsler & Emery 1991:85). The people who are poor, foolish and despised in the eyes of the world is often the most effective in bringing lost people to the Lord.

The problem, however, is that whatever they may believe theologically about the priesthood of all believers, many congregations do not have systems and processes in place to prepare their people for their work of ministry. "The quality, character, and witness of Christian missional communities are determined by the social or ecclesial practices that shape, train, equip, guide, cultivate their identity, vision, and action" (Guder 1998:158). Ogden (2003b:53) quotes Warren who said: "Instead of growing a church with programs, focus on growing people with a process. We need a process to go with purpose. Unless the purpose is fleshed out in a process, then we don't have anything but nice platitudes". One of the reasons why churches often do not have such structures in place is that the leaders simply were not taught how to put such structures in place. As Van Engen (1991:189) says: "... why is it that, in church and para-church

situations alike, we are so slow to create structures that encourage people in ministry? There are many Bible institutes and seminaries in the third world, for example, but few of them teach leaders how to organize, set up boards, develop strategies, and build organizational structures”.

Daystar gives the leaders a structure to put such a training process in place so that the congregation can become effective in preparing the people for their missionary task in the world.

... in-ministry formation must be based in the congregation, not in the classroom, and must be oriented toward mission rather than maintenance of present structures. Congregations would become the primary training centers for the ministry of God’s people in church and world. And ministry in the church would be viewed as a dynamic process whereby the whole people of God will grow into the maturity of Jesus Christ, the head of the church (Eph. 4) (Van Engen 1996:251).

While Daystar puts the structure in place to train the people to live as witnesses in the world, it also puts a structure in place to prepare the following generation of leaders who will lead the church in its missionary task.

Finally, the in-ministry paradigm has radically shifted the emphasis in terms of the goal of ministry. The monastic paradigm predominantly formed people to be obedient and productive members of the monastic community. The university paradigm formed people to be acceptable members of the educated upper classes, including the academy. The professional model mostly formed people for maintenance of the institutional church, servants to be likened to doctors, lawyers, and engineers. The in-ministry paradigm, on the other hand, harks back most closely to the objective of the apprentice paradigm – to shape the being of those who can lead the people of God forward in God’s mission in the world. This last paradigm, then, would evaluate its effectiveness in terms of how well the leaders whom it has shaped catalyze the church for its own transformation in order to participate in God’s mission in the world (Van Engen 1996:250-251).

#### 4.1.17 Daystar training is long enough to form the potential leaders

To grow spiritually and otherwise into leadership takes time. It is not a process that can be accomplished by a short course.

The case histories in this text have consistently demonstrated that growth toward effectiveness in personal ministry is a process of years. Giftedness is not something that bursts into sudden flower with a single exhortation, flows from a series of sermons, or bursts into being after a six-week training course. Building a ministering people involves a complex growth process tended by the Spirit of God. Growth toward an awareness of one’s identity as part of God’s people, toward spiritual maturity, toward sensitivity to the needs of others, toward confidence in

our understanding of and response to God's voice, is gradual.

Understanding the gradual nature of this process, we see that leaders in a local congregation must equip believers for service and train them for ministry by providing a context in which the growth process will be healthy and natural (Richards & Martin 1981:241).

Developing the leaders is an ongoing process over a long period of time. "Leadership is developed daily, not in a day. That is the reality dictated by the Law of Process. Benjamin Disraeli asserted, 'The secret of success in life is for a man to be ready for his time when it comes'. What a person does on a disciplined, consistent basis gets him ready, no matter what the goal" (Maxwell 1998:27).

Looking at the life of Paul, Nevius (1958:28) confirms that the leadership development process takes place over an extended time when he says:

Here again the element of time is a necessity. We are so apt to be in haste – to spur ourselves on to premature and fruitless effort by the consideration of how many are perishing while we are delaying. After the Apostle Paul was chosen and called, he was kept waiting nearly ten years before he was commanded to enter upon his special life work. Who will say that those ten years were not as important as any other period of his life, or that his after usefulness did not depend on them? Timothy also, by years of active and successful labour at home obtained a good report of the brethren in Lystra and Derbe, after which he accompanied Paul as a helper; and when many years of proving and training were passed, he became Paul's co-labourer and successor in the work of evangelisation and the founding of churches.

This is part of the reason why the Daystar training at the moment is spread over a period of about four years. Many pastors may feel that it is too long. They want quick results. But Giron (1997:35) says: "In a world of 'instants,' where things are accomplished at the touch of a finger, we need to remind ourselves that career missionaries are not produced in six months or even in two years. It takes time".

To really build up a relationship with a potential leader and disciple him until he is a leader in his own right is a long term investment, but the result of a few dedicated disciples is much more than the result of the momentary enthusiasm of the crowd.

By giving relationship priority, we need to change our short-cut approaches to making disciples. Underlying the programmatic mind-set is a view that disciples can be made quickly. We are always looking for an instantaneous solution to our recruiting problems or growing people in Christ. Robert Coleman puts the key issue in stark focus: "One must decide where he wants his ministry to count – in the momentary applause of popular recognition (program splash) or in the reproduction of his life in a few chosen ones who will carry on his work after he has gone? Really, it is a question of which generation we are living for (Ogden 2003b:127-128).

#### 4.1.18 Daystar is suitable for situations of persecution

In situations in which the church is persecuted, training institutions like Bible colleges are highly visible targets for the persecutors. “Given the growing persecution of Christianity in some lands, that church will need to survive underground with a minimum of structures. Given the fact that many of the churches will be in the Two-Thirds world among the poor, those churches will need to survive and evangelize without large budgets and complex institutions” (Hiebert 1993:264).

An example of such a situation is the persecuted church in China.

In recent years house churches have thrived in Communist China. The number of Christians there has grown from a few million at the time of the Communist takeover to more than fifty million today largely because of house churches. House churches are useful in all lands where Christians are a small and persecuted minority, for instance, in Muslim countries. They often escape the attention of officials, and governments find them difficult to control. House churches also eliminate the need for heavy financial investments in places where Christians are poor or the future of the church is uncertain.

But house churches are not the perfect answer for every Christian need. They encouraged the rise of lay leaders who may be skilled at witnessing to those outside the faith, but who lack the background to instruct new believers. Whole areas of Christian truth may be neglected by them, and misinterpretation of Scripture is a real possibility (Greenway & Monsma 1989:146).

In situations such as these, Daystar can help prevent such neglect and misinterpretation of the Scripture by giving the church an unobtrusive way of training its people. It will be much easier to close down a Bible college than it will be to monitor small groups of believers who meet decentralized in private homes.

This also applies to situations in which foreigners are targeted. “In contexts moving away from Christ or under severe political control, the principle of incarnation still holds, but foreign workers may need to work closely with and train national people while they themselves live outside of the poor areas. This will lower the profile of the foreigner” (Grigg 1992:45).

#### 4.1.19 Daystar is able to train the large numbers of leaders that are needed

We have already seen that vast numbers of leaders must be developed in order for the church to be led adequately in its missionary task in the world. Elliston (1992:34) said that “For basic planning, leaders should be developed at no smaller ratio than shown in the following chart:

Type I	1 for every 5-10 [believers]
Type II	1 for every 25-50
Type III	1 for every 100-200

Type IV	1 for every 200-1000
Type V	1 for every 1000-10,000

The Traditional Residential Academic Model is so expensive that the church simply does not have the capacity to develop adequate numbers of leaders for its needs. Having the ability to only train a limited number of people, the church uses its available resources mostly on the training of the few professional pastors. “Churches have often reversed the priority of assigning training resources with the distribution of these five kinds of leaders. The greater resources are assigned to the few (Types IV and V), whereas little is allocated to the development of Types I and II who may outnumber Types IV and V by several hundred times” (Elliston 1992:34).

This leaves the church, and especially the poor church, with a great scarcity of leaders on the lower levels, which impedes its outreach to the world.

Everything possible should be done to train as many people as possible for the growing churches of Africa. It is important to experiment with new ways of structuring theological training. The model inherited from Europe was geared to a stable and educated society. Africa is different. ...Is it acceptable that the Christian community concentrates all its resources of money and expertise on the expensive, higher level, and elitist training typical of university-linked seminaries? What about those who are necessary to serve the growing church in its thousands of small worshipping communities? The church is not only affluent, highly skilled, sophisticated, large scale, suburban. The growing church is largely poor, illiterate, unorganised, rural. Theological training should serve both churches (Kritzinger 2002:130).

Because it is cheap, accessible and transferable, Daystar opens the possibility of training great numbers of leaders as each local congregation, no matter how poor, can afford to train its own people and by so doing raise up faithful men who will be able to teach others.

#### 4.1.20 Daystar has the potential to renew theological training

All over the world voices are going up to call for change and renewal in theological education. “Theological education has wandered far from its original mission and is in desperate need of renewal. Furthermore, much of the energy invested in recent efforts toward renewal has been misdirected. The path to renewal of theological education does not lie in more detailed analysis of the tasks of a pastor or more careful preparation for clerical roles. Renewal – true renewal – must begin with a more biblical understanding of the church and leadership in the church” (Ferris 1990:19).

Also in the late 1975, John Frame of Westminster Theological Seminary, Philadelphia, Pennsylvania, circulated a paper titled, "Proposals for a New North American Model", which was published only in 1984. Frame's dissatisfaction with current approaches to ministry training led him to advocate steps which are truly radical. "I propose first that we dump the academic model once and for all, degrees, accreditation, tenure, the

works," he wrote. Frame then outlined an alternative model.

A church or denomination establishes a kind of "Christian community", where teachers, ministerial candidates, and their families live together, eat together, work together...The Community is not a monastic escape from the world. Rather, it is mobilized for the purpose of establishing and nurturing its members and thrusts them out in the work of planting other churches. Each teacher, student, wife, and child is to be deeply involved in the work of developing churches, through visitation, neighborhood Bible studies, public meetings, street preaching, and then (as churches are established) through Sunday school teaching, preaching, church youth work, church administration, etc. (Ferris 1990:16).

Ferris (1990:17) reports that Brian Hill wants to reform theological training by calling for "the engagement of the 'laity' in ministry, the Hebraic integration of knowledge and obedience, preference for a master-disciple model of learning, and the teaching that elders should be mature".

Lois McKinney (quoted in Ferris 1991:18) says:

In spite of many successes, and in spite of many encouraging events and trends, both extension and residence programs around the world are badly in need of renewal. The renewal of theological education will come about only as we focus our efforts upon the church, and make its ministry central. Education for ministry will help us to sharpen our goals, to develop appropriate curricula, to individualize instruction, to plan holistically, and to nationalize and contextualize our programs.

Though the details differ, there are underlying similarities in all these proposed models. To some extent there is agreement on the direction in which change in theological education should go. Bowers (1982:34-35) sums it up as follows:

### The Renewal Agenda

I have referred repeatedly to the renewal agenda. What then is this agenda? Everyone would answer differently, according to particular convictions and experiences. Let me offer a brief sampling of what I take to be that segment of the agenda which has achieved broad consensus among evangelical theological educators internationally.

1. Contextualization. The renewal agenda is concerned that theological educational curricula be designed with deliberate reference to the cultural context in which the student will serve, rather than be imported from overseas or arrived at in ad hoc manner.
2. Outcomes measurement. The renewal agenda is concerned that theological programs continuously review the performance and attainments of their graduates, in relation to the stated objectives

of the program, and modify the program in that light, so that actual outcome may more closely fit stated intention.

3. Ministerial styles. The renewal agenda is concerned that through the theological program students should be moulded to styles of leadership appropriate to their biblical role within the body of Christ, becoming not elite professionals but equipped servants.
4. Integrated program. The renewal agenda is concerned that theological programs combine spiritual, behavioral, practical, and academic objectives into one wholistic integrated approach, rather than focusing narrowly on cognitive and academic attainments alone.
5. Field learning. The renewal agenda is concerned that students be provided with guided practical field experience in precisely the skills which they will need to employ in their work after completion of the course, rather than only introduced to these skills within a classroom setting.
6. Spiritual formation. The renewal agenda is concerned that theological programs deliberately seek spiritual formation, rather than leave this to evolve privately and haphazardly.
7. Churchward-orientation. The renewal agenda is concerned that theological programs orient themselves not in terms of some personal or traditional notion of what should be done, but pervasively in terms of the needs of the Christian communities being served.

“Through the ages the form and content of theological training mirrored the way in which that particular church community viewed the ministry” (Kritzinger 1979:67). Therefore, any meaningful program of change in theological training will be based on the answers given to questions like the following asked by Kinsler (1981:4) when he says:

Essential for change in theological education, whether this leads to extension or some other alternative, are the following:

- I. THEOLOGICAL BASES: What Is the Ministry?
- II. HISTORICAL BASES: Can the People Participate Fully in Theological Study and Ministry?
- III. SOCIOLOGICAL BASES: Who Are the Leaders?
- IV. EDUCATIONAL BASES: How Can the Leaders Be Trained?
- V. ECONOMIC BASES: What Kind of Theological Education Can We Afford?
- VI. MISSIOLOGICAL BASES: What Are the Goals of Our Training Programs?

As the weakness of the Professional Church Model becomes more apparent and the importance of the priesthood of all believers comes to the fore, the training model has to change to enable the church to prepare all God's people for their ministries.

Costas' work broke the ground for serious reflection on the connection between theological education and mission and for a greater integration of the teaching task of the Church with its missiological task. For this integration to be possible, it will be necessary for theological education to cease existing for itself or exclusively for the equipping of an elite. It must be designed for **all** members of the Christian community (Padilla 1988c:174).

The training model must also change in order to enable the church to train its natural leaders who will lead it forward in its missionary task in the world. "This model of leadership formation *may* well require theological schools to move deliberate away from graduate school models of education with their paradigm of theory separate from practice and academic learning as an abstract enterprise based on observation rather than personal involvement" (Guder 1998:217).

If renewal does not come from within the Traditional Residential Academic Model, it will come from elsewhere. "Alternative forms of training will certainly emerge outside these established centers if they do not embrace the need for missional leaders" (Guder 1998:218).

Daystar is one such alternative model that has the potential to change the way the church functions and the way in which church leaders are identified and trained.

## 4.2 Criticisms and Problems

### 4.2.1 Criticisms

#### 4.2.1.1 Criticism of the apprenticing model

Like anything else, the apprenticing paradigm, which plays a large part in Daystar, has its limitations and can be misused.

The apprenticing paradigm has its strengths: the formation of the being of the disciple over an extended period of time, the accountability of apprentice to teacher, and the high degree of contextualization to a particular organization or culture. But it has at least three weaknesses. First, it can sometimes be ideological, manipulative, and oppressive if the mentor does not allow the disciple the freedom of self-expression and self-discovery. Second, this paradigm is limited to the wisdom, skills, and creativity of the mentor; and, third, it may not be transferable to new contexts ("universalizable") (Van Engen 1996:242).

While it is possible for the mentor to misuse his position, this is not the norm. In Daystar those who disciple others are taught that one should also expose your disciples to the ministry of other mature Christians, to prevent the duplication of your own weaknesses

in them. The fact that they are disciplined in a group and learn from one another should also mitigate this weakness. The training material supplied to the trainer expands the horizons of the trainer and the group. It also brings in the universal dimension which is transferable to other contexts.

#### 4.2.1.2 Is it practical enough?

The problem with all training is that it can easily just remain theory and never go over into practice. This is especially true of theological training. “Obedience to Christ requires giving top priority to loving our neighbour in a *practical way*” (Patterson 1983:59).

In this light it may be asked if the Daystar training is practical enough. On the one hand there is a practical application at the end of every lesson. On the other hand it is also assumed that the trainer is going to get the trainees involved in the practical ministry of the congregation. Perhaps we should make this aspect more explicit when the material is revised in the future.

#### 4.2.1.3 The quality of existing leaders

Because Daystar makes use of the local leaders, the question of the quality of the local leaders arises, as it did with TEE where they made use of local leaders.

The programme [in Ethiopia] reports that a problem arises where the local leader finds it difficult to complete his task. This is bound to recur in parish-level TEE. The ability of leaders, especially of parish pastors, varies a lot. However, given that the programme is based on well-programmed materials, as is the case in this Synod, and given the additional fact that the leaders continue to receive instruction in TEE leadership and basic group dynamics, most pastors are able to cope with materials at this level. Certainly, the vast majority of students would rather have TEE made available to them through the agency of the leadership of the local pastor than to miss it all together (Hogarth et al 1983:129).

As Hogarth reports, when it comes to a choice of training by the local leader or no training at all, the choice is clear. Better a little training than none at all. While it is true that the more the leader has learned himself, the more he can impart to his trainees, it must also be remembered that the “academic” aspect is covered by the written material given to the leader. His spiritual maturity and ministry experience is of much greater importance than his academic qualifications.

We find that quite a few pastors are attending our groups for their own benefit. Once a person has gone through the training himself, he can start training his own people.

Undoubtedly there are leaders who will not be capable of training others even when they are given everything they need, but on the other hand there are also thousands who will be empowered by the Daystar material. We must not take the stance that because we cannot help everybody, we should not help anybody.

#### 4.2.1.4 Daystar does not reach all the members of the congregation

Those who want to escape this personal dimension of discipleship by making use of impersonal training materials, have criticised this approach because it may not reach “the poor old lady on the far flung outpost”. Apart from the fact that those critics are in any case not reaching her because they have no alternative training system in place, and such an old lady may not be the most suitable candidate in which to invest heavily in order to produce the next generation of leaders, it may be answered that no system will ever reach everybody. “Robert Coleman has written, ‘The best work is always done with a few: Better to give a year or so to one or two men who learn what it means to conquer for Christ than to spend a lifetime with a congregation just keeping the program going’ ” (Ogden 2003b:75).

#### 4.2.1.5 Material is not contextual enough

Because the same basic material is translated into the various languages, it may be said that it is not contextual enough. Yet the context does not always have to mean the very narrowly defined local situation. “*Context* may be defined broadly enough to suit a given cultural and/or geographic area. For example, good African courses are readily adaptable for use in most of sub-Saharan Africa, and some may, with more adaptation, be usable in tribal societies elsewhere” (Harrison 2004:327).

While it is true that the material at the moment is not adapted to every micro-context in which it may be used, the fact that the students are trained in their local context by their own leader also means that the application of the material will be made to the local context. The leader is also free to add to the material if he feels that something needed in the local context is lacking. This may also happen in the translation process if the translators or users point out adaptations that must be done.

Personally I have found that the material works well in both Western and African contexts.

#### 4.2.1.6 Training in isolation

Because the Daystar training is conducted in the local congregation, the students may not be exposed to other students from different church backgrounds as happens in many residential theological institutions. This can only be overcome if the local trainer takes trouble to expose his people to interdenominational meetings, seminars, etcetera. I have encountered quite a few examples in Africa where local churches of different backgrounds work together readily. In such circumstances, when the trainees take part in the life of their congregations, they will also be exposed to Christians from other backgrounds in this way.

At the same time it must be remembered that for many people it is a question of Daystar training or no training at all. Viewed in that light, the issue of cross-pollination at grassroots level becomes less important.

#### 4.2.2 Problems that Daystar encountered

#### 4.2.2.1 Premature launch

Daystar was launched in the church soon after we had prepared the first set of materials. Then we found that we were on the wrong track and had to start preparing a new set of materials. Thus the materials were not ready and available for the congregations. The writers often wrote a lesson in the morning and taught it in the evening of the same day. For the sake of future translation, the original base text was written in English, although the lessons had to be presented in Zulu. But while the writers were involved in the ongoing cycle of writing and teaching, there was no time for translation, revision and editing of the material. There was no distribution system in place, so pastors who wanted to train their people could not get hold of the materials. In its preliminary form people also found the fact that there was a leader's guide and a student's workbook confusing.

All of this contributed to the lack of acceptance in the church. With the benefit of hindsight it is clear that Daystar was launched in the church much too soon.

#### 4.2.2.2 Lack of ownership and participation by church leaders

Most of the church leaders also did not take ownership of the process. The underlying tension between white missionaries and black pastors may have contributed to this, although even some missionaries were critical without ever having read or used the material.

Efforts were made to involve the black pastors in particular in the creative process by having writing workshops. Unfortunately they continuously changed workshops into meetings where lots of discussions about general church matters were held, but where no training materials were produced.

#### 4.2.2.3 Areas where it is virtually impossible to gather people for training

Despite all the efforts to make Daystar accessible, there are areas where it is virtually impossible to get people together on a regular basis. For example, in farming areas people are scattered over different farms. Often they have little free time because they work long hours. In addition they are afraid to go out after dark.

#### 4.2.2.4 High drop out rate

Because Daystar takes a relatively long period of time, there is the problem of a high drop out rate. This can discourage the presenters. If the group shrinks too much, it may no longer be viable. While on the one hand the fact that people drop out is part of the selection process, on the other hand there is also the factor that good candidates move away for work reasons, etcetera.

### 4.2.3 Problem areas needing attention

#### 4.2.3.1 Accreditation

One of the major issues that have to be faced is the question of accreditation. Daystar

is primarily concerned with producing spiritually mature disciples who will be effective in ministry and leadership and in that sense it is not so much concerned with academic standards in the conventional sense of the word.

Theological education by extension has attempted to provide that new base [that will be capable of penetrating the frontiers of class, gender, race, culture, and age] by bringing together local leaders in their own contexts and developing with them essential biblical, theological, and pastoral tools and perspectives for their ministerial and theological vocation. **The challenge is not to bring these local leaders "up to" our academic standards so much as it is to adapt our academic resources to their realities and experiences** (Kinsler & Emery 1991:7).

As Van Engen (1996:250) says: "Note that the in-ministry paradigm entails a redefinition of the concept of "academic" preparation. Whereas the university paradigm by and large defines "academic" in terms of knowledge of facts, the new paradigm defines academic excellence more in terms of character, wisdom, understanding of church and people, and influence in ministry and mission". In the same vein Kinsler (1981:91:92) states: "We have questioned whether academic excellence, as it is commonly understood, is very relevant to the ministry as it really is or as it should be... We can never take lightly the intellectual seriousness of our task in theological education, but we must define our objectives in terms of the life and mission of the church".

As we have shown before, purely academic performance does not guarantee effectiveness in ministry. In fact too much trust on one's intellectual abilities is detrimental to trust in God alone on whom all success in ministry depends. "Roland Allan said that evangelistic growth in new churches is often inversely proportional to educational attainment" (Allan1962:106). Knowledge coupled with spiritual maturity and skills learnt in the practical ministry is more effective than just academic formation alone. " ... although the Bible College movement has at times been considered (especially by the universities) somewhat non-academic, yet its graduates often seem to be able to lead the churches effectively. This is due in part to the skill-based orientation of the Bible colleges, coupled with a strong emphasis on spiritual formation" (Van Engen 1996:247).

Having said all this, however, the reality is that the Traditional Residential Academic Model is the reigning paradigm all over the world. Therefore we must also take note of what Anum (1993:49) said about accreditation for TEE programs, because it is also relevant for Daystar training:

It seems we cannot run away from talking about the relationship between TEE and residential programmes. Though a sensitive issue, it has to be looked at since the majority of TEE programmes in Africa function independently. We may wish to argue that accreditation could make us bound to traditional residential programmes. However, there is the need for creating a universally accepted unit Credit system. It is a reality to consider matters of quality, credibility and equivalency of programmes. This has a bearing on the integrity of the TEE concept and methodology

which has to be kept intact, while at the same time wrapping it in terms of accreditation that residential schools can recognize and evaluate. Some TEE practitioners are anti-accreditation but for our own situation in Africa where certificates are very important, we need to work together at some arrangement which is acceptable to us in such a way that there would not be the feeling that TEE is inferior to courses taken on campus as those ones are fully accredited.

The influence of the entrenched system is so powerful, that anything that does not fit into the existing system is shunted to the sidelines. This is demonstrated for example by the fact that many colleges started extension training and then later on went back to purely residential training. “The major impediment which withdrew those schools from helping people into the ministry by extension was the fact that this pattern was not being followed in the United States. Why? To a great extent what’s done in this country tyrannizes what can or can’t be done in the mission field either near or far” (Winter 2000b:142).

Therefore it is imperative to find a way to interface the Daystar training with the academic system without sacrificing the very values which it stands for.

When these local churches and denominationally certified ministers desire to pursue further studies, they will face the inevitable barriers of relatively closed secular and theological training institutions. These institutions will naturally ask, “In what ways do the previous study and work experiences of these persons relate to our objectives and course offerings?” Because of the influence of the dominant academic model, there will be the temptation to accept the requirements of existing accreditation bodies that were designed for campus-based education. I believe that this would be inappropriate initially and disastrous in the end (Hart 1990:30).

In this regard the concept of ‘functional equivalence’ which the designers of TEE proposed may be the direction to go.

Without advocating anything second-best, we must realize that effective ministry in many areas will be less dependant on academic theological training than in other areas, Ralph Winter coined a useful term when he spoke of ‘functional equivalence’ in the ministry. The term came from thought on the question of whether ordination must be based on some absolute standard of knowledge and be the same for everyone everywhere, or whether ordination should be based on an education that is only functionally equivalent across space and time. Can different academic levels be functionally equivalent? he asks. And is the parity of the ministry the result in similarity in training? In a brief paper Winter comes down in favour of similarity in function. Himself a scholastic, he is not trying to belittle scholarship; but he is arguing for the fundamental simplicity of the Christian parish ministry. This he sees as basically a practical role, related to day-to-day ministry and the extension of the church. Following on from this, he argues for the technical parity of any

programme at any academic level that really does prepare people for the ministry in the church. The exact nature of the programme and its academic standard of content will depend on the culture and circumstances of the church in which the minister is required to serve (Hogarth et al 1983:126-127).

#### 4.2.3.2 Acceptance within church structures

Another big issue that faces Daystar training is acceptance within the churches. Unfortunately Daystar will not simply be evaluated on its own merits and accepted or rejected accordingly. As a new paradigm it is not only about a new way of training, but also about a new way of selecting leaders and ultimately it will change the way in which the church functions. As Kritzinger (1979:206) says: "We have often before pointed out that it is purely wishful thinking to propose new patterns without a theological training that conforms to it. In the same way it is impossible to give theological training a different focus and structure if the ministry structures of the church are not also subjected to the same adaptation" (my translation).

Speaking of the in-ministry training paradigm, Van Engen (1996:250) points out: "The implications for the recognition of ministry are obvious. Clearly, congregational leaders and church structures on the local level become the primary players in recognizing those who are exercising leadership in ministry. Church leaders would also make in-ministry formation of each other and others to be one of their top priorities. This has implications for denominational polity as related to ordination as well as for the function of denominational seminaries".

Unfortunately, precisely this positive change for the extension of the Kingdom of God is at the very root of the resistance which Daystar faces in the church. The pastors who have been trained in different ways fear that they will become redundant if the members can fulfil the same functions they do. Therefore, in order to protect their own positions and privileges, they oppose the training and the authorizing of ordinary members for real leadership in the church. This was the experience of the proponents of TEE:

It is a very interesting thing, it is a fascinating thing, because we didn't foresee running into political problems within the church... One of the older pastors, trained as a young person in the former seminary, told me... "Those missionaries are trying to dethrone the pastors." ...It wasn't very long before the number of people that had theological education made accessible to them by extension were able to outvote all the existing pastors. But if that political fact had not been true, our experiment would have been voted out of business. You can be sure of that – a deadly reaction which has erased progress in this area all over the world (Winter 2000b:136-137).

What Harrison (2004:324) said about TEE is also true of the Daystar training: "Church leaders may want a college like those of other churches. Pastors who were themselves trained in a residential college may feel this is the only 'real' theological education; they suspect the missionaries are offering them a cheap, 'second-best' alternative. Some

pastors feel threatened at the prospect of members of their congregation embarking on serious theological studies. They may then believe it is in their interests to emphasize the superiority of their own seminary training”.

The church is a living being, a dynamic, living body whose head is Christ. It has all the potential of any created organism to grow and reproduce; each local church is a link in the chain of reproduction or else a non-reproductive parasite on the body. The greatest enemy to this dynamic is the do-it-all teacher or the we're-the-only-ones church. Good pastoral education will make the more educated into humble servants – the kind who put everyone else to work and delegate responsibilities to their own students. Bad pastoral education makes the person with the most education into a domineering octopus, holding on to the members with a hundred arms, controlling the work (Patterson 1983:58).

In order to hold on to their comfortable positions in the status quo, leaders who do not want to change, sideline those leaders who advocate change.

The gift of apostolic leaders is one that create leaders, like Paul, who are driven by a passion to see the reality of the church as a missional people of God. Such apostolicity challenges the conserving tendencies of institutions by confronting and naming areas where change must take place. Denominations have rarely known what to do with these kinds of people. ... In our day, denominational *systems* tend to be suspicious of these more apostolic leaders and look for those with conserving, pastoral, and administrative skills to fill the roles of bishops and executive ministers. More apostolically gifted leaders tend to be placed at the edges of church bodies. They are distant from the key areas of leadership where their gifting is critical in our day. As denominations examine the ways in which they might recover a missional identity, they will need to address this key area of apostolic identity (Guder 1998:216).

Although they cannot really oppose the change on theological grounds, they just see to it that it does not happen in practice. “Most pastors and members would not quarrel with the idea that the ministry should be corporate and collegiate. Many preach and teach this concept in their churches. The problem is not so much the theory (orthodoxy) as it is a matter of putting it into practice (orthopraxis)” (Kinsler 1981:8).

Another stratagem to protect the status quo and to minimize the impact of empowering God’s people for their work of ministry, is to relegate Daystar to the realms of “Christian Education” by saying it is not adequate to train real leaders. “If... extension is easily incorporated within the established system – as training for ‘laymen’, for those who cannot get to a ‘real’ seminary, or for ‘lower’ levels – perhaps no essential changes in the status quo are taking place” (Kinsler 1981:90). This will be the death kiss of Daystar in any church as it was in its church of origin, because there is no real motivation for members to spend years in training that is leading nowhere.

The battle for acceptance within the church will be one of the major challenges that any new training model, and Daystar in particular, faces.

#### 4.2.3.3 The development of a suitable structure to support the work

One of the problems that held back the early development of TEE was the lack of an effective structure to undergird the work. Mulholland and De Jacobs (1983:37) describe it as follows:

Meanwhile in Guatemala, the next decade was one of consolidation, "plateauing", even stagnation. The time and energy of the missionary and national personnel who had produced a major breakthrough were absorbed in editing and producing the quarterly *Extension Seminary*, writing numerous articles expounding and defending TEE, leading many workshops around the world, directing a training programme for Latin American theological educators on the site of the Guatemalan campus. Needed developments were postponed. Few additional professors were trained specifically for the Presbyterian Seminary. As a result too much of the teaching remained in the hands of overworked expatriate missionary personnel and their national colleagues. They were forced to range over wide areas to cover their centres each week. The needed revision of courses hurriedly constructed in the early and mid-1960s was put off for lack of time. Often the printing date for new or revised courses was set back for lack of time to do final editing or proofreading. The incorporation of Indian leaders with limited Spanish language fluency into the seminary programme was also delayed and serious re-thinking of the place of residence education within the Presbyterian Church was resisted.

Being developed on a shoestring budget by a very small group of people who also have many other obligations, Daystar will need a suitable structure to support the work, especially as it expands into many languages. Not only is the translation, editing and publishing of the material in each language a major project in itself, but introducing the training to churches and getting them to buy in the training system, will also need a lot of time and effort. Once they have bought in, there will also be the burden of administrative support to those churches. Those who need it must be supplied with books, diplomas must be issued to those who finish each level, etcetera.

## 5. Research

The best source of evaluation of a program of theological education could be the graduates. They have been intimately connected with the program; they have received its benefits. They have continued in ministry and are in contact with the grassroots situation. They may be aware of their strengths and weaknesses, and they could provide information about how to best make up for any lack they experienced. Particularly, if they have been active in the various forms of ministry, they can provide perspective that others cannot. Therefore, it is worth looking to the graduates for help in critically analysing and reformulating the program (Kinsler & Emery 1991:91).

To see whether Daystar is indeed doing what we hope it will do, I designed a questionnaire. The questionnaire was given to the leaders of the current training groups to complete with their students.

I received completed questionnaires from the following groups:

1. Vryheid Town
2. Vryheid Afrikaans group
3. KwaBhanya
4. KwaMnyathi
5. Vryheid Prison (Males)
6. Vryheid Prison (Females)
7. Nelspruit
8. Kosi Bay
9. Hlobane
10. Mooi River

I processed all the questionnaires of the smaller groups, but took only a random sample of the very large groups, like the prison group. That brought me to a total of 60 interpreted forms. Unfortunately the Mooi River forms were received after the interpretation was done, but I include some of their comments.

#### 1. Age

The age of the students ranged from 18 to 75 with an average of 39. The oldest student became involved in prison ministry for the first time this year.

#### 2. Educational standard

The educational standard of the students ranged from Grade 1 to Masters degree level. 56% did not complete matric. This shows that Daystar is accessible to people of all educational levels. Even the graduated people were positive about the course.

#### 3. Reason for entering the training program

The main reasons why people decided to join the training groups were personal spiritual growth and being equipped to serve God in some form of ministry. Gaining knowledge of God and the Bible was also a strong motive. For some it was a combination of reasons.

When asked what they have gained from the course, these same issues predominated. Many gave indications of spiritual growth, like having learned to fear God, repent of sin, changed behaviour, learned humility, improved prayer life and finding salvation. Many also spoke of having gained knowledge of God and the Bible. A few also spoke of specific ministry skills. It must also be remembered that most of the respondents have just completed level one, which focuses more on giving an overview of the Bible. Most of the ministry skills are covered in later levels. A few also mentioned that they have gained a certificate!

#### 4. Affordable and accessible

Almost all the respondents found the course affordable and accessible, except for two people who go to great lengths to attend the sessions, seeing that it is not presented

in their home areas at the moment. The reason why they say that the course is not affordable, is the money for the travel expenses they incur, not the cost of the course itself.

#### 5. Relevancy

All the respondents found the course relevant to their life and ministry.

#### 6. Involvement in ministry

While 68% indicated that they were involved in ministry before they entered the course, 96% indicated that they are now more involved in ministry. 97% said that the course caused them to be more motivated for ministry and 96% felt that they are now better equipped for ministry. 98% indicated that their ministry skills had improved.

Many people mentioned a new found courage in testifying about God and encouraging others to follow Him. Some mentioned growth not only in themselves, but even in the people they are ministering to, due to what they have gained in the training.

#### 7. Transferability of the training

All the respondents felt that when they complete the course, they would be able to train others if they are given the leader's guide. Although all of them certainly will not do so, the overwhelmingly positive response to this question confirms what we have already seen in practice, namely that the material is transferable. In fact, this year I only led the Afrikaans group myself. At times, when I could not be present, group members successfully led the group. Two groups in other towns were led by trained pastors. This year all the other groups were led by people who were trained by way of Daystar themselves.

#### 8. Their evaluation

In answer to the question of what they found positive about the course, many people again mentioned what they have gained from it. Concerning the course itself there are comments like "well structured and organized" and "presented clearly and easily". The programmed quiet time and memory verses were often mentioned. The fact that the course remained true to the Bible was also appreciated. The fact that the studies are done in a group and the relationships in the groups were also mentioned as a positive factor.

In answer to the questions on what the students found negative and what recommendations they had for improvement, most of the respondents indicated that they were satisfied with the course as it is. One person complained that his group continued longer than the allotted time, while others wanted more time for prayer, questions, discussion and Bible study.

One person complained about the fact that the course teaches against serving the ancestral spirits, which shows that the course does confront the traditional religion with the truth of the Bible.

Although most matters for improvement were only mentioned by one person the following could bear looking into:

- a. The course does not give credits for further study.
- b. A map must be provided to go with the church history lessons so that the students can see the places that the lesson is talking about.
- c. One presenter wanted written goals for each lesson.
- d. Some of the lessons are too long.

All in all the respondents were overwhelmingly positive that the course helped them to grow spiritually and equipped and encouraged them to serve God. It strengthens the findings that Daystar can indeed make a contribution to cultivating workers and leaders for the church fulfil its missionary task.

At the end of the questionnaire there was an opportunity for the students to make any comments they wanted to. Let us conclude with a few of their comments:

- I want to thank the Daystar Team for giving us such a wonderful training opportunity.
- The training has helped me a lot, now I must go and make others disciples of Christ.
- I have gained a lot and I also want to teach others, especially about having a quiet time.
- It is easy to understand. I like the way it is laid out. The presentation is good.
- It is the best that I have experienced in my life.
- This is excellent training. I wish more of congregation members could undergo it.
- A must for every Christian.
- I recommend Daystar training to my fellow Christians.
- I have learned to stay away from sin and to humble myself to God.
- The training has helped me a lot, now I show more respect to people and I am sensitive to what I say to others.
- I have gained a lot in the training and I can now be able to testify to others about the truths I have learned.
- Now I understand the Bible in a better way and I also take time to do my quiet time which has helped me a lot spiritually.
- I believe that every born again believer should as early as possible in their walk with the Lord, be involved with this course. Quick start courses are not the answer to a long time life style.

## 6. Conclusion

Developing enough good leaders is a crucial element in enabling the church to fulfil its missionary task in the world. "All over the world, in church and mission as well as in society in general, people seem to agree: leadership is the key to a new future" (Van Engen 1996:249). Unfortunately, we have seen that the Traditional Residential Academic Model, which is the dominant model for developing church leaders, has many inherent problems.

Wayne C. Weld writes about the *Crisis in Theological Education* and the

problems of traditional theological education. He mentions that the established patterns used by mission agencies are often culturally irrelevant, and speaks of areas of inadequacy in the traditional forms. These include the following: the inability to supply rapidly growing churches with pastors; the inordinate expense of pastoral training (which is high even in Third World countries and includes tuition and fees, professors' salaries, building, room and board, etc. The cultural dislocation of students where often they are unwilling to return or are unable to fit in with their people any longer; the improper selection of candidates for training because of lack of spiritual gifts for ministry or a lack of demonstrated pastoral gifting and experience (Burton 2000:6-7).

No wonder then that Steyn (2004:18) comments: "... the church does not always appropriately equip its candidates or ministry to the whole people of God, *within* this context and *for* this context. In the new millennium, this will become more critical than previously. This is because the church does not keep up to date sufficiently with what its context is, and is unable to redesign its ministerial formation effectively and pro-actively from within. Finally, these external factors will force the church to take the direction which it ought to."

From what we have seen in our study up to now, Daystar provides an exciting alternative which "appropriately equip its candidates or ministry to the whole people of God, *within* this context and *for* this context" (Steyn 2004:18). It provides a training process which balances theological knowledge with spiritual formation and the teaching of practical ministry skills. Kritzinger (2002:130) quotes McGarry who called for a review of classical theological training because the whole people of God needs to be trained, motivated and empowered for evangelisation, each according to his or her specific role within the church. In this process McGarry sees the priorities for the leaders as *human formation* and, *spiritual* formation. According to Kritzinger this is nothing new and it should be said again and again. Then Kritzinger says: "However, from missiological perspective we may well ask: Is this where we are? As a good example of where we should be I introduce the Ikhwezi (Daystar) Theological Seminary of the Uniting Reformed Church in KwaZulu-Natal. This training programme is totally decentralised. All the trainees remain and minister in their congregations."

Daystar has the potential to overcome many of the shortcomings of the Traditional Residential Academic Model. While it shares much with TEE, it goes even further and also seems to overcome some of the problems faced by TEE.

At the same time we have also seen that the churches that are most effective in reaching the lost world are the ones who are not hobbled by the Professional Church Model, but allows its natural leaders, who have proven themselves, to take leadership without putting artificial academic barriers in their way.

On the other hand, those church movements that are growing effectively depend primarily on the dynamics of the local church (not the school admission offices) to select leaders. Then, they expect the inductive process of local church life to train these leaders, as well as through whatever resources may be accessible to these home-grown leaders,

in the form of books, radio or quite often apprenticeship. They do not avoid or despise the schools. Their local leaders simply do not have access to the riches the schools possess. They have jobs outside the church as well as carrying church responsibilities (Winter 2003c:10).

If the system allows them, natural leaders will surface in the church. "... it is clear that the traditional pattern of professional clergy has its limitations and that the common people can and will produce their own leaders if given a chance to do so" (Kinsler 1981:8). Daystar is able to open the way for these leaders, but the churches' prejudice against change will have to be overcome. Kinsler (1981:8) says: "Can the people in our churches really prepare themselves theologically and participate fully in the ministry? The natural tendency is to think that the way we do things today is the way they have always been done – and that this is the only or the best way". The church will have to come to understand that "Education is not a coefficient of schooling; alternative structures can be as effective or more effective than residential training. Local church leaders can obtain a valid theological education without going off to seminary" (Kinsler 1981:15).

This will however remain an uphill struggle that will only be won by the grace of God, because "There seems to be a peculiar prejudice against new educational structures in the realm of ministerial training, probably due to its sacred status and emotional attachments" (Kinsler 1981:15). This prejudice is not only held by those in the church with a vested interest in the status quo, but also by those with a vested interest in educational structures. "The biggest danger or threat to theological education today is the attitude of those involved in its training and research" (Steyn 2004:19).

In the end church leaders may be forced to choose between what is academically and ecclesiastically acceptable and what will bear fruit for the Kingdom of God. Patterson (1983:53) recounts the choice he faced when they started training the natural church leaders in context:

A sharp controversy resulted; the resident graduates refused to cooperate with an extension programme; the missionaries were divided. I remember asking myself: "With whom will I work? With someone like Jose, who is educated but will work only where he can get a good salary, within the restricted confines of our own crippling traditions? Or with someone like Armando, who is teaching himself to read? He is crude, but open to new methods". I chose Armando and alienated the majority of our former pastors.

Daystar does not claim to be perfect or to be the solution to all the problems the church faces. Yet it can make a contribution in the renewal of leadership training, one of the aspects that vitally touches the church's ability to fulfil its missionary task. I can only agree with Hart (1990:31) when he says: "Renewal does not produce perfect people or perfect programmes. But it will keep us centred on Christ, responsive to the Spirit's guidance, and obedient to the Father's will. May the future find us faithful servants".

## Chapter 8

### CONCLUSION

Surely the mathematics involved in reaching the millions of unchurched communities requires a strategy that has room for the spontaneous reproduction of churches with a corresponding philosophy of education (Patterson 1983:60).

One of the hardest things to understand in religious work is the attitude of some of God's children who, when they see something beautiful happening, oppose it, criticize it, and refuse to have anything to do with it (Greenway & Monsma 1989:35).

It is not totally unexpected if this extended theological training [TEE] is often opposed by the traditionally trained pastors who are in influential positions in the churches. Their status is often dependant on qualifications and/or degrees. The new men have the status of personality (Kritzinger 1979:135).

There is a real issue of the ownership of the TEE programmes by the churches. Not unrelated to them is the power issue. If the whole people of God are offered the programme, some pastors naturally feel threatened because of alleged trespassing of their territory by the unordained (Pobee 1993b:83).

TEE has been perceived by some as a threat to more centralized institutions and the values that they represent (Kinsler 1983b: xiv).

Those who assume all experts agree have encountered very few experts. And all too often, experts will allow little room for innovation (Harrison 1991:86-87).

Overcoming the professional clergy-shaped leadership models is an essential shift toward a missional leadership (Guder 1998:200).

Theological education by extension may in fact render its greatest service to the church and its ministry by challenging existing structures (Kinsler 1981:91).

#### 1. Looking back at the road we have travelled

From the time of its birth, the church has tried to provide theological training for those who have heard the call of God. Through the centuries, it has created varied educational models, according to the changing socio-economic, political and cultural context within which the Church has found itself immersed. Understanding this is important since it demonstrates that there is no single way of completing the educational

task. Methods, techniques. and modalities must change in order to adapt to a given situation (Padilla 1988c:158).

Therefore, in the course of this study we looked at what is required of a leadership development and training system today, that will better enable the church to fulfil its missionary task in the world. We found that there is a close link between how the church views the ministry and the nature of the training it offers its future leaders. Therefore it became clear that it is not enough to just change the training system. The church has to break with the Professional Church Model and move to a model that will enable the priesthood of all believers to change from a pious theological statement to a functioning reality in the life of the church.

In this light I analysed the Traditional Residential Academic System and found it wanting in many ways. Then I looked at the TEE model. TEE inaugurated a whole new paradigm of ministry formation, the in-service training paradigm. I realized that it did address many of the major shortcomings of the Traditional Residential Academic Model. However, it also has its share of problems. In some aspects it did not go far enough.

Then I presented the Daystar Model as a possible way to overcome many of the problems found in the previous two models. I also analysed this model in the light of our findings about how a training system for the missionary church should be.

In the beginning of the study I posited the hypothesis that, by comparing the three models, the Traditional Residential Academic Model, the Theological Education by Extension Model and the Daystar Model, we would find that because of some serious inherent problems, the Traditional Academic Model is not the ideal instrument for producing and training leaders on all the different levels of leadership which the church needs to fulfil its missionary task in the world. Although Theological Education by Extension attempted to address many of the shortcomings of the Traditional Residential Academic Model by introducing a new paradigm, the in-service training paradigm, it did not go far enough.

I also stated that I believed that we would find that the Daystar Training Model would prove to be a model that has the potential to solve many of the problems of the previous two models and can be an instrument to unleash the potential of the ordinary church members. By so doing, it will not only change the priesthood of all believers from a theological assertion to an experiential reality, but will also contribute to enabling the church to train the leaders it needs in order to fulfil its missionary task.

The result of our analysis shows that this hypothesis was indeed proven to be correct. The analysis showed that the Daystar Model has the potential to overcome many of the problems in the other models and provides an affordable and accessible way for the church to identify and train the right leaders. It is holistic training that does not only impart intellectual knowledge, but also forms the potential leaders spiritually and equips them with ministry skills they will need in fulfilling their ministry. The Daystar Model also has the capacity to train the vast number of leaders that the church needs to guide it in its missionary task.

## 2. Why the church needs Daystar

The Traditional Residential Academic Model is simply not adequate to be the only training model employed by the church to develop workers and leaders for its missionary task in the world. It cannot produce enough leaders and is not able to empower all the people of God for their ministry. “It is altogether evident that the whole people of God are called by the gospel and by the massive human needs that surround them to enter fully into Jesus’ ministry” (Kinsler 1983c: 2). To empower the whole people of God, new structures are necessary, new ways of functioning as a church and new ways of raising up leaders for the church. “Surely the mathematics involved in reaching the millions of unchurched communities requires a strategy that has room for the spontaneous reproduction of churches with a corresponding philosophy of education” (Patterson 1983:60).

To be able to spontaneously reproduce in different contexts, the church needs a more flexible structure that can easily adapt to different situations.

The reason for this inability to reach a changing culture should be clear. Many churches die because they make choices and adopt patterns of tradition that cause them to decline. Traditions and patterns which were meaningful years ago become contextually outdated. Yet churches continue to practice those same traditions for sentimental reasons. These traditions and patterns can create barriers to surrounding neighbors who do not understand the traditions and who feel alienated by them (Stetzer 2003:26).

The church also needs a much more flexible training system that will enable it to train and use the manpower it is currently not mobilizing. “Missiological education also must extend to lay people. Most missionaries – whether intracultural, interchurch, or frontier – like most pastors must be recruitable from the entire spectrum of the laity. It is a matter of life or death for the Christian world mission that we allow lay people access to missiological education, whether they become part-time or full-time workers, whether they become home-front mobilizers, cross-cultural interchurch workers, or front-line pioneers, and whether or not they are able to go off for years to school for professional training” (Winter 1996:185). But it is not just the barriers between “clergy” and “lay people” that must be overcome. The way to leadership must also be opened for people who are marginalized because they do not have access to the Western educational system. “For a long time marginalized peoples, and especially indigenous peoples, have been pushed aside by the dominant groups. This situation must change and where it has started to change it must continue to do so. May God enable his Church in its educational task to make its contribution to the salvation and liberation of our marginalized peoples” (Paredes 1988:154). By exposing all God’s people to systematic study of the Word of God, more people will be exposed to the call to spread the gospel to all nations. “Wherever the Bible is being studied and cherished, new foundations are laid for mission in the next century” (Crim 1993:100).

The training system must also be able to select and train the right people.

... no matter how high the quality of education seminaries offer such

people that *quality* may not be able to transform them into the right kind of *gifted* people. It is thus not a matter of what seminaries do to their students – how much field work is required, or whether the seminary professors have had, or continue to have, pastoral experience – but it is a matter of whether or not the particular lay people who find their way into seminary classes in a daytime residential program are those within the church who possess the strongest pastoral gifts. It seems to me that unless seminaries make what they teach *accessible* to the full spectrum of believers, the greatest leadership potential of the church cannot be harvested – nor can the seminaries survive! (Winter 1996:183-184)

“Education is ... not merely a matter of the right curriculum but the right students. It is more crucially a matter of whom we are training than what we are teaching. It is not merely a matter of the quality of the classroom or the library but the quality of the selection of those who benefit from the education that is being offered” (Winter 1996:184).

The in-service training paradigm, which includes TEE and Daystar, has the potential to achieve that. It can release whole new dynamics in the church and its way of developing its leaders. “The significance and potential of theological education by extension lie not primarily in the movement itself but in the spiritual and social dynamics to which it relates” (Kinsler 1983c:2). “Theological education by extension has a unique opportunity to recognize and strengthen local congregations and their leaders as the primary agents of mission, unity and renewal” (Kinsler 1983c:3).

TEE came about as the result of a search for a solution to practical problems in the church’s missionary effort. It is a serious effort to find solutions to problems in the development of leaders in the church. As Kinsler (1981:xi) puts it: “We had no lofty ideas about the reform of theological education or the renewal of the ministry. No one realized that we would soon be caught up in a worldwide movement. We were simply trying to find a way to provide adequate, appropriate training for the leaders of the congregations. This concern became – for me and for many others – a personal pilgrimage”. Mulholland and De Jacobs (1983:34) recount further: “Theological education by extension took shape in a series of responses to a series of problems encountered in the task of ministerial formation among the sectors of society represented in the Presbyterian Church”. They then continue to show how TEE responded to these problems. It had a tremendous positive effect on the church. “Reviewing the impact of the extension movement on the Presbyterian Church in Guatemala, it is apparent that it has succeeded in its initial goal. It has produced trained leaders for large numbers of congregations previously lacking such leadership and in so doing has accelerated the numerical growth, cultural extension, and geographical expansion of the church. It has enriched the lives of countless persons. It has provided a model for a worldwide movement” (Mulholland & De Jacobs 1983:40).

Daystar also did not come about as a theoretical exercise. It came about in the practical missionary ministry of the church as a response to the need to produce leaders for the church. Yet, after having reflected on it more theoretically in this study, I am even more convinced that despite our ignorance, through the grace of God, we have found an approach that is not only effective in practice, but is also theologically

valid. I hope what Ogden (2003b:11) said about his book on discipleship, is also true about the vision of Daystar: "All too often books written about the church tend to be either a successful model with little theological vision or a theological treatise that has little to do with the realities of ministry in the local church. It is my hope that this book bridges that gap. Any theological vision for ministry that has a ring of truth comes out of real-life community".

### **3. The problem of unchanging church structures**

The church will not be able to reach all nations with one monolithic, unchangeable way of doing. To fulfil its missionary task the church has to be flexible enough to adapt to the different contexts in which it is called to serve.

Is it unrealistic to expect traditional, conservative churches to stretch their rules to include, or at least approve, new patterns of worship, discipline, pastoral leadership, and training in order to promote the spread of the gospel among ethnics in our cities? This is one of the greatest challenges facing any church or denomination desiring to work effectively in ethnic evangelism. The danger of cultural imperialism in missions is very real. It appears in the form of imposing on new believers and smaller groups the majority group's way, or the mother church's traditional expression of the Christian faith and life. It inevitably paralyzes the gospel's growth (Greenway & Monsma 1989:78).

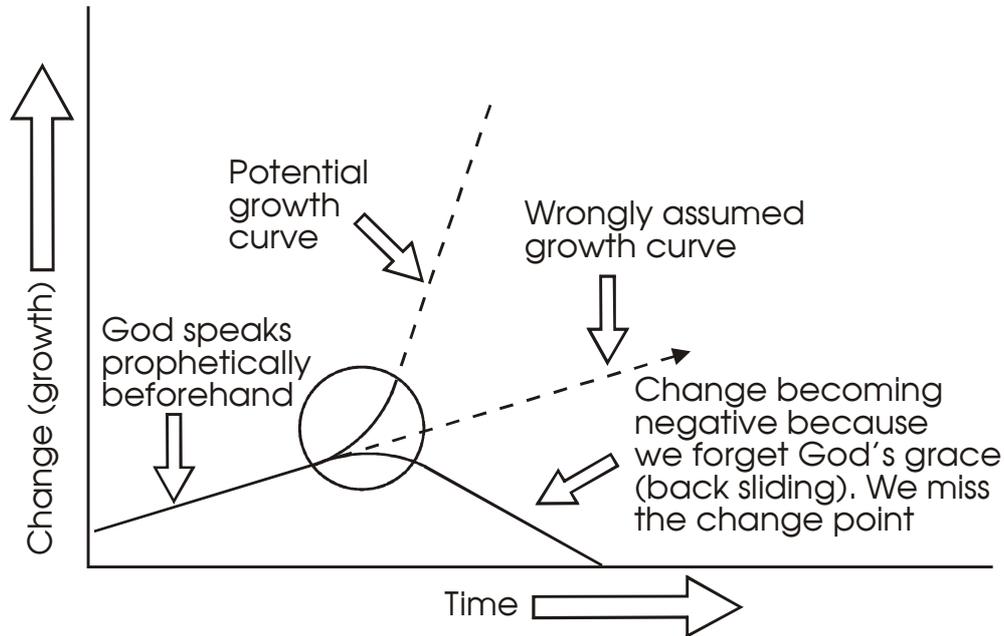
One of the reasons for the unwillingness to change is the fact that the people believe that what has worked in the past must also work in the future.

Success can close a mind faster than prejudice. A leader may be reluctant to reject previously successful methods in order to lead in a new direction. It's too risky. Peter Drucker observed: "No one has much difficulty getting rid of the total failures. They liquidate themselves. Yesterday's successes, however, always linger on long beyond their productive life". Christian organizations should take careful note that, throughout Scripture, God rarely worked in the same way twice. God's activity was always unique to the people with whom he was dealing and the time in which he was working. God's activity cannot be reduced to a formula because God is always more concerned with peoples' obedient response to his will than with the means of communicating his will. Churches are remiss if they assume that because God worked mightily in a particular way in the past, he will choose to work in exactly the same way in the present. Many organizations today are locked into doing things a certain way, not because it is still effective, but because it was effective yesterday. This is the curse of success (Blackaby & Blackabay 2001:58-59).

Previous success causes people to think that if they just continue to do what they have always done, the same success will follow. However, that is not the case. A driver assuming that because his car has accelerated well from zero to twenty kilometres per hour in first gear, he will continue to accelerate while travelling long distance in first

gear, will soon be rudely disabused of that notion when his engine overheats and the car comes to a grinding halt. The following diagram (McKellar 1997:18) illustrates what happens when the necessary change is not made at the right time.

### WHAT HAPPENS WHEN CHANGE IS NOT MADE



However, it is not just past successes that cause the church to be unwilling to change. The basic problem is the sinful nature of man that seeks its own interests rather than the will of God. Because of fallen human nature, the church often does not do what is best for the Kingdom of God. This was demonstrated by the introduction of TEE in Guatemala:

Change is always difficult, especially in the realm of religious beliefs and ecclesiastical structures, above all in relation to the ordained ministry, due to aged traditions, vested interests, established patterns of dependence, and sacred taboos. Many a discussion of critical issues has floundered or been dismissed by a simple reference to "the call" or by an appeal to the sacrifice, dedication, or spirituality of "the ministry". The extension movement here in Guatemala and elsewhere has taken on a task which is difficult and complex, for it is attempting to revolutionize not only theological education but also the ministry, the church, and its mission in the world. The outcome – after almost 15 years – is by no means certain (Kinsler 1981:100).

Despite the obvious benefits to the church and the positive role that TEE plays in the extension of God's Kingdom, Mulholland and De Jacobs (1983:34) report: "Nearly all of the above steps met with opposition from one segment or another of the Presbyterian Church of Guatemala". The reason for the opposition was that it called in question the aspects of the status quo which prevented the ordinary church members from exercising the priesthood of all believers. Mulholland and De Jacobs (1983:40) report: "At the same time, because TEE has been an agent for change, it has created tensions within its own denomination. Instead of simply strengthening the

educational, theological, and structural *status quo*, it has called that *status quo* into question at those points where it is a hindrance to ministry by the people". They go on to point out three of these points:

1. The educational methodology has produced a dialogical and collegial style of leadership that questions the efficacy of authoritarian and hierarchical leadership patterns.
2. The interaction of evangelical pietism with the concrete realities of the Guatemalan situation, as the students experience it, has brought into focus new concerns: the meaning of God's justice and righteousness; the nature of salvation as liberation; the apolitical stance of the church amid pervasive corruption and violence; the place of human rights in the witness of the church; faith and ideology; the relationship of church and kingdom; the ordination of women; historic Presbyterianism vis-a-vis renewed Roman Catholicism and maturing Pentecostalism. More traditional sectors of the church remain unready to grapple with these concerns, and at times unwilling.
3. The extension of theological education to minority groups, women and laity has raised the competency level of these persons 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 (Mulholland & De Jacobs 1983:40-41).

From this it is clear that the leaders who get their position and power base from the old "Professional Church Syndrome" will feel threatened by these developments and will do whatever they can to squash it. So it has proved in Guatemala.

At the time of writing the extension movement within the Presbyterian Church stands in jeopardy. The ascendancy of parochial and rigid traditionalists to denominational leadership threatens the existence of theological education by extension at the very seminary which gave it birth. The new wine of TEE has stretched old skins to the point where they can be kept from bursting only by setting them in cement. The loss of leadership to death, transfer, and retirement, plus the change of other strategic leadership posts at national and international levels weakens the vanguard role that the seminary has traditionally assumed (Mulholland & De Jacobs 1983:41).

This reluctance to adopt a new way of doing, even when it demonstrably makes the church more effective in the execution of its missionary task, is not restricted to Guatemala. It is a global problem.

In his survey of East African ministry, Paul Miller reports wide agreement among all church leaders about the theological assertion that Christ's ministry is properly one of the whole people of God. He found no African

bishop, pastor or layman who opposed that understanding of ministry. And yet, he writes, “the truth (of this view) has not begun to grip the hearts of Christians with compelling conviction and power... But at present, the assumption that the ministry is that of a cleric who does things for passive people by proxy, is very deeply entrenched”. Much of the opposition to newer forms, such as a tent-making ministry, appears to come from the ordained pastors – indicative in East Africa as elsewhere of the temptation for those who hold power to keep it (Bergquist & Manickam 1974:14-15).

A big part of the problem is the vested interests of those currently in leadership. “... the churches in Latin America and elsewhere are dominated by the clergy, by ecclesiastical structures that place power and privilege and initiative in the hands of a few, and by inherited or imported patterns of theological education and ministry that stifle indigenous, popular leadership” (Kinsler 1981:90). “Vested interests (prestige, salaries, ecclesiastical structures, institutions, power) make it unlikely that the clergy will accept any radical changes in the present ways of doing theological education and ministry” (Kinsler 1981:22). These vested interests of the existing leaders have caused a negative reaction against TEE. “I am afraid this same sort of reversion has taken place in most of the world. The global influence of the U.S. pattern is just too strong. The desire of leaders who are not significantly gifted for a tangible basis of leadership authority, a professional status, is too powerful – and deadly” (Winter 1996:176).

The in-service paradigm calls for a vast change in the life of the church, as Kinsler (1981:22) explains: “The changes suggested in this paper require not only new approaches to theological education and new patterns of ministry but a new self-image among pastors and ‘laymen’ alike. Such changes will be possible if the churches capture a new vision of and make a new commitment to God’s mission in the world”.

How difficult it is for the church to change, is demonstrated by the struggle with more effective training patterns in the church in which Daystar originated.

In the Dutch Reformed Church in Africa (now part of the Uniting Reformed Church in Southern Africa) the concepts of TEE and in-service training were for the first time officially taken up in the agenda of the Synod at Worcester in 1975. Professors Van Dyk and Van Rooyen asked that congregational leaders should be trained by means of TEE and the academically well trained pastors in the church should see it as their primary task to equip the whole congregation and these congregational leaders in particular. No decision was taken and the matter was referred to a study commission (Kritzinger 1979:143).

Thirty three years later, nothing has yet happened, except that the Daystar Model has been developed and rejected. After all this time, the church is still hampered in its leadership development by a slavish devotion to the Professional Church Model tied to the Traditional Residential Academic Model.

Wherever existing leaders decide to cling to their own power, status and privileges rather than to seek first the Kingdom of God, those who call for renewal can be

expected to be marginalized and new developments will be squashed.

Such apostolicity challenges the conserving tendencies of institutions by confronting and naming areas where change must take place. Denominations have rarely known what to do with these kinds of people... In our day, denominational systems tend to be suspicious of these more apostolic leaders and look for those with conserving, pastoral, and administrative skills to fill the roles of bishops and executive ministers. More apostolically gifted leaders tend to be placed at the edges of church bodies. They are distant from the key areas of leadership where their gifting is critical in our day (Guder 1998:216).

As Fuller and Vaughan (1986:181) sum it up: "... whenever there is a divergence of perception of ministry, the parochial structures usually win!"

This is one of the major obstacles to renewal in ministry and leadership training, whether the new model is Daystar or anything else.

#### **4. Reaction from the academic world**

If the church is slow to change, the academic world is not much better. The same protection of vested interests takes place in the academic world.

We fight against mammoth cultural forces: the degree-mania of our time, especially in Asia, the inflation of units, the redefinition of all kinds of things. *But the worst is what I would call institutionalization, which replaces the end with the means. Institutions of any kind begin to decline when they become first concerned about their own existence.*

I think, for example, of the welfare workers in Wisconsin. I read an article in the *Los Angeles Times* which said that Wisconsin is making remarkable progress in getting people into jobs and getting them off welfare. The welfare workers can only stay in business if there are lots of people on welfare. Their biggest problem is not the people on welfare, but the people in the welfare offices who are more interested in keeping their jobs than they are in getting people off welfare. Now, translate that into the seminaries. The biggest problem with the seminaries is that they don't want what is needed most. The seminaries think they can stay in business only if they have residential students. And staying in business comes first (Winter 2000b:143-144).

Because of all the investment made in the establishment and maintenance of academic institutions, very often the decisions are not made on the basis of what will serve the church and its missionary task best, but what will ensure the survival of the academic institution.

Educational systems are not always focused on training for effectiveness. They often sustain institutional agendas or are simply grounded in tradition. We are all products of educational systems that create support

for cultural and/or national agendas. To be "well-educated" or the graduate of a certain school often brings with it social status. A frank discussion with clients should surface these less obvious, but closely held values and preferences. These need to be acknowledged and dealt with; otherwise, they will hamper or defeat efforts to get client support for the program (Brynjolfson & Lewis 2006:70).

The interest of those who have invested a lot of time and money to excel in the current system, also have to protect their investment. If people could get an equivalent training without leaving their jobs, very soon the church will be flooded with qualified people who have not spent years of their lives at great expense in residential training. Those who do not understand that they are called to train and empower others, but who base their own sense of value on their academic performance, will think that a generally accessible training will diminish the exclusivity and value of their own training.

It would thus be understandable if seminaries were unenthusiastic about moving off campus and educating just anyone. What if what is taught off campus were to allow just anyone into the ministry without requiring the full, formal on-campus ministerial education that is now conventional? Wouldn't that undermine the financial base of the entire seminary movement? Wouldn't you expect dire warnings against "watering down" the quality of ministerial training...? (Winter 1996:181-182)

Another issue that militates against the type of renewal that the church needs, is the assumption that excellence can only be obtained through formal study in the Traditional Residential Academic Model. Alternatives like TEE and Daystar are therefore a priori judged to be inferior and inadequate.

In the case of Theological Education by Extension (TEE) it had been judged by many as inferior to the residential pattern from the very beginning. In Guatemala, where the experiment began, the seminary-students and graduates appear to have formed an image taken from what they understood to have been the missionaries' experience. It was assumed that the missionaries had attended residence schools where classes were held during the day; this then must be the way things should be done if our education is to be as-good-as theirs. Much of the early writing on extension was a defense of the changes, trying to demonstrate that it was as-good-as residential training, even though decentralized and evening schools were well accepted for the national university and secondary schools. As Frank Abbot observed, "changing the curriculum entails all the physical and psychological difficulties of moving a cemetery" (1985:5). In this case, not only the list of courses was being changed, but the curriculum, the teaching methods, the locale, the kind of students, everything was being altered.

TEE was an effort to return to some of the values of an apprenticeship. Referring to specialized knowledge and theoretical understanding, these are presumably taught most efficiently in professional schools rather than through apprenticeship or trial and error. Yet it is by no means easy to

adduce empirical evidence in support of this seemingly self-evident presumption. On the contrary, the available evidence suggests that what seems to be self-evident may well be quite untrue (Kinsler & Emery 1991:26-27).

One of today's global cultural realities (unfortunately?) is the general, even uncritical, acceptance of "a university degree" (Sells 1997:20). The problem is that training for dissimilar purposes are compared. What is necessary to prepare academic theologians may not be the best for pioneer missionaries and church planters.

If equivalence is to be achieved in the midst of diversity, it can only be judged on the basis of its purpose. Which is better, a car or an airplane? It all depends on where one is going. The trip from New York to Santiago may be best taken by plane unless one desires to see the countryside on the way. Prestige and control have no place in the Christian Church and its educational work; achievement of God's will is all important (Kinsler & Emery 1991:30).

For renewal to succeed, different criteria of excellence will be needed. "We have to help such faculty see beyond the criteria for excellence that have predominated since the Enlightenment, to earlier, more holistic ways of assessing the value of theological education. This takes time and will not always succeed" (Banks 1999:250).

Do we long and pray for renewal? We must go further. Let us ask how our commitment to renewal of theological education bears on our accreditation structures. Let us recognize the conservationist bent of accreditation which flows against the movement toward renewal. Let us acknowledge that accreditation structures which are oriented to the artifacts and procedures of schooling are a threat not only to renewal in TEE, but to renewal in campus theological training as well (Ferris 1990:28).

In this study we have tried not only to describe the ways in which leaders are trained, but also to find a better way of how the church should select and train its leaders.

Missiology is increasingly accepted as a legitimate area of study. Unfortunately academia has imposed its own rules, and these studies tend toward the historical and descriptive. They deal with what missions have been and are. Normative missiology, that is to say a kind of study that is directed under the Word of God to seeking what mission ought to be in the coming century, raises questions with which the academy is uncomfortable precisely because they threaten to undermine the foundations on which the modern academy stands (Newbigin 1993:6).

Because of the factors we have described above, the recommendations in this study will most probably find a varied response.

The responses of theologians and Christian educators to such a wide-spread description of sweeping changes across the educational horizon

are varied. Some will retreat in disgust and affirm the traditions of the saints once delivered. Some will recoil in fear that the sacred essentials are being desecrated. Some will attempt to defend the status quo. Some will tentatively attempt to engage with the issues and adapt them to their setting. Some will critically examine the trends and begin slowly to develop appropriate responses. Others have already decided that theological and missiological education was never really what they wanted to do anyway (Hoke:1999:345).

Unfortunately the academic acceptance of Daystar will not only rest on the merits of the model itself, but on a host of other factors. Banks (1999:187) quotes Rhodes and Richardson who said: "Crucial here is the issue of power, for whoever has this or is willing to distribute it among the various stakeholders in theological education, will largely determine the fate of any of the proposals in the debate, at least within existing theological institutions. The crucial question here is not so much: 'What should theological education be?' as 'Who determines what theological education should be?'"

## 5. Facing a paradigm change

As we have seen in the previous chapter, it is no longer time to make adjustments to the existing system. A whole new paradigm is necessary.

Now is the time for a new paradigm to appear because so many problems are occurring with the old one. As Barker observes, "Sooner or later, every paradigm begins to develop a very special set of problems that everyone in the field wants to be able to solve and no one has a clue as to how to do it" (Barker 1992, 39). This shift in venue and the related paradigmatic changes presents a significant risk for existing structures. Again, as Barker observes, "New paradigms put everyone practicing the old paradigm at great risk. The higher one's position, the greater the risk. The better you are at your paradigm, the more you have invested in it, the more you have to lose by changing paradigms" (1992, 69). He quips, "It is important not to mistake the edge of a rut for the horizon" (1992, 208) (Elliston 1996:246).

Richards and Martin (1981:225) agree that a fundamental change is necessary: "The new wine of discipleship cannot be forced into the wineskins in which we have matured. Old forms and structures will break under the pressures of the new day and, as Jesus warned, the new wine will be spilled. It is the challenge of the present leadership of the church to be sensitive to the need for new wineskins, and to free disciples to mature in frameworks that are fitted to them and their times".

The question is whether the church is willing to take the risks to change radically.

What is required and more difficult to achieve, is the will to risk change, radically if need be, without losing what is valid in what has been handed down. Today, of course, the imperative for change informs much of the more radical criticism of the institutional church, a criticism which to some may appear destructive, but which holds the promise of renewal. A.N.

Whitehead once wrote, 'The major advances in civilization are processes which all but wreck the societies in which they occur'. If today convulsions appear to be shaking the foundations of Church structures, we can trust that by God's grace new forms for ministry and new life for God's people will eventuate (Bergquist & Manickam 1974:119).

To achieve such change, present leaders cannot just fall back on the model they saw while they were being trained. The renewal of the church's leadership development methods requires visionary new thought under the guidance of the Holy Spirit.

Over the past twenty years, I have noticed that whenever pastors, missionaries, and seminary professors the world over begin to talk about seminaries and ministry, we invariably flash back to our own seminary or Bible college education. And the basis on which we evaluate the issue at hand is usually colored (or almost determined) by our own experience of seminary. But to think about ministry formation today on the basis of one's previous seminary training is inappropriate and unacceptable, for at least four reasons.

First, to project the form of our own theological education onto the present invariably blinds us to the wonderful richness of forms that came before our time and that may help us into the future. Second, to project onto the present the way we experienced seminary training is to ignore to our peril that the contexts of today's ministries have changed, both in North America and around the world. Third, sticking to our own ways renders us incapable of the freewheeling creativity that is needed for the next century. During the years I was involved in ministry formation in Mexico, I learned that for such programs to be successful, only the students are indispensable. Fourth, to project our past seminary training onto the present and future is to ignore the profound paradigm shift in which the world (and particularly the West) finds itself at this time. In all aspects and at all levels of society, we are in the midst of profound changes like nothing seen since the Industrial Revolution. Given the paradigm shift that the church and the world are undergoing, we must free ourselves to reconceptualize the foundations, the forms, and the goals of ministry formation in the future. Ministry formation must likewise undergo a radical paradigm shift, so that it can appropriately serve the church in the world of tomorrow (Van Engen 1996:240-241).

The new paradigm cannot just be added to the old system or pressed into its mould, as it has sometimes been attempted with TEE. "Unfortunately extension programs often find themselves pressed to meet the 'standards' and expectations of centralized institutions and their accrediting associations; and make little use of their greatest resource, the context and experiences of their students" (Kinsler & Emery 1991:5).

If the new paradigm is forced to conform to the old system, it will lose its power.

Is there anything we can learn here from students and theorists of change? These generally distinguish between two types of change: one

that modifies only an institution, and one that changes the system. While both have their place, where circumstances require more substantial change, incremental adjustments tend to compromise new endeavours so much that they never realize their potential (Banks 1999:252).

Kritzinger (1979:5) quotes Ramsey who said: "Revolutionary movements in the Church have commonly happened not by a collective decision that it would be a good thing for such and such to be done, but by someone making a start and others following... the need is for legal barriers, if there are such, to be removed, and then for someone, who believes it right to do something, to do it..." Banks (1999:252) quotes the historian George Marsden who said: "Reformation isn't going to come from seminaries, even reformed seminaries. If there's going to be a reformation, which I think is needed, it will have to come from institutions other than seminaries".

If given the chance, the Daystar Model could be the spark for such a revolutionary change.

## **6. Daystar is not exclusive**

Because the new paradigm inherently is a criticism of the weaknesses of the old system, TEE has sometimes been seen as opposed to residential academic training. Daystar may also be perceived in this way. However, we must remember that the two systems have different strengths and are useful for different purposes.

In many cases TEE is, of course, an extension of the vision and practice of theological schools that are committed to the ministry of all God's people. TEE has been perceived by some as a threat to more centralized institutions and the values that they represent. There has been sharp debate, mutual criticism, and challenge between the advocates of both types of education. It is now generally accepted, however, that extension programmes are dependent on the established theological centres for the basic tools of theological research and teaching, while centralized institutions need extension networks to gain access to the wider dimensions of the churches' leadership and the dynamic realities of the churches' life and mission. Thus the future effectiveness of both lies in building close partnerships and combinations for the equipping of God's people (Kinsler 1983:xiv).

The two systems should not be seen in opposition, but as complementary.

There is need to overcome the mutual suspicions between the traditional residential and TEE programmes. Two things are important in this regard. First, they are to be seen as complementary and not rivals. Second, since the suspicion is in part one of standards, there is need to struggle together for what constitutes excellence in theological and ministerial formation at the various "watering holes" or stations in the continuum and spectrum of ministerial and theological formation (Pobee 1993b:84).

If TEE or Daystar places itself in opposition to the dominant system, it will do so to its own detriment, because people will always go for the system that opens further doors for them rather than for training that leads them into a dead end. “We need to develop new alternatives to the traditional teaching methodology, but in such a way that we never cut off further possibilities for the people involved” (Castro 1983:xi-xii). Harrison (2004:328) concurs: “... it is important to affirm the validity and desirability of *choices* in modes of training. There are many things a residential college can do that TEE cannot, and vice versa... In short, the various modes of delivery all have a role. Some work better in one situation than in another. They should never be seen as mutually exclusive”.

Because Daystar is still in the process of establishing itself, the exact nature of the relationship between it and the Traditional Academic Model has yet to be worked out. The ideal would seem to be that while Daystar functions within the church as a leadership selection and training process, it is also accepted by the academic community as a legitimate training for which some academic credit is given. People who have been identified as spiritually mature leaders in the church, can then enrol for further academic formation. In this way Daystar will open the way for people to whom formal academic training is not accessible, because of a lack of schooling. At the same time it will also help the residential academic training institutions select the right candidates for training, which was one of the areas of concern which we noted in the Traditional Academic Model. With this idea in mind, the Uniting Reformed Church approached some South African theological faculties in the beginning of the development process, but without much success.

To make it accessible and transferable, we cannot place academic requirements on those who are going to train others. Although the person of the presenter certainly plays an important role in the discipleship process, Daystar relies on the written lessons for the transfer of the cognitive element of the training. The content of the sessions closely follow the material in the leader’s guide and the student’s workbook. This of course places a tremendous responsibility on the authors of the material. Most of the authors are people who were theologically trained up to Master’s level by the theological faculties of the Dutch Reformed Church. Having a more formal structure to oversee the content and act as a safeguard would be a wise move for the future. If co-operation with a theological institution, as is envisaged above, can be achieved, the theological institution can play an important role in this regard.

## **7. Areas for future research**

No single study can cover all the possible areas of concern, therefore, at the end of this study I want to suggest a few areas that may merit future research.

### **7.1 The use of TEE today**

In the chapter on TEE we saw that its heyday has passed. Although it is still being used, it is not clear to what extent. I have tried to find out to what extent it is still being used in Africa, but because of limited time and the fact that it is not central to this study, I did not succeed in determining this. This seems to be field that can be fruitfully explored.

## 7.2 The ministries of Daystar trainees

Although we have been in the process of developing Daystar for quite a number of years, the first years were to a large extent devoted to the development of the concepts and the material, thus it did not produce large numbers of students. It is now taking off and the numbers are increasing rapidly. Most of the new groups are led by people who were trained by Daystar themselves. They do it as part of their wider ministry. In a few years time, a study on the ministries of the people who were trained by Daystar should give more insight on the effect of Daystar training on the lives of the trainees and on the church.

## 7.3 The applicability of Daystar in different contexts

As we have mentioned, Daystar is in the process of being translated into many languages. Once it is implemented in more contexts, it would be good to do a study to see how applicable it is to those contexts and how well it adapts to the different contexts.

## 7.4 The acceptance of Daystar

One of the concerns that we raised about the future of Daystar was about its acceptance in the church and the academic world. This is a battle yet to be fought, but a follow-up study should be done in a few years time to determine the results.

## 8. Conclusion

When all is said and done, no system in itself will win the world for Christ. “With all the modern analytical approaches to the mission field, the impression is given that proper patterns and carefully worked out strategies will automatically ensure results. Some worldwide movements and their claims are frightening. While I am convinced that God will continue to use all forms of attempts to accomplish his purposes, the most successful channels will always be men and women in tune with God” (Gnanakan 1996:118). Yet it is important that in obedience to Christ, we seek the best possible way to teach the nations to obey everything Christ has commanded us. Daystar makes the rapid growth of the church possible by opening the way to ministry and leadership for thousands of people whom God has called to serve Him, but who will never be able to attend residential theological training. As Patterson (1983:57) puts it:

The concept of extension chains enables the rapid reproduction of churches. A church sends extension students to raise up daughter churches, which send their extension students to raise up their own daughter churches, and so on, until you have great-great-granddaughter churches. The method makes spontaneous reproduction possible. But it does not *cause* it. God does not bless methods. God blesses only *obedience*, done in faith and love. We cannot *make* the church grow. We can only provide an educational structure which will plant the seed and water it, but only God gives the increase.

Daystar is one such effort to be obedient by providing the training that so many of

God's people so desperately need. "In the end, top quality education will come from people with a vision that inspires both teachers and students to dedicated service, to consecrate themselves to the purpose of doing God's will. These may be people without credentials, the official stamp of approval. They may have no prestige or pretensions, but they will provide an authentic simplicity and integrity to those around them of the image of Jesus Christ" (Kinsler & Emery 1991:30).

There is still a lot of work to be done in order to build up Daystar to its full potential. As Harrison (2004:328) says: "In addition to personnel and resources, vision, imagination, patience, perseverance and hard work are needed to build quality theological education of any kind". Unfortunately, up to now it had to be done on a shoe string budget, because it was not a priority to the church. "Allocation of resources is generally a good guide to true priorities. One is sometimes tempted to ask, *'What are all these other things that are so much more important than the training of national Christian leaders?'*" (Harrison 2004:323). In my mind empowering God's people for their work of ministry is one of the most significant priorities to which one can dedicate one's ministry. It will leave a lasting legacy.

Achievement comes to someone when he is able to do great things for himself. Success comes when he empowers followers to do great things *with* him. Significance comes when he develops leaders to do great things *for* him. But a legacy is created only when a person puts his organization into the position to do great things *without* him (Maxwell 1998:221).

Daystar promises to be a tool that will enable many church leaders to leave a legacy in the lives of their people. To serve them is the challenge ahead of us.

God's redemptive purposes are fulfilled when people respond obediently to his call. In the midst of the dramatic condition of our continent marked by hunger and injustice, economic dependence and militarism, oppression and abuse of power. God calls us to a life of commitment to him and to our neighbor and expects us to obey Him. God called Abraham to leave his home, his country, and his family, and set off into the unknown on an adventure of faith. Just so, today, he calls us to open ourselves to the future, shed our false securities, and set out upon the pathway of faith.

Nevertheless, our tendency is to settle in, to become comfortable, to seek false security, to remain in our "Ur of the Chaldees," instead of obeying the call of God. Unfortunately, this can and frequently does happen with theological education. It is much easier and "safer" to perform this task using proven methods – "that which has always been done, in the way it has always been done" – instead of searching for new alternatives in theological education for men and women who have heard God's call and are ready to respond obediently. In Latin America today, God seems to be calling us to leave our secure "niches" and seek new ways to fulfill the crucial task of educating in the midst of new situations.

To educate is to inform, but even more than this it is to form men and women prepared to collaborate with God in his work of transformation in the world so that it might reflect his glory. We fail miserably if we do not mould people open to the future of God and if we settle into the established models for theological education. The nature of our task, the condition of our continent, and the demands of him who makes all things new require creativity, imagination, new ways of responding to the present-day challenges in the field of theological education (Padilla 1988c:157-158).

I believe that in Daystar God gave us one such a creative new way to respond to the challenge that the church faces in the present day to produce workers for the harvest. May God use it to His glory.

## APPENDIX 1: THE TEE QUESTIONNAIRE

1. Contact details of your programme:

Name of the programme: \_\_\_\_\_

Name of the contact person: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

E-mail: \_\_\_\_\_ Phone \_\_\_\_\_

Fax: \_\_\_\_\_ Mobile phone: \_\_\_\_\_

2. Is your TEE programme still running? \_\_\_\_\_

3. If the programme has been terminated, why did it happen?

\_\_\_\_\_

\_\_\_\_\_

4. What are the major problems and obstacles you face?

\_\_\_\_\_

\_\_\_\_\_

5. What is the success of the programme in your opinion?

\_\_\_\_\_

\_\_\_\_\_

6. Do you know of any TEE programmes in Africa that are not included in the attached list? Please supply the contact details:

\_\_\_\_\_

\_\_\_\_\_

7. What denomination/institution does your programme serve?

\_\_\_\_\_

8. What is the total number of students enrolled in your course for 2008?

\_\_\_\_\_

9. Particulars of your courses:

a) What is the educational standard for those who enter your course?

b) What is the educational standard of the course itself?

c) How many of your students are in each course?

d) What is the language medium?

(Answer by completing table at the back of this page)

**Please turn over**



Course	Educational requirement for entry	Standard of course e.g. award, certificate, diploma	Number of Students	Language

10. Lesson materials:

a) Who prepares your lesson materials?

---

b) Are the materials programmed instruction? (Yes/No)

11. How do you encourage the doing of practical work arising from the study materials?

---

12. How often are seminars with the students held?

---

13. Describe any ecumenical contribution your courses are able to make for the church?

---

14. Staff:

a) How many staff are involved?

---

b) How many are expatriates?

---

15. What percentage of your budget comes from overseas help?

---

16. Does your programme include any innovation which could help others working with TEE? Do you have any other comments?

17. Do you want feedback on the results of this survey? (Yes/No)

Please complete and return to P.F. Kriel, 60 Utrecht Street, Vryheid 3100, South Africa, or by email to [pkriel@lantic.net](mailto:pkriel@lantic.net) .

## APPENDIX 2: THE DAYSTAR QUESTIONNAIRE

# Research on the Daystar Discipleship Training

University of Pretoria: Faculty of Theology

### Research conducted by:

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\*\*\*\*\*

## INFORMED CONSENT FORM

(To be signed by the person with whom the interview is conducted)

Name & Surname: \_\_\_\_\_ Date: \_\_\_\_\_

I voluntarily take part in this research project.

I understand that the information obtained through this questionnaire will be used to evaluate the Daystar Training and that the results will be published in academic and popular publications. I give permission for the information to be preserved for the present research as well as for future reference.

I also understand that I will not be paid for my participation in this project.

I am of age and legally competent to give this permission.

Signature: \_\_\_\_\_

\*\*\*\*\*

## Questionnaire

Date and place completed: \_\_\_\_\_

### 1. Information about the respondent:

1.1 Name & surname: \_\_\_\_\_

1.2 Cell/telephone number: \_\_\_\_\_

1.3 Age: \_\_\_\_\_

1.4 Highest academic achievement: \_\_\_\_\_

1.5 Home language: \_\_\_\_\_

**2. Particulars of respondent's involvement in Daystar Training.**

2.1 When were you involved in the Daystar training?

\_\_\_\_\_

2.2 Why did you decide to undergo the Daystar training?

\_\_\_\_\_

2.3 Which levels of the Daystar training did you complete?

\_\_\_\_\_

2.4 If you did not complete all the levels, why did you stop?

\_\_\_\_\_

**3. The respondent's experience of the Daystar training.**

3.1 Was the training affordable to you?

\_\_\_\_\_

3.2 Was the training easily accessible to you?

\_\_\_\_\_

3.3 What did you gain from your time in the training?

\_\_\_\_\_

3.4 What did you find positive/good about the training?

\_\_\_\_\_

3.5 What did you find negative/bad about the training?

\_\_\_\_\_

3.6 Did you find the training relevant to your life and ministry?

\_\_\_\_\_

3.7 What would you suggest to improve the training?

\_\_\_\_\_

**4. The results of the training:**

4.1 What was the effect of the training on your life?

---

4.2 Were you involved in some kind of ministry before you enrolled for the Daystar training? If so, please specify.

---

4.3 Did the training encourage you to become more involved in ministry? If so, in what ministry are you now involved?

---

4.4 What was the effect of the training on your ministry?

---

4.5 Did your involvement in the training cause you to be more motivated for your ministry?

---

4.6 Do you feel that you are better equipped for your ministry because of your involvement in the training? If so, in what ways are you better equipped?

---

4.7 Do you think that if you finish your training and you are given the Daystar training materials, you will be able to train others in the same way that you were trained?

---

4.8 Did your involvement in the Daystar training help you to grow spiritually? Please explain.

---

4.9 Did your involvement in the Daystar training help you know and understand God's Word better? Please explain.

---

4.10 Did your involvement in the Daystar training improve your practical ministry skills? Please explain.



**5. Open ended:**

5.1 What other comments would you like to make concerning the Daystar training?

---



---



---

**6. Presenters:**

(To be completed in the case where the respondents are themselves training others through the Daystar training.)

6.1 How many training groups are you teaching on a regular basis? How many students are there in every group and with what book are you currently busy?

Name of Group	Number of students in group	What book is the group currently studying?

6.2 Have you yourself completed all four levels of Daystar?

---

6.3 Do you find Daystar a helpful tool to train others with?

---

6.4 Do you find that the information in the teacher's book is enough to enable you to lead the sessions? If not, what more do you need?

---

## APPENDIX 3: OVERVIEW OF DAYSTAR SESSIONS

### Level 1

Level one is based on the salvation history in the Old and New Testaments.

Introduction to Daystar discipleship training

The five steps method of Bible study

The favourite truth method of quiet time

### Laying the foundation

Session 100: Introductory session

Session 101: The Bible

### Lessons from the Old Testament

Session 102: Creation

Session 103: The fall of man

Session 104: The promise of salvation

Session 105: The continuation of God's promise amidst sin

Session 106: The call of Abraham and the covenant

Session 107: The history of God's covenant people: The patriarchs

Session 108: The history of God's covenant people: on the way to the promised land

Session 109: The covenant as the theme of the whole Bible

Session 110: Moses and the law

Session 111: Joshua and the promised land

Session 112: Judges and kings

Session 113: The poetic and wisdom literature in the Bible

Session 114: The prophetic books in the Bible

Session 115: The history of God's covenant people: the exile

### Lessons from the New Testament

Session 116: The incarnation of Christ (Christmas)

Session 117: The death of Christ (Good Friday)

Session 118: The resurrection of Christ (Easter)

Session 119: The enthronement of Christ (Ascension)

Session 120: The kingdom of God

Session 121: The Holy Spirit (Pentecost)

Session 122: The Church

Session 123: Spiritual growth

Session 124: Relationships

Session 125: The enemy

Session 126: Disciples

Session 127: Labourers

Session 128: Leaders

Session 129: The Second Coming of Christ

### Level 2:

### **The Bible**

- Session 201: The Bible 1: The Bible as Word of God  
 Session 202: The Bible 2: The Bible as book  
 Session 203: The Bible 3: The context of the Bible  
 Session 204: The Bible 4: Understanding the context of the hearer

### **Preaching**

- Session 205: Preaching 1: Introduction to preaching  
 Session 206: Preaching 2: The structure of a sermon  
 Session 207: Preaching 3: How to study the Scriptures  
 Session 208: Preaching 4: How to prepare a sermon  
 Session 209: Preaching 5: How to prepare a sermon - practical 1  
 Session 210: Preaching 6: How to prepare a sermon - practical 2  
 Session 211: Preaching 7: How to prepare a sermon - practical 3: second cycle  
 Session 212: Preaching 8: How to prepare a sermon - practical 4: second cycle  
 Session 213: Preaching 9: Delivering the sermon

### **Leadership**

- Session 214: Leadership 1: Introduction to Christian leadership  
 Session 215: Leadership 2: Leading according to God's purposes  
 Session 216: Leadership 3: Characteristics of a Christian leader  
 Session 217: Leadership 4: Integrity  
 Session 218: Leadership 5: Finding God's vision for your life  
 Session 219: Leadership 6: Management (1)  
 Session 220: Leadership 7: Management (2)  
 Session 221: Leadership 8: Dealing with conflict  
 Session 222: Leadership 9: Communication (1)  
 Session 223: Leadership 10: Communication (2)  
 Session 224: Leadership 11: Stewardship (1)  
 Session 225: Leadership 12: Stewardship (2)  
 Session 226: Leadership 13: Stewardship (3)  
 Session 227: Leadership 14: Time management  
 Session 228: Leadership 15: Developing Christian leaders

### **Level 3**

#### **Exegesis**

- Session 301: Exegesis (1) The necessity to interpret the Bible  
 Session 302: Exegesis (2) General guidelines for exegesis  
 Session 303: Exegesis (3) Interpreting the Bible correctly

#### **Building your spiritual life**

- Session 304: Building your spiritual life (1) Your own spiritual life  
 Session 305: Building your spiritual life (2) Spiritually ready to do God's work

#### **Building your prayer life**

- Session 306: Building your prayer life (1) The importance of prayer  
 Session 307: Building your prayer life (2) What should we pray?

### **Diaconate**

- Session 308: Diaconate (1) The deacon  
Session 309: Diaconate (2) The needy

### **Pastorate**

- Session 310: Pastorate (1) The elder: God's man for the job  
Session 311: Pastorate (2) The elder: A mature follower of Christ

### **Spiritual Discernment**

- Session 312: Spiritual discernment (1) God speaks to us  
Session 313: Spiritual discernment (2) How God speaks to us  
Session 314: Spiritual discernment (3) Preserving God's revelation

### **Ministry to people in crisis**

- Session 315: Ministry to people in crisis (1): Ministering to grieving people  
Session 316: Ministry to people in crisis (2): How illness affects people  
Session 317: Ministry to people in crisis (3): Ministering to sick people  
Session 318: Ministry to people in crisis (4): Ministering to terminally ill people  
Session 319: Ministering to people in crisis (5): Ministering in situations of trauma and death  
Session 320: Ministering to people in crisis (6): Ministering to people in prison

### **The coming of God's Kingdom on earth**

- Session 321: The coming of God's Kingdom on earth (1): God's plan for the world  
Session 322: The coming of God's Kingdom on earth (2): Out from Jerusalem: The first 500 years  
Session 323: The coming of God's Kingdom on earth (3): The dark age (500 - 1000 AD)  
Session 324: The coming of God's Kingdom on earth (4): Early European expansion (1000 - 1500 AD)  
Session 325: The coming of God's Kingdom on earth (5): The age of discovery and the Reformation  
Session 326: The coming of God's Kingdom on earth (6): The Gospel reaches the whole world  
Session 327: The coming of God's Kingdom on earth (7): The Gospel in our country

### **Making disciples**

- Session 328: Making disciples (1) Discipleship, your most important task  
Session 329: Making disciples (2) Changing the values of your disciple  
Session 330: Making disciples (3) Teaching your disciple skills

### **Level 4:**

#### **Themes from the New Testament**

- Session 401: Introduction to the New Testament  
Session 402: Introduction to the Gospels  
Session 403: The person and work of Jesus (1): The life of Jesus

- Session 404: The person and work of Jesus (2): Jesus as God and man  
 Session 405: The person and work of Jesus (3): Jesus teaches about the Kingdom of God  
 Session 406: The end times (1): Being ready for the second coming of Jesus  
 Session 407: The end times (2): The Antichrist, death, resurrection and judgement

### **The sacraments**

- Session 408: Baptism  
 Session 409: The Lord's supper (1): Understanding the Lord's supper  
 Session 410: The Lord's supper (2): Celebrating Christ's sacrifice

### **Marriage and family**

- Session 411: A blissful marriage (1) How to find the right marriage partner  
 Session 412: A blissful marriage (2) God's plan for marriage  
 Session 413: A happy family (1): The different roles in the family  
 Session 414: A happy family (2): Raising godly children

### **The church and its ministry**

- Session 415: The church as the body of Christ  
 Session 416: The task of the church  
 Session 417: The government of the church  
 Session 418: The financial administration of the church  
 Session 419: Leading church meetings  
 Session 420: Church discipline

### **Ministry to the community**

- Session 421: Praying for the community  
 Session 422: God and your culture

### **Dogmatics**

- Session 423: God's act of salvation  
 Session 424: Angels, demons and spiritual powers

### **Leading church services**

- Session 425: Liturgics  
 Session 426: Conducting a funeral  
 Session 427: Leading the congregation to worship  
 Session 428: Evangelistic services

### **Fulfilling your calling**

- Session 429: God's purpose for your life  
 Session 430: Constrained by the love of Christ: Fulfilling God's vision for your life.

# SOME OF THE LANGUAGES IN WHICH DAYSTAR IS AVAILABLE

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