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 fulfiled 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 mind-set, 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 or 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 discipling 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 discipled.

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 undiscipled.
(b)   The church has tried to disciple people through programmess 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 discipled 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 bay 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 from 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 or 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 or 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 chuch 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 form 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 now ownership of the missionary task, because the missionary task must be fulfiled by those paid to do so by the mission. In the Indian context Wilfred Scopes (quoted in Bergquist & Manickam 1074:30-31) 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 if 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 rivival, 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 panted 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 (Hanson1965:31). 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 Spritit 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 sanctity 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

124

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 an highly authoritarian figure, a wandering dispenser of the sacraments and collector of offerings. Meanwhile the actual pastoral care is done by the village cathechist 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 reeds 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 pro-claimed; (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 my 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 form 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 thy 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 <u>disciples</u> (rather than just converts) and the neglect of teaching <u>obedience</u> (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 ill 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 churched 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 und 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 reason 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 tor 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

138

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 enfleshed 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 form 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 tor 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 form 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 form 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 trom 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 form 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 form 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 s 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 revaluation 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 recurriculate 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). Pobee (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 facility 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, modem 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 tor 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 minster 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

160

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 way 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 discipled 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 is 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 missonaries' 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 form 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 missioner 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, missioners 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" (Mulholland1999:11). 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 (Newbigin1989:235-236).

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, untrammeled 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 or 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

176

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).   Pobee (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.