

**CHRISTIAN EDUCATION IN THE BAPTIST CONVENTION
OF SOUTH AFRICA WITH SPECIAL REFERENCE TO
CHURCHES IN THE TRANSVAAL:
A PRACTICAL THEOLOGICAL INVESTIGATION**

BY

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SUMMARY

The aim of this thesis is to bring to light the actual situation as it relates to the doing of Christian education in the churches of the Baptist Convention of South Africa; to evaluate such with a view to prescribing remedial measures where they would be warranted; depending on the findings of the investigation. The exercise was prompted by among others, the condition of the teaching ministry of the Baptist Convention churches as I have come to know it over the years.

The method used in this investigative and evaluative exercise was that of personal interviews with church leaders, Christian education committee members, and congregants, and the reading of Christian education literature. A special questionnaire was designed for this purpose. What came out of this investigation was that indeed, the Baptist Convention is involved in Christian education, but that such involvement is of such a nature that it should be improved at all costs. By implication, the findings are that the standard of Christian education in the Convention churches is below what can be called, a Biblically and conventionally accepted level of doing Christian education.

By way of unpacking the findings, it should be said that on individual church level, the teaching ministry leaves much to be desired, for reasons spelt out in the thesis. The only components that seem to be doing anything at all are the Sunday school¹ and the youth ministries on a local church level, and the regional and national structures of the Baptist Convention, though not as up to standard as one would expect of an authentic Christian education.

¹ While Sunday school may refer to all ages coming for teaching on Sunday morning, in this case I have used Sunday school to refer to children only, so that unless otherwise explained, in this thesis, Sunday school refers to children coming for lessons just before the main Sunday service.



Over the years, missionaries who were in charge of Convention churches were very helpful in ensuring that Christian education was taken place. They were involved in Sunday school, membership classes, and the training of Christian workers. Of course the quality of their teaching and training was questionable to some extent, arguing from the performance of Christian workers they trained. With the fading of missionaries from the scene, the standard of Christian education declined largely because of the poor theological training of pastors, the misconception about the role of Sunday school in the church as intended for children only, and the high regard given to preaching by pastors – at the expense of teaching – as the focal point of their call to ministry.

A consoling feature is that Christian literature used so far, confirms the existence of a problem in Christian education in general, so that the Convention is not alone in its need for a solution. With the implementation of strategies laid down in the eighth chapter of this dissertation, the situation in the Baptist Convention of South Africa and the Church of Jesus Christ the world over, can be remedied, and effective Christian education embraced.



This thesis is dedicated to my wife

Busisiwe P. Matshiga,

my three children,

Msebenzi, Thokozani, and Thembinkosi

and to the

Baptist Convention of South Africa



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NOTES

1. Unless otherwise stated, all Biblical quotations were taken from the New International Version, 1978, copy right New York International Bible Society, USA.
2. To avoid being cumbersome, I have used '*he*' and '*his*' for both female and male characters. It was only in specific cases where a female character was in question that '*she*' and '*her*' were used.
3. Though a sample of a questionnaire was used in the personal interviews, at no point in the thesis, were responses recorded verbatim. This is due to the fact that the responses to the interview questions were recorded in my own words.

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ABBREVIATIONS AND CLARIFICATION OF CONCEPTS

B. C. S. A.

Baptist Convention of South Africa. It refers to all the Baptist churches that constitute the Convention. For purposes of this thesis I have chosen to use "Convention" in the place of "BCSA" to refer to all Baptist Convention churches.

B. U. S. A.

Baptist Union of South Africa. Among the 1820 British Settlers were Baptists. When they arrived in South Africa, they started churches among their own people. In 1877 the white churches were constituted as the Baptist Union of South Africa in Grahamstown. Having come from the Baptist Union of Great Britain, it is understandable why they constituted themselves as the Baptist Union of South Africa. I have preferred to use "Union" in this thesis to refer to this constituency.

S. A. B. M. S.

South African Baptist Missionary Society. This is the missionary wing of the Baptist Union of South Africa. It was established in 1892 with a view to doing missionary work among natives of South Africa.

T.S.A.B.H.B.

The South African Baptist Hand-Book. This is the written primary source that was used for this discourse. It entails among others, transactions of annual Baptist Union Assembly minutes and resolutions, as well as missionary and church reports.

Association

In the Baptist context, association refers to a group of churches in a given area, within a specified proximity. Usually it is churches within a given district, e.g. all the

churches in and around Pretoria may constitute an association. As these churches multiply, other associations come into being. These associations are there to facilitate the work of the Convention as a whole; certain responsibilities have been assigned to associations while others are carried out by the Convention. Associations also provide fellowship for the individual churches. Problems of churches are first referred to the association executive committee before they can be passed on to the Convention executive committee. Lately, the name 'Association' has been replaced with 'Region'.

Business Assembly

Once a year, Convention churches meet in an assembly through their delegates to transact their business as a Convention. In this business assembly reports of different associations (regions) are given. Other reports are those of ministries (e. g. children, youth, men, women, social, etc) on a national level. The financial report of the Convention forms an important part of the assembly reports.

Family Bible Hour

This is the time for the whole family to come together for teaching on Sundays shortly before the main worship service. Each age group meets separately from others and teachers are appointed to instruct those groups. The groups range from six years old children to aged parents. The family Bible hour used to be called Sunday school. It was changed to *All Age Sunday School* so as to include all ages, not children only, as it was initially the case. It eventually came to be known as *Family Bible Hour*, meaning that all members of the family are to be involved.

Laity

This is the word that has been derived from a Latin word "Laikos" which meant people. It was rendered in Greek as "laos" and it referred to all God's people. In our context it is used to mean all members of the Church excluding trained pastors. Only pastors may not be called laity.

Discipleship

The term refers to the practice of winning and building people for Christ. A disciple is a person who has accepted Christ as his Saviour and Lord; a person who is being taught and trained in the way of living for Christ and serving Him in making other disciples. The aim of teaching him is that he may be more and more like Christ.

Southern Baptist Convention

This is the largest Baptist denomination in the United States of America. They are predominantly in the southern part of America and have missionaries all over the world. Some of their missionaries operate in South Africa, working with various Baptist groups.



CHAPTER ONE

LEVELLING THE GROUND

1.1 INTRODUCTION

The chapter has been deliberately entitled, "*Levelling the ground*", because, as an introductory chapter, it is aimed at setting the stage for the entire research discourse. It entails various components of the research at hand, namely, a paragraph or two about the Baptist Convention of South Africa,¹ the research itself, how it fits into practical theology, the formulation of the problem, and the framework of the entire dissertation.

The Baptist Convention of South Africa (hereinafter referred to as "Convention") is a fellowship of (predominantly black)² Baptist churches in South Africa. It was constituted as Bantu Baptist Church in 1927, and finally came to be known as the Baptist Convention of South Africa.

1.2 THE RESEARCH

1.2.1 The field of research

The title of my thesis is, *Christian Education in the Baptist Convention of South Africa with special reference to churches in the Transvaal*³: *A Practical Theological Investigation*.

¹ Chapter three of this thesis, is devoted to the origin and spread of the Baptist Convention of South Africa.

² From its inception in 1927, the Baptist Convention of South Africa has always been a fellowship of black churches. It was only recently that a few coloured churches and white individuals joined as members.

³ Notwithstanding the present breakdown of the Transvaal into smaller provinces in light of the new dispensation in South Africa, I have preferred to use 'Transvaal' instead of the four provinces there in, because it was within that context that Christian education unfolded in the Baptist Convention of South Africa.

As the title suggests, the aim of the discourse is to research on how Christian education was done in the Convention churches from its inception in 1927 to date (1997). The question at stake is whether Christian education enjoyed the attention it deserved; if it did, to what extent it measured up to Biblically and conventionally acceptable standards of doing Christian education in a church situation.

1.2.2 How I arrived at the theme

Mainly, three factors motivated my choice of the theme in question. First, the image of Christian education in the Convention churches. Down through the years to the present, something has been going on in Christian education. There has always been (and there still is) an awareness of the importance of the church's educational ministry in the Convention churches. However, the level of teaching is such that it warrants special attention; it can and must be improved. For one to bring about change in this area, it is proper that the situation be exposed first, after which the remedy can then be prescribed. I should mention that it was for this same reason that I decided to pursue Christian education with Princeton Theological Seminary (New Jersey, USA) at Master's level.

Second, the pursuit of the Christian education programme at the same seminary motivated me further. For the first time I realized that Christian education was a very important dimension of church ministry in the American churches. The idea of full time Christian education directors in churches fascinated me. The teaching ministry is regarded very highly; it is viewed as an integral part of the total church ministry.

Third, the many books, journals, magazines and other types of Christian literature devoted to Christian education overwhelmed me. I became convinced that churches in

South Africa, especially those of the Convention, had to revisit Christian education and give it the place it deserves in the entire spectrum of church ministry. These three factors prompted me to engage in this evaluation exercise.

1.2.3 The erection of borders

I have chosen the churches in the Transvaal as the focus of my research for two reasons: first, to confine the research to a small and manageable area; second, the Convention churches in the Transvaal are by far the strongest and the most in number when compared to Convention churches in the other three provinces.⁴ The Transvaal churches set the pace for growth, decision-making, and for the financial strength of the entire Convention. Churches in the Free State, Natal and the Cape are fewer in number, a factor that accounts for their slow growth and weak performance for the denomination. By implication the Transvaal churches are a legitimate representation of the entire Convention in all respects, and thus a suitable focal point for this evaluation exercise.

As touching the scope of material to be covered, the evaluation will revolve around such key issues as the availability of a Christian education programme in churches, the purpose, administration, and the process or method of Christian education, discipleship, lay equipping for the ministry, children, youth and adult ministries, the place of Christian education in the theological training of pastors, the curriculum for Christian education as well as adherence to Biblical models of Christian education.

1.2.4 The purpose of the research

The research and evaluation exercise is undertaken with a view to tracing the development of Christian education in the Baptist Convention of South Africa since its

⁴ Here I am referring to Natal, Cape Province and Orange Free State as they were known then.

inception (in 1927) to the present (1997); to evaluate it in light of theologically and conventionally accepted, credible and Biblical standards of doing Christian education, thereby bringing to light its weaknesses and strengths, and then prescribing a remedial measure.

At the end of the research I must have been able to establish specific problem areas in the Convention churches in terms of criteria outlined above; problems that may be characteristic of other denominations as well. Presently, what I perceive as being a problem for Christian education in the Convention may be vague, superficial and unfounded. Based on my findings, I would like to lay down strategies for effective Christian education in future, not only for the Convention churches, but for the Church in South Africa and for those parts of the world for whom the findings and strategies will be helpful.

1.2.5 The relevance of the research

The research is relevant in that first, it exposes the existing problems in Christian education in the Church as a whole, not only in the Convention. Mention has already been made of the fact that not only the Convention has problems in Christian education, but denominations and churches in other countries as well, have been plagued by the same problem. Admittedly the problem may not be to the extent that it is in the Convention. In some cases in South Africa the problem may be less while in others there may be more problems.

Second, the research will challenge other denominations to take another closer look at their doing of Christian education, effecting changes and improvements where

necessary. Churches and institutions⁵ which did not take Christian education seriously will, at the challenge of this research, give it second thought and thus accord to it the importance it deserves.

Third, strategies set out at the end of the research will serve as an eye opener to those who knew they had a problem but did not know how to go about resolving it. Affected churches will be able to build on these strategies as they go about setting their Christian education programmes in order.

Fourth, it will underline the imperative nature of the teaching ministry of the Church as laid down in Scriptures and as practised by the Church from its inception on the day of Pentecost to the present.

Finally, this is an area in which not much research, if any at all, was done in this country. This was confirmed by the Human Science Research Council, when after much searching, nothing was found which purported this line of research with regard to the teaching ministry of the Baptist Convention of South Africa. Of course there were other Christian education researches in other denominations and in school education.⁶ It is hoped that this discourse will add to the already existing research, albeit of other denominations, and serve as a springboard for other similar research projects in future.

⁵ By institutions I mean universities and other structures which in some way have to do with Christian or religious education. I am thinking here of the so called Sunday school organizations and other such like relevant bodies.

⁶ See literature review on page 43 of the second chapter



1.3 HOW THIS RESEARCH FITS INTO PRACTICAL THEOLOGY

At the outset it is important that we first understand the background and meaning of practical theology. In this way it will be much easier to see how this (Christian education) research fits into it.

1.3.1 Understanding Practical Theology

In my understanding, practical theology went through three phases to be where it is today. I see those phases to be, first, when practical theology was not recognized as a theology in its own right; much less a science. Second, when practical theology gained ground as a theological discipline; fully theological and fully scientific; having been confined to certain church practices only. In the third phase, practical theology is viewed as an umbrella for all theology, so that all theology is fundamentally practical theology. My description of practical theology below, will assume these three phases.

In the first phase, practical theology was understood as that theological discipline which was designed solely for the purpose of being a practical aspect of all theological disciplines, so that while other theological disciplines are theoretical, practical theology would represent their practical side. In itself practical theology was not considered as being theological or scientific; it was regarded as a practical outworking of other theological disciplines. It was regarded as a mere piece of technology; an applied science lacking in its area of research (Janson, 1974:311).

Ballard and Pritchard (1996:1) echo the same sentiment, “... *practical theology has been somewhat marginalized from the main academic theological discipline and often accorded a minor place in the theological pantheon...*” For some people practical

theology was not a theological discipline at all because it lacked the questions “why” and “whether”. It is accordingly concerned with training and learning how to apply an already established belief. In this way it is not open enquiry but a churchly activity, required for the professional training of ministers. The reason for branding practical theology as untheological is that it is application and not critical theory; it is ecclesiastical not academic (ibid, 12)

The inferior status accorded to practical theology is attested to by Edward Farley (1983:32). He states that before Schleiermacher appeared on the scene it was commonplace to differentiate practical theology from the theoretical disciplines, in that it was regarded as an applied part of the theological studies. In this case practical theology “...was a kind of appendix to those studies with little integral relation to them.” It was Schleiermacher who first integrated practical theology into theology. “*Practical theology never itself became a discipline or science but like theology became a generic term embracing a number of more specific studies.*” (ibid, 32)

When practical theology was introduced at university, it was for what one would call, a bridge building purpose between theology and practical work; a bridge builder between theological theory and ecclesiastical practice. Murray Janson (1974:310-311) put it thus, “*Practical Theology was ... originally created as a university subject in order to be a bridge builder, to span gulfs - including the gulf between academic theology and church practice. For the theological student it was intended to provide the method for the practical application of his theological knowledge ... it was an answer to the question of how to do it.*”



It was the role described above that earned practical theology an inferior status vis-a-vis other theological disciplines. Thus for a long time it was kept on the periphery; serving only as a means to help other theological disciplines to be practical. Other theological disciplines would theorize and practical theology would actualize those theories. It was for this reason that other universities relegated practical theology to technikons, seminaries and church training centres. After all it was only concerned with the developing of techniques for applying theories in practice. In other universities it was not taught separately, rather it was taught by an ecclesiastical professor, being accorded a lower status than other theological disciplines (ibid, 312).

What compounded the problem further was that even great theologians of Karl Barth and Paul Tillich's calibre accorded inferior status to practical theology. Karl Barth said practical theology was only concerned with the "how", not the "what" of theology. In this case it was subordinate to systematic theology, exegesis, etcetera (Barth in Smart, 1954:24). Smart (1954:24) quoted Paul Tillich as saying that *"Practical departments are mere studies of practical techniques, and so essentially outside the scope of theology proper; nothing more than methodological addenda to the curriculum."*

James Smart (1954:38) has this to say about problems surrounding the validity of practical theology as a theological discipline, *"... there is a widespread impression that the practical departments need not be so seriously or deeply theological as the others, and they have suffered severely from lack of theologians in them"* He (1954:39) further pointed out that whenever a lecturer was needed for practical departments (worship, counseling, education, etc.) it did not matter much whether he had any theology or not. Theology ranked very low in qualifications needed.

The first phase of practical theology described above is summed up by Don Browning (1991:3), *"The field of practical theology has been throughout its history the most beleaguered and despised of the theological disciplines ... To admit in a major university that one is a practical theologian has been to invite humiliation."*

In the second phase, practical theology assumed theological and scientific status. As time went on and other practical theologians appeared on the scene, it became evident that practical theology was just as theological and scientific as other theological disciplines. During this time, practical theology was - as was the case in phase one above - confined to certain components of theology only (among others, worship, preaching, counseling, pastoral care, etc.), so that it did not mean the whole of theology, as will become the case in phase three.

Some definitions of practical theology will illustrate its theological status: *"Practical Theology is that part of theology that concerns itself with ... the encounter between God and humanity; particularly with the role of human beings in the encounter"* (Heyns and Pieterse 1990:6). Janson (1974:322) has a similar thing to say, namely, that practical theology is theological because it *"... is concerned with those actions in which God comes to man so that the two can meet. This encounter is an event in which man is not merely an object, a receiving instrument, a dead stick, or a lump of matter, but a constitutive partner."*

"Practical theology is concerned with actions performed in the service of the gospel." Nothing can make practical theology more theological than the fact that it is performed in the service of the gospel. Moreover, Heyns and Pieterse (1990:6) go further to say

that since it is concerned with God coming to people, with the emphasis being on people, it is bound to be theological.

James Smart (1954:7) argues that practical theology is a theological discipline because it deals with the response of people to God's revelation of Himself. God has revealed Himself so He could be known, worshipped, obeyed and followed. Thus, God's revelation demands a response from His people. That response may take the form of worship, preaching, teaching, caring, counseling, ministering, etc. The duty of practical theology is to prescribe how that response has to take place.

Don Browning (1991:6) points out that practical theology is accordingly prompted by the fact that as any given religious community acts, it comes up against a crisis in its practices. Upon this it begins to reflect (ask questions) about its meaningful theory laden practices. It proceeds to examine the sacred texts and events that constitute the source of norms and ideals that guide its practices. It brings its questions to the normative texts and has a conversation between itself and these texts. As this religious community juxtaposes the normative texts and its own practices, new meanings come about and new theories are formed to address the present crisis. Such reconstructed religious meanings and practices continue until the religious community meets another crisis, upon which it will reflect again. This is accordingly practical theology.

Practical theology is not only theological, as has been illustrated above; it is also scientific. This is so because it reflects critically on the response of the Church to God's revelation of Himself; ensuring that the response is in line with God's demands, and with

certain humanly accepted principles and practices. By implication all congregational activities fall under the scrutiny of practical theology.

In the words of Heyns and Pieterse , *“Practical theology enquires into the theories underlying the communicative religious actions in the service of the gospel. These theories are evaluated critically and where necessary new ones are developed.”* They (1990:7) further reinforce the scientific nature of practical theology by saying, *“...it concerns itself with the scientific study of people’s faith and their religious statements about God.”* Murray Janson (1974:324) cannot agree more, *“Practical theology is a science because it investigates the structure and function of the communication systems which act as intermediaries for God’s coming to man.”*

James Smart (1954:38) put it thus: *“...practical theology is the study of the Church in action, the critique of its practices in the past, the determination on principle of what should be its practices in the present, and the training of its ministry to be guides into a right fulfillment of its nature in response to God in the future.”* He (1954:38) continues to sound a warning that *“practical does not mean untheological”*, that *“practical considerations are as thoroughly theological as those that arise in the Biblical, systematic, and historical departments of theology”*.

What made practical theology a science was also the fact that it opened its doors to human sciences so it could learn from them (without necessarily serving them). This was specifically so in pastoral counseling, where it became obligatory for theology to take cognizance of the methods and results of other human sciences, especially psychology. (Janson, 1974:314)

Thus as a science, practical theology has its own field of study, namely, practical theological theories, and applies its own scientific methods. It takes proper account of praxis, but it does not simply apply theories developed by other sciences. It is more on a theoretical side of the ministry, while the pastor, church worker and the active member are on the practical side.

In light of the argument above, we can safely conclude that practical theology is just as equally theological, scientific and important as any other theological discipline. It is important to note that up until the second phase described so far, practical theology has been confined to certain components of theology only, namely, worship, preaching, teaching, counseling, pastoral care, ministry, etc. What this amounts to is that only these components are practical; other theological disciplines are not.

Heyns and Pieterse (1990:12) confine practical theology to preaching, instruction (home, church, etc), liturgy, mutual care by church members, pastoral care, and various other forms of service. James Smart (1954:39-45) confines practical theology to liturgy, education, preaching, pastoral care, missions and evangelism, while the Baker's Dictionary of Practical Theology embraces stewardship, worship, homiletics, evangelism and missions, counseling, education, administration and pastoral ministry as components of practical theology (Turnbell, 1967). To date this is still the case in most (if not all) universities and theological institutions.

In the third phase one notices a move from just a few components comprising practical theology to the whole of theology as being fundamentally practical. The password now becomes, "*All theology is practical or at least must be practical.*" Uppermost among the

proponents of this view of all theology being practical, is Don Browning. He (1991:7,8) argues that *"Christian Theology should be seen as practical through and through...Historical, systematic, and practical theology should be seen as subspecialties of the larger and more encompassing discipline called 'Fundamental Practical Theology.'*"

Browning (1991:8) quotes a few thinkers, among others, Paul Ricoeur, Jurgen Habermas, William James, John Dewey, etc, as being agreed that practical thinking is the centre of all human thinking and that theoretical and technical thinking are abstractions from practical thinking. This way of thinking has implications for theology, changing fundamentally the historic formulations of the organization of theological discipline. By implication theology as we know it today, first came from practical thinking before it became theology and theory. It was for this reason that Browning (1991:8) came up with a new formulation, *"I argue that theology as a whole is fundamental practical theology."* In this case not only certain components are practical but the whole of theology is practical. The argument is that before it even became theology, it was first practically thought through in the mind; only thereafter did it become theory. If we are agreed that all theory is derived from practical thinking first, it is logical to say that theology is the result of practical thinking; therefore all theology is practical theology.

Browning (1991:35) further points out that *"... the new definitions of practical theology can be found in Germany, Holland, England, Canada, Latin America, and the United States."* In light of these developments, the province of practical theology has been greatly enlarged; it may no longer be confined to just a few components of theology to

be carried out by ordained ministry; instead practical theology is now defined as "*...critical reflection on the church's ministry to the world*" (Alistair Campbell in Browning, 1991:35).

Indeed new books have been published on this new broader picture of practical theology. Among others Browning (1991:36) mentions himself, Fowler, Groome, Gerkin, Schreiter, Winquist, Miller and Poling, and McCann and Strain, all of whom are in the United States.

Be that as it may, it should not be as though this notion of all theology being practical theology is completely new. Already there has been a feeling in other quarters, that of necessity all theology must be practical, or at least have a practical orientation. For example, Janson (1974:321) argued, "*All theology should have practical orientation in it, so that all disciplines are practice oriented; it must eventually be such that it can be applied practically.*" Mette (in Janson, 1974:321) maintained that "*Practical theology must be regarded as a theological science of action (or operational science) within the context in which theology as a whole is understood as a practical science.*" All theology must attain to practical life, or else it is no theology at all. He (1974:315) continued to say, "*While all theological subjects strive to be genuine sciences, they ought also to possess a practical disposition. No theological discipline should be pure theory.*" In the same vein W. D. Jonker (in Janson, 1974:315-316) declares, "*All theological subjects must be practical. It is in the nature of theology to be practical and ecclesiastical. If it is neither of these, then it is bad and irrelevant theology.*"

Still other theologians like Pannenburg, Karl Rahner and Serna Weiland have expressed a similar concern about the nature of all theology; that as a matter of fact all theology must be practical, if it is to help Christians to live as it is required. Otherwise it ceases to be theology in the true sense of the word (ibid, 316). It should thus come as no surprise that Don Browning came out so forcefully for what he calls fundamental practical theology, implying that all theology is practical theology. Accordingly, all other theological disciplines become submovements within the broader practical theology (Browning, 1991:36), while those components which belonged to practical theology are now being collectively referred to as strategic practical theology or fully practical theology (ibid, 8).

Whereas I am in full agreement with this new development of branding all theology as being practical theology (or fundamental practical theology, as Browning would have it) for reasons that have been cited above, I will, however, for purposes of this essay, use practical theology to refer to those theological components mentioned in the second phase. My contention is that to date the use of "practical theology" in theological institutions and universities is still confined to those components only. In the main those components are preaching, teaching, worship, counseling, pastoral care, ministry, evangelism, missions, etc.

1.3.2 How Christian education fits into Practical Theology

Having said this much about the merits of practical theology, we should now turn our attention to how Christian education fits into it. Christian education rightly fits into practical theology because "... *the work of education is carried forward in worship,*

preaching and in pastoral relationships” (Smart, 1954:40). Moreover education takes place also in missions and evangelism (which are components of practical theology).

If preaching is part of practical theology, so is Christian education. This is so because “... *the teacher and the preacher have a common ministry. They serve the same revelation of God which comes to them from scriptures and from the total witness of the church. Both stand under the same peril of having their ministry destroyed by the substitution of some other revelation for the revelation of God ... Both teacher and preacher must be biblically, systematically and historically grounded to qualify for their work*” (ibid, 41).

Christian education is practical, hence a part of practical theology because teaching which takes place in Christian education, is an event, a practical occurrence, it is an action of the church in response to God's coming to people. Teaching is passing on the revelation of God to people. This makes it a practical subject. The goal of Christian education is to prepare Christians for Christian life and service; it is practice oriented.

Browning (1991:213) pointed out that “*All Christian education, 'like all practical theology, takes place in communities of faith, inquiry and action..*” From time to time Christian education has to take questions that arise from the faith community back to the text and norms of Christian faith and then bring answers back to bear upon the practice of the same community. This practice no doubt makes it a practical subject.

Like preaching and pastoral care, Christian education involves a communication of some truth to one or more people with a view to converting, edifying, reminding, or

teaching them. Jesus was practically involved in the process of teaching and preaching. The two went together. Apostles and disciples in general, also taught. It is for this reason that I contend for Christian education as being a component of practical theology.

Other authors take it for granted that Christian education is part of practical theology without trying to prove that this is the case. A case in point is Dr C.M. Heyns and H.J.C. Pieterse in the second chapter of their book, *A primer in practical theology*. This chapter deals with the field of practical theology. In this chapter, Heyns and Pieterse (1990:12) state that "*The main fields of study are preaching, instruction in Sunday schools, the home and elsewhere in the congregation, celebration (both liturgical and otherwise), mutual care, etc.*" Thus for them, instruction, which is Christian education, is part of practical theology. Murray Janson (1974:323) alludes to religious education (or Christian education)⁷ theory of practice as being the task of practical theology without going into detail as to how religious education fits into practical theology.

Another Christian educationist worthy of note in this regard is Richard Robert Osmer. In his book, *A Teachable Spirit*, he takes it for granted that Christian education is a component of practical theology without expanding on how this is possible. He has this to say (1990:218) about congregational education and nurture, "*The ability to engage in practical theological reflection does not develop automatically in every Christian. It only emerges in conjunction with a congregation that is a community of practical theological discourse, one that teaches its members over the course of many years...*"

Notice that practical theological reflection is made possible by teaching for many years.

For him, therefore, teaching (Christian education) is an aspect of practical theology.

⁷ The difference between Christian and Religious education will be treated in chapter four. For now they will be used interchangeably as each author chooses to do. In a conventional sense, they mean the same thing.



Christian education is not only practical, but it is theological in that the content taught is God's revelation of Himself to people so that people will respond to Him in repentance, worship and service. Christian education is at the service of the gospel; it concerns itself with Christian faith; in this way it qualifies to be called a theological subject.

The history of the Israelites abounds with instances of where teaching was done about God and what He required from His people. The words of Moses to the Israelites will clarify this argument, *“Now these are the commandments, the statutes, and the judgments which your God commanded me to teach you, that ye may do them in the land wither ye go to possess it”* (Deut. 6: 1 KJV). Not only were the Israelites taught, they were also commanded to teach their children as well: *“And these words which I command thee this day, shall be in thine heart: and thou shall teach them diligently unto thy children...”* (Deut. 6:6, 7, KJV). The prophets not only preached but also taught God's Word. Priests, scribes, rabbis and Pharisees taught in synagogues.

The New Testament also abounds with examples of the teaching ministry. Jesus came teaching, preaching and healing (Matthew 4:23). His main theme was the kingdom of God (or the kingdom of heaven). His last word to His disciples was that they should make disciples of all nations and baptize them and teach them to observe all that which He had commanded them (Matt. 28:19-20). The apostles not only preached, but they taught new believers Christian faith (Acts 2:42). In this instance what makes Christian education theological is the content that was and is being taught; teaching about God, His revelation of Himself to people, and all He requires from them.

In light of all the arguments so far, Christian education is a component of practical theology. It spans across the entire spectrum of practical theology and also stands on its own as a practical theology component.

1.4 FORMULATION OF THE PROBLEM.

The problem at stake is the doing of Christian education in the Baptist Convention churches. Christian education has not received the attention it deserved. Even in churches where it is practised or done, it does not in anyway measure up to its full potential. It is my contention that Christian education (the teaching ministry of the church) is a problematic area in our denomination.

My argument is based on what I know as a Convention pastor and leader, as well as on what I have heard and still hear pastors and laity in the Convention complain about. Some pastors complain that they have no teaching gifts, while others argue that they did not receive training in teaching during the course of their training for pastoral ministry. The lay people in turn, complain that some of their pastors do not teach; in some cases even if they do teach, they do not teach effectively.

1.4.1 The problem as argued by other Christian educators and authors

The problem in the doing of Christian education is further attested to by other Christian educators and authors the world over. In varying degrees and in different ways, Christian education is beset with problems. The observations of some of these Christian educators are worthy of mention.

James Smart (1954:12-13) pointed out that in the past, Christian education (or Religious education, as it was known then and is still known in other church circles) tended to be more closely related to secular education, and not to theology. The educational side was emphasized at schools. Teachers who taught at school were trained in the methodology of teaching religious education not in its content. This trend led to ministers of religion

regarding their task as that of preaching and sacraments only. Laypeople would be assigned to do the work of teaching without proper training in that area as ministers had no time.

Findley Edge (1956:vii) prefaces his book, *Teaching for results* with a problem in Sunday school teaching. He stated that *"The improvement of teaching in the Sunday school is one of the most pressing problems facing our churches today...Our teachers themselves, are the ones most keenly aware of their own limitations and are most urgent in their request for guidance and help."* Added to this problem is the fact that Sunday school teachers themselves *"...are aware of the fact that they are not getting the results they desire – either in Bible knowledge or Christian living. In spite of the fact that some members have attended Sunday school for five, ten, fifteen or more years, there is an amazing lack of Bible knowledge even among those who are most regular in attendance. This is a matter of no little significance..."* (Ibid, vii-viii).

Stanley Glen (1960:9-26), underscoring the plight of Christian education in the 1960's, spoke of *"The subordination of the teaching ministry."* Accordingly, teaching in churches is emphasized outwardly, but in practice it remains subordinate. He (1960:9) continues, *"The subordination is not a surface phenomenon due only to limitations at the administrative level, but a spiritual phenomenon due to a deeper, underlying condition, which robs the teaching ministry of its power and obstructs it in relation to the constitutive source of faith."*

What is surprising is that the subordination of the church's teaching ministry persists despite the large and important place teaching had in Jesus' ministry, as well as the emphasis Judaism put on teaching (ibid, 9). The subordination of the church's teaching ministry manifests itself in various ways.

First, the sharp difference between the church building and the Christian education classroom displays the subordination of the teaching ministry glaringly. The church



building is usually well structured and infra-structured while the classroom is ignored. In some cases there is no special classroom at all; teaching thus being relegated to a back room.

Second, in some pulpits sermons do not bring up explanations of times, contexts, and vocabulary; some are void of teaching content. On the contrary, the pulpit must also be a place of teaching.

Third, the optional nature of the minister's teaching role underlines the low esteem accorded to the teaching ministry in the church. In this case, ministers may choose to teach or not to teach, while pastoral ministry embraces teaching as its integral part. To be a pastor is to be a teacher.

Fourth, the insignificant place Christian education occupies in some theological institutions, highlights the dilemma faced by the teaching ministry in the church. In some theological institutions Christian education is taken as an elective, as opposed to homiletics, which is held in high esteem. Moreover, whatever was done in Christian education under the circumstances outlined thus far, was not comprehensive as was supposed to have been the case. It was focused on the teaching of children only.

Fifth, the preference of religious experience at the expense of truth, is a pointer to how lowly truth (teaching) was regarded vis-a-vis the excitement about emotional religion, ecstatic wonder, and sacramental mystery. *"...the church is less concerned about the intelligible content of its faith than with the nominal and subjective. Instead of holding the two together in a kind of balanced and integral relationship, it tends rather strongly to emphasize the latter at the expense of the former"* (Glen, 1960:25). Further, *"Worship is exalted at the expense of preaching, the holy at the expense of the intelligible. Sermons are designed more for the feelings than for the mind"* (ibid, 26).

The situation outlined by Stanley Glen above may have changed for the better over the years. However, in other places it is still the case. Until recently, the Convention's theological training institution did not have Christian education as a subject. Whenever it was there, it was limited to Sunday school training only, i.e., the focus was on how to teach children and not youth or adults. Moreover, such a subject would last for as long as the lecturer was there; as soon as he left, the subject was also left out of the school curriculum.

Jim Wilhoit (1986:9) strongly warns, "*Christian education is in crisis. It is not healthy and vital; as a discipline it is bankrupt. To say that a discipline is bankrupt is not to claim that it is worthless or that its scholars are not diligently working, but rather that the discipline is not doing what it is supposed to do... all too often it exhibits the fatal flaw of having no clear purpose.*" Accordingly, this crisis is caused by the lack of purpose at the grassroots level. The Sunday school teachers, youth counselors and Bible study leaders have no slightest idea of what the purpose of Christian education should be.

In the same breath, Iris V. Cully (1976:4) contends that local church Sunday schools are beset with many goals. Parents have one goal in mind; Sunday school teachers have another, while the minister and the board each cherish their own goals as well. There is accordingly, "*...no connected effort at a unified purpose.*" She went further to say that due to lack of care for Sunday school by other people, "*... some have tried the most drastic solution: dropping the Sunday school.*"

John Hull (1984:1, 2), a professor of religious education in the University of Birmingham, admitted that Britain too, did have problems in the area of religious education, especially as it related to the relationship between secular and religious education in schools and Christian nurture in churches. What he noticed though, was that the British problem was not isolated. His lecturing assignments to Australia, New Zealand, Canada and the United States of America confirmed these findings. He



observed that *“Worship in the Christian communities of Western Europe and North America, if not beyond, is passing through a serious crisis”* (ibid, 6). I can go on and on with general problems facing churches today in Christian education. One thing is sure, that in some way, all denominations and religious institutions the world over, have their own problems in this respect.

Richard Robert Osmer observed that among the problems that have plagued the American Mainline Protestant Churches in the 1930's and 60's is that of restoring the teaching office in the church. In his (1990:4-5) words *“The restoration of a church that can teach with authority ... may be the pressing issue before the mainline churches today. A strong teaching ministry is especially needed in the face of the modern individualism and counter-modern authoritarianism that are so prevalent in American society.”* He (1990:5) maintains that for these mainline churches to resurface and continue to wield a significant influence on American society, *“...it is imperative that the leadership of those churches rediscover and even recover the heritage of the classical teaching office as formulated by Martin Luther and John Calvin.”*

Christian education has accordingly, not been given its proper place of importance in these mainline churches. He (1990:5) sums up the problem of Christian education thus, *“The American mainline Protestant churches are at the crossroads. Which path they take may very well rest on whether they can restore the teaching ministry of the church to its rightful place of importance.”*

The problem of individualism that was occasioned by structural and cultural pluralism, poses a problem to authoritative teaching. Osmer (1990:30-31) remarks, *“it will be virtually impossible to rehabilitate an authoritative teaching office in contemporary Protestantism without first reckoning with the peculiar difficulties posed by modern individualism.”* Thus, individualism is as it were, a problem to reckon with, if the restoration of authoritative teaching is to come about.

In South African universities that offer religious or Christian education, the emphasis is more on practical theology or pastoral studies rather than Christian education (or didache) in its own right. By implication Christian education has been absorbed as being part of pastoral studies and nothing beyond that. At the minimum, some universities have a special place for catechesis, as evident in some journal articles and several dissertation titles.⁸ It is only in some theological training institutions that Christian education is beginning to enjoy attention.

This development underlines the problems that beset Christian education in terms of being recognized as a fully-fledged unit apart from pastoral studies. It just shows how that Christian education is given an ancillary status while other theological disciplines enjoy major status. It should come as no surprise when such ancillary status is accorded Christian education at local church level; after all this is the impression that was given by the university where the local church pastor was trained for his ministry.

That Christian education should be given full status and not be under pastoral studies is evident from the notion of spiritual gifts. In Paul's letter to the Ephesians, the gift of a teacher is mentioned alongside that of a pastor (Eph. 4:11). Among the Christians mentioned as having been in the church at Antioch, teachers are mentioned separately from prophets (Acts 13: 1). In this way, Paul and Luke respectively accorded to Christian education its own position as a unit in its own right, apart from pastoral ministry, though pastoral ministry and teaching are inseparably bound together.

Still other factors underscore the problematic situation Christian education is facing. An article in *Christianity Today*, entitled *Study Highlights Importance of Christian Education*, brings to light concerns expressed by six mainline denominational church leaders in America. "*Troubled by the state of Christian education*", these leaders ...gathered in 1986 to discuss the possibility of such a study. Among their chief concerns

⁸ See Bibliography, under journal articles and dissertations.

was a lack of interest among adults in Christian education, and the inability to maintain involvement of youth after their junior high-school years.” (Christianity Today, 1990: 48).

A study, entitled, “*Effective Christian Education: A National Study of Protestant Congregations*”, motivated by similar concerns, was conducted by the Search Institute of America in 1990. The findings of the study include such truths as that people who go to church lack a faith that is vibrant; that adult Christian education has been left out or is *widely neglected* and that the spiritual growth of kids was grinding to a halt (Schuller, 1993:1).

In his opening words to the book entitled ‘*Mastering teaching*’, Mark Galli (Hestenes, Hendriks and Palmer, 1991:7) shares an experience in his church, which underlined the problem the church school was facing. He observed, “*I was in my first church, about to fix a not untypical problem: the church school had sagging attendance and low morale. Teachers had lost vision for what they were about.*” Roberta Hestenes (Ibid, 82) relates a similar experience, this time with adults, where only 5% of the church adults attended simply because they felt they were adults and could not learn anymore. If they did not learn in their youth, and childhood, they were not about to do so then; it was just late. These experiences underscore the problems Christian education is going through; problems that need special attention in one way or the other.

The failure of the church in its communication, theology, methodology and focus are also cause for concern in the doing of Christian education. In his article on *The real challenge to the church in the new South Africa*, Rev. D. C. Coetzee, looking at the church (in South Africa) from the past, contends among others, that “*...it has failed to communicate in a meaningful, consistent, uncompromised and powerful manner the kingship of Jesus Christ over everyone and everything.*” He observes that if the church was successful in communicating the gospel message, Christians would have been in a position to demonstrate “*that the Lordship of Christ transcends political differences.*”



They would have been compelled to denounce powerfully and unequivocally the fallacy of following leaders, policies and slogans which ignore or belittle the eternal and unchangeable laws of God's reign of justice and truth and love" (Coetzee, 1994:19-20).⁹

The church has also failed to connect its theology "*...to the daily life of people and groups. Until now, it has failed to provide systematic and methodical answers to empirical questions and to incorporate these answers in theological thought. For instance, when and how do modern people have religious experiences, which religious attitudes have an impact on their individual and social life, how do they participate in the life of the church community, and how does the relation between church and society take shape in ordinary life?*"(J. A. van der Ven, in Hennie Pieterse, 1994:77). This abstract is focused on practical theology in general, but in my view, it has implications for Christian education, especially as it is concerned with "*...how the major themes of Christian faith can be made more relevant to present and future generations.*" (pg 77).

Arguing for a proper focus for Christian education in the churches, Perry G. Downs (1994:7, 8) contends that as the Church sought to respond to different human needs, setting up relevant programmes and ministries to address needs, covering a wide variety of topics in the name of relevance, it has compromised the depth and focus of the central issues. As it were, the focus of Christian education should be teaching for spiritual growth; but this aspect has at times been marginalized. All of a sudden people are being helped to feel good instead of doing good and being good; needs of people are much more important than reconciliation with God. The purpose of his book therefore, is to restore the Bible in its rightful place as an essential element for spiritual growth, not psychological findings.

⁹ The list continues of what the church would have been able to do and achieve, had it not failed in communicating the gospel message in a meaningful, uncompromising, and powerful way.

Finally, there is the problem of the crisis of religious life and the disappearing Christian worldview for the various educational systems. Fullenbach Johannes recognizes the crisis facing religious life in the year 2000. He asserts that *“The crisis of religious life is real and cannot be avoided or escaped. If religious communities are to survive, ...they must be on fire with Jesus’ vision of the kingdom of God which means living in solidarity with the poor and marginalized and proclaiming the kingdom message of righteousness, peace and joy”*(Fullenbach, 2000: 19). What is coming out of this notion, is the kind of spirituality that goes along with social concerns.

One of the concerns he shares about religious life in year 2000 is secularization. He pointed out, *“Secularization and the disappearance of the transcendence are on the rise. This means that religious, and all Christians in the free world, are challenged to witness to their faith in a way that helps people in the east who are now free to express their faith not to fall prey to western secularism.”* (pg 21). Lamenting the days in South Africa when the Christian worldview dominated the secular education, when, in her words, *“South African education and Christian Education were once synonymous,”* Barbara Wannenburg (1995: 35), in her article on, *A guide to Christian education*, argues that *“...the educational system that is emerging both at primary and high school levels is humanistic to a large degree. Agnostics, atheists and different religions have found their way into the classroom. ...Unless there is a return to a Christian worldview, we will throw away the next generation of children.”* In the same breath, J. L. van der Walt (1990: 247) contends that *“Despite many years of reflection on and discussion of the theory and practice of Christian education in the RSA and other parts of the Western world, full justice has so far not been done to the ideals of Christian education in the practical situation of the classroom. This conclusion is drawn on the basis of an*

analysis of certain utterances by educationalists from four different parts of the world as well as on an analysis of some books generally used in RSA schools.”

The plight of religious life in the third millennium is reiterated by Milton Anley, in his letter concerning *The future of Christian literature*. He raises a concern to the end that public interest in Christian literature is declining alarmingly in South Africa. Statistics estimate that “...*less than five percent of Christians in the whole of South Africa enter a Christian bookshop once a year, and that for a lesser known Christian author, only one book per outlet per year will be sold...Church ministers report that their congregations are far more conversant with the contents of the Reader’s Digest than they are with the Bible. The average Christian home probably spends less than R5 per month on Christian literature and more than R100 per month on newspapers and secular magazines*” (Anly, 1996: 5).

It is against this background that I contend that not only the Convention has a problem with Christian education, but denominations, churches and institutions in other countries experience this problem as well.

1.4.2 The manifestation of problematic areas in Convention churches

The problem of Christian education in the Convention churches manifests itself in several ways:

1. Initially the title, Sunday school, was used to refer to the teaching that took place in the morning, just before the Sunday worship service. It was intended for children. As time went on, it became evident that all ages had to attend Sunday school. However, the young people¹⁰ and adults did not attend. A new name was then used, "All age

¹⁰ By young people I mean from the age of 15 upwards. Some teenagers have been in attendance from the earliest times.



Sunday school" This name was changed later to "Family Bible Hour" to impress upon church members that the whole family is to be involved. The confining of Sunday school to children and then later to all ages, and the consequent change of names, underlines the problem that exists in Christian education.

2. Indeed some form of teaching did go on in Convention churches. However, it was not consistent, not properly planned and administered. Moreover, most churches that did get involved, used borrowed material. They were not in a position to design their own contextual curricular. Up until now – except for three churches¹¹ - this problem has not yet been properly resolved; churches depend on material from other Sunday school organizations and denominations.¹²

3. The concern about inadequate teaching in Convention churches has been expressed by church members themselves as they grappled with issues from their encounter with life's day to day challenges, other Christian heresies, politicians and proponents of other prominent religions. The feeling has always been that the church leaders have not done enough to equip members for these challenges. The present outcry in respect of the calling of pastors is that only those pastors who can teach are preferable.¹³

4. For a long time Christian education was never part of the training of pastors for ministry. If there was any training, it was only for teaching children. When it became evident that all people had to be taught, a special period was then given to one of the gifted teachers among the Union missionaries to lecture for one week on "All age Sunday school." It was only recently that the training of pastors included Christian education; when the Southern Baptist Convention (through their missionaries) took over

¹¹ This is only as far as Transvaal churches are concerned. Those three are Ekangala, Kagiso and Mabopane Baptist Churches

¹² Granted that some borrowed curricular may be well suited for certain contexts, so that there is nothing wrong with a position of this nature, for as long as the curriculum serves the required purpose.

¹³ Baptists believe that congregations should call pastors of their choice. They do not practise the transfer system, where a higher body decides which pastor to move to which church. The pastor may, after much prayer, consultation and consideration accept or decline a call.



the Bible school and converted it into a theological seminary. Presently, the Baptist Convention of South Africa has established its own training centre for pastors, known as the Baptist Convention College. Only one basic course is offered in Christian education in this college.

5. The making of disciples has been the uppermost concern in the Convention. Papers were delivered from time to time in the Convention's annual business assembly and in regional conferences on the great commission. However, the Convention has succeeded in the making of new converts and not disciples. Among themselves, the Convention churches have confessed that they have been good in leading souls to Christ, but they are still failing when it comes to nurturing and training new converts in true discipleship. Up until now this is still the problem in most of the churches.

6. Another problem related to the one above, is the equipping of the saints for the ministry. The Bible teaches that gifts of leadership have been given for the equipping or preparation of the saints for ministry (Ephesians 4:12). Paul put it very clearly to Timothy, that he should pass on to other faithful witnesses what he (Timothy) has heard from him (Paul); these witnesses will also pass it on to others (II Timothy 2:2). The equipping of the saints for ministry was the approach Jesus used. He trained the twelve apostles who in turn revolutionized the world through their preaching and teaching. The deficiency of lay training in Convention churches looms large when a pastor leaves for another church. The deacons or remaining church leaders are usually at a loss of what they are to do. They depend on pastors of other churches to do things for them as they have not been trained for the task themselves.

The facts thus far outlined, briefly underscore the problems that the Convention has in Christian education, hence the need for research, evaluation, and remedial steps.

1.5 THE FRAMEWORK OF THE THESIS

The first chapter is an introductory account of the discourse or research in question, as has been demonstrated so far. It deals with the research, how it will unfold, where it will be confined, and why it is being undertaken. The second chapter focuses on methodology. It concerns itself with the way the research will be undertaken; which methods of research will be used and why, as well as literature review. A brief historical overview of the Baptist Convention of South Africa receives attention in the third chapter, while the meaning and purpose of Christian education, giving a background into what Christian education is all about, is the focus of the fourth chapter. In the fifth chapter, the historical development of Christian education is described, with three areas in view, namely, the Old and New Testaments, and the Reformation. The sixth chapter relates the historical development and the current practice of Christian education in the Transvaal Convention churches. In the seventh chapter, the Convention's teaching ministry is being evaluated in the light of the historical and current background of the Transvaal churches. The eighth chapter prescribes the remedy that will bring about effective Christian education in future. Some basic strategies that should be observed to enhance authentic Christian education are discussed. The thesis is concluded in the ninth chapter.



CHAPTER TWO

METHODOLOGY

2.1 BACKGROUND

This chapter is devoted to the methodology of the research. It embraces such components as the nature of the research, oral and written sources, the model adopted for the dissertation as well as the literature review.

2.2 METHODOLOGY

2.2.1 The nature of the research

The general approach to this research is empirical, qualitative, explanatory and evaluative. It is empirical because it is based on concrete evidence; it is based on facts as they have been unfolding over the years. The research embraces the educational ministry of the Transvaal Baptist Convention churches from 1927 to the present (1997). The nature of this research is underscored by the use of interviews, the Baptist Union handbooks, published books, journals, theses and dissertations.

The research is qualitative in that it does not follow a strictly formalized approach, as would be the case with quantitative research. The scope of research is usually undefined, and a more philosophical approach of operation is adopted (Mouton and Marais, 1988:155-156). In this approach, *"One arrives at certain findings inductively on the basis of material obtained from interviews with people. One knows too little, so one sets out to acquire the necessary knowledge"* (Burns and Grove, 1993:77).

This type of research is undertaken with a view to describe and promote the understanding of given phenomena as a whole. Unlike in quantitative research, there is no ready-made hypothesis; the aims are general and the researcher allows the phenomenon researched to speak for itself. He allows it to exist on its own and to reveal itself in the way it is while he (the researcher) registers it (Mouton and Marais, 1988:163). What is more, in qualitative research, the researcher tends to become involved with the phenomenon researched.

On the contrary, quantitative researchers distance themselves from the phenomenon researched; they adopt a more aloof stance (ibid, 163). Moreover, *"quantitative researchers impose a system upon phenomenon researched. This imposition manifests itself as a set of categories for a content analysis, a structured interview schedule or response categories in a questionnaire or a psychological test"* (ibid, 163). I argue that this research is qualitative because it aims to record facts as they present themselves, whether through interviewing or reading. Based on the facts, an analysis will be made and a conclusion be drawn as to the state of affairs.

The research is explanatory in that it seeks to bring to light how Christian education was done and is done in the Baptist Convention of South Africa and why this was the case. Mouton and Marais (1988:45) maintain that explanatory studies *"attempt to explain a given phenomenon... in terms of specific cases."* Thus in this research, a description of Christian education in the Baptist Convention of South Africa is given and reasons why it has assumed a given shape explained.

The research to be undertaken is not only qualitative and explanatory; it is also evaluative. Mouton and Marais (1988:45) contend that *"In evaluation we are primarily concerned with the assessment or evaluation of the effectiveness of a given practice, intervention or social programme."* H.W. Byrne (1979:65) gives a detailed meaning of evaluation, namely, that *"Evaluation means to find the value of, to determine the worth of, to appraise, to test and measure. Evaluation is concerned with the ascertaining and establishment of quality in education. It involves the determination of the present state and status of the educational system. It concerns the measurement of success or failure. It lays the groundwork for making changes necessary to the achievement of improvement. It concerns the identification of needs, problems, clear objectives, efficient processes, adequate resources and sufficient outcomes."*

The title of the thesis is, *Christian education in the Baptist Convention of South Africa with special reference to churches in the Transvaal: A practical theological investigation.* The aim of the research is to measure the effectiveness of Christian education in the Baptist Convention of South Africa in light of conventionally and Biblically accepted standards. Among others, questions to be answered in this evaluation exercise are: Does Christian education in the Convention measure up to what is conventionally accepted as being the practice of Christian education in churches? How does it differ from other Christian education practices? What are its strengths and limitations? How did Christian education in the Baptist Convention of South Africa unfold over time? Thus, from the outset, the research is aimed at evaluating the way Christian education was done down through the years, using given criteria for authentic Christian education.

2.2.2 Interviews¹⁴

Lack of Christian education literature in the Baptist Convention churches has led to the conducting of interviews among various stakeholders within the Convention churches. Forty leaders (pastors and congregants) of Convention churches were chosen and interviewed on churches for which they are (were) leaders.¹⁵ Pastors were chosen according to the length of time they have been in a given church. The focus on pastors as interviewees was motivated by two factors, first, because they are leaders in the churches, and therefore they know and understand the very heartbeat of the churches for which they are pastors, as it relates to the churches' entire ministry, especially Christian education.

Second, Biblically, pastors are teachers. At the minimum, they are expected to teach their flock. Any pastor who cannot teach is not worth the title (I Tim. 5:17; John 21:15-17). To feed the flock means among others, to nurture it through teaching and to establish it in doctrine (I Tim. 4:12-16). More than anyone else, the pastor should know about the educational activities of the church as about all other aspects of ministry.

Congregants (laity) were selected on the basis of having been in a given church for a long period of time, at least from the mid-eighties to the late nineties (1985-1997). This period paints a picture of the current mode in as far as Christian education is concerned in the Transvaal Convention churches. They were also chosen according to the important role they have played in the leadership of the church. By virtue of their

¹⁴ Interviewees appear under oral sources on pages 454-455. Interview questions constitute appendix 'A' on pages 380-384.

¹⁵ It should be borne in mind that Baptist pastors move from one church to another, depending on the call to another church and the choice of the pastor in question. At the time of the interview, some pastors were in their second or third pastorates, hence they were interviewed on at most two churches.

involvement in this way, they should also know about their church's educational programme.

Twenty-seven churches were identified according to their locations. The Baptist Convention has ten regions in all. Transvaal has five regions. Seven churches were identified from Southern Gauteng, six from Central Gauteng, one from North West, four from Mpumalanga, five from Capricorn, and four from Great North. Care was taken that both urban and rural settings and each of the five Transvaal Baptist Convention regions be represented among churches interviewed. Moreover, each of the churches had to be ten years or older, so as to rightly fit into the 1987-1997 category of churches. The names of pastors and leaders interviewed on behalf of their churches, and the churches about which interviews were conducted, appear under *Oral sources (Interviews)*, on pages 454-455, under the Bibliography.

A questionnaire was designed for this purpose, to ensure that same questions were asked throughout (see appendix 'A' on pages 380 to 384, for a sample of questions used in the interviews). Responses to questions were recorded in my own words (see appendix 'D' on pages 390-434). A great deal of traveling was done to reach all interviewees. Their cooperation was remarkable. Some admitted that the questions in themselves were an eye opener as to how Christian education was to be done. In Venda (Limpopo province) four pastors have had to be interviewed together as there was no time for one on one interviewing. As a consequence I may not have accumulated all the facts about each of the churches involved. The only difficulty was that of securing the statistical status of churches interviewed. As it seems, most churches do not have records of membership readily available.

Be that as it may be, the cooperation of the interviewees turned the exercise into a more fascinating experience. The interviews were carried out in year 2000, from the month of February. The membership roll was difficult to determine; hence no information on it. To the present time, the Convention office is still struggling to secure statistical returns from churches.¹⁶

2.2.3 Baptist Union hand-books

The Baptist Union handbooks were used as a primary source, along with interviews. Handbooks give some background into the history of the Baptist Convention and that of Christian education within the Convention from 1927 to 1980¹⁷. An overview of the history of the Convention and that of Christian education in the Convention churches of the Transvaal from 1927 to 1987 was needed. The handbooks are the only available and reliable source pertaining to this important information. Obviously one would have wished that there be other literature with the Baptist Convention perspective, so as to maintain the balance in terms of the authenticity of facts.

2.2.4 Secondary sources

For secondary sources I have used the Bible, published literature, journal articles, theses and dissertations as well as the minutes of the Convention assembly. It should come as no surprise that the Bible is regarded as a secondary source. This is the case because the research concerns the way in which Christian education was done in the Baptist Convention as well as the evaluation and remedial measures thereof. For more information on literature used, see *Literature Review*, below.

¹⁶ It did not occur to me to inquire about the historical background of each of the churches that were interviewed.

¹⁷ Reporting on the Baptist Convention of South Africa in the Baptist Union Assembly by the SABMS began in 1892 and ended in 1980. Hence from this time (1980) onward, I have depended on oral sources for information about the Baptist Convention of South Africa.

2.2.5 The model adopted for the research

For the research model I have adopted the model cited by Don Browning for his *fundamental practical theology*, namely that underlying all theology are the four submovements: descriptive, systematic, historical and strategic practical theology (Browning, 1991:8). He refers to these four components as submovements of all theological reflection. In this case all theology is *fundamental practical theology*, meaning that all theology is practical through and through. Much has been said about all theology being practical above. I will venture my own submovement in addition to Browning's four submovements, namely, analytical theology, and I prefer to place it in the fourth place, just before the strategic submovement. A brief explanation of each of the submovements follows below; so does the relation of each one of them to my thesis to test its suitability as a model.

The first submovement is *descriptive theology*. Browning (1991:47) describes descriptive theology as a kind of research that gives a description of a situation or practices at hand; what happens and why it happens. The task of descriptive theology is accordingly "*...to describe the contemporary theory-laden-practices that give rise to the practical questions that generate all theological reflection. It attempts to analyze the horizon of cultural and religious meanings that surround our religious and secular practices. Descriptive theology...attempts to understand people and groups in their concrete situations, communicates affirmation, preserves the cohesion of selves and identities, and builds on strengths*" (ibid, 284). What this does mean is that descriptive theology gives a detailed (or thick) description of the state of affairs or the situation at hand; which description raises questions to be answered by other submovements.

In the dissertation under review, descriptive theology takes the form of giving a detailed description of the background or situation of the Baptist Convention of South Africa. The first and second chapters give a description of how the thesis will unfold. Details like the focus of the research, methodology, literature review, as well as the framework of the dissertation, as discussed in this chapter, are all, part of descriptive theology. In addition, the sixth chapter that describes the current practice of Christian education in the Transvaal Convention churches falls under this category.

The second submovement in Browning's model of fundamental practical theology, is *historical theology*. Historical theology delves into the historical background of the situation at hand or thus described. In so doing it answers some of the questions asked under descriptive theology. The questions may be, "What are the historical facts behind the situation in question? Why did it have to be that way? When did it take place? etc, Browning (1991:49) points out that "*Historical theology asks, 'What do the normative texts that are already part of an effective history really imply for our praxis when they are confronted as honestly as possible?'*"

In the case of the research under consideration, *historical theology* is represented by the third, fifth and part of the sixth chapters. The third chapter is focused on a brief historical overview of the Baptist Convention of South Africa. In the fifth chapter, the history of religious education in the Old and New Testaments and the Reformation receives attention, while part of the sixth chapter handles the history of Christian education in the Transvaal Baptist Convention churches. These chapters answer the question on how Christian education came about and how it developed over time. This is historical theology.

The third submovement in the model I have adopted, is what Browning calls *systematic theology*. He (1991:52-53) argues that "...*systematic theology is seen as a more orderly expression of a fundamental practical theology that addresses general issues and shared themes running through our practices.*" Put simply, systematic theology investigates the current church practices in the light of the past Christian normative experience, i.e., the word or text. Questions asked in this regard are, "*What does the Bible say about the present practice? How would Christians of old have reacted to such a situation?*" The past and present are fused together. Systematic theology is systematic in character because of "...*its effort to investigate general themes of the gospel that respond to the general questions that characterize the situations of the present*" (ibid, 51).

When churches grapple with issues and respond differently to them, "... *it is the task of systematic theology to identify these and other common issues and then to search the Christian tradition for common themes that will address these broadly practical and existential questions*" (ibid, 53). In this way systematic theology fits neatly into this thesis as it addresses issues like the meaning and purpose of Christian education (in chapter four). Thus, systematic theology lays down biblical, theological and conventionally accepted principles and practices of Christian education.

The fourth submovement, which is my own creation, in line with Browning's line of thought, is *analytical theology*. Admittedly, this submovement comes across as systematic theology as described above. However, I have chosen to coin a new submovement in this way because this dissertation focuses on the analysis of Christian education in a given denomination. Systematic, to me would be more of doctrinal issues; the laying out of truth as it is taught in the Bible and as it has come to be understood by

other theologians. For example, the chapter on the meaning and purpose of Christian education as well as isolated references to what should constitute authentic Christian education (i.e., a theory of Christian education), would be classified as systematic theology.

The chapter on the evaluation of Christian education is, for all I care, more analytical, than just systematic. For this reason I have preferred to use analytical theology to refer to the evaluation of Christian education as encapsulated in chapter seven. I include in the same category, the review of books or articles, comparison of different theological schools of thought, and the critical analysis of issues. A case in point is the comparison of Christian education in one denomination (or church) with that of another. Such comparison to me would be analytical, rather than systematic, though the analysis may be systematic in substance.

The fifth¹⁸ and final submovement that underlies Browning's model of a fundamental practical theology is *strategic practical theology*. Defining strategic practical theology, Browning (1991:8) observes, "I use the phrase, *strategic practical theology* to refer to what is commonly understood as the church's disciplines of religious education, pastoral care, preaching, liturgy, social ministries and so forth." By implication, strategic practical theology has to do with the practical life of the church; it has to do with the concrete situation of what has built up from descriptive, historical, and systematic theology. It is what traditionally used to be called practical theology, i.e., the practical outworking of all theological disciplines. However, it differs from this

¹⁸ This will always remain the fourth of Browning's submovements.

traditional understanding of practical theology in that it proceeds on the premise that all theology is practical from beginning to end.

Further, strategic practical theology *"...establishes norms and strategies of concrete practices in light of analysis of concrete situations"* (ibid, 58). A case in point is the fact that in my thesis, the last chapter deals with strategies for effective Christian education in the church. After everything has been said and done, strategic practical theology answers the questions, "What is the way forward, given circumstances as outlined? What strategies should we apply so as to bring to finality the analysis that has so far been our concern in this thesis?"

It is quite clear that strategic practical theology *"... builds on accomplishments of the other three movements of all theology, namely, descriptive, historical, and systematic theology. It is indeed a crown of all theology; a culmination of an inquiry that has been practical throughout"* (ibid, 57).¹⁹

Strategic practical theology is thus applicable to my thesis in that at the end of my discourse I outline strategies that have to be followed in a concrete situation faced by the church, if Christian education is to be effective. As has been demonstrated so far, the four submovements proposed and used by Don Browning for his fundamental practical theology, as well as the fifth I have added, are applicable to my thesis as they represent the movement my thesis will be taking from beginning to end. The movement followed in this dissertation is descriptive, historical, systematic, historical, descriptive, analytical, and finally strategic.

This brief description explains the methodology assumed throughout this dissertation.

¹⁹ To this I add my own submovement, analytical theology. Thus, strategic theology builds on it as well.

2.3 LITERATURE REVIEW

2.3.1 Introduction

The aim of literature review is to highlight the current state of research as it relates to the dissertation in question. It aims at bringing to light viewpoints by other Christian educators, authors, and researchers about the research under investigation. The present research exercise would not have been sufficiently valid without the extensive use of other literature material. Literature review shows that the discourse in question was not undertaken in isolation from the current state of affairs as regards the subject being researched.

It will not be possible to reflect on everything that is being said about the subject at issue in other literature material. Much of it has already been reflected in the essay. The approach here is to dwell on a few themes that occur in the dissertation and in the literature used. In the main, literature used included the Baptist Union handbook, published books, journal articles, theses and dissertations.²⁰

2.3.2 The South African Baptist Hand-books

Under methodology, the Baptist Union handbooks have been mentioned alongside interviews as primary sources for this research discourse. The handbooks in themselves may not have been aimed at the history of the Baptist Convention per se, however, the South African Baptist Missionary Society, in its annual reports on work among natives in South Africa, has had to reflect this history (indirectly). In their attempt to give annual reports on progress made in their missionary endeavours, a history of the Baptist Convention of South Africa was born. In this dissertation I have used handbooks

²⁰ For theses and dissertations I have confined myself to South Africa only.

extensively in reporting about the beginnings, growth and spread of the Baptist Convention of South Africa, as well as on Christian education from 1927 to 1980.²¹

2.3.3 Published books

A substantial amount of published books was used in this research. Sad to say though, that almost all books used were American, with little or nothing from South Africa. Be that as it may, the literature was very useful. Various tenets of Christian education, featured predominantly in these books, and are reflected throughout the research discourse. As a result, it will not be necessary to delve into those tenets at this stage. Among others the published books dealt with the meaning, purpose, content, administration, process, history, curriculum and the evaluation of Christian education. An interesting theme that is recurring in the published books, and has a direct bearing on this dissertation, is the notion that in different ways and in varying degrees, Christian education is beset with problems. This theme has also been dealt with on pages 18 to 30 under '*The formulation of the problem.*'

On the South African scene, published Christian education books are a rarity, especially as it pertains to the church's educational ministry. One senses that there may be a few books written in Afrikaans, coming from the Dutch Reformed Church.²² A few books have been published, albeit for Christian education in schools.

2.3.4 Journal articles

As it relates to theological journals, numerous articles have been produced on Christian education. However, these too, are not as many as they deserve to be, when judged against the number of Christian journals in circulation. It is only in isolated journals like

²¹ Reports on Baptist Convention work in the Baptist Union handbooks date up to 1980.

²² Many Dutch Reformed Church journals do have articles pertaining to teaching or catechesis. Moreover, many responses to the removal of Christian education from the privileged position it enjoyed in the past, by the present South African government, came from the Dutch Reformed Church scholars; not as though other scholars did not respond to this move.

Christian Living Today and *Christianity today*, to name a few, that Christian education receives extensive attention at all.

Numerous journal articles in Christian education were generated as a response or reaction to the South African government's move to strip Christian faith of its longstanding privileged position in the school curriculum and in the public media (radio and television). Herbert Staples, who was a *Superintendent of Education (Academic) responsible for Bible Education and Biblical Studies in the Transvaal Education Department*, in his article on *Christian Religious Education in the new South Africa*, (Staples, 1992:24) hinted something of the new role Christian religious education would play, by addressing such questions as, *Will the Bible still enjoy a privileged position in our schools? Will the privileged position that Christianity enjoyed be something of the past?* In answer to these questions, which form part of his article, Staples (ibid) stated that Christian religious education would assume the same position as other religions. It would no longer serve as a school subject.

It will be worth a while to single out examples of Christian education articles that were a response to the government's new move on religion in state schools. Among others, *Die moontlikheid van Christelike onderwys in Suid Afrika na 1994* (The possibility of Christian education in South Africa after 1994), by J. L. Van der Walt, (1997), *Biblical Studies in South Africa: the case for moral values*, Punt J. (1997), *Skole kan nog Christelik wees* (Schools can still be Christian), by Mouton F, (1997), *Christelike onderwys kan nog!* (Christian education is still possible), by O. Raubenheimer (1997), *Christelike skole: die uitdaging vir die toekoms* (Christian schools: a challenge for the future), by C. Opperman, (1996), *Is daar nog ruimte vir skole met 'n Christelike karakter?* (Is there still room for schools with a Christian character?), by H. J. Steyn (1996), *Christian higher education in the new South Africa*, by Reinecke, C. J. (1997), *Is Christelike privaatskole die oplossing?* (Are Christian private schools the solution?) by E. Hay, (1996). *Religious education in the new South Africa*, by S. B. K. Makhadu, (1995). And so the list goes on.

Some of the themes which are handled in the journal articles, and which have a bearing on the research discourse are catechesis, discipleship, new approach to Christian education, children, youth, and adult Christian education, community involvement, theological education, and recommendations for Christian education in future. One recurring concern is the fact that something needs to be done about Christian education. All of these themes are referred to in the dissertation.

Two journal articles come very close to what the dissertation is all about. One such journal article is, *Geloofsonderrig en die toekoms* (Christian education and the future), by the late Prof. L. M. Heyns of the University of South Africa (1994:155-164). The very title of his article fits very neatly into the concern of my research discourse. His main concern is the role of Christian education in a changing situation of the church, and how Christian education can help in equipping the church for the new society. The political events are changing the direction the society is taking; the church as part of the society cannot ignore such changes, especially if it seeks to reach the same society and be of relevance to it (ibid, 155).

In the process, Heyns traces the doing of Christian education through the ages and proposes a new model for doing Christian education in the new South African dispensation, namely, that all facets of Christian education should be thoroughly planned for and be continuous; that a minister of Christian education be appointed to take charge of the Christian education programme in the church as the education planner and coordinator; that needs of members be determined continuously as teaching and training goes on, so that Christian education will minister to those needs as they differ from one person to another; that the pastor and those charged with training, should not teach the same thing to the same people all the time; that skills training should come into play, not just cognitive teaching only; and that special training be given to parents while young people are meeting elsewhere, and that various categories of members be taught and trained separately by virtue of their uniqueness. One example hereof is the single adults and single parents classes. Heyns concludes that this can only be possible if

pastors have been trained not only to be in the leadership as teachers, but also to be learners. (161-163)

The second journal article which comes close to the research discourse in question, is the one entitled, *Turning toward tomorrow: An educational agenda for the church*, by Robert C. De Vries. His (1995:168) argument is that for too long, “*The modern church has relied fairly heavily on schooling methods and structures during the twentieth century to convey the faith to the next generation of believers.*” He contends that change is taking place rapidly, so that the context within which nurture must occur is not static. The question confronting the church is, “*How does the entire church reach the world with an instructive word of Christ so that all God’s people are equipped for ministry?*”

The focus of his essay, is fourfold, namely, the reaffirmation of the goal of educational ministry as maturity or perfection; teaching toward six distinct but interrelated aspects of that maturity or perfection,²³ learning to confront the post-modern culture; and the use of new and innovative educational methods as the church passes on the faith to the next generation of believers (168-169). His concern about the goal, content, and method of Christian education, constitutes part of the dissertation under review; this makes his article very relevant.

Such is the picture as it pertains to journal articles and their relation to the research discourse at issue. I can safely say the articles have been very helpful in enhancing the flow of the dissertation.

2.3.5 Theses and dissertations

Except for one dissertation from Princeton Theological Seminary, all dissertations considered in this research were South African. This is the case because the research under review is purely South African and it is concerned with a denomination in South

²³ For purposes of brevity and focus, these ‘six’ have not been referred to in this dissertation.

Africa. Therefore, its originality can only be tested in light of other researches in South Africa.

Various Christian education theses and dissertations have been written; researches have been conducted with regard to the doing of Christian education in churches and in theological institutions. Several of these, especially those from the Dutch Reformed Church school of thought, were focused on *catechesis*. What came out very clearly, was that catechesis was confined to children and youth only, preparing them to partake of the Holy Communion and the life of the Church (Olivier, 1982: 2; Putter, 1984:1; and Strydom, 1985). This understanding of catechesis bears similarities to my understanding of a membership class, (an aspect of Christian education which is taken up in the research exercise). Other scholars called for the extension of catechesis to include adults as well, not just to end up with children and youth. Martinus Hermanus Heyns (1996:xvii), argues for the inclusion of *catechesis in all forms of ecclesiastical ministry, thereby ministering to all congregation members, not only children. This, at the same time, implies the liberation of ecclesiastical catechesis, so that it can have a renewing and constructive effect on the entire congregational ministry.*

Reginald Brengle Codrington, in his dissertation on *A pedagogical evaluation of multicultural Christian education at Bible Colleges in South Africa*, contends for a contextual and multicultural approach to Christian education in Bible Colleges of South Africa. Whereas the white culture has been advantaged at the expense of those of other racial groups over the years, time has come, that a truly successful multicultural approach come about (Codrington, 1985: (ii). Kasonga wa Kasonga also called for a contextual approach in the doing of Christian education in Africa, as opposed to the old colonialist and missionary approach. He argues for the kind of Christian education in Africa, which inspires hope and engages imagination. His observation was that *“Missionary Christian education has been far too individualistic, pietistic, intellectualist-cognitive in structure, as well as inappropriately print-oriented in methods. Today there is a need for wholistic approach focusing on the total person as*

well as the total community” (1988: v). Still another dissertation with cultural concern is that of Higgs, M. J. He also argued for a multicultural approach to Christian education; an approach that takes into account various cultural groups.

Also of relevance to my research, was the dissertation that was devoted to the youth,²⁴ by Gory, R. W. He traces the various stages youth ministry went through in the Methodist Church, how that the policy of Christian education was generally rejected by the same church. He observed, however, that soon, Christian education and youth would find a firm footing. Cerff K. in *The establishment and management of a transformative Biblical Christian School submitted to a local church*, calls for the maintenance of a Biblical Christian worldview in education. For this reason, “*Education leaders in Biblical Christian education should evaluate the current strengths and weaknesses in Christian education, identify priorities, and practise methods of addressing these, with a view to delivering high standards of excellence in every sphere. This is in keeping with the mandate to equip students for the academic, social, emotional and physical challenges of adult life, to fulfill a meaningful role in society and their individual God-ordained destiny,*”

Three dissertations by Ngcobo S., Mitchell J., and William K. F. merit attention for their special focus on the local church. They speak very directly to my research essay as it is also concerned with the doing of Christian in churches. In *Local church members in service of the church*, Ngcobo raises a concern about the spiritual quality of Christian life in the Roman Catholic Church, and questions the effectiveness of Christian education in Catholic Seminaries and local churches. There is no doubt that this is the concern of my research discourse; the effectiveness of the Christian education programme in the Convention churches. Ngcobo argues further to say that seminaries produce pastor preachers and not pastor teachers, a case which I am arguing in relation to the role of pastors in Christian education in the Transvaal Convention churches. As a

²⁴ Much of the data on theses and dissertations, and some journals, was based on abstracts from computer print-outs. Hence no proper referencing.



solution, he suggests that *each diocese should establish a religious education programme, headed by the bishop. Different denominations need to co-operate in bringing religious education to their constituencies.*”

William K. F., writing on *An investigation into the contemporary significance of the work of John Wesley with regard to local church polity and educational initiatives*, challenges the present approaches to Christian education, modeled on a school-instructional paradigm, and proposes that the church educates for lived Christian faith based on intentional faith nurture within the immediate context of the faith community and family. The development of faith should be the focus of the educational activity. *“Educating for lived Christian faith must seek to allow people to develop eyes to see and ears to hear the word of God within their lived context.”* His argument flies in the face of any attempt to separate spirituality from Christian education, evident in Smallbone’s thesis on *The integration of Christian spirituality into evangelical Christian education within the South African local church context*. Smallbone presumes the separation of Christian spirituality from Christian education. He proposes an integration of the former into the latter. I argue that spirituality and Christian education may have been separated for purposes of emphasis; however, in practice, the two may not be separated; spirituality is part of Christian education. If the aim of Christian education is to nurture believers to the point of reaching maturity in Christ (Eph. 4:11-15), a process that has everything to do with spirituality, then spirituality is the goal of Christian education.

James Mitchell’s *Non-formal, Christian Religious Education for adults at a local charismatic church on the Witwatersrand: A case study*, has interesting features for the dissertation under consideration. First, it is an investigation that was directed at the doing of Christian religious education in a local church; second, it is specifically focused on adult Christian education. In his own words, *the case study examines the non-formal, adult Christian religious education provided by the Christian Life Ministries Training College, Freeway Park, Boksburg, in an attempt to answer the two overarching*



research questions...To what extent does the Christian religious education provided for adults by an apparently successful local church-based Bible school conform to the current theory and practice of this form of adult education, as discussed in the literature?" The second question he is trying to answer is, *What factors are necessary for the successful establishment and continued existence of a local church-based Bible school on the Witwatersrand?"* Briefly, the findings of the research are that adult Christian religious education in this church-based Bible school, *for the most part, compares fairly well to the current theory and practice of this form of adult education* (158), but that however, *there are a few areas where the school does not compare well...* to the theory and practice of adult education. He makes recommendations based on the research findings (166). His contribution is very helpful in enhancing adult Christian education in the Convention churches.

2.4 CONCLUSION

It has been the attempt of this chapter to lay down the methodology employed in the research at hand, as well as to review relevant literature in Christian education to ascertain originality and ensure a well thought out and informed discourse. Literature review as outlined on pages 43-51 above, and as reflected under the formulation of the problem on pages 19-30, confirms, rather than invalidate the originality of the research discourse at issue, especially that part of the literature reviewed is of South African origin. By implication, research on the doing of Christian education in the Baptist Convention of South Africa, is the first one of its kind, and therefore bears the stamp of originality.

CHAPTER THREE

THE BAPTIST CONVENTION OF SOUTH AFRICA: A HISTORICAL OVERVIEW

3.1 INTRODUCTION

An investigation into the doing of Christian education in the Baptist Convention churches presupposes a brief historical background of the Baptist Convention of South Africa as a whole, especially that of the churches in the Transvaal as the main focus of the thesis. It will not be possible to give every little detail of the history in question; however an attempt will be made to embrace critical aspects thereof. The beginning of the Baptist Movement in Europe receives attention in chapter five. It should also be said that the statistical standing of churches is not so clear as from 1981²⁵ to date, except to say that as at the writing of this dissertation, it can be said with certainty as to how many churches comprised the Baptist Convention of South Africa. The issue of eliciting statistical reports from the Convention churches is a problem of the office of the Convention. Most churches do not respond timeously on matters communicated in writing. It should come as no surprise therefore, when the number of members in the Transvaal churches is not reflected in this section, especially from 1981.

In the main, this section entails the role of native workers²⁶ and missionaries in the founding, growth, and spread of Convention churches, early beginnings, the formation or constitution of the Bantu Baptist Church, from 1927 onwards, the break with the Baptist Union of South Africa in 1987, and the Transvaal Baptist churches.

²⁵ The South African Baptist Missionary Society (SABMS) ceased to report on and to record Convention affairs in the South African Baptist handbook in 1980. The Convention does not have those records.

²⁶ Throughout this thesis, any use of native or native workers refers to blacks of South Africa as they were known then.

3.2 THE ROLE OF NATIVE WORKERS AND MISSIONARIES IN THE FOUNDING, GROWTH, AND SPREAD OF THE BAPTIST CONVENTION OF SOUTH AFRICA FROM 1869 TO 1927

Reflecting on the role of native workers and missionaries in the formation and growth of the Baptist Convention is important in that an attempt is being made to give as accurate an account of this work as possible, of who was involved and to what extent he was (they were) involved in this church planting mission. To a very large extent, native workers (ministers, evangelists and preachers) were responsible for the starting and growth of the Convention churches from its inception to the present; missionary superintendents confirm this truth in their report. Missionaries were also involved in this mission work, especially in the opening of new mission stations. A brief description of the facts follows below.

3.2.1 The role of native workers in the founding and growth of the Baptist Convention of South Africa

One does not hear much about the conversion of native workers (leaders) in the primary sources used for this research. Humphrey Mogashoa (2000:35) also confirms this notion when he says, "*Documented evidence of Baptist work among natives prior to the formation of the SABMS in 1892 is hard to come by, let alone of native leadership prior to 1892.*" However, a substantial amount of information has been provided in the same sources about the role of native leaders in the ministry of Baptist Convention churches.

The SABMS report (in Mogashoa, 2000:44) relates a scenario in 1904, where native leaders (deacons and preachers) gathered quarterly, at a given church, to give and discuss reports from their various places of ministry. It was here that half-yearly preaching plans were drawn. What is interesting about these meetings is that participants themselves paid the costs.

The SABMS report of 1914-1915 (TSABHB, 1915-1916:30) states that natives in Kaffraria (Eastern Cape) inaugurated a gathering known as, *Ibunga lamabandla*

aseBaptist.”(A council of Baptist churches). There can be no better evidence for native initiative in the evangelization of their people, and in running their own affairs. European superintendents got involved in these native meetings (Mogashoa, 2000:44).

Missionary superintendents themselves, admitted that natives were highly involved in their work. Their report of 1932 has it that, “*The work of our missionaries has become increasingly administrative with the extension of their fields, and we are perforce relying more largely on the native for evangelizing of his own people.*” (TSABHB, 1932-33:18). Further, missionaries commended the involvement of natives, praying for them in their work, “*We commend to the enlightening grace of God all the numerous band of native coworkers who are so faithfully spreading the truth according to their ability in Xosa, Zulu, Sesuto...*” (ibid, 1925-26:14).

The acknowledgement of missionary superintendents is encountered again in their 1926-27 report. Referring to the 300 preachers who formed the backbone of the work that was done, the report said, “*They are the backbone of our work, without whose enthusiastic devotion our European churches would be absolutely helpless to carry on the work at all. It is well for us on whom the financial burden often presses, to realize that ours is only a part, and even a smaller part of the work that is done. It is our privilege to be ‘sleeping partners’ of those who are out in the scorching heat of the vineyard fulfilling our joint task*” (TSABHB, 1926-27:14).

Such admission is appropriate, for all it is worth, in that it has always been the policy of missionaries to ensure and enhance “*The evangelization of the Bantu by the Bantu*” (Reed, 1983: 302). What is more, native workers are mentioned as directly involved in the founding of new work, not just working hard (TSABHB, 1926-27:17). A certain evangelist, John Ndimangele, was quoted in 1922 as having preached under the power of the Holy Spirit, leading 250 natives to the Lord in Adelaide, Kaffraria. These had come to seek for membership with the SABMS (Mogashoa, 2000:54).

What are we to say of Rev. Shadrack Mashologu (East Griqualand), whose leadership was so much sought after, even by missionary superintendents (TSABHB, 1928-29:9, 11), or Rev. J. J. Lepele of Lesotho whose work was covering a large area, with 516 members in his churches, 4 buildings, 13 preaching centers and 39 native preachers linked to his self-supporting work? (SABMS report in Mogashoa, 2000:55). These, and probably more other factual evidence, point to the essential role played by natives in the founding and growing of native Baptist churches in South Africa.

3.2.2 Missionary involvement in the origin, growth and spread of the Baptist Convention of South Africa

Missionaries in turn, played a very important role in the rise and growth of Convention churches in South Africa. Their role has been that of opening new stations and starting new work there. On occasion they are reported as needing the help of native teachers and evangelists, a factor which proves that they did work alone to some extent especially as it pertained to founding new mission stations (Missionary minutes of 1902-03: 154). Statistical reports show that in some places missionaries were responsible for the preaching stations, being engaged also in opening and running new schools (TSABHB, 1940:16; 1944:24)). In addition, missionaries²⁷ were responsible for the supervision and coordination of native work, administrative tasks, training of native leaders, providing financial support and exercising discipline with the help of native leaders. The names of Carl Pape and Arthur Phipson, to mention a few, will go down in history as missionaries who knew the language of natives and, actually started new work among them. The next sub-section will show that the German evangelist, Carl Pape, was among the first missionaries to start new work within the native population.

It is worth noting that other missionary organizations were also involved in the evangelizing of natives, the Lott Carey Convention, U.S.A., the National Baptist

²⁷ Missionaries who were in charge of councils (or associations as they subsequently came to be known) were given the title of 'Superintendent'. I have deliberately chosen to ignore this title in my dissertation so as to avoid confusion; there were other missionaries, especially women, who were not necessarily superintendents, but were involved as missionaries.

Convention, U.S.A., and the South African Native Baptist Association (TSABHB, 1903-1906:71). Briefly, native workers and missionaries were partners in the ministry of evangelization of blacks in South Africa.

3.3 EARLY BEGINNINGS (1869-1927)

It was through the effort of German Baptists in South Africa, that the first Baptist Convention church was founded in 1869 in the Eastern Cape. Carl Hugo Gutsche is mentioned as having been “*the first German Baptist minister to work among blacks, while working among Germans*” (Mogashoa, 1998:45). Carl Pape, a German missionary and evangelist was appointed in July 1867, as an evangelist (Ibid, 45). It was in 1869 that Carl Pape founded the first Convention church in the Berlin area, near East London. It came to be known as Tshabo mission, being under the Berlin Baptist church of the Germans. It was handed over by the Germans to the SABMS in 1892, on the occasion of its formation, under the auspices of the Baptist Union of South Africa (Reed, 1997:23).

Statistics reveal that for some years, Tshabo Mission was the only native work founded so far, so that no other churches were founded until much later. John Adams was mentioned as the first native evangelist to take charge of Tshabo Mission. He was also the first native minister to attend the Baptist Union Assembly in 1892, on the occasion of the founding of the SABMS. He died in 1893 (Mogashoa, 2000:40-41).

It was only in the 1895-96 missionary report that mention was made of the second native church, King Williamstown, under the missionary superintendents, J. W. Joyce and C. W. Pearce. This native work was founded in 1894 (ecclesiastical returns, 1895-96). Other places, Pondoland and Tembuland, were mentioned as labour fields for missionaries, especially that land was offered for the building a mission station (TSABHB, 1896-97:48-49).

Two additions of new work were made in the 1897-98 handbook. Statistics reflect the names of Buffalo Thorns founded in 1895 and Bizana in Pondoland under the

missionaries (Ecclesiastical returns, 1896-97). The statistics do not reflect any native worker. As it seems, missionaries were responsible for this work. By 1900, there were 8 churches on the statistical returns (TSABHB, 1900-1903: 54-55). The interesting feature is that mention is made of native work in the Transvaal under the leadership of the Boksburg and Troyeville churches. The name of Rev. E. R. Davies in Boksburg features prominently in this respect as having been the leader of this Native Mission Work, which was not yet affiliated to the SABMS. This was the first time work was mentioned in the Transvaal. All in all, the 1900 SABMS statistical report reflects 8 churches, 3 native ministers, 199 members, 5 church buildings, 4 Sunday school teachers and 55 scholars (ibid, 1899-1900:54, 55).²⁸

As the Convention work grew, it spread from Kaffraria (Eastern Cape) and the Transkei to other parts of South Africa through the hard work of native workers, missionaries, and European churches. Already in 1920, work was divided into two councils, “...*the Northern council representing the Transvaal, the Free State, and Northern Natal; and the Southern council representing Kaffraria, Tembuland, and the Transkei*” (Mogashoa, 1998:46). The councils were set up to facilitate coordination of work and native leadership by missionary superintendents. In the words of the SABMS’ secretary on the occasion of the inauguration of the Bantu Baptist Church, “*District Native Councils... have been created...to act in a consultative capacity so as to help...by expressing the Native point of view in matters of importance...*” (TSABHB, 1926-27:19). By this time, the number of churches had grown considerably. Kaffraria had 8 churches under one missionary, C. W. Pearce (1902)²⁹, 400 members, 11 Sunday schools, 23 Sunday school teachers and 303 scholars; Transkei, led by native ministers, Revs. Alfred K. Maqanda (1896-1918), Booker B. Mdodana (1896-1920), James Ntleki (1899), Maurice J. Ntwini (1913), Percy

²⁸ See table II on page 365.

²⁹ The dates behind the names of missionaries and native workers (ministers) represent the years when they settled in the districts in question, not their dates of birth.

D. Ntleki (1917), and Blythe B. Mgwana (1919) had 14 churches, 346 members, 13 Sunday schools, 22 teachers, and 322 scholars.³⁰

The Griqualand East district under Revs. S. Mashologu (1917) and Fred. Nzekeni (1919), had 11 churches, 431 members, 14 Sunday schools, 27 teachers and 360 scholars. Tembuland under H. Peinke (1918), had 6 churches, 2 native ministers, and 83 members. The low number of membership was the result of all stations having lost some of their members through the general exodus, most probably due to the famine that had struck this district (TSABHB, 1920-22:45). Statistics do not report about Sunday school work in this district. Pondoland district under W. Brailsford (1920) had 10 churches, and 260 members. Nothing was reported about the Sunday school statistics. In total, the Convention had 3 missionaries, 9 native ministers, 49 churches, 1520 members, 38 Sunday schools, 72 teachers and 985 scholars.³¹ (TSABHB, 1920-22:22-25)

3.4 THE CONSTITUTION OF THE BANTU BAPTIST CHURCH

3.4.1 Preparatory stages

The work of the Baptist Convention had grown to the point where it became necessary that it be constituted as a unit. Preparatory stages of such a move were indirectly underway. The native leaders (deacons and preachers) quarterly meeting reported about in 1904, and the inauguration of *Ibunga lamabandla amaBaptist*, (Council for Baptist Churches) by natives during the occasion of the Easter weekend in Kaffraria in 1915, comprising Kaffraria and Transkei (1904 and 1915 SABMS reports in Mogashoa, 2000:44) were a shadow of the reality that was to materialize in 1927. By implication, native leaders were already prepared to run their own work, albeit with the need for more and better training.

³⁰ Transkei statistics include work that was founded by Lott Carey missionaries. Hence the few ministers who were attached to Lott Carey and its districts. The statistics under table III on page 366-369, will paint a clear picture of the situation at hand.

³¹ The number of Sunday schools, teachers and scholars, excludes Tembuland and Pondoland, for which there were no statistical returns.

By 1926 the Northern and Southern Native Councils were operating in full swing, meeting occasionally to discuss matters of common interest and fellowship. The missionary report states, “*The success and usefulness of the Northern and Southern Native Councils has led to the decision to form an Eastern one for E. Pondoland, E. Griqualand and Alfred County, and Durban as distances have prevented their representatives from attending in Kaffraria or Transkei*” (TSABHB, 1926-27:16). What is being argued here is not so much the formation of another council as to the vibrancy, success, and usefulness of native councils. The stage was now ready for the formation of one body of all Convention churches.

The formation of the Baptist Convention (as it is known presently) was precipitated further by the meeting of four missionary superintendents of the Baptist Union in June of 1926. It was during the occasion of this meeting that a recommendation was made to the end that “...*the name of our Native churches be ‘The Bantu Baptist Church of the S.A.B.M.S.’*”. It was further indicated that the name would “...*be most acceptable to the Natives and will be a help in the work.*” (ibid, 16). Minutes of the 1926 missionary sessions (September, 20) add to say that coming up with the new name was also in response to the request of native leaders (ibid, 33).

3.4.2 The Bantu Baptist Church

On Friday, the 25th of February, 1927, at Tshabo in Kaffraria, the native churches were officially constituted as *The Bantu Baptist Church of the South African Baptist Missionary Society*. Nothing better could have taken place at Tshabo at this time, than the beginning of another phase in the history of the Baptist Convention of South Africa. It was at Tshabo, that the first Convention church was founded in 1869 by Carl Pape, the German missionary. The missionary report refers to this occasion as “*Of outstanding interest in the year’s work...*” (TSABHB, 1927:18). The inauguration meeting was attended by “*Native ministers and evangelists in large numbers from the Border, the Transkei, Pondoland and Transvaal* (ibid, 18). The then President of the Baptist Union, Rev. C.

Garratt, conducted the inauguration ceremony, with the help of the Union Executive, missionaries and friends.

Excerpts from the official statement of the secretary of the society at that time, say a mouthful in respect of the name itself and the operation of the Bantu Baptist Church in relation to the SABMS: *“This name marks the Church as belonging to the Bantu people, and will help them to realize that the Church is not a foreign institution imposed on them from abroad, but is part of the great universal church of all nations and languages, colour and race, that is bound together by the common bond of faith and love for the Lord Jesus Christ...The power given to its deliberations is advisory only, and subject to the vote of the Committee of the S.A..B.M.S...European control is needed not because of racial difference, but of stored experience...The Bantu Baptist Church is really the Native work of the S.A..B.M.S. as before, with all its property vested in and belonging to the Society; but we want to bring you more fully into consultation, that under our leadership you may share more clearly in shaping your destiny...An assembly representative of all fields of work will take place at regular intervals. The first one will be arranged probably in 1928”* (ibid, 19).

It will be of interest to note the churches that constituted the Bantu Baptist Church on the occasion of its inception. A complete record of names of churches and their ministers appears on pages 366-369 as statistical table III.³² Only names of districts and numbers of members, ministers, churches, Sunday schools, teachers and scholars are given here. As at the Union assembly of 1927, districts that comprised the Bantu Baptist Church were 10, namely, Kaffraria, in Cape Province (17 churches), Midlands (4 churches), Glen Grey (7 churches), Transkei (20 churches), West Pondoland (3 churches), East Pondoland (11 churches), East Griqualand (18 churches), Natal (14), Orange Free State (2), Transvaal (58)³³. Notice that already the Transvaal was by far the largest in terms of the number of

³² A separate list of ministers as on the day of the inauguration appears on page 435.

³³ The Transvaal number of churches includes 5 churches that were connected with European churches. See relevant statistical returns at the end of the thesis.

churches, though it was initially not part of the missionary work. The total number of churches that made up the Bantu Baptist Church was 154, native ministers were 23, missionaries 6, members 4812, Sunday schools 42, teachers 81, and scholars 999. A comparison with the 1920 statistics on page 60 shows a marked growth in other areas, while others were almost static. The number of churches added was 105, ministers grew by 14, missionaries by 3, members by 3292, Sunday schools by a lousy 4, teachers by 9 and scholars by 14.³⁴

3.5 FROM 1927 ONWARDS

3.5.1 Continued growth

From this time onwards, native churches continued to grow in numbers, and so did the ministers, Sunday schools, missionaries and all other related components. It should be mentioned that the founding of other churches was not only through the preaching and dedication of native leaders or the efforts of missionary evangelists; rather, the Baptist testimony was spread through forced removal of people from one place to another by the government of the day, as well as by changing labour conditions, when one whole group of people would be resettled because of new work having to be done in a given area (TSABHB, 1926-27:18).

Convention pastors and leaders were taking ownership of their work, being capable of giving, leading and presiding over meetings. Gradually, missionaries began to loosen the overseeing grip, so that Convention leadership took over the reigns. The missionary role changed to that of being coordinators, rather than supervisors. More and more Convention members took the call to ministry and new churches were founded. Churches were now able to pay their pastors' stipends, though it was not so much. Some churches still depended on missionary handouts. This considerable growth in the Convention churches came as a blessing to missionaries and to the Baptist Union in general. This is the case, because from the outset, the aim of the SABMS was to plant self-supporting, self-

³⁴ This tendency says a lot about the statistical returns. There were no Sunday school statistics under the Transvaal, only churches and members.

governing and self-propagating churches. In time the name changed from Bantu Baptist Church to Bantu Baptist Convention in 1966 (Reed, 1983:302) and then to Baptist Convention of Southern Africa in 1968.³⁵

This growth occasioned other challenges for the Convention, among others, the large number of members that were to be overseen by very few pastors and evangelists, as well as the need to train same for this huge task. The 1979 statistical returns are very significant as a milestone in the era of missionary leadership. So is a short description of the Baptist Convention church polity.

3.5.2 The training of native workers for ministry

Even before the inception of the Bantu Baptist Church in 1927, notwithstanding the continued responsibility of missionaries over districts and native councils as the case might have been, there has always been a need to train native workers for ministry. Back in 1910, one of the observations made by the Colonial Aid Society about Pondoland in its Memorandum to the Arthington Trustees, was the need for the instruction of native evangelists. To this end an offer of 150 pounds was made by these trustees for the building of “...*a new Mission in Pondoland, with accommodation for Native Evangelists for training, and 100 pounds per annum for a period of three years towards its support*” (TSABHB, 1910-11:40). The Pondoland institute was opened in 1912 (SABMS report in Mogashoa, 2000:52).

By 1932, the need for training native leaders was still evident. Missionaries felt their work had become increasingly administrative; as a consequence, they were relying more on the natives to evangelize their people. That very responsibility had implications for the training of native leaders, “*Yet that very fact accentuates the intensified need of instructing and training him for the work. Only as he can read and understand the Word*

³⁵ The record confirming the 1968 change of name is not available. Moreover, recently, ‘Southern’, has changed to being ‘South’ so that it is now called The Baptist Convention of South Africa’. This was due to the fact that to date there is no Convention work elsewhere either than in South Africa.

of God, can he become and remain an enthusiast in conveying the Word of Life to his fellows” (TSABHB, 1932-33:18).

Other institutes that were built as a result of the need for training native workers, were the Berlin Institute which was opened in 1930 and came to be known as *The Ennals Institute for the training of Baptist Ministers and the Evangelists* (Minutes of the Missionary Session of the 1930 Baptist Union assembly, Baptist Union handbook 1930-31, pg 30). Subsequently, Millard Baptist Training Institute was built in 1939 and opened in 1940 at Orlando in Johannesburg. It was closed in November 1959, having trained 45 ministers and 25 other members who had benefited from its courses (Reed, 1983:369-370).

In its place the Baptist Bible Institute was built and opened on the 14th of February, in 1960, with Rev. J. A. Hendricks as the Acting Principal (ibid, 370). Subsequently this institute closed also and the property was bought by the Southern Baptist Convention. It was turned into a theological seminary, being known as Baptist International Theological Seminary. For a few years Convention pastors trained at this institution, but due to leadership policy problems the Convention opened its own college in 1995 and had its first graduations in April 1998.

3.5.3 Statistical returns for 1979

A look at the 31st December, 1979 statistical returns³⁶ in the 1980-81 Baptist handbook will paint the picture of how the scenario looked like when the missionaries ceased to report about the Convention and when power was left in the hands of Convention leaders and churches. The Convention had 9 fields (Associations)³⁷. The table on page 64 below, sums up the statistical standing of the Baptist Convention as at the end of 1979.

³⁶ These were the last such statistical returns. The Convention has never been efficient in resuming the responsibility of keeping statistical records. This makes the last statistical picture necessary.

³⁷ Any 8 to 10 churches within the radius of 50kilometres from a given point, would form an association. For example all churches within that radius from Pretoria, formed an association. Under the Convention leadership, the associations came to be known as regions.

TABLE I
Baptist Convention Abridged Statistical Table for Dec. 1979³⁸

Num	Ass	Dist	Chu	Min	Miss	Mem	SS	Tea	Pup
1	Ciskei	12	40	11	1	3362	26	47	2173
2	Natal	7	14	14	1	1600	35	47	1231
3	N/Cape	12	25	10	none	992	28	35	640
4	N/Tvl	13	40	20	none	2908	44	82	1563
5	OFS	11	18	9	1	1592	19	25	837
6	S/Cape	11	24	8	1	1559	26	35	809
7	S/Tvl	17	34	22	1	2320	32	52	1317
8	T/kei ³⁹	24	29	14	1	3926	90	73	2216
Total	8	107	224	108	6	18259	300	396	10786

Num - Number

Ass - Association

Dist - Districts

Chu - Churches

Min - Ministers

Miss - Missionaries

Mem - Members

SS - Sunday Schools

Tea - Teachers

Pup - Pupils (scholars)

A few things need to be said about the statistical information as reflected here and at the end of this dissertation. Going through the statistical information as reflected in the Baptist handbooks over the years, one notices that there are discrepancies about the information given. In some cases there were no reports from churches, resulting in the statistical information being incomplete. In one case a missionary report stated that “...our statistics are not quite complete and do not in all cases exactly correspond with those of last year” (TSABHB, 1924:14). However, the statistics in themselves are commendable as they give an idea of the state of affairs at a given time. In most cases they are accurate.

³⁸ Statistical Information on this table was drawn from the 1979 statistical returns as reflected on pages 148-157 of the 1980-81 South African Baptist Hand-Book

The abridged statistical table above includes ministers who are under probation and who may not have been included in the 1979 statistical returns, but appear on the ministerial list of the Convention pastors. As at the compiling of this research discourse, the Convention had 10 regions, namely, Capricorn (in the Limpopo Province), Central Gauteng, Eastern Cape, Free State, Great North (Far Northern part of Limpopo Province), KwaZulu Natal, Mpumalanga, North West, Southern Gauteng and Western Cape.

3.5.4 Baptist Convention church polity⁴⁰

While considering the history of the Baptist Convention of South Africa, it may be of interest to allude to its form of church government.⁴¹ As opposed to Episcopalian and Presbyterian forms of church government prevalent in other church groups, Baptists are Congregationalists. In the Episcopalian form of church government, only one person makes final decisions (e.g. the Pope in the Roman Catholic Church). The Presbyterian form of church government advocates that the church council (committee or board) makes the final decisions. On the other hand, the Congregationalist form of church government vests the power of final decision making with the church, while church leaders may recommend only. In matters of faith and conduct, all three forms of government are agreed that the Bible alone, is the rule.

Baptist Convention churches are autonomous. What this means, is that they are self-supporting, self-governing and self-propagating. Autonomy, however, does not mean working in isolation from other Baptist Convention churches. As a matter of fact, it is taken as a given that Convention churches belong to regional and national structures. In other words, they work in fellowship and partnership with other churches, while maintaining their autonomy. Any church that suddenly decides to work alone is regarded with suspicion, and finally ends its ties with the Convention.

³⁹ There are nine regions/associations in all, but the Pondoland one has been absorbed by Transkei, so that table I has eight regions only

⁴⁰ All the information in this section is based on my knowledge and understanding of the Baptist denomination.

In the event of new churches coming on board, they are first called branches or outstations of a given mother church. They will then apply to the region and finally to the national body (through its Annual Business Assembly) for recognition as a fellowship. Subsequently, at the recommendation of the region, and after a brief and satisfactory interview by the national executive board, such a fellowship shall be accorded autonomous status at the same national gathering. Regional and national meetings are held by churches and by ministries within the churches (that is, children, youth, adults, etc)

3.6 THE BAPTIST CONVENTION AND THE BAPTIST UNION PART COMPANY

3.6.1 The 'merger' talks

Even before the SABMS finally ceased to operate as such, with the understanding that Convention churches had matured enough to can run their own affairs, multiply and support their own work, a new desire had arisen to have one denomination only, instead of the two, (i.e., the Baptist Convention and the Baptist Union). This desire was already expressed in missionary circles. They were looking forward to a time when the two bodies would be one, thus enhancing a common Baptist witness in South Africa. The words of Rev. Stuart Akers in his 1976 annual report, point to this aspiration, "*For the above reasons and others – including the possibility of African churches coming into full membership of the Baptist Union...*" (Parnell, 1977:137). During this time, missionaries assumed the status of coordinators between the Convention and the Union, the Baptist Convention having become an association of the Baptist Union.⁴² From 1978 talks began between the two bodies with regard to the formation of one Baptist body in South Africa.

⁴¹ All Baptists the world over, subscribe to one form of church government, namely, that of being Congregationalist. The Convention has been singled out to ensure that in case of some misrepresentation in the handling of the subject at issue, other Baptist denominations should not be implicated.

⁴² It was in 1960 that the Convention became a member of the Union and could therefore send a representative to the Baptist Union assembly. In 1967 it became an association of the Union, no longer represented by the SABMS in the assembly. (Mogashoa, 1998:50)



It should be noted that from the earliest times, the Baptist Union has been open to take into its membership any other Baptist church, irrespective of race or origin, for as long as the church in question subscribed to certain conditions. The Umgeni Road Baptist Church, in Durban, was such an example, having been a member of both the Union and the Convention.⁴³ This time the trend was getting the churches of the Convention to join the Baptist Union, so that by 1988, there should not be any Convention anymore. When this idea was unacceptable to Convention leaders, it changed from joining to merging, so that the two bodies would become one organization.

While this understanding may have been acceptable to Convention leaders to a great extent, it did not mean to them what it was supposed to have meant. There was always the suspicion that even under the new dispensation, white domination of blacks would continue, especially as blacks brought nothing to the negotiating table by way of resources. Moreover, the idea of a new name was totally unacceptable to the Baptist Union leaders.

3.6.2 The separation

This state of affairs led to the Convention taking a decision in its 1984 Jabavu assembly, that they should stand on their own. This decision was prompted by the visit of the Nigerian Baptist Convention General Secretary, Dr. Ola Akande. In his talks, he urged that the Convention stand alone, if it wanted to grow in every respect. In the meantime, the merger discussions were still on. It was only in December 1987, at the John Powell assembly, in Cape Town, that a final resolution was taken to sever ties with the Baptist Union of South Africa, and to become an autonomous body. The resolution, captured so well by Humphrey Mogashoa (1998:57), states, "*...that the Convention stays on its own as an independent autonomous body; that the merger be removed from the Convention agenda and that Resolution seven of December 1986 be implemented;*"⁴⁴ and, that the

⁴³ The site of this church has since been sold to a company back in the early eighties. The Lamontville Baptist Church became the main church in its place.

⁴⁴ Resolution seven was one of the decisions taken at a special meeting convened at Etembeni in the Free State. It stated that '*while realizing that the Convention due to many causes, is far from being equal to the B.U., it is the Convention's desire to be*



Baptist Convention reaffirms its commitment to maintaining a healthy and sound relationship with the B.U. on the basis of brotherly and Christian fellowship, and in sharing faith and practice, but herewith withdraw its Associational Status from the B.U.”

This decision did not go down well with the Baptist Union leadership. At the same time, the decision was to affect the Convention membership heavily. Many churches left the Convention to remain with the Baptist Union. Some churches decided on their own, while others were ignorantly lured into remaining with the Union. One of the pastors who had remained with the Union stated categorically that the Union promised them good money if they could stay with them. Most of the churches that remained with the Baptist Union were from all other regions except the Transvaal. In the Transvaal only 9 churches defected, the majority remained with the Convention. No wonder that to date, the Transvaal churches set the tone for the stability and progress of the entire Convention. In KwaZulu Natal and the Eastern cape a few churches threw their lot with the Convention. This defection to the Union led to prolonged strained relationships between the Convention and the Baptist Union, with the result that for some time, the focus of the Convention was on the Convention/Union conflict and not on the ministry.

With the course of time however, a process of healing and reconciliation was set in motion. Attempts are being made (including other Baptist bodies, namely *Die Afrikaanse Baptiste Kerk*, the *Baptist Association of South Africa* and the *Baptist Missions of South Africa*) to form a federation of Baptist churches which would enhance a common Baptist witness in South Africa. Considerable progress has been made in this regard.

allowed to stand on its own in order to promote growth within, that is, learn all the necessary skills necessary for sound leadership, etc. When the Convention is ready it will obviously consult with the B.U. about the implementation” (Mogashoa, 1998:56)

3.7 THE TRANSVAAL CHURCHES OF THE BAPTIST CONVENTION OF SOUTH AFRICA

A description of the Transvaal churches of the Baptist Convention is occasioned by the focus placed on them as a point of reference for the evaluation of Christian education in the Baptist Convention churches as a whole. Reasons why Transvaal churches were chosen as a point of reference were given in chapter one.

The Convention churches in this part of South Africa are not mentioned in the South African Baptist Hand-Books until 1899 when missionaries in their session, commended Boksburg and Troyeville churches for the work they had begun among natives in the Transvaal. In Boksburg, the native work was led by Rev. E. R. Davies. Up until 1915, these churches were not as yet affiliated to the SABMS. They were only an issue of discussion in missionary sessions. The SABMS was not ready to take up such huge responsibility at once, as it had serious financial implications for the Society (TSABHB, 1915-16:35, 38). Rather, a decision was taken to send Mr. J. W. Joyce "*...to undertake a three months' tour of inspection of the work in the Transvaal to enable the Committee to ascertain the character of the work, and what the demand upon the resources of the Society was likely to be*" (ibid, 35).

It should be borne in mind that by this time Transvaal was leading the Convention in terms of the number of churches and members. There were 4 districts, 49 places of worship and 2281 members under Rev. E. R. Davies (ibid, 16, 36). It was admitted that Rev. Davies could not adequately oversee such massive work alone as he was already a pastor of Boksburg church (ibid, 37). Mr. Joyce visited the Transvaal at the beginning of March in 1915, and prolonged his stay to six months due to poor health. These months were spent in visiting the 49 churches and branches (ibid, 36). It was only on May 21, 1916, that the SABMS officially took over the work in the Transvaal and placed it under the care of Mr. J. W. Joyce (TSABHB, 1916-17:42).



The Transvaal churches grew in number, as a result, on the occasion of the inauguration of the Bantu Baptist Church in 1927, there were 11 ministers, 53 churches⁴⁵, and 1923 members.⁴⁶ The average membership of churches was 36.

By the mid 1950's, Transvaal was divided into two regions, namely, the Northern Transvaal and the Southern Transvaal. All churches in Pretoria and on the Western, Eastern and Northern side of Pretoria, fell under the Northern region, while churches in Johannesburg and the Western, Eastern and further South of Johannesburg belonged to the Southern Transvaal. As can be seen, the two regions themselves are spread out over a relatively large area, hence the many churches. It was for this reason that in subsequent years, the Northern Transvaal was divided up into two other regions. First, all the churches North of Warmbaths came to be known as the Far North Baptist Region, while the remaining churches came to be known as Central Baptist Region (thus substituting 'Central' for 'Northern').

A few years down the line, another region was formed, namely, Mpumalanga, embracing all Convention churches in the Mpumalanga province. Far North also broke up into two regions, Capricorn (Nylstroom to Pietersburg, including Phalaborwa) and Great North (Gazankulu, Louis Trichardt and Venda) regions. In 1980, the last year of missionary reports about the Convention work, statistics of the Transvaal churches stood at 35 ministers, 75 churches,⁴⁷ 75 Sunday schools, 136 teachers, and 2880 scholars.⁴⁸

The membership of the Transvaal churches as at the writing of this dissertation, cannot be determined as it is difficult to elicit statistics from church leaders. Only the list of regions and their churches are attached as appendix C on pages 388-389. Suffice it to say that at the writing of this discourse, Transvaal had 5 regions, namely, Great North with 5 churches, Capricorn with 15 churches, Mpumalanga with 11 churches, Central

⁴⁵ This number excludes five native churches which were connected to European churches.

⁴⁶ The inaccuracy of the statistical returns is showing up again. The Transvaal churches have dropped from 2281 in 1915 to 1923 in 1927. One can only hope that there are valid reasons for this decrease over such a long period of time.

⁴⁷ Most churches did not submit membership statistics, hence no reflection of the entire Transvaal membership at this time.

⁴⁸ See pages 374 to 379 of table V of December 1979 statistical returns.

Gauteng, 16 churches, and Southern Gauteng with 26 churches. Transvaal churches are 73 in all. This list of churches does not include branches or outstations. To date the Transvaal churches are setting the tone for the entire Convention in all its operational obligations.

The description of Transvaal churches is intended to give a bird's eye view of what these churches are really all about. So much else could have been said. However, whatever was said was considered as most important in terms of the research at stake.

3.8 CONCLUSION

Admittedly, not all information about the Baptist Convention has been given in this subsection. Issues like the Bantu Baptist Church constitution would have been of interest. The aim has been to give a brief overview, so as to understand something of how the Convention churches were founded and spread in South Africa. Suffice it to say that the Transvaal Convention churches in their present form, still set the pace for ministry and growth in the entire Convention.

The meaning and purpose of Christian education in the next chapter, also becomes an important milestone on our evaluation journey. Surely, there is no way that Christian education can be evaluated fairly and in an informed manner, if its meaning and purpose have been taken for granted.



CHAPTER FOUR

THE MEANING AND PURPOSE OF CHRISTIAN EDUCATION

4.1 INTRODUCTION

In the attempt to investigate Christian education in the Baptist Convention of South Africa, with special reference to churches in the Transvaal,⁴⁹ it will be necessary to explore the meaning and purpose of Christian education; this will form part of the basis or framework within which the investigation will take place. Moreover, it will be important to understand where I am coming from in my understanding of Christian education.

The meaning and the purpose of Christian education, is not as easy as it looks. One is bound to look into the concept 'education' itself as it has far reaching implications for Christian education. Further, other titles used for "Christian education" also come into play. Here I mention four titles only, namely, Catechesis, Religious Education, Religious Instruction, and Christian Religious Education. These titles have to be explained and then related to Christian education. It is only after this has been done that the purpose of Christian education can then be handled.

4.2 THE MEANING OF EDUCATION

"Education" is a very broad concept. Consequently, different meanings have been attached to it. Several educationists and scholars have advanced the meaning of education from different contexts. Three categories of education surface as we unravel the concept 'education,' namely, *formal, non-formal and informal education.*

⁴⁹ See footnote 3 on page one.

The exercise of exploring different meanings of education will bring us to a definition of education that has a bearing on Christian education in particular. *Education* is an English word which comes from the Latin root, *educare*, meaning to lead out. The prefix “e” means ‘out’. The root meaning of ‘education’ is thus, to lead out (Groome, 1980:5). P.C. Luthuli (1981:9), moving in the same vein with Thomas Groome, has this to say, that education in its Latin origin means bringing up, or train or provide schooling for. He has in mind, a child, and argues that “*leading out the potentialities of a child can...mean only one thing: leading him to maturity.*”

According to Lawrence Cremlin (in Pazmino 1988:79), “*Education is the deliberate, systematic, and sustained effort to transmit, evoke or acquire knowledge, attitudes, values, skills or sensibilities, as well as any outcome of that effort.*” In this particular definition, education is deliberate, in that it is not accidental but intentional and planned. It is systematic in that it follows a given sequence and it is sensitive to where people are; it depends on participants readiness. It is sustained because it is a continuous effort between teacher and student (pupil). The effort continues for a long time; as matter of fact, it may continue until death.

Randolph Crump Miller (1963:53-54) defines education as “*...a process whereby the accumulated wisdom of society is passed on to its members, and at the same time, a process whereby members of a society reach out for new knowledge. Education may involve a general interpretation of the values of a culture, a specialized and limited appreciation of certain aspects of a culture, or intensified learning that in some respects may transcend culture.*”



“Education is a process through which the total personality of an individual is developed and refined in a balanced way” (Ashraf, 1992:81). “This concept education thus assumes a description of total human nature: ‘spiritual’, ‘moral’, ‘intellectual’, ‘imaginative’, ‘emotional,’ and ‘physical.’ All these “are different terms used to signify different aspects of personality” (ibid, 81). Ashraf approaches the definition of education from a psychological point of view, with his emphasis on human development. This development has to do with personality growth in aspects of his being. Thus, accordingly, education brings about this growth.

Thomas Groome (1980:21) defines education as *“... a political activity with pilgrims in time that deliberately and intentionally attends with people to our present, to the past heritage it embodies, and to the future possibility it holds for the total person and community.”* For him education is a political activity because it has to do with people, and people are referred to as pilgrims because they are on a journey to the future. Thus *“as a political activity with pilgrims in time, education should empower them to critically reclaim their past so that they can work creatively through their present into their future...all education, at least implicitly, is a reach for the transcendent because it...aims constantly to move us beyond our present limits toward the realization of our full possibilities...” (ibid, 21).*

Groome (1980:21) distinguishes among three dimensions of educational experience, namely, what the learner already knows (past), what the learner does not know but is there; it meets him as new knowledge (present), and what lies in the future; what he does not know but has potential to know.

John Wilson (1992:11) has this to say about what education is not, that *“Education is not training, conditioning, indoctrination, brainwashing and other processes. Education involves initiating people into various forms of thought and activity in such a way that they are helped to become more well-informed, understanding and reasonable.”* Education for him, has to do with acquiring knowledge and understanding that

knowledge, so that it transforms one to be reasonable. In the end his definition has to do with maturity as the end result of education.

As may have been noticed above, the definition of education has been confined to people in general. Some authors, however, confine the definition to children. P.C. Luthuli (1981:9) confines his definition to black children in particular and maintains that whether culturally, socially or otherwise defined, education is aimed at a child, to influence him on his way to adulthood. In all instances, the child needs guidance and help *“on the basis of society’s needs, beliefs, aspirations and convictions.”*

Luthuli (1981:11) argues further, with respect to black people in general that, the aim of education among black people *“... is to bring the person to an awareness of his individual obligations, to make him conscious of the new demands of propriety, and finally to guide him towards the recognition of his responsibilities as a free person.”*

“Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes the ‘practice of freedom’, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world” (Moran, 1988:21). In this particular case *“... education is the dealing critically and creatively with reality and discovery of how to participate. Education is not the means to anything else; it is the name of that constant reshaping or transforming in which embodied meaning e-merges or is un-covered”* (ibid, 21).

Admittedly, there are many definitions given as to what education is all about. It will not be possible to reflect all of them in this essay. A brief analysis of the definitions given so far will be appropriate so as to reach some finality as to what education really is. While I agree with definitions of education given based on different contexts and perspectives of those who have given them, I have a few objections to raise concerning certain elements in some of the definitions. First, John Wilson (1992:11) argues among others, that



education is not “training.” Indeed I do agree with him on other aspects of what education is not. However, I differ with him on the notion that education is not training. It depends entirely on what he understands by the word “training.” In my view, training is part of education in that one is being educated into doing something. Granted that not all training is education, but some of it is. The Bible urges that parents should train up children in a way that they will not depart from when they are grown up (Proverbs 22:6). Such training is to me, education in a way of life, for as long as it is not forced on people. In some aspects of education, practical training is needed, so that the learner knows how to do certain things.

Cremin’s definition of education (as cited by Robert Pazmino) also raises questions. He argues that education is among others, systematic (Pazmino, 1988:79). When we say education is systematic we mean that it has been organized; it has been well planned for, like it is the case with school education, where there are curricula and syllabi. I contend that not all education is necessarily systematic. In some cases individuals learn by observing others doing things, without any systematic arrangement whatsoever. If we take the example of growing children, we notice that they learn through imitation, though in other cases some of the education will be deliberate and systematic. Education cannot be confined to formal teaching, rather teaching is just an aspect thereof.

In the third instance education may not be confined to children only as seems to be the case with other definitions. Indeed education has everything to do with children; however, adults can be educated as well. Any definition of education which goes as far as children only, without qualifying that it involves all sectors of society, falls short of the comprehensive understanding of education in its entirety. Gabriel Moran (1988:20) argues that “...*education should not be confined to children only but should be inclusive of adults, schooling and non-schooling forms; formal and informal education.*” Dr. Reginald Codrington (1985:12) argues, “*Education must be seen as a lifelong occurrence, even though it may be true that the greatest intake of information and the most profound formation of character takes place in the earlier years.* He was

responding to Foster's definition of education which also confines education on the '*not – yet – adult*' (Foster in Codrington, 1985:12)

Education should not be manipulative; it should be free and not be bound. Otherwise it ceases to be education. "*True education is liberal education; that which leads from shackles of an unexamined life to the freedom of intentional and productive patterns of thought and behaviour*" (Lines, 1988:144).

Education should allow and enable the learner to study or learn freely, critically and creatively, so the learner can make independent conclusions about material thus learnt. Education can only be conservative to the extent that it harks back to the past heritage, to build on the present knowledge or skills for the future. It is continuous.

In any educational enterprise, there is transmission of information, whether directly or indirectly. This transmission takes place within communities and societies. In all educational activities information is shared, knowledge is gained, skills are acquired, minds are sharpened. There is more understanding taking place. Whenever education takes place there is change for the better, otherwise no education has taken place. Education changes the learner for the better. Timothy Lines (1988:144) has it that "*Education can be nothing less than an impetus for change from one state to another. If one who is educated has not changed, then no education has taken place at all.*"

Education is helpful in that it brings about maturity in the learner in the areas of thinking, criticizing, experimenting and controlling the world. The learner grows mentally and socially. To be valuable, education must have enough information to provide guidance and sufficient adaptability to encourage exploration. Only in this way can one talk of authentic education (ibid, 145).

The above analysis sums up my view of education; that it involves transmission of tradition (information, knowledge) directly (through teaching) or indirectly (through

informal interactions) which lead to gaining knowledge, acquiring skills and getting more understanding on issues. It blends the past and the present for the future, and it is continuous; it never stops. It takes place within the context of communities and societies for the betterment of its people, so they could know how to live and take their rightful positions within their communities and societies in an attempt to build same further.

In conclusion, three ways in which education takes place are, formal, informal and non-formal. *“Formal education is defined as that form of education that is institutionalized, chronologically graded and hierarchically structured in a system that spans primary through higher education and would include even pre-schooling system in some countries”* (Pazmino, 1992:62).

“Formal education generally means that an artificial situation is organized in which children are deliberately brought together with the aim of teaching them certain knowledge and skills by suitably qualified persons...” (Luthuli, 1981:23). Thus, formal education is the kind of education that has been planned beforehand, for which syllabi and curricula have been compiled and learning centres set up. This kind of education is deliberate, and can be assessed regularly. In this case suitably qualified instructors are appointed for the task of transmitting knowledge and skills to learners.

“Informal education is the lifelong process by which every person acquires and accumulates knowledge, skills and insights from daily experiences and exposure to environment and through interaction in life”(Pazmino, 1992:62). It is the type of education that takes place outside the school or recognized institution. It is the education that takes place at home, where no teacher is involved, but where learning takes place anyway. The first place for children to learn is at home. *“The function of home education is to make the young child aware of norms, values and beliefs in the particular cultural context of the home”* (Luthuli, 1981:22). In short, informal education takes place anywhere at any time. It may be deliberate and systematic, like in the case of

a home, where children may be deliberately and systematically taught cultural or Christian values as the case may be.

“Non-formal education is defined as any organized systematic educational activity carried on outside the framework of the formal system to provide selective types of learning to particular sub-groups in the population” (Pazmino, 1992:62). Non-formal education may take the form of initiation schools, scouts, young women associations, etc.

Whereas the meaning of Christian education will be dealt with later, it is important though, to note that Christian education differs from education in general in that the former is confined narrowly to education in Christian faith only. In all other respects, except for the difference above, Christian education is like education. All definitions that pertain to education are also valid for Christian education. Education is the same, whether historical, psychological or whatever else.

Important features that were observable in education will surface in Christian education. Christian education in particular, like education in general, may be systematic, deliberate and sustained. It may be formal, non-formal and informal. It is also concerned with the past, the present and the future. It takes place only where there is learning.

This background of education and its three dimensions, has laid the groundwork for the investigation of “Christian education.” Principles of education will however, as has been observed above, remain the same throughout. It will be appropriate at this time to consider the meaning of Christian education.

4.3 THE MEANING OF CHRISTIAN EDUCATION.

Whereas it has been presumed, especially in America, that Christian education has to do with Christian faith, conversion and growth in that faith, it has become evident, however, that the term itself is ambiguous. It may mean four different things or even



more. Books have been devoted to this subject in an attempt to unravel the actual meaning of the term itself. I mention two books, namely, *The Contours of Christian Education* and *Critical Perspectives on Christian Education*. In these books whole essays by other contributing authors are devoted to the term “Christian education” and what it may mean to others. Some authors for example, argue for Christian nurture instead of Christian education, while others contend for Catechesis or Religious Instruction, etc. The present focus will be on the different meanings purported by the term, the meaning of Christian education as conventionally understood and accepted, a brief analysis of the meaning of the term as well as the origin and nature of Christian education. The purpose of Christian education will follow at the end.

4.3.1 Different meanings of “Christian education.”

First, Christian education can mean the kind of education Christians should engage in; that which Christians should know and be taught about, as opposed to general education intended for everyone else. In one sense, says Evelina Orteza y Miranda (1994:20), Christian education means the education or knowledge that a Christian should have as a Christian. It may not necessarily be Christian in outlook and content; it may be any subject for as long as it is something Christians should know about.

Second, Christian education may mean to others, “... *the intellectual development of a critical evaluation of the Christian faith...*” (Astley and Day, 1992:14). In this case one engages in the study of Christian faith critically. To this one can add the study of Christianity as a whole without really committing oneself to being a Christian. Such a focus would be on Christianity as a religion and on those who profess to be Christians.

Third, Christian education can mean to others, the whole approach to education. Jeff Astley (1994:4) points out that “*Christian education*” is a term that is also used to denote a reflective Christian perspective on the practice of general education, including education about religion, usually in the context of a school or higher education.” What this means is the critique of general education undertaken from a Christian perspective.



Dr. Stuart Fowler (1987:10), echoing the same sentiments, contends that in this case, Christian education “ *is used in a more comprehensive sense to refer ‘... to education that is developed in the light of the Christian faith, a comprehensive educational practice that is shaped by Christian faith as its basic motive...’ ‘Christian,’ describes the quality of education discussed*” and not the content thereof. Such an approach to education “ *... forbids the acceptance of any educational practice that divorces earthly relationships from the God relationship.*”

This approach to education is underpinned by the fact that God is truth (Psalm 31:5), the Son is the Lord of truth (John 14:6), and the Holy Spirit is the Spirit of truth (John 14:16, 17). Education that is Christian is education that aligns itself with God’s truth. Frank Gaebelin (1964:43) states that if God is truth as it has been described above, “ *... then truth in its boundless dimensions, unknown and undiscovered, must be at once the context and goal of our education.*”

Viewed in this way, it should not be presumed that education is necessarily exactly and definitely Christian in some way; it does not mean there is anything Christian about it; rather, “ *...there is a Christian perspective on it or a Christian manner of viewing it,*” (Miranda, 1994:17). It is carried out in a Christian way.

In the last instance, Christian education may, as it does in this essay, mean the communication of God’s truth (the Christian faith), with a view to making disciples of Christ. It has to do with conversion, nurture and service. It is the transmission of Christian faith to people so that they will believe and become followers of Christ, thereby living for Him and growing in Him to the point of serving Him in the world.

Briefly these are the ways in which Christian education can be understood. None of them is wrong. It must be clear, however, that in this essay, the latter meaning applies; Christian faith as communicated and lived out in the world. While the debate on the meaning of Christian education rages on, we shall concern ourselves with this meaning.



4.3.2 The meaning of Christian education: a conventional approach

I call this understanding of Christian education a conventional one because many books that have been written on this subject assume this understanding. Moreover the recent debate on what Christian education should mean, stems from the very fact that for a long time Christian education was understood to be concerned with Christian faith and nurture or discipleship.⁵⁰ Up until now, this is the understanding, especially in America. This understanding does not however rule out the use of other terms for Christian education. Other such terms will be dealt with later.

Notwithstanding the fact that they are among the chief actors in the debate against the present understanding of Christian education, that is, Christian education as it relates to the communication of Christian faith for conversion and growth, Jeff Astley and David Day (1994:20, 21) maintain that “...*whatever we make or say of Christian education, it must be part of the teaching activity of the church...If this is to be authentically Christian, then it has to be related to the person of ‘Christ.’ For Christian education to qualify as such, it must retain some contact with its centre. That centre is Christ Himself.*”

Against this background I will now focus on the meaning of Christian education as it has evolved over time. I will give several meanings from different educationists and authors; and then lift up what I consider to be important features or basic principles entailed in the term ‘Christian education.’

Robert Pazmino (1988:81) defines Christian education as “...*the deliberate, systematic and sustained divine and human effort to share or appropriate the knowledge, values,*

⁵⁰ I understand discipleship to mean, the winning of unbelievers to Christ, the nurture of the new believers, the training and sending of the same to do ministry. Discipleship embraces the whole of the Christian life: winning, building, training and serving.



attitudes, skills, sensitivities and behaviours that comprise or are consistent with Christian faith. It fosters change, renewal and reformation of persons, groups and structures by the power of the Holy Spirit to conform to the revealed will of God as expressed in the Old and New Testaments, preeminently in the person of Jesus Christ, as well as any outcomes of that effort."⁵¹

Randolph Crump Miller (1956:53, 54) defines Christian education as "... *the effort to make available for our generations – children, young people, and adults – the accumulated treasures of Christian life and thought, in such a way that God in Christ may carry on His redemptive work in each human soul and in the common life of man.*"

"*Christian education*", says Lawrence Richards (1975:16), "*is concerned with life, and with growth of eternal life within the human personality, towards likeness to the God who gave it. Christian education is concerned with the progressive transformation of the behaviour toward the character, values, motives, attitudes, and understanding of God Himself... Christian education can never deal with individual life alone, It has to concern itself with the processes within the body which nurtures corporate and individual growth in Christ. Any Christian education approach which focuses on either ... in the exclusion of the other is bound to fall short.*"

Jeff Astley, introducing the book he and Leslie Francis have edited (1994:3), states that "... *one major focus of interest is on Christian education understood quite generally as designating those processes by which people learn to become Christian, and to be more Christian...*" Whereas the main focus of the book is the debate on what Christian education really means, Jeff Astley acknowledges that the present understanding of the meaning of Christian education is the one that is accepted quite generally as conversion to Christian faith and growth in becoming more and more like Christ.

⁵¹ Robert Pazmino has derived this definition from Lawrence Cremin's definition of education. See under definition of education on page 73.

Bruce Powers (1981:17) defines Christian education as “... *the ongoing efforts of believers seeking to understand, practice, and propagate God’s revelation.*”

4.3.3 A brief analysis of definitions rendered thus far

A brief analysis of definitions given above will assist us as we seek to delve into the underlying elements and principles that constitute what we understand Christian education to be.

Each educator or author has defined Christian education in a way that best expresses his understanding of the concept as well as the background or context from which he comes. In my opinion, any definition of Christian education must entail the following elements, Christian faith as the content of what is communicated, conversion or discipleship as the goal of communication of Christian education, nurture of new believers to become more and more like Christ, training new believers for ministry, and finally engagement of new believers in the ministry so they can in turn, train others to do likewise. Service or ministry entails all that which is done in the name of the Lord, whether it is witnessing, community service, service to believers, etc. My argument for the five elements I have just mentioned is based on the concept of discipleship.

In the making of disciples five⁵² elements are involved, namely,

- (a) the preaching, teaching or transmission of the gospel. The gospel embraces all that which concerns Jesus Christ or what can simply be called Christian faith.
- (b) the response to gospel preaching (or Christian faith teaching) by the hearer. In this case it is the unbeliever who responds to the call to become a Christian (a disciple). He turns from his old way of life to God through Christ.

⁵² Basically only four elements are involved, winning, nurturing, training and sending. Throughout the dissertation I have stressed that there are four elements of discipleship...the fifth element is the act of transmission, and has been included for the sake of Christian education. Christian education is through and through about transmission.

(c) the nurturing of the new believer in the new way. The new disciple is being nurtured (built up) so that he becomes more and more like Christ. The nurturing is done in the context of other believers so that he grows together with the bigger body of Christ.

(d) the preparation of the new believer for ministry. The new believer has been saved to serve. All Christians are called upon to serve God as a kingdom of priests (I Pet. 2:9). It is important that the new believer be trained to be like his Master. This is exactly what Jesus did; He not only called and nurtured His followers, rather He trained them for future ministry in the world. It was for this reason that the five-fold gifts of leadership were given so that among others, saints may be prepared for the ministry (Eph. 4: 11-15).

(e) the independent involvement of the new believer in the ministry. By this time he has grown to the point where he is not only like Christ, but does all that which Christ did, depending on the gifts God has endowed upon him. The new believer can make disciples on his own. This does not mean the new disciple has ceased from growing; rather, growth continues while he is also involved in making other disciples and serving God in other ways. It was the desire of Jesus that His disciples make other disciples (Matthew 28:19).

In short the five elements entailed in the process of Christian education are, teaching (transmission), winning, building, training, and sending or service. Any definition of Christian education should have these five elements, though they may be expressed otherwise.

Going back to the definitions given earlier on, one notices that some definitions have all the five elements while others have just a few. Pazmino's definition carries all these elements. He talks of "sharing" which represents teaching, then he alludes to Christian faith as that which is taught, though he does not say it directly, then also there is the

element of conversion in “change” and “renewal.” The word “conform” implies continued growth, while knowledge, skills, behaviours, imply training and nurturing. The last part of the definition is broad, speaking of “any outcome of that effort.” The outcome may be independent ministry, etc.

Randolph’s definition only has the four elements of teaching, change, growth and Christian faith as content of what is “*made available to our generations.*” Nothing specific is said about involvement in ministry or training for that ministry. While Lawrence Richards may have given detailed treatment to this subject in earlier chapters, in the definition outlined above he does not go into detail. He speaks of Christian education as being life, without going deeper. He touches on the element of growth in character and the transformation that takes place in the believer. Other elements may be implied, but they are not so explicit.

Jeff’s explanation does not say much about elements thus outlined. He only goes so far as the “... *processes by which people learn to become Christians...*”, which may imply teaching, change and growth. However, in his earlier admission, he alluded to some of those elements directly, saying that Christian education “...*must be part of the teaching activity of the church*”, and that it must be centred in Christ. In this case the transmission and the content of that which is transmitted, comes out clearly. The elements of training and actual involvement in the ministry do not come out. Bruce Power’s definition entails, continued growth, service and the content of what is taught. These elements are respectively represented by ‘...*the ongoing effort of ...seeking to understand the practice, the propagation of, and God’s revelation.*’ The initial stage of conversion is not mentioned.

Admittedly, many other definitions have been advanced by countless other authors, some of which may be raised as this essay progresses. The few mentioned are representative of the total picture portrayed by all the authors. I argue that *Christian education is the transmission (presentation) of Christian faith (the gospel, God’s*

*revelation) to people (individually and corporately) with a view to converting them to God (or to Christian faith) through Christ, nurturing them in Christian faith so they will grow in Christian knowledge and Christlikeness, preparing them for ministry in the world, and ensuring that they carry out the ministry in the power of the Holy Spirit.*⁵³

4.3.4 The origin and pervasive nature of Christian education.

Christian education has its origin in the Bible, especially in the person of Christ. Without the Bible there is no Christian education. About the origin of Christian education, Edward L. Hayes (1964:31) has this to say, “*Christian education arises from the fertile soil of the bible. The biblical revelation of God’s dealings with His covenant people Israel and the example of Jesus and the apostles form the seedbed for what we know today as Christian education. We look to the biblical record for both its origin and form. Its purposes, methods and institutional expressions are rooted in the Scriptures. Any instructional activity that is worthy to be called Christian education should take as its foundation and authority, the bible.*”

Echoing similar sentiments with regard to the Bible as being the origin and norm for Christian education, Daniel, Wade, and Gresham (1987:33) argued that “*Biblical revelation is normative and foundational; that is, it sets the standards and provides a basis for all Christian education, including both the content that is taught and the methods by which it is taught. All educational factors must be in keeping with the reality presented in the Bible.*”

Christian education is based on Christianity, and Christianity is based on the person of Christ. “*Christian education has no existence in its own right; it is wholly dependent upon Christianity and exists solely for the sake of Christianity*” (Eavy, 1964:51).

⁵³ I have deliberately included the notion of ensuring that ministry is carried out because Jesus ensured that apostles and disciples carried out the ministry by sending the Holy Spirit and speaking through Him from time to time. Paul did the same to Timothy, Titus, etc. (II Timothy 2:2)



Edward Hayes (1964:31), however, argues that even though the Bible is central to Christian education, it should not however be misunderstood as limiting the church or Christian education. Surely Christian education has to develop with time, adapting to changes in methods and approaches, but unbending in its content and principles. The Bible serves as a guideline for the perpetuation of Christian education endeavours, so that certain principles are not compromised.

Christian education may not be confined to the teaching of the Bible only. However, “... *teaching it is a mandatory part of any Christian education programme worthy of the name*” (Wilhoit, 1986:159).

It is worth a while to note that Christian education has to permeate the whole life of the church. In other words, all aspects of the church should directly or indirectly communicate some truth. All aspects of church life must be an occasion for learning something about God; hence the reference to its pervasive nature. The following phrase says it all: “*Adequate Christian education should enable the church to equip and enable persons (individuals, families, the whole congregation), to*

- (a) *make the faith and heritage of the Christian community their own,*
- (b) *continue to grow in Christian commitment; and*
- (c) *participate in God’s continuing work of making the good news of love, justice and well-being a reality for all human kind within the life of persons, homes, congregation, community, nation and the whole world”* (Eastman, et al, 1976:10).

The pervasive nature of Christian education is further underlined by the words of Furman (1979:33), in Homegrown Christian education, “*Christian education must have a dimension which incarnates the responsibility and opportunity for believers to be a family, a united people rich in their diversity but gathered by a common loyalty... there*

is more to Christian education than an orderly round of Bible studies, catechism and confirmation class. Car washes, potlucks, hikes, blood drives, hospital visitations, choirs, and sport events can each contribute to Christian education – provided that they are consciously coordinated by a master plan supported and enriched by many varieties of worship.”

John L. Kater Jr, (1979:26) contends for a Christian education in which all members are teachers of one another. Basically, he says the same thing that Furman argues for. His definition of Christian education is from that angle. *“Christian education is the process by which the whole Christian family shares its life with one another, nurturing each other, helping one another to move ever more deeply into life with God and with each other”* (1979:25). He (1979:26) goes further to say he believes *“...any parish can become a teaching and learning community in which the whole congregation is involved in Christian education – in nurturing one another’s faith.”*

The pervasive nature of Christian education finds further support from Scriptures. A case in point is Paul’s letter to the Colossian church, in which he urged them to *“...teach and instruct each other with all wisdom...”* (Colossians. 3:16). Another example is that of the letter to the Hebrews, in which the author rebukes the believers for failing to teach one another. He states that by then, the Hebrew believers should have been teachers themselves, yet they still needed someone else to teach them elementary lessons (Hebrews. 5:11-14).

There can be no better approach to Christian education than this one, that all members should be involved, and that the whole of the church’s programme should be geared towards fostering learning. By implication, Christian education takes place in the church and in the context of the whole body of Christ. It cannot just be an individual learning alone; rather he learns in the context of the corporate body of Christ, that is, the whole congregation.



Up until now I have described the meaning of Christian education as it is generally understood. There is however, another side of the coin, the fact that in other circles, other words or terms are used in the place of Christian education, without changing the meaning thereof.

4.4 OTHER DESIGNATIONS FOR CHRISTIAN EDUCATION

Any discourse on the meaning and purpose of Christian education will be incomplete if it did not take into account other designations for Christian education. This is so because there are certain connotations attached to these designations. It has to be determined why Christian education was or is known by a particular designation and not as Christian education, as one may well expect. Some of those designations are Catechesis, Religious education, Religious Instruction and Christian Religious Education. These titles deserve attention.

4.4.1 Catechesis.

The term "*Catechesis*" as we know it today, comes from a Greek word "*Katechein*", which means '*to resound*', '*to echo*' or to '*hand down*'. The etymology of the word implies oral instruction. It was used in the New Testament as an oral instruction in which a very simple explanation is given as milk rather than solid food, is given to children (see Hebrews 5:12-14; I Corinthians 3:1-3) (Groome, 1980:26). The term itself is an ancient Christian word that in later years came to be used, among others, by the Roman Catholic Church.

Along with the word 'catechesis' are the words '*catechism*' and '*catechumen*' which come from Greek and mean to inform or to instruct (*katecheo*) new believers. '*Catechumen*' is the one being taught. These words have to do with instructing someone in the content of faith. Luke used it four times, while Paul used it for example in Romans 2:18, I Corinthians 14:19, Galatians 6:6 (Gangel and Benson, 1983:89).



History goes that during the time of the early church Fathers (2nd century) it became necessary that adults who became Christians should spend several probationary years before they received baptism and the Lord's Supper. They were subjected to the teaching of elders, deacons or lay people in the homes of those teachers (ibid, 88). Thus, these new converts were called catechumens, and their schools were called catechumenal schools.

The catechumens would be instructed as in the synagogue; they would then be released, while baptized believers celebrated the Lord's Supper. Catechumens were also known as trainees, and were comprised of believers, children, adult Jews and Gentile converts. They went through stages of training, namely, the stage of the 'hearers', in which case they were instructed in elementary doctrine, the 'kneelers,' who remained for prayers when the hearers withdrew, and received further advanced instruction. The kneelers were required to live worthy lives to prove readiness for the third and final stage of training, the 'chosen.' During this last stage intensive doctrinal, liturgical and ascetical training was engaged in preparation for baptism (ibid, 88, 89).

Kevin Nichols (1992:61) argues that the central concern for catechesis is "... *the development of faith towards maturity...*" This, he says, is an⁵⁴ agreement of most accounts of catechesis. John Westerhoff III (Benson, 1988:209) sees catechesis as embracing the whole of church education. He defines catechesis as "... *the process by which persons throughout their lifetimes are continually converted and nurtured, transformed and formed, by and in its living tradition.*"

For the Roman Catholic Church, teaching religion is called catechesis. What makes it special and unique for them is the fact that it is under the direct control of Catholic hierarchy, something foreign to religious education (Lee, 1988:34).

⁵⁴ Quoted from John Westerhoff III, 'The Challenge: Understanding the problem of faithfulness,' in *A faithful church: Issues in the History of Catechesis* (ed) John Westerhoff and O.C. Edwards Jr (Wilton Conn: Moorehouse Barlow, 1982), pg 1, by Warren Benson.



Recently it is predominantly the Roman Catholic Church that uses catechesis in the place of religious or Christian education. They are however, not agreed as to the meaning of catechesis. This is accordingly evident from the definitions they give to the term (Lee, 1988:34-36). James Michael Lee himself (1988:37) defines catechesis as “... *that form of pastoral activity which under the explicit direction of the catholic hierarchy seeks by intentional and deliberative pedagogical procedures to teach persons to faithfully follow in a personal and corporate manner the teaching of the Catholic Church as the ecclesiastical hierarchy authoritatively, interprets these teachings.*”

It is worthy to note that at least until recently some churches in South Africa still use the catechesis approach in teaching. Teaching only went so far as giving initial elementary doctrinal teachings in preparation for confirmation. After confirmation there is not much learning going on anymore.⁵⁵

A few observations will be helpful as I conclude the discussion on catechesis. Looking back at the period of the early church and the early (2nd century) church Fathers, one notices that the use of catechesis was much broader, more comprehensive than might be thought of now. Examples of texts cited point to catechesis as meaning instruction or teaching. I would agree with John Westerhoff III that Christian education and catechesis mean one thing and can therefore be used interchangeably. My argument is that catechesis may have changed over the years, so that it came to be narrowed down to simple church membership classes, with the focus being on elementary doctrine. What the word really meant was instruction in the Word of the Lord and in doctrine in general. This could be the kind of teaching that the early disciples were subjected to. In that case it befits Christian education. This becomes especially true when one takes into consideration the discussions on the three stages of the catechumens discussed above. The third stage implies intensive training, which may mean engagement in solid and deep teachings of Scriptures.

⁵⁵ I am referring here especially to black churches which practice confirmation. Usually there is no much teaching after confirmation. Even if there is, it is rather very minimal, as compared to the preparation for confirmation.



However, if catechesis was initially intended for a certain period only, so that nothing would then happen thereafter by way of instruction, then it may not be called Christian education at all. It may form part of it. If in its Greek context it meant instruction in the entire way of life and by all means possible, then it rightly deserves to be called Christian education. Christian education involves the total life of the church; it may be intentional and unintentional teaching or passing on of truth to other believers.

Groome argues that the term catechesis may not be extended beyond what it seeks to convey. He is critical of people like John Westerhoff III and Berard Marthaler who attributed to catechesis the same meaning as one would give to Christian education. If catechesis is “...*the process whereby individuals are initiated and socialized in the church community...*”, then it is not tantamount to Christian education as it is limited to the initial stage of the membership of the church only. If it is a continuous process that takes place intentionally or unintentionally throughout the life of the church, then it can rightly be called Christian education.⁵⁶

4.4.2 Religious Education.

Another term or title used to designate Christian education as it is generally understood, is ‘*Religious education*’. For a long time in America religious education was used to mean instruction in Christian faith and nurture. In Britain, ‘religious education’ has always been in use, designating Christian nurture whether in schools or in churches. Up until now, ‘religious education’ is still in use, although the meaning has undergone a shift. In the 1950’s and 60’s in America, a new term ‘Christian education’ came into use to refer to Christian faith and nurture in the place of religious education. Presently, for some American churches religious education and Christian education are used interchangeably, while others prefer the use of the one against the other. The latter understanding is due to the fact that there are in other quarters a strong feeling that

⁵⁶ Page 50 of the second chapter, deals with catechesis as described in theses and dissertations.

Christian education and religious education are not the same, the latter is broader than the former. I will unpack the development of religious education in some detail.

There was a time when religious education was the only word used and it meant the same thing as Christian education today. In the course of time, the title 'Christian education' emerged. For some time it meant the same thing as religious education, however, it soon came to mean something different from religious education. Despite this development, there are those who still use the two terms interchangeably.

Like Christian education, religious education purports more than one meaning. It may mean education that is religious, that is, education that may not necessarily be about religion but is through and through informed by religion. It is education that is underpinned by religious principles. Still, religious education may mean education in religion; the study of religion in general or one religion in particular. In this short discourse on religious education, the latter meaning will apply.

Initially, the title, 'religious education' was in use long before 'Christian education' emerged as a term to be used. During this time religious education was focussed on Christian faith as a way of life; not just as a religion, as it later became the case in American schools.

The use of the term 'religious education' goes back to the time when the Sunday School Movement was founded by Robert Rakes in 1780 (Mason, 1964:29). Religious education was used mainly to mean teaching in Christian faith and nurture of new believers. The Religious Education Association was founded in 1903 with the dual purpose of inspiring the religious forces of America with an educational ideal and the educational forces with a religious one (Westerhoff III, 1976:3). Nothing was said of Christian education until decades later. The International Council of Religious Education was also formed, and it functioned for more than a quarter of a century under

this name. The Federal Council of Churches was organized in 1908, still using 'religious education' in a confessional way.

Up until now the title used in Great Britain has always been religious education. Until recently, this title referred to the transmission of Christian faith with the purpose of turning people to Christ. What this meant was that in schools, religious education was taught in a confessional way, that is, in a way of converting people to Christ. The approach has been that of persuading pupils to become Christians and to nurture them.

In time 'Christian education' emerged as a term to be used to mean religious education. Westerhoff III (1976:4) pointed out that it was only in the 1940's and 50's that religious education changed its name to Christian education, without changing the image of the church school and religious instruction. Harold Carlton Mason (1964:25) observed that when the Federal Council of Churches changed its name in 1950 to the National Council of Christian Churches, the International Council of Religious Education became a commission thereof, thus changing its name to the Division of Christian education of the National Council of Christian Churches. Religious education now became Christian education without any qualification.

With the emergence of Christian education an interchangeable use of the two terms ensued, so that religious education meant Christian education and Christian education meant religious education. The interchangeable use of the two terms is noticeable from several statements. First, Mason (1964:34) used religious education and Christian education interchangeably. He argued, "*Another contemporary movement in religious education is the camping and summer conference movement. There are two generally accepted kinds of Christian education camps...*" Here the two words have been used in the same context to mean the same thing.

Second, Marlene Mayr's (1988:7) book of which she is an editor, is entitled, *Does the Church really want Religious Education?* In this case religious education has to do with

Christian faith; persuasion to this faith and nurture therein. Going through the essays in this book one observes that religious education, a subject of the whole book, is focused on Christian education in the church. What we know as Christian education is known as religious education in this book.

Third, Benson (1988:196) observes that the very people “... *engaged in the discipline have even stumbled over what to call it, Christian education or religious education.*” He goes on to outline an example of such interchangeable use, which underpins the confusion prevalent among the educationists. He cites Marvin J. Taylor who edited four significant volumes in the area of religious education. In the first (1960) and the last (1984) volumes, he used religious education, while in the two middle volumes (1966 and 1976), he used Christian education.

Westerhoff echoes a similar concern of not knowing which word to use. He states that in the journal, one finds words like religious education, religious instruction, Christian nurture, catechesis, ecumenical education, etc, to refer to religious or Christian education. He contends that “*While searching for an identity, today we cannot even agree on a name by which to be identified*” (Westerhoff in Benson, 1988:197).

In the fifth instance, the Southern Baptists are said to be using Christian education to denote their colleges and seminaries. “*To them, religious education refers to the discipline or field identified with the educational work of their churches and the departments in the above schools that specialize in the educational ministry of the local church*” (ibid, 197-198). It is for this reason that Benson concludes that the Southern Baptists are confused.

Up until this time ‘religious education’ and ‘Christian education’ were used interchangeably, in some cases people not knowing which word to use. It became clear as time went on, that the two terms would no longer mean the same thing for all Christians. The two could thus no longer be used interchangeably. Religious education



came to be viewed as being broader than Christian education.⁵⁷ Those who prefer to use 'religious education' in the place of 'Christian education' argue that the former is broader in meaning, accommodating other religions as well. Christian education on the other hand, is accordingly narrow, and leaves out other religions; giving an impression that it is superior. Moreover, it is alleged that Christian education reeks of indoctrination, brainwashing and conditioning as it forces people to become Christians. Groome (1980:24) is one of those authors who are critical of 'Christian education', saying that he would rather use religious education because it enables all traditions of the Christian church to do religious education in an emancipatory manner.

As has just been pointed out, there are those Christians who feel religious education is broader than Christian education as it includes all religions. They prefer to use Christian education, saying that it is narrower in focus and is actually part of religious education.

Groome's (1980:22) definition casts light on this broader understanding of religious education as against the narrow focus of Christian education. He defines religious education activity as "... *a deliberate attending to a transcendent dimension of life by which a conscious relationship to an ultimate ground of being is promoted and enabled to come to expression.*" Religious education focuses specific attention on empowering people in their quest for a transcendent and ultimate ground of being. It leads people to consciousness of what is found, relationship with it and expression of that relationship. Groome's definition embraces all religions; it does not refer to any particular religion. The quest for a transcendent being and relationship with it, is religion. Thus religious education may be education in any religion, not just Christian education.

Gabriel Moran (1994:41) admits that indeed religious education is broader than Christian education or catechesis. "*I think that there is no debate on the fact that 'religious education' is etymologically, historically and operationally wider in meaning*

⁵⁷ It should be remembered however, that some still preferred to use religious education in the place of Christian education. This has become the case until today.

than catechesis or Christian education. It is that very breadth which some people fear because it suggests abstraction or generality.”

Religious education was no longer confined to just Christian faith or one religion. This is especially so in Great Britain, where previously Christian faith was taught as a content of religious education in schools. In the late 1960's religious education became simply, education about religion so that the learner was acquainted with a variety of religions; he could make his own choice of which religion to subscribe to. In the words of Henry and Regina Wieman (in Miller, 1956:53) *“Religious education is education about any religion without seeking to indoctrinate others or influence the learner to pursue a particular religion.”*

It was because of the plural nature of the British society that there was a move to change the confessional state of religious education to a more open and inclusive one, so that all other religions are accommodated. In Britain (as in Canada, USA, S.A., etc) there is a growing diversity of religions. There are Muslims, Jews, Hindus, Sikish and Buddhists for whom Christian religion is just one of those religions, not the main one (Hull, 1984:46, 47).

On the other hand Christian education concerns itself with Christian religion only, with special focus on the Bible or with the Bible as being the only source of reference. The centrality of the Bible in Christian education is underlined by the following words, *“The bible is the word of God; it is the foundation and final authority for the goals and content of Christian education ... Christian education is fulfilled when unbelievers come...to love Him, to be like Him, to serve Him”* (Sayes, 1978:49).

Those who contend for Christian education argue that it is different from religious education in its origin, uniqueness, specificity and its teaching. Randolph Miller (1956:53) distinguishes Christian education from religious education in terms of the origin of the former. Christiana education *“... begins with the fact that we have a gospel*



and that Christian education begins when we are confronted with it...It involves the individual as he/she makes a personal decision, and it has an impact on society in terms of vocational responsibility. It is concerned with history because God chose to reveal His nature through historical events, and thus the past is essential for an understanding of the present and of our hope for the future. It begins and ends with personal relationships... These personal relationships are between persons and persons and between persons and God."

Christian education is unique in that it is centred around the Bible; it concerns the God who has revealed Himself in Christ. In Christ God became a human being and lived perfectly among people, proving in many ways that He was perfect human being and perfect God. No other religion purports such unique distinctiveness. God has revealed Himself to humanity in Christ, and the Bible is the record of God's revelation of Himself to people both through Israel and her prophets as well as through His Son in the New Testament.

Christian education is specific; it deals with Christian faith; with Jesus as the author of that faith. Christian education has to do with the presentation of Christian faith by word of mouth or by way of life, with a view to leading the learner to God through Christ. In this case it will not be vague as it is specific and not general. Religious education is general; it is vague; it can refer to any religion.

Speaking for Christian education, C.B. Eavy (1940:12-13) contends that "*Teaching that is truly Christian stands therefore, for the reception of His indwelling presence, power, and love and a reciprocal relationship that reproduces the Spirit of Christ in everyday life.*" In short, in Christian education we teach for faith not just for knowledge of Christian religion.

Warren S. Benson (1988:199) also argued for Christian education, maintaining that religious education may be used only in ecumenical contexts; in reality, there should be

no fear in using Christian education; after all it is based on the fact that God revealed Himself directly. Our mission is to tell people about Jesus Christ and to lead them to maturity. Jesus Christ is the centre of what our mission is all about. Thus, 'Christian education' is the way to go.

In concluding this discourse, I contend that the use of Christian education is appropriate if our aim is to transmit Christian faith for conversion and growth in Christlikeness. Where we deal with religions in general, it will be fitting to use religious education. Moreover, I have no problem with those who use religious education for Christian education or vice versa. I argue that the subject under review is Christian education.

4.4.3 Religious Instruction.

Still another term usually interchanged with Christian education is "*Religious Instruction.*" It has been used interchangeably with Religious education as well. It was also used for Christian nurture, in which case one can conclude that it is also used interchangeably with Christian education. A brief account of its definition, scope, interchangeable use, goals or functions, and evolution will help in determining its relationship to Christian education.

To understand religious instruction, it will be proper to understand 'instruction' first. According to the Longman Dictionary of Contemporary English, (1978:581) to instruct is "*to give knowledge or information to; to train or to teach. It is to teach or train someone in such a way that he/she is able to do something.*" Thomas Green (in Sarah P. Little, 1982:39) argues that "*...instruction has to do with those activities that necessitate the 'manifestation of intelligence'; that call for concern with the question "why?" It "involves communication of a certain kind, and that kind is the kind which includes giving reasons, evidence, argument, and so forth, for the purpose of helping another understand or arrive at the truth.*" Put another way, "*Teaching (which is instruction)*"⁵⁸

⁵⁸ Brackets are mine.

is the process of dealing with subject matter in such a way as to enable students to assess the truth of the same in terms of their own frame of reference” (ibid, 39)

“Religious Instruction’ denotes the teaching about all religions of the world...Religious instruction is a pedagogical process which occurs in every type of setting.” It is thus apparent that religious instruction is “a facilitational process which occurs in each religion and in every setting...cutting through and collapsing the restrictiveness which anyone religion or setting is intrinsically bound to have” (Elizabeth Moore in Lee, 1988:33)

Religious instruction is accordingly not restricted to one setting, school, church, home, etc. It takes place in any setting for as long as there is instruction in religion. Michael Lee (1971:3) argues that *“...religious instruction is a work of teaching, not of theologizing; in other words, religious instruction is a process whereby learning is facilitated.”* The aim of modern religious education is not just mere knowledge, but it is lived religion (Hotinger in Lee, 1971:11)

In the same vein, James Michael Lee (1971:19) pointed out, *“Religious instruction of the effective kind is that which is noted in the now. In concrete terms, religious instruction is itself life, and not a preparation for life. The religion class is a laboratory and a workshop for Christian living where students learn Christian living precisely by engaging in Christian living in the here-and-now learning situation.”*

According to the above definitions, religious instruction is not just acquainting the learners with information or knowledge of religion. It is Christian nurture; it is persuasive; someone has to become a Christian and live as such. Thus, the aim of religious instruction as it relates to Christian faith, is that persons will come to believe in Christ as their Saviour.

However, the situation changes when religious instruction is no longer confined to Christian nurture. Elmer J. Thiessen (1992:66) states that “...in the last fifteen years, religious instruction, which was Christian in orientation, in USA, Canada, and Britain, in state maintained schools, has undergone a major transformation. The emphasis is now teaching about religion as opposed to Christian faith and nurture.”

What has been described so far as it relates to religious instruction as transmission of Christian faith, ties up properly with what we understand Christian education to mean. The interchangeable use of religious instruction with religious education implies that the two are used in the same way; they mean the same thing. Locke E. Bowman Jr (1988:126) uses religious instruction to mean the same thing as religious education when he says, “As a case in point, look at the decimated departments of religious education in our seminaries; ...many seminaries that formerly had full professors devoting themselves to the field of religious instruction with special attention to the needs of future clergy, have allowed these positions to go unfilled.” Bowman uses religious education and religious instruction to mean the same thing.

Having said this much, I contend however, that Christian education is broader than religious instruction only in so far as Christian religion is concerned. Instruction is just but one part of education by which people learn. Education is much broader than instruction in that people are educated both formally and informally. Some learning is not necessarily deliberate. Still some other learning may be intentional without involving instruction. People may learn from a long observation of practices, thereby be able to do some things themselves. Instruction is never accidental; it is always intentional. “In informal terms, education, though not planned, happens whenever and wherever learning takes place – and that can be anywhere” (Little, 1982:36).

Religious instruction may be used interchangeably with Christian education, but it is not Christian education. Over and above the question of broadness of scope of the latter, religious instruction differs from Christian education in that it may mean instruction in



any religion, while Christian education focuses on Christian faith. In this particular case the use of 'Christian education' to refer to education in Christian faith, is still the most appropriate.

4.4.4 Christian Religious Education.

'*Christian Religious Education*' is yet another word or term which is being advocated in the place of 'Christian education.' It is a designation that was coined by Thomas Groome, and he devotes a whole book to it. The title of the book in question is *Christian Religious Education*. Christian religious education is "...a political activity with pilgrims in time that deliberately and intentionally attends with them to the activity of God in our present, to the story of the Christian faith community, and to the vision of God's kingdom, the seeds of which are already among us" (Groome, 1980:25). In short, Christian religious education is an activity which involves people, hence a 'political' activity. 'Pilgrims' are people who are on a journey. Christians are referred to as being pilgrims and passers-by (I Peter 2:11, 12). This is the activity of God in the present time. As the Christian faith community engages in its Christian activities, God is also involved with them.

Groome (1980:24-25) argues that for religions in general, the use of 'religious education' is appropriate; however, for Christian religion in particular, 'Christian religious education' would be a better option to use because

- (i) it acknowledges the fact that Christians are not the only people who are religious. There are other people who own the enterprise as well; people who have their own religions.
- (ii) it allows identification of Christian religion with other religions, e.g., Judaism, Islam, Hinduism, etc.

(iii) Christian education has a connotation that suggests indoctrination and arrogance. It may mean that Christians (officials of the church) indoctrinate children to obey them. It sounds like it has oppressive overtones.

Groome (1980:24) admits that the term ‘Christian religious education’ has its own inadequacies, but it is advantageous in the way that has been outlined so far. The term, he argues, is cumbersome and not very aesthetic, so in some cases he will use religious education (ibid, 25). His argument against Christian education is that it is not sufficiently specific. It may leave out Roman Catholics, Presbyterians, Baptists, etc. Moreover, he (1980:24) observes, “*becoming unduly specific could promote a narrow sectarianism in what ought to be a common enterprise.*”

Jeff Astley also prefers the use of ‘Christian religious education’ in the place of Christian education and other titles. He (1994:9) maintains that, first, the use of ‘Christian religious education’ avoids any hint of Christian empire building and ‘colonial dominance.’ Second, the term is sufficiently generic to be ecumenical. Third, at least it differs from religious education as understood by British who include religious education in secular schools. Astley (ibid, 9) contends further that Christian religious education, as opposed to the religious education of secular schools in Britain, is concerned with a confessional churchly activity of evangelism, instruction and nurture.

I have two observations to make about Groome and Astley’s notion of Christian religious education being a suitable title to express Christian education as we know it today.

First, the idea of Christian religious education being more ecumenical as opposed to Christian education, which sounds specific and narrow, does not make sense to me, unless my understanding of ecumenism differs from theirs. To me ecumenical simply means being at one with all churches that subscribe to Christian religion. The South African Council of Churches for example, is an ecumenical body that is comprised of



different denominations that subscribe to Christian faith⁵⁹. Any talk of another religion either than Christian religion, evokes the expression, '*inter-faith dialogue*.' The use of Christian education can only be questioned among other religions. I would be more comfortable if 'Christian religious education' was preferred so as to accommodate all other religions, hence paving the way for interfaith dialogue. but not for expressing Christian faith in particular.

Second, 'Christian religious education' would be appropriate in a place where many religions were being discussed, so that Christian religion was now in focus among all other religions to be discussed. In this context it makes sense to use Christian religious education. However in a situation where the audience subscribes to Christian faith, I see no reason why 'Christian education' should not be used.

Be that as it may, each one of us comes to the table with his own background; a background or context that affects his way of viewing reality. These contexts impact on our understanding of words and their use. Christian education is just as good as Christian religious education, depending on who uses it, where he is using it and how it is understood by the audience in question.

4.5 CONTENDING FOR CHRISTIAN EDUCATION.

Indeed the debate of whether to use Christian education, religious education or Christian religious education, etc, rages on. Until such time that a global consensus is reached on which would be the most suitable title to express the transmission of Christian faith and nurture for life and ministry, I shall contend myself with the term, 'Christian education.' I do not deny that the term Christian education evokes a number of meanings, as I have indicated earlier on, yet I still believe that 'Christian education' is the suitable term to use. I argue that Christian education should be used and maintained for the following reasons:

⁵⁹ In the past year or so, with the new dispensation in South Africa, members of other religions are now coming on board the South African Council of Churches. I am not yet sure about constitutional and operational implications attendant thereto.



First, Christian education has to do with Christian faith or Christian religion, even before it deals with the persuasion of people to become Christians. At least it explains what Christian faith is all about so that even if no one wants to become a Christian, he should at least understand what it all entails and what makes Christians tick about it. I argue that the question of indoctrination Groome has alluded to earlier, does not hold water.

Second, Christians assume that Christian faith is the only religion and faith that there should be. They believe that Jesus alone is the way back to God, and that all other religions are false.⁶⁰ Benson (1988:199) argues that whereas ‘religious education’ may be used in other contexts, in reality, *“there should be no dilly dallying or uncertainty about the use of Christian education, after all it is based on the fact that God revealed Himself directly.”* He maintained that *“... while evangelicals should use the term ‘religious education’... for reasons of politeness, nonetheless... they must ever hold fast to the central fact that theirs is Christian education rather than religious education.”*

In my opinion there would surely be nothing wrong in having ‘Hindu education’ or ‘Islamic education’ without mentioning ‘religious.’ In the same manner, there should be nothing wrong in the use of ‘Christian education’ to refer to the passing on of Christian faith, as well as nurture in Christlikeness, without mentioning ‘religious.’

Third, using Christian education gives Christians a sense of ownership, certainty and confidence about what they stand for. It helps them to embrace Christian faith as Jews would embrace Judaism or Muslims embrace Islamic faith. The use of the word distinguishes it from other religions. This may sound arrogant, however, it makes Christians feel more comfortable to know that they can stand for their faith without being apologetic about it. This is especially so in the South African context where Christianity used to enjoy focal and major attention; an attention which is now divided

⁶⁰ I am aware that for all it is worth, this is just an assumption. However, I am taking this position to give Christians the benefit of the doubt, allowing them to operate within that premise.



among several other religions. With the emergence of other religions it is important that Christianity asserts its position and maps out its boundaries, without looking down upon others. Eavey (1964:51) arguing for Christian faith, states that “... *Christianity is not just one among a number of religions. It is more than a mere religion. A religion is any system of faith in and worship of a supreme being, or a god or gods. Christian faith is ... much more than this. It has to do with the God who has revealed Himself in creation and in His Son; the God who became flesh and dwelt among us (John 1:14). It has to do with the Christ who died for the sinners and rose again on the third day, thus vindicating His Sonship and Lordship, far above any other so called ‘god.’*”

Fourth, the accusation that ‘Christian education’ may have negative overtones of indoctrination, conditioning, or brainwashing may only be true to the extent that people or students are not allowed to think for themselves. No one in his true senses, will embrace Christianity without thinking it through. Jesus’ approach was purely persuasive, without however, forcing people to believe. He made it very clear that “...*If anyone would come after me, he must deny himself, take up his cross daily and follow me*” (Luke 9:23). Any presentation of Christian faith that overlooks the hardships involved in following Christ, amounts to indoctrination, conditioning, brainwashing, etc. Multitudes followed Christ not so much because of indoctrination or being forced to do so. They did so willingly, exclaiming, “*No one ever spoke the way this man does...*” (John 7:46). Peter confessed that there was no place to go, if they were to forsake Christ, for in Him are the words of eternal life (John 6:68-69). How can Christian education be branded as indoctrination when there is always such a high price to pay in order for one to be a follower of Christ?

Finally, Christian education is centred in Christ. It does not have independent existence. It derives its authority from Christ who is its founder. To me this is what matters. Whether there should be ‘religious’ after ‘Christian’ is immaterial. It concerns the religion that was brought about by Christ and should thus rightly be called Christian education.



I conclude by saying that, after everything has been said and done, each of us has his own preferences of which title to use, contingent upon our backgrounds, understanding, and preferences. I prefer to use Christian education for reasons that make sense to me. Someone else prefers religious education for other reasons, etc. No one can claim sole authority in determining what title is to be used for the teaching of Christian faith. Each person is entitled to use the title that he prefers, without being critical of other designations.

4.6 THE PURPOSE OF CHRISTIAN EDUCATION

No enterprise can be undertaken without clearly defined and specific goals in mind. Christian education is no exception to this rule. It may not be undertaken without a clear purpose of what it is intended to achieve in the long run, especially if it is to occupy its rightful place in the broad spectrum of theology.

‘Purpose’ for Christian education is important, for in it we are dealing with a God who has a purpose. From the foundation of the earth or rather before anything was formed or created, God had His eternal plan in place (Eph. 1:4, 5). Whatever has taken place in history, has either been allowed or occasioned by Himself according to His eternal purposes. He was pleased to reveal His purpose about His creation to us. He expects His people to be purposeful and orderly (I Cor. 14:40).

In Luke 14:25-33, Jesus expressed the same notion of purposefulness. He underlined the importance of planning, counting the cost, before any major project can be undertaken. His coming to the world was planned before the foundation of the world. He was ever conscious of His task and the time frame at His disposal (John 4:27; 9:4). At the end of His earthly ministry, when He was about to be arrested and crucified, He made a closing prayer, known among Biblical scholars as a priestly prayer (John 17). On the cross, before He gave up His spirit, He cried out, “*It is finished,*” meaning that the work for which He came to the world had been accomplished; the price for human redemption has been paid.

Paul's purpose for living, after his conversion and involvement in ministry, was epitomized in the words, "*For to me, to live is Christ and to die is gain*" (Phil. 1:21). His life was full of purpose; his time was fruitfully used. When he was about to die, he reminded Timothy that he had fought a good fight, he had kept the faith, he had run the race; all that which was left for him was a crown of righteousness (II Tim. 4:7, 8).

Whatever purpose we may come up with must surely be in line with what Jesus, His disciples, and the early church did in the area of Christian education (Acts 4:13; I John 2:6); their purpose must be our purpose. Methods, contexts and approaches may differ, but the purpose must be the same; it must be derived from Scriptures.

As Nancy T. Foltz (1988:170) has observed, "*The purpose of religious education⁶¹ in the church must be observable from the denominational headquarters all the way down to the local churches... The programs, the curriculum resources, the budgets, must reflect consistency in the purpose and programs.*" By implication, a good purpose of Christian education is the one that will permeate the entire operation of a denomination; it should not just be confined to a particular component or local church only.

Good Christian education, says Lawrence Richards (1975:24), is the one that is focused on the whole body of Christ, not just an individual. He observes that such oversight, that is, of "*...isolating the educational ministry of the church from the congregation's total life is a deadly error.*" Rather, "*Christian education must deal with the bringing of all members of the body into a ministering relationship with each other.*" He derives this understanding from the fact that the Holy Spirit gives gifts for the benefit of all, not just for one person.

Christian education must also take into account the doctrine of the church. Members must understand the church and its doctrine and how they fit into it. Any purpose of

⁶¹ I have argued for the use of Christian education as a suitable term in this thesis. However, where it appears in a quotation or is used by another author to mean Christian education, I'll leave it to remain as such.



Christian education must bear this in mind; ensuring that it reinforces the church doctrine. Moreover, in seeking to formulate a good purpose of Christian education, it is very important that Christian education “*value all men as persons, respecting all men as having worth and dignity...*” (Richards, 1975:15).

Our approach in Christian education should always be such that it helps “... *persons to become knowledgeable, faithful, competent Christians as individuals and committed members of the body of Christ in corporate ministry*” (Browning, 1976:151). One cannot overlook the fact that there are (in many quarters) problems in the purpose of Christian education. One such problem has been highlighted by Jim Wilhoit. He (1986:9) argued that “*Christian education is in crisis. It is not healthy and vital; as a discipline, it is bankrupt... all too often it exhibits the fatal flaw of having no clear purpose.*” He maintains that the current crisis in Christian education stems from lack of a clear purpose at grass roots level.⁶²

James (1986:11) underlines the importance of a purpose in Christian education thus: “*There must be a purpose for the efforts that lay workers put forth. Good communication skills, engaging methods, and well conceived curricula should serve the basic purpose, not replace it.*” Lack of purpose in Christian education leads to disharmony “... *in who we are and what we do in our religious education activities*” (Foltz, 1988:170). In the words of Daniel Aleshire (1981:33), “*An objective provides a focus and serves as a magnet within an ongoing enterprise.*”

Several authors have given what they perceive to be the purpose of Christian education. I will give some of these purposes below and analyze them so as to come up with what I think is the purpose of Christian education. As will become evident from closer comparison or study, the meaning (definition) and the purpose of Christian education will overlap in many instances. In other instances they will be different. It should come

⁶² This quotation was taken up on page 21 under the formulation of the problem. It is captured again here for purposes of emphasis and coherence of facts.



as no surprise therefore, when what is considered to be the definition of Christian education suddenly becomes its purpose. In some instances it will be difficult to draw clear lines between definition and purpose. For example, Christian education is the transmission of Christian faith with the view to leading unbelievers to Christ. This definition has a purpose in it; the purpose is to lead unbelievers to Christ.

For Jesus, the purpose of Christian education, as implied in His approach, was threefold. First, His teaching ministry was used for “... *the proclamation of the gospel of the coming kingdom in small group settings.*” Second, Jesus used His teaching ministry to instruct the disciples fully into the nature of the gospel so they could leave behind their old inadequacies of understanding God, themselves and the world around them. Third, Jesus taught so that disciples should be in a position both in mind and heart, to carry on the ministry He had begun among them (Smart in Aleshire, 1981:34)

In his own words, Aleshire (1981:36) maintains that the purpose of Christian education “...*is that persons become believers, mature as believers, and function as believers. It is as people learn these lessons that they enable the community – the church – to become the effective body of Christ, the faithful new humanity, and the redemptive people of God.*”

Randolph Crump Miller (1956:37) writes, “*The main task of Christian education is to teach the truth about God, with all the implications arising from God’s nature and activity, in such a way that the learner will accept Jesus Christ as Lord and Saviour, will become a member of the body of Christ, and will live in a Christian way.*”

Another Christian educationist rendered the purpose of Christian education even more comprehensively: “*The objective of Christian education is that all persons be aware of God through His self disclosure, especially His redeeming love in Jesus Christ, and they respond in faith and love – to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in*

the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope” (Taylor, 1976)⁶³

Robert Pazmino (1992:38, 39) argues for conversion as a goal of Christian education; conversion not understood as a once off event like Paul’s conversion to faith on the road to Damascus. Pazmino refers to the kind of conversion that is continuous, so that it has proclamation, growth and maturity as well as ministry in it. Some aims are brief, for example, “ ... *to bring all of man’s experiences under the control of God*” (Eavey, 1964:54); “...*the man of God perfected in character and conduct until he is like God*” (ibid, 56); “... *to make men whole*” (Miller, 1956:55); “...*to produce godliness and Christlike maturity*” (Gangel & Benson, 1983:27). It will not be possible to reflect all renderings of the purpose of Christian education by different authors. However, before the analysis, something about the purpose of Christian education according to Jesus and Paul needs to be said. The purpose of Christian education for Paul was conversion (Acts 17:1-5; Romans 10:1-4; I Thessalonians 1:9); spiritual growth and maturity (Acts 18:11; Ephesians 4:11-15; Colossians 1:9-11); perfection of the saints for presentation before God (at the coming of Christ) (Colossians 1:28; I Thessalonians 5:23); strengthening of believers (Acts 14:22; I Thessalonians 3:2-4) and preparation of believers for ministry (service) (Ephesians 4:11-12; II Timothy 2:2; Hebrews 5:11-14).⁶⁴

Jesus did more teaching than preaching. This is the view of many scholars. Indeed, more than anything else, the gospels portray Him as a teacher. He taught about the kingdom of God. The goal of His Christian education was conversion (Matthew 6:33; John 3:3, 4; 6:28, 29), spiritual growth and maturity (Matthew 5-7; 13; John 15); entry into heaven (Matthew 5:8; 7:21-25; 25; Luke 10:20); strengthening of believers (Matthew 5-7; 24; John 14- 17) and preparation for ministry (Mark 1:17; Luke 10:1-20; John 13; 15; 20:21; 21:15-17). Jesus’ goal of teaching is summed up in His concept of making disciples.

⁶³ Page of the quotation cannot be remembered.

⁶⁴ I am aware that the authorship of “Hebrew” is controversial, however, I am presuming that Paul is the author thereof, acknowledging the controversy surrounding the authorship of the epistle in question.



Accordingly, His followers were to make disciples of all nations as they went about their daily duties (Matthew 28:19-20). Discipleship entails four elements⁶⁵ in it, namely, conversion to Christian faith, nurture for growth, training for ministry and sending to do the ministry “...*As the Father has sent me, I am sending you*” (John 20:21). So much can be said about Jesus, the Master teacher. This is intended to give a glimpse of what was in His mind when He went about teaching in synagogues and in market places.

Going through the purpose of Christian education as described above, mainly from Christian educators, one notices three main elements standing out as the main goal of Christian education, namely, conversion, growth to maturity and ministry or service. Any other goals are secondary as compared to the three. Admittedly, each author has explained the purpose of Christian education from his own perspective, emphasizing what mattered in his particular context almost to the exclusion of other important elements in the purpose of Christian education. It is for this reason that in some cases the purpose is short, while in other cases it is long and broad.

Daniel Aleshire (1981:36) summed up the purpose of Christian education. According to him, the purpose of Christian education “...*is that persons become believers, mature as believers, and function as believers.*” Robert Pazmino (1992:38, 39) sees the goal of Christian education as being conversion throughout, so that conversion becomes a continued process. The three elements mentioned above are implied in his purpose of Christian education; after all Christians change every day for the better. This is what Pazmino calls conversion. Randolph Miller’s rendering of the purpose of Christian education is broad, but does not include the element of service or ministry. He (1950:37) speaks of “... *in such a way that the learner will accept Jesus as Saviour, ...and will live in a Christian way.*” Clearly, conversion and growth are reflected in his understanding of the purpose of Christian education, but ministry may be implied. We can only hope that he had ministry in mind when he talked of living in a Christian way.

⁶⁵ I do not lose sight of the fact that previously I talked of five elements; I included presentation of Christian faith.



The secondary aims of Christian education may be, among others, knowledge of Christian faith (without necessarily committing oneself to it), and strengthening of believers. This is a secondary aim because from the outset when Christians set out to teach, they do not have this goal in mind; except that it becomes an indirect result of their teaching, as truths become clear in the minds of hearers. Moreover, whenever strengthening is needed, some special kind of exhortation is engaged. Christians do not always need to be strengthened, but they always need to grow and be involved in the ministry.

Still another secondary goal of Christian education is to prepare saints for heaven. It is secondary in that it is part of growth and maturity; it is implied in these components (see Ephesians 4:11-15). Any other goals not mentioned here - except for conversion, maturity and ministry - are secondary.

Based on the purpose of Christian education as espoused by different Christian educators above, and in line with observations that have been made, I argue that *the purpose of Christian education is to so present Christ (the gospel, Christian faith, the revelation of God, the kingdom of God), in whatever context, in whichever way possible, that the learner may hear and understand the gospel (Christian faith, Christ) to the extent that he will respond in faith, turning away from his old way of life to God through Christ, and through constant nurturing, grow in the knowledge of Christ and His likeness in the context of other believers, and through quality training, be involved in the broader ministry of the local church as laid down in the Holy Scriptures.*

The rejection of the gospel by the learner does not however mean that Christian education has not taken place. Teaching about Christ may not yield positive results, as the purpose outlined above may seem to imply; however, teaching has taken place anyway.



4.7 CONCLUSION

In this chapter, I have described the meaning of Christian education, the titles often used for Christian education and the purpose of Christian education. I have contended for the use of Christian education as a designation preferable to those already described, without being opposed to the use of other titles by other individuals.

The features thus discussed, are very important as one attempts to make a practical theological investigation of Christian education in the Baptist Convention of South Africa. The assessment of the teaching ministry of the Baptist Convention churches stands and falls by these important descriptions.

The historical development of Christian education, which follows in the next chapter, is also an important component in the investigation process.

CHAPTER FIVE

THE HISTORICAL DEVELOPMENT OF CHRISTIAN EDUCATION

5.1 INTRODUCTION

Christian education as practised today in churches, especially in the Baptist Convention of South Africa (BCSA) in this regard, has its roots in the Old and New Testaments as well as in history. Any evaluation of Christian education must be preceded by the history of that Christian education; how it began and came to be where it is today. In this case the evaluation of Christian education in the Baptist Convention must be preceded by its history in the same denomination.

The history of Christian education in general must come before that of the Baptist Convention in particular, for it is out of this general history of Christian education that the history of the Baptist Convention Christian education came from. This chapter will focus on the development of Christian education in the Old and New Testaments, and the Reformation. The purpose thereof is to trace the beginnings of Religious education⁶⁶ all through history to the point where the Baptist Convention came into the picture.

The three areas I have identified along with the rise of the Baptist movement, are important in that they set the tone for the doing of Christian education in subsequent years. They are particularly important for the Baptist Convention history of Christian education. The Old and New Testaments lay the groundwork for Christian education in that they furnish us with the record of how the teaching ministry of the church began and how it took shape in the course of history. What makes the two Testaments so indispensable is that in both cases, God the Father, the Son and the Holy Spirit is the author of religious education. The three persons are involved in religious education. This

truth will become evident as this essay proceeds. There can thus be no better source and justification of Christian education in our churches than this truth. If God in His trinity, was involved in teaching, then His people have to follow suit.

What is more, the Old and New Testaments are not only the basis and pattern for Christian education; they also constitute its content. Christian education is through and through about these two Testaments, otherwise it ceases to be Christian education, unless it has been used to mean the approach in all teaching, and not the content. It is for this reason that Paul the apostle reminded Timothy, “*All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work*” (II Timothy 3:16, 17). It is against this background that the history of Christian (Religious) education is traced from the Old and New Testaments.

The Reformation period also comes into focus as a critical period in the history of the Church in general and that of Christian education in particular. First, the Reformation characterizes the restoration of the early church’s faith and practice. Second, the Baptist denomination (like other Protestant denominations) is a product of the Reformation period. A more detailed description of how the Baptist denomination emanated from the Reformation follows later in this chapter.

Notwithstanding the flaws which may be identifiable in the Reformation event, some of which were the condoning of infant baptism and the control of the church by the state and vice versa, the Reformation in itself went a long way in among others, impacting upon the direction Christian education was to take, after the dark period of the Middle ages.

⁶⁶ I have used ‘Religious education’ deliberately, seeing that there is no Christian education in the Old Testament, except to say Christian education has its roots in the Old Testament.

In addition, the historical development of Christian education forms part of the basis or framework within which evaluation will be done in the seventh chapter. The sequence to be followed in this chapter is the historical development of Religious education in the Old Testament, the New Testament, and the Reformation, and finally, the rise of the Baptist denomination.

5.2 THE HISTORICAL DEVELOPMENT OF RELIGIOUS EDUCATION IN THE OLD TESTAMENT

5.2.1 Background

I have preferred to use “*Religious education*” instead of Christian education in this instance because it is only in the New Testament that we begin to talk of Christian education. In the Old Testament it is more of religious education or Jewish Religious Education than anything else. It is against this Jewish religious background that Christian education came into being centuries later in the New Testament. The New Testament is only new to the extent that Jesus Christ appears on the scene as a new mediator between God and people (I Tim. 2:5) as opposed to the Old Testament where the blood of animals featured predominantly.

The link between religious education in the Old Testament and Christian education in the New Testament is noticeable among others, in the way in which Old Testament prophets pointed to the coming of Christ, the Messiah. Already, they taught about Him in the Old Testament, so that His coming in the New Testament was a confirmation and fulfillment of what was taught in the Old Testament. It should come as no surprise therefore when Peter alludes to the prophets’ yearning to understand and to see what they prophesied about. He argues that it was for us in this age that these things were made manifest; the prophets were serving us, not themselves (I Peter 1:10-12).

In another instance Christians are referred to as being the new Israel, the people of God, a peculiar nation, a kingdom of priests, etc, titles that were used to refer to Jews as God's nation in the Old Testament (I Pet. 2:9). Further, the link between the Old and New Testament religious education can be deduced from the fact that New Testament writers as well as Jesus Himself, used the Old Testament to teach about the way of salvation. They interpreted the Old Testament in the light of the new covenant as embodied in Jesus Christ. The two Testaments are clearly inseparable.

Briefly, Christian education is rooted in Judaism, for it arises from the Judaeo religious history. It is not possible to understand Christian education fully without going back to its Jewish roots in the Old Testament. J. Ottis Sayes (1978:35) argues that any study of Christian education should begin with Jewish education, especially in the Old Testament times, because Christianity has to date, retained much of its Hebrew heritage. It may rightly be called "*Transformed Judaism.*"

The teaching ministry (religious education) in the Old Testament begins with God as the Teacher. The God who is a Teacher Himself commands Moses to teach the Israelites His laws, statutes and commands. Moses not only teaches those laws, but he in turn, commands Israelites to teach their children about God (Deutoronomy 6:1-9). Along with God and Moses, the Old Testament further portrays Jewish parents, priests, prophets, sages (wisemen) and Scribes (Rabbis) as teachers within the Jewish context of relationship with God.

5.2.2 God as Teacher

Religious education begins with God, not humans. It is as we begin with God that we shall know what to do with education (Hayes, 1991:42). Byrne (in Hayes, 1991:32) scored a point when he said, "*The fundamental thought underlying nearly everything that we would want to say about Christian education is that God is the teacher. It is He who establishes all truth; it is He who wills that men shall know the truth. He gives us*

curious and reflective minds to seek the truth and grasp it and use it. He even gives us the supreme privilege of helping Him in partnership both to teach and to learn”

God revealed Himself to the Jews through history and the law. Thus Hebrew history is Bible history. It is the history of God revealing Himself to Jews and the Jews responding in obedience to God. Initially God revealed Himself to Abraham, and in this revelation God taught Abraham His Word; He taught him what it was to believe; to hold on to God’s promises under all circumstances. Abraham became a friend of God because He learned from Him and obeyed Him (II Chron. 20:7; Psalm 25:14).

God revealed Himself to the Jews through Moses and to the Israelites directly through His mighty acts of deliverance from Egyptian slavery (Exod. 3, 12). He manifested Himself to Moses, teaching him about who He was, and then Moses in turn, taught the Israelites about who God was. On the other hand, God also taught the Israelites about who He really was through the miraculous deliverance from Egypt and through the mighty deeds He brought to pass on the way to Canaan. In this way God was teaching the Israelites to honor Him and believe Him as the only God who was. Throughout, God was involved in the process of teaching the Israelites. His revelation was intended to educate them. Whereas He used Moses to reveal Himself and to teach His laws, He also revealed Himself personally to the Israelites by His mighty works.

The overarching theme of Jewish education was about God. God had manifested Himself to them; in turn, their duty was to teach about the God who had revealed Himself.

5.2.3 Moses, the teacher of the law

From childhood Moses was taught by his parents. It is thus no surprise that when he became an adult, he preferred to be identified with the suffering Jews, rather than be called Pharaoh's daughter's son (Hebs. 11:24, 25). Such a drastic step of even risking his life for the cause of the Jews could not have been possible without the teaching background of his parents about his Jewish roots.

Moses was appointed to teach (Exodus 18:20; 24:12; Deut. 4:14; 31:19). He himself was taught by God who revealed Himself to him, as "*I am who I am*" (Exod. 3:14). Through His mighty deeds, from the time that He appeared to Moses on Mount Horeb, God was taking Moses through a process of learning, so that he knew God better as days went by. He was ever along with all other Israelites, sometimes alone, in the school of learning about God and His laws.

What he heard and learned and saw in God, he would pass on to Jews. God instructed him from time to time about what he was to tell the Israelites. He gave him ten commandments and laws pertaining to living (Exodus 20). The books of Exodus to Numbers, all have to do with the law that God gave to the Israelites through Moses and other Jewish leaders. Moses declared God had commanded him to teach the Jews His statutes, judgements and commandments (Lev. 26:43-46). In Deutoronomy for example, Moses revises the law, repeating it to the Jews. The law was the foundation of Jewish education. The purpose of the law was instruction. The law was "*... in charge of us until Christ came*" (Gal. 3:24, GNB). The law was intended to expose sin. It also demanded holiness and righteousness, being based on the holiness of God (Lev. 11:44-45). The law was the central core of Jewish education.

5.2.4 The teaching role of Jewish Parents.

Parents were in turn, tasked with the responsibility of teaching their children God's laws. The home became the most important place for the instruction of children. Parents were commanded to teach their children, even before they could be taught on other levels or at other places. They were commanded by law to teach their children the history of the people and the ordinances of the law (Ex. 12:26-27; Deut. 4:9-10; 6:6-7; 11:19). Parental teaching responsibility to children was epitomized in these words, *"Never forget these commands that I am giving you today. Teach them to your children. Repeat them when you are at home and when you are away, when you are resting and when you are working"* (Deut. 6:6-7, GNB). The book of Proverbs abounds with fathers and mothers teaching their children the way of life. Sons and daughters are urged to respond in obedience to their parental teaching (Prov. 1:8).

Throughout Jewish history, parents and the home were the foundation of teaching for children, even before the church came into the picture. Parents were first teachers. God gave a law to the Israelites and commanded the fathers to teach their children so that coming generations should know Him and the law (Ps. 78:5-7). Father and mother were assigned to teach the child from his first years. The child's soul was to be moulded from childhood. The law was written on door posts, parchments, tied around their necks so the child could learn it and know it. Festivals and rituals were occasions for teaching as well. Children would ask questions and thus be educated in the law of God and in the festivals and rituals. Other institutions of learning about God were mere auxiliaries when compared to the role of parents and the home in the teaching of children.

Jewish family life demanded obedience from the child. The child had to honour parents. The father was the head of the family; discipline was severe. Adult education went on in that parents were to learn over and over again what they were to teach their children. It

was the responsibility of fathers to instruct sons in the way of life (Prov. 22:6; Eph. 6:1-4).

Religious education began in the home. In the New Testament as will be seen later, the home becomes a very important centre for children's education in the way of the Lord.

5.2.5 Priests as teachers in the Old Testament

Priests are people who act between God and people. They were the descendants of Levy, and were appointed for the task of serving God and the people, representing them to God and God to the people. They were not supposed to own property, they lived on tithes from the people of God (Lev. 10:12-15; 21-35; Num. 18:8-20). Among others their duties were

(i) to instruct people in the law of God. They were commanded to teach God's law (Lev. 10:11; Deut. 24:9; 31:9). This duty was the most important (Deut. 33:8-10). In fact Samuel, the prophet and priest, regarded it as sinful not to teach God's law (I Sam. 12:23, 24). The law was to be read after every seven years before all Israel; all Israel was to listen to the reading of the law (Deut. 31:10-13)

In the main, like Ezra, priests interpreted the law to the people. C. B. Eavey (1964:55) has this to say about priests, that their duty was to transmit to generations of priests to come knowledge concerning rituals and ceremonies of the law. "*...the priests were to teach people how to worship, to instruct them in the law of sacrifices, in ritual, and in religious duties. Every place a priest functioned was a place of instruction in the law and in religious observance.*" Priests further taught people (Jews) how to live in relation to one another. They were instructed in ethical and civil duties. The nature of their religious services led them to being exempted from other duties and from owning property.

(ii) to pray for people, offer sacrifices and perform ritual ceremonies. All these were also intended not only to appease God, but to evoke in people some attitude and belief towards God. The holiness of God was being proclaimed.

5.2.6 The teaching role of Prophets.

Prophets were raised by God to declare His message to the nation of Israel. They were messengers of God sent to call the nation to order; to declare God's Word for the hour to the people. They would declare God's message to the people as God the Holy Spirit prompted them. However, they were also teachers of God's law. Fletcher Swift (in Eavey 1964:59) says the following about prophets, *"Probably no nation has ever produced a group of religious and moral teachers comparable with the prophets of ancient Israel. Through their spoken public addresses and writings they became creators of national, religious and social ideals, critics and inspirers of public policies..."*

Prophets were divinely called by God to speak a message that He gave to them for the hour. They represented the highest education; education that was centred on God. Their message was based on the past; on the teaching of Moses' law. They directed attention to God as Creator, Sustainer and Ruler of the universe. They taught that God was Israel's God who had chosen them for a purpose. He is just, holy, righteous, merciful, loving, understanding and patient with His own people. He is in control, all knowing, all powerful – punishing His own people for wrong doing, rewarding those who do good. (Ibid, 60).

There was also the school of prophets of which disciples of prophets were members. This school was run by older prophets. They trained these disciples and left them literary legacy – their writings still speak to the moral, social, and spiritual ills of our society today (Sayes, 1978:41)

5.2.7 Wise men (sages) as teachers

Not much is said about this category of people, but they were very important in Israel. They were often referred to as elders. They became more prominent after exile (Eavey, 1964:56). Solomon was an example of such people. The book of Proverbs underlines the fact that there were many such wise people also known as sages. Solomon did compile his own proverbs but most of them came from other wise men of his time. Whereas Solomon had his own sayings, he also “...gathered into orderly arrangement, teachings which were current among the people and perhaps had been for centuries.” (Ecc. 12:9) (Eavey, 1964:57). They were accepted by people and looked up to as wise people because of their age, insight, understanding and experience.

Sages ministered to individuals in Israel. They used proverbs as has been pointed out above. Their main focus was to give council on life and the fear of the Lord. They instructed people in wisdom, and in just, wise, and fair dealings, for that is what God required. “*They stressed the harm and evil of impurity, falsehood, pride, dishonesty to parents, unjust practices, cruelty, intemperance, and irreverence. They highly exalted such virtues as truth, honesty, fairness, patience, courage, humility, charity, and godliness...*” (Ibid, 57).

Wisdom began with the fear of the Lord (Prov. 1:7). For any one to be wise, one had to fear the Lord. Proverbs 1:2-6 articulates vividly what the aim of wisdom was. This wisdom was available to all categories of people. However, more than any other category, the wise people concentrated on young people.

Like all other Jewish categories of leaders and teachers thus far, sages indicate the importance and development of religious education among Jews.

5.2.8 Scribes also served as teachers.

We read for the first time about scribes in Jeremiah 8:8 in the Old Testament, where scribes are condemned for being dishonest by changing God's law. It is therefore unthinkable for the Israelites to presume they knew the law. Scribes were writers or copiers of the law. Their emergence in the Old Testament was occasioned by the need to preserve the law. The fall of Judah and the destruction of the temple necessitated the preservation of written and oral tradition. In this instance the scribes became very important people. Scribes were descendants of Levites and priests.

Their duty was mainly to copy the law, to edit it and to interpret it (Gangel, 1991:18). More than anything else they served to preserve the law and in this way they gained prominence.

As has been pointed out, like prophets, priests and sages, scribes were viewed as interpreters of the drama of the Lord in history and in revelation (Hayes, 1991:34). What this amounts to is that scribes not only copied the law, but they taught it to people, interpreting it to them. Their method of teaching was among others, public discussions, questions and answers, memorization, the exact verbal reproduction of the teacher's words, stories, oral laws, etc (Sayes, 1978:41, 42).

The scribes gained prominence after exile, for more than ever before, they needed to copy the law, study it and interpret it to people. Ezra is an example of the important role played by scribes after exile. The Bible says about him, "*For Ezra had devoted himself to the study and observance of the Law of the Lord, and to teaching its decrees and laws in Israel*" (Ezra 7:10).

By the time Jesus appeared on the scene, some scribes were so good and had achieved so much distinction that they earned themselves the title, “Rabbi”, which meant a “Master” in teaching. For this reason, Jesus Himself was called Rabbi. He taught with such distinction that He earned Himself this title (Matt. 7:28; John 3:2).

The only failure of the scribes during Jesus’ time was that they could not see how their teachings were fulfilled in the New Testament. Be that as it may, their role as preservers of the law, especially as teachers (interpreters) thereof, underscored the importance of religious education for their time.

The Old Testament is the seedbed of Christian education. This is so because Christian education can be traced back to Jewish religious education in the Old Testament times. In the discourse thus far outlined, I have sought to trace the development of religious education in the Old Testament. I can safely conclude that teaching ministry permeated the whole of the Old Testament.

5.3 THE HISTORICAL DEVELOPMENT OF CHRISTIAN EDUCATION IN THE NEW TESTAMENT

5.3.1 Introduction

It has already been pointed out that Christianity, as we know it today from the New Testament, has been greatly influenced by Judaism (Jewish education). To this end Charles Benton Eavey (1964:76) argued, “*Jesus and the apostles revered the teachings of the Old Testament though they spoke out forcefully against the ideas and opinions of men that had corrupted God’s revelation.*” Therefore in many ways, Christianity was modeled after Judaism.

This should come as no surprise for Christianity emanates from Judaism. Jesus was born as a Jew to save Jews. He came to fulfill the law (Judaism) and not to destroy it (Matthew 5:17). Salvation was first for the Jews, and then for Gentiles. Paul admitted this fact to the Roman Christians, *“I have complete confidence in the Gospel; it is God’s power to save all who believe, first the Jews, and also the Gentile”* (Rom. 1:16, GNB).

During the occasion of his missionary journeys, Paul would start with the Jews, arguing with them to the end that Jesus was the Messiah. When they did not accept his teachings he would go to the Gentiles (Acts 18:7ff). Jesus defended this truth clearly, sometimes harshly, as with the Syrophoenician woman (Matt. 15:21-28). I am reminded of how He ministered to the Jews only, saying He also was the son of Abraham (Luke 19:1-10). He further sent 12 disciples to the household of Israel only (Matt. 10:5-6).

Worship and instruction were modeled after the synagogue pattern. Children were to be instructed by parents. The New Testament teaches the same thing as well (Eph. 6:4). As much as Jews were to be taught God’s law, in the same way new believers in the New Testament were to undergo vigorous apostolic teaching in the temple and in houses (Acts 2:42; 5:42). In many ways Christian education resembles Jewish education. The question at stake however, is exactly how Christian education developed in the New Testament.

In the New Testament, as in the Old Testament, teaching begins with God; in this case with Jesus Christ Himself, hence Christian education. The Holy Spirit is also referred to as the teacher, enabling believers to teach and giving gifts of teaching to the church. Further, Jesus commanded His followers to teach, which they did. Thus in short, in the

New Testament, in one way or another, every Christian is a teacher. What stands out glaringly is that Christian education constituted a very important component of the entire ministry of the New Testament church.

5.3.2 Jesus, the Teacher.

Jesus was a teacher. He was the first person to teach in a New Testament sense. Nicodemus referred to Him as a teacher come from God (John 3:2). More than anything else the Gospels portray Jesus as a teacher. Forty five times He is referred to as a teacher and fourteen times as a Rabbi. He was a teacher par excellence. *“He used teaching as a chief means of accomplishing what He had come into the world to do. That was to show men the way to God and to shape their attitudes, ideals and conduct to conform to God’s will. Teaching was His business. He was often a healer, sometimes a worker of miracles, frequently a preacher, but always a teacher”* (Eavey, 1964:78).

His disciples, enemies, and crowds all regarded Him as a teacher. He also regarded Himself as a teacher, acknowledging the title as it was used of Him (John 13:13). Three reasons help us realize that He was a teacher, namely that, people recognized Him as a teacher, calling Him ‘Rabbi’ or ‘Teacher’, without Him instructing them to do so (Matt. 7:28; John 3:2). The Gospel writers described Jesus’ ministry as a teaching one. There are many references to this end, among them Mark 4:1-2; 6:2, 6; 8:31; 9:31; 12:35. He was so enmeshed in teaching that He came to be known as a great teacher. The third reason that helps us recognize He was a teacher, is that His followers were called pupils or disciples, which really meant learners. The word itself is used two hundred times to refer to Jesus’ followers (Wilson 1981;54).

As has been pointed out, Jesus did more teaching than preaching. In some cases it was difficult to draw the line between teaching and preaching. What mattered, however, was

the fact that communication was done (Gangel and Warren, 1983:67). He taught all categories of people. He taught multitudes (Matt. 5-7), small groups (Matt. 13; 16; John 13), and individuals (John 3; 4). His approach was that of going from place to place, ensuring that He went to where people were. He would begin from the known and proceed to the unknown. A case in point is His conversation with the Samaritan woman, where He began by asking for water, and then proceeded to revealing Himself as a Messiah, something the Samaritan woman knew about but did not know the person Himself (John 4). Another example is His use of parables, i.e., earthly stories with spiritual meanings.

He taught with so much authority that the crowds marveled. Some said of Him, “...*Nobody has ever talked like this man*” (John 7:46, GNB). His overarching theme was the kingdom of God. The purpose of His teaching was to lead people to God through Himself (John 14:6). He came to show the way back to God; to demonstrate how people ought to live in relation to God and to one another. He came that we may have life and have it abundantly (John 10:10).

One overriding feature in Jesus’ teaching ministry is the equipping of disciples for ministry, what we can call ‘*discipleship*.’ His way of teaching was such that He reproduced Himself, so that after He was gone, His disciples would perpetuate His ministry. His last and so called great commission, that His followers go and make disciples of all nations (Matt. 28:19-20), was proof that He had taught and trained (discipled) them to the point of entrusting them with the work of discipling others.

Time and space will not allow that Jesus' teaching ministry be described any further; of importance is the fact that it reinforces the importance of Christian education and sets the tone for its development in the New Testament Church and in subsequent years.

5.3.3 The imperative to teach

In the Old Testament God commanded certain people to teach, e.g., Moses, Priests, etc. They in turn commanded others to teach. Moses commanded parents to teach their children (Deut. 6:6, 7). In the New Testament Jesus both teaches and commands His followers to teach as well. In the great commission, He commands His disciples to teach new believers to obey His commands, and promises He will be with them to the end of the age (Matt. 28:19-20). After His resurrection, He commanded Peter to tend His flock. Three times He commanded Peter to look after His lambs (i.e., His church) (John 21). Feeding the flock means among others, teaching the Church of Jesus Christ.

Paul urged Timothy and other church elders to teach. He himself was a teacher. He urged Timothy to pass on what he had heard from him before many witnesses, to other faithful witnesses who would in turn pass the same to others (II Tim. 2:2). This implies teaching. The author to the Hebrew Christians rebuked them in that up until then they still needed to be taught, when they should actually be teachers themselves (Hebs. 5:11-14).

Talking to parents Paul urged that they should not provoke their children to anger, rather they should bring them up with Christian discipline and instruction (Eph. 6:4; Col. 3:21). This practice was taken over from the Old Testament where parents (the home) were responsible for teaching their children. Writing to the Colossians, Paul reminded them to "...*Teach and instruct each other with all wisdom...*" (Col. 3:16, GNB). He further instructed Titus to "...*teach what agrees with sound doctrine...and to instruct*

older men to be sober, sensible and self-controlled...” (Tit. 2:1-2, GNB). Older women must accordingly be instructed to behave as women who live a holy life should. They are to teach what is good and train younger women to love their husbands and children (Tit. 2:3-5). After the example of Jesus, teaching becomes imperative for all Christians, not just for religious leaders only. The letter to the Hebrews says it all, “...*you ought to be teachers...*” (Hebrews 5:12).

5.3.4 The apostles and disciples of Jesus Christ also taught.

The whole of the New Testament abounds with teaching experiences and lessons. It is important to note that the writings in the New Testament are teachings in themselves. They arose out of varying circumstances; were intended to address specific situations, however, in the final analysis, they are teaching lessons themselves. In this case, the words of Paul to Timothy about the writings of the Old Testament hold true also for the New Testament writings. “*All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living...*” (II Tim. 3:16, GNB).

From the coming of the Holy Spirit and the resultant conversion of many Jews, teaching of apostolic doctrine went on daily (Acts 2:42). Peter taught on the day of Pentecost in his famous sermon (Acts 2:13-40). Preaching was teaching.

Whereas there was in the early church, much preaching, fellowship, healing and miracles, teaching seemed to have dominated the ministry of apostles. Teaching and preaching went together, “*And every day in the temple and in people’s homes they continued to teach and preach the good news...*” (Acts 5:42, GNB).

Paul spent most of his time teaching. The Bible portrays him more as a man who taught than preached. Indeed he did preach even as he was called to preach to the Gentiles (Gal. 2:7). On several instances he spoke of himself and his colleagues as having preached (I Cor. 1:23; 9:16). It cannot therefore be denied that Paul ever preached. He knew it was his calling and he preached often times. However like Christ, he seemed to have done more of teaching than preaching.

In Antioch Paul taught believers for the whole year (Acts 11:22-26). He taught during his missionary journeys with Barnabas and Silas. His approach was that he first teach (by argument and debate) the Jews in their synagogues before he turned to Gentiles (Acts 18:4-7). He was a teacher more than He was a preacher (Acts 13:14-48). In Corinth, he stayed for a year and a half teaching people the Word of God (Acts 18:11).

In Ephesus he held discussions and taught in Tyrannus hall for two years (Acts 19:9-10). His letters were purely instructional, though arising out of particular needs. It is said that fifteen times in the pastoral epistles the word "*didaskalia*," meaning to teach, is used by Paul. It cannot be denied that teaching was very important in the ministry of Paul. Several Biblical texts underline this fact; they are, I Cor. 11:14; Ephes. 4:21; Col. 1:28; 2:7; 3:16; II Thes. 2:15; I Tim. 2:12; 4:11; 6:2; II Tim. 2:2; Tit. 1:11) (Gangel and Benson, 1983:24).

The effectiveness of Paul's teaching ministry can be seen in the elders he appointed in every place, in Timothy and Titus, as they were matured enough to can pastor churches. Paul equipped the saints not only for life, but also for ministry, thus fulfilling his own

words to the church at Ephesus, where he spoke of the leadership gifts being given among others for the preparation of the saints for the ministry (Eph. 4:11, 12).

What are we to say of Peter, Apollos and elders? Peter taught at the house of Cornelius the way of salvation (Acts 10). His letters imply that he taught for maturity. This aim is evident in his words that the believers in dispersion should desire the sincere milk of the word so they could grow in their salvation (I Pet. 2:1-3). Further, he urged them to “... *continue to grow in the grace and knowledge of our Lord and Saviour Jesus Christ*” (II Pet. 3:18, GNB). Apollos was an eloquent speaker. He proclaimed and taught correctly with great enthusiasm facts about Jesus (Acts 18:24-28). Elders were assigned with the duty of teaching the Church of Jesus Christ (Acts 20:28) and some of them taught so well that they deserved double honour (I Tim:5:17).

In the imperative to teach as well as in the teaching event itself as seen in the life and ministry of the early apostles and disciples of Christ, one notices the development of Christian education and the importance it assumed for many more years to come.

Christian education would however not have been possible without the help of the Comforter, the Holy Spirit. His role as a Teacher and as the one who empowers believers to teach, receives attention below.

5.3.5 The Holy Spirit as Teacher

In the Old Testament God was portrayed as a Teacher. Jesus Christ was also a Teacher par excellence in the New Testament. The Holy Spirit, the third person in the trinity, is also a Teacher. All in all, God in His three Persons is a Teacher.

The Holy Spirit is portrayed as a Teacher, first, because Jesus said about Him that when He comes He will teach the disciples everything and make them remember all that which He had told them (John 14:26). As a Teacher He guides into all truth (John 16:13), and among others, He gives gifts of teaching, knowledge and discernment (I Cor. 12:8-11; Eph. 4:11) to the Church.

Second, The Holy Spirit would illuminate the understanding of the disciples. Roy Zuck (in Wilhoit, 1986:56) explains illumination thus, it “...is the Spirit’s work, enabling Christians to discern the meaning of the message and to welcome and receive it as from God”. Paul expressed it aptly in his letter to the Corinthians, “For the message about Christ’s death on the cross is nonsense to those who are being lost; but for us who are being saved it is God’s power” (I Cor. 1:18, GNB). Speaking directly about the illuminating work of the Spirit he said, “Whoever does not have the Spirit cannot receive the gifts that come from God’s Spirit. Such people really do not understand them; they are nonsense to them, because their value can be judged only on a spiritual basis. Whoever has the Spirit, however, is able to judge the value of everything...” (I Cor. 2:14, 15, GNB).

Third, the Holy Spirit reveals truth about God so that that which was not known is revealed and known (John 15:26). An example of the revealing work of the Holy Spirit is the confession of Peter about who Jesus really was. At the question of Jesus as to who the disciples said He was, Peter responded to say Jesus was the Messiah, the Son of the living God (Matt. 16:13-17). Upon Peter’s response Jesus remarked to say Peter could never have known had it not been revealed to him by the Father. The revelation was the work of the Holy Spirit. Describing the order of worship to the church in Corinth, Paul urged, “...when you meet for worship, one person has a hymn, another a teaching,

another a revelation from God...” (I Cor. 14:26, GNB). This revelation would obviously come by God the Holy Spirit, thus confirming His teaching role.

In the fourth instance, the Holy Spirit is a Teacher because He transforms both teacher and student alike. Transformation of people is the purpose of Christian education so that they should be converted and become more and more like Christ (Eph. 4:11-16). It is the Holy Spirit who regenerates (changes, transforms) unbelievers at the point of repentance (John 3:3-5; Tit. 3:5). After the initial transformation at the point of conversion, the Holy Spirit continues the work of transformation, changing believers from one image to another as they become more and more like Christ (II Cor. 3:18).

Fifth, the Spirit facilitates the work of Christian education. He not only transforms teacher and student alike to grow in Christ’s likeness, He also enables the teacher to transmit information with power and conviction (I Thes. 1:5). Each time the filling of the Holy Spirit is mentioned in the Bible, it is usually accompanied and associated with works or a life of power. An example to that end is His mention in Acts 4:29-31, where after much prayer, the disciples were filled with the Holy Spirit and they preached boldly and performed healing miracles in the power of the Holy Spirit.

In the sixth instance, the Holy Spirit engenders interest in the things of God so that Christians will “*...seek those things above, where Christ is...*” (Col. 3:1). He causes Christians to focus their minds on spiritual things, not on earthly things or carnal matters (Rom. 8:5, 6, 10, 14).

Seventh, the Holy Spirit has played an important part in bringing about the Word of God. He inspired Bible writers to write as they did, hence the Bible as we have it today

(II Tim. 3:16, 17; II Pet. 1:20, 21). In the same manner He enlivens the Word of God so that through it, we can hear God speaking to us. It is no wonder that the Word of God is regarded as the sword of the Spirit (Eph. 6:17). Through the Holy Spirit, the Word becomes sharper than any two edged sword (Hebs. 4:12).

Finally, the Holy Spirit glorifies Jesus Christ. As the Word of God is preached and taught under the anointing of the Holy Spirit, He lifts up Christ in the believer and the unbeliever, so that Christ is seen and understood as who He claims to be, the Lord of lords, King of kings and Saviour of the world. The Holy Spirit elevates Christ, not Himself (John 15:26; 16:13-15).

The role of God the Holy Spirit as outlined above, makes Him a Teacher and an important agent in Christian education. Christian education is not possible without the Holy Spirit. It rises and falls by the Holy Spirit.

5.3.6 Teaching as a gift of the Holy Spirit

Teaching is mentioned as being one of the gifts of the Holy Spirit (Eph. 4:11, 12). What is more, teaching is mentioned in the same text as one of the five leadership gifts by which the church should be edified, nurtured and prepared for the ministry. The Holy Spirit does not only teach, as has been explained above, He also gives among others, a gift of teaching for the benefit of the Church of Jesus Christ. Teaching as a gift of the Holy Spirit to the Church is so important that it is mentioned along with that of prophecy in the church at Antioch. It is said, "*In the church at Antioch there were some prophets and teachers...*" (Acts 13:1, GNB).

Christian education in the New Testament begins with Jesus Himself and then proceeds to God the Holy Spirit. It continues with the Holy Spirit giving gifts of teaching to the church, enabling believers to teach effectively. Further, it becomes imperative for Jesus' followers to teach, so that not only apostles or religious leaders of the day taught, rather all Christians are expected to teach other fellow Christians and unbelievers. This description briefly underscores the development of Christian education in the New Testament.

5.4 THE HISTORICAL DEVELOPMENT OF CHRISTIAN EDUCATION DURING THE REFORMATION

5.4.1 Introduction

I have pointed out earlier on that the Reformation was very important in that it was within that context that the Baptist denomination came into being. Moreover, the Reformation constitutes a very critical period in the history of the Church, and in particular, that of Christian education. It characterizes the restoration of Christian doctrine, justification by faith, priesthood of all believers, etc., all of which have implications for Christian education. During the Reformation the content of Christian education was fully restored, the image of the Church brought to question, the beliefs and practices of the Roman Catholic Church outrightly challenged.

Reformation meant for Martin Luther, the purification of a corrupt institution (Reed and Prevost, 1993:189). Reformation had to do with the total turn around of the Church in its teaching and practices. It is the renewal of the Church in doctrine, practice and emphasis.

Notwithstanding the flaws in the Reformation, i.e., the acceptance of infant baptism and the control of the Church by the state, a situation that led to the rise of the Anabaptist



movement, the Reformation was a milestone in the history of Christianity. Like the Old and New Testament history of religious education, the Reformation also warrants special attention as it forms the basis on which Protestant Christian education came into being. Moreover, it may be longwinded and irrelevant to rewrite the whole of the history of Christian education. Reformation directly impacted on the direction Christian education was to take from that time on.

Reformation was prompted by the practices and teachings of the Middle Ages church. The state of the Roman Catholic Church (which had become a state church by this time) had deteriorated to the point where it now became necessary and imperative to do something about it. It will therefore be expedient that some key concerns in the Middle Ages Church be raised as an introduction to the Reformation discourse.

It was emperor Constantine the great who turned the church into being a state church, thus robbing it of its independent status. In the first, second and third centuries, the Church had enjoyed independence from the state, a tendency characteristic of the early New Testament Church. It was from 329 A.D. onwards, that the church became a state church. It assumed the name, the Roman Catholic Church. Chester O. Galloway (1978:60) preferred to label the period from 329 to 529 (the fall of the Roman empire) the period of the Western Church because for the first time the church and the state became one thing; something foreign to the nature of the church from its earliest formation.

The recognition of Christianity as a state religion meant that whereas initially not everyone would qualify as a member of the church, this time all people were accepted into the church as Christians, following the order of the emperor. By implication, masses of people were baptized and accepted into membership of the church without proper understanding of Christian faith, let alone personal Christian faith in Christ. This development spelt the beginning of the decline of Christian faith and personal

commitment to it. The work of the church leaders grew, as they had to teach people who were admitted into the church the experience of new birth. They had to find new ways to nurture large numbers of persons and lead them to a deeper understanding and appreciation of Christian faith (Kennedy in Pazmino, 1988:130).

It was during this time that monasticism came into being, as a reaction to corruption in the Church. Certain individuals were gravely concerned about the secularization of the Church in its merging with the state. However, this fourth century turn of events as described so far, did not deter men of Aurelius Augustine's (354-430) calibre from preaching and teaching right. His thinking, vision, and teaching about the greatness of God, the goodness of His grace, and his emphasis on the sinfulness of humanity carried wide influence among churches in Europe. He distinguished between knowing God and knowing about God. He taught that God can be known through faith. He also taught about the origin of sin, predestination of humanity, the irresistible grace of God, perseverance of the saints and the necessity of both baptism and the Lord's Supper for salvation to be complete (Galloway, 1978:62).

The period of the Middle Ages spans the entire period from 529 to 1350. It was called 'Dark Ages' because the Bible was no longer followed to the dot; Christian education was very scarce in the churches. Salvation was through the priests. The church was at its worst in terms of secularism and compromise. Only in monasteries was there any sound education at all. In universities and cathedral schools, only certain people qualified, namely, those who were entering the orders (Pazmino, 1988:131).

The practice of parents as educators of children in the faith also declined and was replaced by institutions such as monasteries. Economic survival was the main concern of people. The only way of learning for the common person was within the confines of worship. It was in worship, ritual, architecture, art, drama and Christian festivals that Christian education messages were communicated to the masses.

It should be borne in mind however, that in other quarters, learning went on. Scholasticism reached its peak during the time of Thomas Aquinas (1224-1274) in the thirteenth century. For him to teach was “...to mediate between God and man, to pass ideals of the church, and to glorify God in the development of ones own intellectual capacity as well as that of others” (Gangel and Benson, 1983:119). Among others, the scholastic education dealt with the existence of God, attributes of God and the relation of humanity to God. It was at this point that the study of theology was raised to that of being a science (Eavey, 1964:113).

Be that as it may, the Middle Ages underscored the decline of Christian education. One can say Christian education was at its lowest ebb in terms of its confinement to monasteries, cathedral schools and universities, to the exclusion of masses. Celibacy or single life emerged as a viable option that redefined Christian faith (Pazmino, 1988:131) so that it was no longer faith in Jesus Christ alone, but it was all sorts of teachings which were to serve as provocative elements for the subsequent Reformation.

5.4.2 The beginning of the Reformation

Reformation, as has been pointed out earlier, came about as a result of the moral degeneracy of the church, especially during the Middle Ages. There was a conviction among those concerned, that the church needed to reform from its corrupt and degenerate state. There was serious doctrinal error that needed urgent attention. A case in point was the selling of indulgences⁶⁷ by pope Leo X for the dead believed to be in purgatory, so that their quick release from purgatory to heaven could be secured. For Ulrich Zwingli, the Swiss reformer, Catholic statutes, monasteries, mass, purgatory, worship of saints, and celibacy were cause for concern. He replaced these doctrines with Protestant doctrine such as the supremacy of Scriptures, the church as a separate entity independent of government control (Roland Bainton in Reed and Prevost, 1993:197)

⁶⁷ The Webster's New World Dictionary defines indulgences as *Roman Catholic Church remission of punishment still due for a sin committed but forgiven*” (Warner Books Paperback Edition, 1990, page302).

As for Martin Luther, the sale of indulgences brought matters to a head. What they amounted to was that anyone who bought them would secure a quick release of a loved one from purgatory, “*Soon as the coin in the coffer rings, The soul from purgatory springs*” (Ulich 1968:108). Martin Luther was further influenced by his reading of Paul’s letter to the Romans, which taught justification by faith.

The aim of the Reformation therefore was to restore true doctrine in the Church, especially the doctrine of salvation. Humanity is as it were, sinful before God and can only be made right with Him by believing in Jesus Christ. Martin Luther and the reformers taught justification by faith and by grace alone; the earthly priest could therefore not mediate for anyone, nor could the buying of indulgences secure any form of forgiveness or release from purgatory (Anderson, 1981:44)

Thus the primary goal for reformers was the restoration of evangelical Christian doctrine (Oberman, 1994:180). Ulrich Zwingli was concerned about the nature of the Church; his goal was to engage in Biblical inquiry into the nature of the church and doctrine (Walton, 1984:69). He was further motivated by the goal to form one Switzerland, in so doing he compromised some Biblical teachings, hence the rise of Anabaptists (Ibid, 78).

Moreover, the aim of the reformation was to ensure that the church returned to its former status of purity and preaching of pure doctrine. John Calvin maintained that the church needed to change, though it would be a costly undertaking (Foxgrover, 1984:180). For Desiderius Erasmus, what was of primary importance was Christlikeness (De Molen, 1984:15). To him this is all that really mattered. All in all, what reformers wanted to achieve was the preservation of a pure church through pure faith (Ulich, 1968:107).

The aim of Christian education during this time was “...to train all Christians to be *priests of the living God*” (Pazmino, 1988:136). Further, the aim of Christian education was the protection, enhancement and extension of ones personal development in respect

of the community of faith. The Reformation period is the time when Christian education flourished extensively; it was revived.

5.4.3 The primacy of Christian education during the Reformation period.

Teaching was viewed as an important task in the Reformation. Not everyone could teach; only those qualified to teach could do so. Calvin maintained that “...*even if some ministers be found of no great learning, none is admitted, who is not at least tolerably fit to teach*” (Foxgrover, 1984:182). The aim of instruction was to lead people towards unity with God (Ulich, 1968:120). Education was important not only for secular purposes, but first for Christ and then for secular reasons. Youth were to be involved in the church; it was from here that they had to choose a career. In this case, Christianity and education went hand in glove. Teachers had to be approved by pastors (ibid 123). Pastors assumed the leadership of the church by virtue of their profession as ministers (Pazmino, 1988:135). In the same breath, preaching had to be teaching, just like in the case of Jesus, where there was no clear dividing line between preaching and teaching (ibid, 136).

In pastoral ministry, teaching occupied a high priority (Kennedy in Pazmino, 1988:136). Calvin saw ministers as teachers at school because of their spiritual leadership and pure doctrine. They became school supervisors, chief teachers (ibid 136). The importance of teaching was also characterized by the requirement for teachers to lead by example; instilling in students habits and values which pleased God; among others, sobriety, hard work, thrift and responsible behaviour (Ulich, 1968:198).

Desiderius Erasmus also underlined the primacy of teaching. He regarded himself as a teacher of true Christianity. He taught that people must seek to be more and more like Christ (De Molen, 1984:15). He did admit imperfection in this life but urged that Christlikeness should be sought by all people. His literature was devoted on bridging the gap between God and humanity.

Martin Luther viewed instruction as very important. People had to listen to his instruction, even if they did not believe. They were not to be forced into believing. Everything had however, to be done to ensure that they listened to instruction. If they refused instruction they were to be given to the devil or be punished by not being given food to eat (Ulich, 1968:116-117).

5.4.4 Important Reformation teachings.

Important teachings of reformers were among others, justification by faith, the priesthood of all believers, predestination, spirituality, centrality and supremacy of the Scriptures and the role of parents in religious education. It was Martin Luther who came out strongly for the justification by faith (Ulich, 1968:108). In this regard other reformers followed in his track, though in their own right. They were all convinced that humanity was born in sin; was inherently wicked and can only be put right with God through faith in Jesus Christ. Salvation was a personal commitment to and faith in Jesus Christ. It could not be earned by works; it was solely by grace (Pazmino, 1988:135).

Another cardinal teaching of the Reformation was the priesthood of all believers, as opposed to the one and only priest to whom confessions were to be made. By implication, all Christians are priests before God by virtue of their conversion. The Roman Catholic Church could not claim the title for a given group of leaders only, (Ibid, 136), rather, all believers are priests; they have been called upon to pray for the world and to teach people of the world about God. A priest is the servant of God who serves between God and people, performing functions mentioned above. The priest is called upon to stand in the gap between God and the people (I Samuel 12:23; Ezekiel 22:30). The reformers further denied the superiority of clergy over laity. The priesthood of all believers underscored the equality of all believers before God.

Predestination was another doctrine that was taught during the Reformation by John Calvin. It soon bore his name, being entitled, "*Calvinism.*" The human race is accordingly wicked and the soul is in total depravity; not capable of seeking God on its

own. The world is evil and it is getting worse. Sins that were previously viewed in a serious light, are no longer an issue, e.g. adultery (Foxgrover, 1984:184). God has ordained beforehand who would be saved, He has planned the life of everyone from eternity. This doctrine is called "*Predestination*". The duty of the believer is to groan continually till Christ comes. Redemption would be completed at the coming of Christ (Ibid, 182).

More than anyone else during this time, Desiderius Erasmus stressed personal spirituality. He was very concerned with holiness and Christlikeness. For him devotion to God had to manifest itself in real life; it had to be evident in the actions of the individual believer, otherwise it would not be acceptable (De Molen, 1984:11-12). Christian life was to be life of freedom not ritual, but a simple accessible life. Erasmus described a Christian as "*...a man who has embraced Christ in the innermost feelings of his heart, and who emulates Him by his pious deeds*" (Ibid, 24).

Still another cardinal principle about which the reformers were in agreement was the centrality and supremacy of Scriptures. The Scriptures are the only rule of faith and life; not church leaders or the council. The Gospel was therefore not dependent on the council, it was to be preached freely; its claims unchallenged by the council authority (Walton, 1984:69). To this end the password of the day was *sola scriptura*, which meant Scripture alone, as against traditions of people. As it were, "*...the Word of God took a new central position in the educational nurture of the church, both Protestant and Catholics were affected by this emphasis. He (Martin Luther) thus insisted that the Bible be the only guide for determining the worth or danger of a particular contribution*" (Galloway, 1978:72).

It was for this reason that the Bible was translated into German by Martin Luther, so everyone could read it in vernacular, or in the language he understood best (Pazmino, 1988:135). Desiderius Erasmus produced the first critical edition of the Greek text of the New Testament. He loved the church and the Bible, insisting "*...that the most exalted*

aim of the church was to obtain knowledge of the pure and simple Christianity of the Bible” (Galloway, 1978:70).

Ulrich Zwingli’s contention was that there had to be a renewal of theology; and the church had to be brought under the directorship of Scripture. The Word of God had to be obeyed at all costs. Preaching was to be based on Scripture throughout (Oberman, 1994:190). His reform programme was based on Biblical norms and was begun on the first of January, 1519, in Zurich. Though encouraged by Luther, Zwingli did his own independent study of the nature of the church and its doctrine (Walton, 1984:69). His concern for Scripture as final authority in moral and religious matters, was manifested in the way in which he challenged the council of which he was a member, about the Bible as the basis of preaching and the sole guide to Christian living and believing. Thus 1523 was the beginning of the Protestant movement in Switzerland, when Ulrich preached on the Gospel of Matthew.

In public schools of the day, the Bible had to be read. People had to be taught the Bible; they should be able to read it (Ulich, 1968:109). Masses were as it were, to be instructed in the Word. They were to be given one lesson at a time, so they could understand.

The role of family in religion was an issue that also received special attention during the Reformation, especially under Martin Luther. He underlined the importance of children. To him, the home was the first and most important place of learning for children. He wrote a catechism for families to read and teach in a home context (Gangel and Benson, 1983:140). All children of both sexes must be educated. Education had to be compulsory and state supported. It had to revolve around faith in God. The main purpose of education was to develop Christian character in children so they could serve God, church, state and society (Reed and Prevost, 1993:192).

Calvin also believed in the importance of children. He stressed that they should not just be taught to give suitable answers but they should appropriate God’s message and live

lives of godliness. He wrote tracts, articles and catechisms, entitled, "*Instruction in the faith*", published in 1537, and "*Catechism of the church of Geneva*", which was published in 1814. He will be remembered for his famous "*Institutes of Christian Religion*" (Gangel and Benson, 1983:146).

The issue of home teaching was characteristic of the Reformation period. Parents were regarded as being responsible for teaching their children, even before the church could come into the picture.

5.4.5 Writings and translations of the Reformation.

Another area, in line with the teachings of the Reformation above, is the description of literature during the time of the Reformation. Such a description will illustrate the importance accorded to Christian education during the period under review. Some of the writings and translations of the Reformation have been mentioned above. Martin Luther, John Calvin, Ulrich Zwingli and Desiderius Erasmus, to cite a few examples, contributed much in the area of writing and translation for Christian education.

Martin Luther translated Scriptures into German for people to read the Bible in their own language. He developed a simple catechism for compiling theology (Galloway, 1978:70-72). He further wrote catechisms for families to teach and to read. He is noted for the ninety five articles he nailed on the church door at Wittenburg in 1517, in October. In these articles he set out to protest against Roman Catholic teaching, especially on the matter of salvation. He primarily argued for the principle of justification by faith in Jesus Christ and by grace alone.

John Calvin wrote tracts, articles, catechisms, "*Instruction in the faith*," and the famous "*Institutes of Christian Religion*." He also wrote, "*Concerning scandals*" (Foxgrover, 1984:182). He further developed the doctrine of predestination, the broader teaching of which came to be known as "*Calvinism*." He further produced the "*Catechism of the church of Geneva*," published in 1814 (Gangel and Benson, 1983:146)



Ulrich Zwingli wrote sixty six articles in 1523 to replace Roman Catholic doctrine with Protestant teaching. At the request of the Council for a catechism, he wrote "*Short Christian Instruction*", in 1523 he wrote "*On the Christian Education of Youth*", and "*Christian education for boys*". In May 1525 he produced a Commentary on true or false religion, while in 1530 and 1531 he produced "*The confession of faith*" and "*Explanation of the Christian faith*" respectively. (Bainton in Reed and Prevost, 1993:197)

Desiderius Erasmus wrote "*Philosophia Christie*", "*Imitation of Christ*", "*Devotio Modernia*." "*The handbook of the militant Christian*" and "*Complaints of peace*" Erasmus produced the first critical edition of the Greek text of the New Testament (De Molen, 1984:11-22).

These and other writings were produced by reformers with a view to underscoring the importance of the teaching ministry of the church. I did not mention all other reformers and their writings; however, let it suffice that Christian education was revived to its fullest potential during the Reformation.

5.4.6 The effect of the Reformation on Christian education.

The Reformation wielded a great effect on Christian education as a whole. For the first time in many years the Bible occupied the central position as a rule of faith and conduct. It began to play an important role in the educational nurture of the church, both in the Protestant and Roman Catholic churches. A new direction was established for Christian education by the teaching material and hymns developed during this time (Galloway, 1978:72).

The whole of theology and the church were renewed under the directorship of Scripture. In Switzerland, the sixty six articles of Zwingli dealt a death blow to Roman Catholic teachings on statutes, celibacy, purgatory, worship of the saints, monasteries, and beliefs and practices not in line with Scripture. These, Zwingli openly challenged. The

mediatorial work of Christ was reclaimed as opposed to that of the Roman Catholic priests. The freedom of conscience in religious matters was restored (Reed and Prevost, 1993:197)

The translation of the Bible into languages that were understood by all people had a tremendous effect on Christian education, especially as all believers are priests, and therefore need to have access to Scriptures. The educational role of the Church and the state was emphasized, so that needs of common people also received special attention. The preparation of catechisms that were to go a long way in setting the pace for church membership classes in future, writing of hymns for congregational worship (Ibid, 193-194) all impacted upon the role Christian education was to assume.

Martin Luther contributed to Religious education by rejecting ecclesiastical abuses like the sale of indulgences. He produced his 95 theses, a development which was to bring about the Protestant movement.

All that can be said is that Christian education was strongly influenced by the Reformation, to be where it is today. The question at stake now is, how does this Reformation, with all its developments, link up to the Baptist denomination? This leads us to the next consideration, namely, the rise of the Baptist movement.

5.5 THE RISE OF THE BAPTIST MOVEMENT

5.5.1 Introduction.

Following the discourse on the history of Christian education during the periods described so far, it is only logical that the historical development of Christian education in the Transvaal churches of the Baptist Convention of South Africa receive attention.

Such a historical development, dealt with in chapter six, rightly precedes the evaluation of Christian education, which follows in chapter seven.

The historical description of Christian education in the Convention churches of the Transvaal, should in turn, be preceded by *The rise of the Baptist Movement* as it will be important that the link of the Baptist denomination with the Reformation be properly established. It is for this reason that I now turn to the origins of the Baptist Movement.

5.5.2 The rise of the Baptist denomination.

The description of Christian education during the Reformation presupposes the link of the Reformation with the Baptist movement. It is, as has been pointed out earlier, within the context of the Reformation that the Baptist denomination came into being. Christian education in the Baptist Convention of South Africa therefore is by and large the product of the Protestant movement which arose out of the Reformation.

The rise of the Baptist denomination goes back to the Anabaptist movement which came into being as a result of dissatisfaction with the extent of reform. From the Anabaptists originated the General and Particular Baptists. In describing the rise of the Baptist movement, the origins, growth and fate of the Anabaptists deserve special treatment.

5.5.2.1 The Anabaptists.

The title "*Anabaptist*" referred to those believers who opposed infant baptism, advocating for adult baptism of those who have believed. This was the title given to them by their opponents, among whom were reformers themselves. The word means to baptize again or those who baptized again, the rebaptizers. They contended that infant baptism was unscriptural and therefore baptized believers.

The beginnings of the Anabaptist movement goes back to Switzerland in Zurich, among the followers of Ulrich Zwingli (one of the reformers of the day). Some of the followers of Ulrich Zwingli were not happy with the way he tolerated what they considered to be the wrong teachings of the Roman Catholic Church. Among others it was the practice of infant baptism that was disputed by these followers, and yet tolerated by Zwingli (and other reformers like Luther and Calvin). Zwingli reckoned that the change had to be gradual, not abrupt. However, for his followers, especially Conrad Grebel and Felix Manz, immediate change was inevitable. Anything that did not accord with Scriptures had to be discontinued immediately, "*Without tarrying for any council decision or for fear of popular prejudice*" (West, 1959:241).

After repeated attempts to persuade Zwingli to understand Biblical principles they stood for, a complete break came about in 1525 on January 17. From this time on the Anabaptist movement began and grew, spreading all over Europe and England. The Anabaptists underwent fierce persecution and killings. However they could not be obliterated, though they were killed in large numbers. Persecution led to the movement spreading in all directions.

The Anabaptists, as they came to be known, had their own distinctive teachings, among others they were opposed to infant baptism, contending that true baptism was for believers. They maintained that the Bible was the Word of God and therefore absolutely authoritative in all matters of faith and life, not a bishop or pope or priest. They further argued that the true church type was that of a fellowship of believers free from state control (West, 1959:232). Anabaptists taught that Christianity was a way of life rather than a system of belief. They also taught that there should be no compulsion in the things of religion, rather, there should be religious toleration (Ibid, 235-237).

They vehemently carried to “...its conclusion the great principle that it is the right of every man to seek God’s truth in the Scriptures, and mould his life in accordance with that truth as he sees it” (Browne, 1911:1-2). As it relates to the church and the state, for the Anabaptists, “The salient feature of that faith was the principle that a church according to Scripture, is a voluntary association of believers, with whose organization and support the state has nothing to do, and over whose belief and worship no civil power has jurisdiction” (Ibid, 2).

In the 1530’s, when persecution of the Anabaptists broke out in Switzerland, some fled to England and soon became a threat to the church of England. At the order of king Henry VIII, Anabaptists were persecuted in England as well in 1538. An account is related of 19 men and 6 women who came from Holland and were arrested because of being charged with being Anabaptists (Crosby in Whitsitt, 1980:34). The same account reports that in 1539, 16 men and 15 women were banished to Holland where men were executed and women drowned.

Be that as it may, Anabaptism had already spread in England. This is especially so because in one Anabaptist synod at Bockhold in Westphalia, in 1536, the English representatives of the Anabaptist wing were present. As a matter of fact, one of these English Anabaptists bore the expenses of the synod (West, 1959:252). The church of England resolved to take strong action so as to ensure conformity of all priests and parishes as against the Anabaptist threat. Queen Mary of England sought to steer the church towards Rome, while, in subsequent years, Queen Elizabeth the first and Matthew Parker, archbishop of Canterbury, desired to bring about uniformity within the Church of England, though it was difficult and unpopular. The aim of Queen Elizabeth was to steer the Church of England between Rome and Geneva, but she did not want to be blamed (Ibid, 257). To this end the Archbishop produced “*The Advertisements*” in 1566. The Advertisements were articles which were intended to enforce uniformity among the Anglican churches in England. Every minister was required to subscribe to them (Gee and Hardy in West, 1959:257). These two moves, that of Queen Mary and

queen Elizabeth the first sparked off a negative reaction which was to bring about the formation of what church historians called the English separatist churches. By the time of Queen Elizabeth, these separatist churches were already there.

It is presumed that many of the separatist churches which broke away from the English Church must have been Anabaptists or at least reminiscent of same. Scholars believe that many of these separatists were Anabaptists for several reasons. First, the Anabaptists had come to England in the 1530's onwards, and they posed a threat to the longstanding English church, hence persecution. Second, the presence of the English speaking Anabaptists in the Westphalia Synod in Bockhold in 1536 testifies to the fact that indeed there were Anabaptists in England. Third, Louis Fargo Browne (1911:3), states it categorically that "*All the people scattered in England from the Reformation days, held distinctive tenets of the Continental Anabaptists. Moreover there was no record of any permanent congregation before the early years of the 17th century until the formation of the Baptist congregation*" (Ibid, 3) This was the period when the first English Baptist Church came into being. Browne (1911:3) argues further, "*The first group of English Baptists were dissenters from the English separatist Church in Amsterdam*"

5.5.2.2 The Baptist Movement.

One of the separatist leaders, John Smythe who was ordained by the Anglican bishop of Lincoln in 1594, had moved to Amsterdam in Holland with his congregation due to the persecution that had broken out as a result of the separatist trend. John Smythe was driven to separatism by the decision of the Hampton Court Conference to reaffirm conformity and the issuing of new canons. He was joined by Thomas Helwys of Brixton Hall in Branford (West, 1959:263).

The first English Baptist church was formed on foreign soil in 1609 by John Smythe and Thomas Helwys and their followers. What was interesting about this separatist group

that had now formed itself into a Baptist church, was that it resembled the Anabaptists in its theology of the apostolic days. All Anti-Christian converts who had joined them were to be baptized before being accepted into membership. All separatists who baptized infants were of false constitution (Ibid, 266). This group denounced their previous errors, and started a church of believers all over again. Smythe baptized himself by affusion and then baptized the rest of the followers. It was in this way that the first English Baptist church was formed in Amsterdam, Holland.

Subsequently, at the influence of Simon the Mennonite, John Smythe backtracked with some of his followers and joined the Mennonites. The Mennonites had blamed John Smythe for baptizing himself and for other doctrinal matters. Thomas Helwys remained with the small group of 8 to 10 members when Smythe denounced separatism on joining the Mennonite Church. *“That small company, by bravely standing their ground at a critical period became the founders of the body of Christian people which subsequently acquired the title of General Baptists in England”* (Whitsitt, 1980:52). The Mennonites taught that Jesus died for all people, that grace was for all, and they denied the original sin. In this way the Arminian strain (as opposed to Calvinism) became explicit in Baptist thought, hence the title, General Baptists (West, 1959:267).

Thomas Helwys and his group, then known as General Baptists, returned to England and in 1611, the first Baptist church was formed in London at a place called Spitafield (Ibid, 268). This was the first permanent Baptist church (Browne, 1911:3). It was the beginning of General Baptists in England. This movement spread and soon there were four such Baptist churches in Lincoln, Coventry, Salisbury and Treverton (West, 1959:269).

Particular Baptists, who were predominantly Calvinist, as opposed to the General Baptists described above, came about in 1633 in England under the leadership of John Spilsburg (Browne, 1911:3). They were particular because they came from the Calvinist Puritan stock. They believed in predestination; that Christ died for the elect and not for all people (West. 1959:270). By 1638 they were joined by others and in 1655, already there were seven particular Baptist churches in England.

Particular Baptists broke away from Henry Jacob who led an independent church that he founded in South Wark. He was formerly a pastor of an English church in Zeeland. The contention of the seceders, (who subsequently became particular Baptists), was that Jacob recognized English parish churches as true churches. They were not formed according to the voluntary principle, hence seceders did not accept them. Another argument was that some still believed in infant baptism (Browne, 1911: 4).

It should be remembered that throughout, the mode of baptism was sprinkling. There was no question of baptism by immersion until 1641. The confession of faith articles of John Smythe and Thomas Helwys had nothing to do with baptism by immersion as this was not a problem then (Whitsitt, 1980:57). Baptism by immersion was introduced for the first time among the General and Particular Baptists in 1641 by Richard Blunt. He got baptized by immersion at Rhynsburg from John Batten. When he came back, he declared that some members were unbaptized Mennonites. It was only at this time that baptism by immersion became a norm for both strands of the Baptist Church (Ibid, 62).

As pointed out earlier, the General and Particular Baptists differed doctrinally, but were similar in many respects. They met separately and were independent from the

government. They however, advised each other, sent messages to each other and held meetings to discuss matters of common interest (Browne, 1911:4). General Baptists denied infant baptism, the doctrine of election, reprobation and final perseverance (Latch, 1954:81), which doctrines were upheld by Particular Baptists. On a whole Baptists were democratic in outlook, chose leadership according to spiritual gifts not education, separated the church from the state, advocated the liberty of conscience, accepted into membership those who confessed Christian faith and were baptized by immersion; they rejected infant baptism, upheld adult baptism, respected the government and magistrates and believed that where it was necessary, Christians may be chosen to serve as magistrates or in politics. The Baptists further advocated religious tolerance, so that there was to be no persecution of those who did not go to the Church of England. They appointed their own officers and raised autonomous congregations (Browne, 1911:4).

An analysis of the General and Particular Baptists as outlined above, except in the case of baptism by immersion, underscores the fact that Baptists as we had them then and now, are descendants of Anabaptists. There may have been differences with regard to Calvinism or reformed doctrines as they were not so emphasized during the period of the Anabaptists. One may speculate to say that as much as Calvinism spread the world over, there may have been these two strands of Anabaptists already in the 16th century. Be that as it may, it cannot be denied, as Louis Fargo Brown has pointed out, that “*The first group of English Baptists were dissenters from the English separatists Church in Amsterdam*”, a separatist group which was Anabaptist in outlook (ibid, 3).

The description above sums up the rise and spread of the Baptist movement during the Reformation period

5.6 CONCLUSION

The aim of this essay has been to trace the historical development of Christian education from the Old Testament to the Reformation, and to locate the Baptist denomination within the Reformation, in so doing, to capture something of how Christian education must have been carried out during this time. The Christian education of the Reformation must have spilt over into the Baptist movement, except for places where Baptists differed from some of the Reformation teachings as demonstrated in the rise of the Anabaptists. It was from this Baptist movement in Germany and Great Britain that the Baptist Convention of South Africa was born in 1927.⁶⁸

With the historical development of Christian education in the Old and the New Testaments and the Reformation in the background, and with the description of the rise of the Baptist movement, a need arises for the description of the historical development of Christian education as well as the present state of affairs as it relates to the teaching ministry of Convention churches in the Transvaal, hence the following chapter.

⁶⁸ It is worthy to mention that though British Baptists have been very instrumental in nurturing the Baptist Convention of South Africa, German Baptists were already involved in Kaffraria (Ciskei). They were also concerned with God's work among natives, as they were then known. Their work came to be absorbed by the Baptist Union of South Africa.



CHAPTER SIX

CHRISTIAN EDUCATION IN THE TRANSVAAL BAPTIST CONVENTION CHURCHES

6.1 INTRODUCTION

In the third chapter a short historical background of the founding and growth of the Baptist Convention of South Africa was given. In the process I zoomed into the historical background of the Transvaal Convention, as they are the point of reference for this research. This chapter is aimed at describing the historical and current background of Christian education in the Transvaal churches. The title of the dissertation is about the evaluation of Christian education in the Convention churches, with special reference to the churches in the Transvaal; hence this focus. The historical part of this chapter, dates back from 1927 to 1987, and much of it will be drawn from the South African Baptist Hand-Book; while the current background will be derived from interview responses.

As for the present time, I argue that Christian education is taking place intentionally in the Transvaal Baptist Convention churches, locally and regionally. However, I have to add that it has not as yet reached Biblically and conventionally acceptable and credible standards as would be expected of the Church of Jesus Christ through the ages⁶⁹. Generally there is a great awareness of the importance of viable Christian education programmes for churches among members, especially the leaders. It is sad to say, however, that not much is being done to match the awareness. The practice of Christian education in the Transvaal Convention churches varies from one church to another, but it is 90 percent if not 100 percent similar on regional level.

⁶⁹ A much more detailed evaluation, which is the purpose of the entire investigation, follows in chapter seven.

Christian education in the Transvaal churches (as in all churches of the Convention), assumed the route of pre-Sunday service lessons, membership and Bible classes, age group ministries, Christian workers' training and refresher courses, regional conferences as well as Christian literature publication. It is only as this chapter is handled in this way that it will be more logical and understandable.

6.2 PRE-SUNDAY SERVICE LESSONS⁷⁰

I have used 'pre-Sunday service lessons' to include Sunday school for children, and all age Sunday school or family Bible hour for youth and adults. The Transvaal churches first followed the Sunday school route, with children being the focus thereof. Only in later years was concern expressed, that youth and adults also be included in these pre-Sunday service lessons. Teachers and their involvement also come into play.

6.2.1 Sunday school work⁷¹

In its early beginnings, Sunday school work in the Baptist Convention was confined to children only. This factor partly accounts for the difficulty of getting adults to attend Sunday school classes. This tendency has led to the name being changed from Sunday school to '*All Age Sunday School*' (1962)⁷² and later to '*Family Bible Hour*.' (1971)

In the Transvaal, it was only from 1930 onwards that anything in the area of Sunday school began to show up or was reported about. Eastern Cape was the earliest of all

⁷⁰ In other churches these lessons may take place after the morning service due to double services or other reasons. Kagiso Baptist Church is an example where Family Bible Hour takes place after the first Sunday service. The second service takes place after the family Bible hour (which includes children as well)

⁷¹ Throughout I have used Sunday school to refer to children only.

⁷² 1962, as it seems from the records, marked the change of the name from Sunday school to All Age Sunday School, while it was only in 1965 that it was introduced in the Baptist Churches.

provinces in this regard, with already 17 Sunday schools being reported in 1930 in Pondoland (TSABHB, 1930:15).

From the earliest times (1892), missionaries and their spouses, as well as single women missionaries, were involved in Sunday school work in the Convention churches. Soon the missionaries were joined by volunteering youth from European churches in the neighbourhood. The 1931 Baptist Union assembly missionary report concerning the Transvaal has it that “*A most promising feature is the development of Sunday schools conducted by Europeans, in which some of our churches must receive honourable mention*” (TSABHB, 1931:15).

A similar notion is captured again in the following year’s report, where Europeans from neighbouring churches were commended for undertaking Sunday school work among natives. This was especially so in Johannesburg, Pretoria, Germiston, Maritzburg, Queenstown, Cambridge and East London (ibid, 1932:12). The same trend is reiterated the following year (ibid, 1933:9). In the 1950’s European volunteering youths are reported as having continued to teach among African churches. Mr. Erickson, the then Northern Transvaal missionary superintendent, thanked them for their good work (ibid, 1950:5).

6.2.2 All Age Sunday School

Whereas all through these years Sunday school was confined to children only, in the early 1960’s a concern grew that an all age Sunday school be set up to cater for all age groups. Among others, this desire was expressed by the Southern Transvaal missionary superintendent the Rev T. S. Akers. The purpose of the all age Sunday school class was to



address the problem of Bible doctrine among adults. The feeling was that adults too, needed to be catered for in Sunday school classes, hence the change of the name (TSABHB, 1962:75). In 1964 all missionaries were expressing the desire to have an all age Sunday school (ibid, 1964:73).

Doctors Allen Adams and Gains Dobbins from the United States of America⁷³ were very instrumental in the introduction of the all age Sunday school among Baptist churches in general. Meanwhile a white American woman missionary, Ms Ingles, came along under the auspices of the Baptist Union of South Africa. She was responsible for the training of all age Sunday school⁷⁴ teachers in the Southern Transvaal region. By the 1970's she was already enmeshed in this work and she met with great success (TSABHB, 1970:120). Subsequently, Miss Ingles put together a teacher training team that came to be known as 'Go Teach.' This team consisted largely of African ministers from all over South Africa. Each region was represented in the 'Go Teach' team. The members were trained to train others in running an all age Sunday school. The team took off in full swing and soon, churches and regions were visited and their members trained. The 'Go Teach' team operated until the mid '90's. It faded away gradually by being left out of the agenda of the national committee meetings and the annual national business assembly meetings.

Not much was said about the content of Sunday school classes among children from the earliest times. One would presume that Bible stories and the love of God for humanity must have been the focus of most if not all of teaching. Another feature that appears to have characterized Sunday school teaching was memory verses.

⁷³ The source reference cannot be located.

⁷⁴ By this time the title 'Sunday School' had changed to 'All Age Sunday School' with a view to attracting adults and youth to the Sunday school classes.

The kind of literature mentioned in the missionary reports suggests the content that was taught in Sunday school classes. For the first time booklets entitled “*Lesson helps*” were given to teachers in 1965 in the Ciskei and Pondoland. 200 copies were distributed in January and 300 in April (TSABHB, 1965:81). In the Northern Transvaal there was no literature yet at this time. There seems to have been some waiting in Sunday school activity. The impression given is that work would be resumed as soon as literature was provided (ibid, 1968:113). ‘Lesson helps’ were prepared with pictures for Sunday school work (ibid, 1969:140). A missionary superintendent, the Rev Winkelmann, was responsible for its preparation (ibid, 1965:92)⁷⁵.

Another notable feature in the doing of Sunday school within the Convention churches was the introduction of Scripture examinations in the 1960’s, especially in the Southern and Northern Transvaal. For the first time examinations were written towards the end of 1960, with 200 hundred children participating. They obtained an 80% pass (TSABHB, 1961:80-81). Over the years the trend of writing examinations continued, but not all regions participated. They were encouraged to do so (ibid, 1968:125). It is reported that in 1967, 700 scholars wrote and got diplomas (ibid, 125). The writing of examinations stopped in 1987 when the Baptist Convention of South Africa became an autonomous body, independent from the Baptist Union.

6.2.3 Family Bible Hour

In 1971 the name ‘*All Age Sunday School*’ was replaced with ‘*Family Bible Hour*.’ The idea of all age Sunday school still did not appeal to adults as the caption ‘Sunday school’ was still there. The impression has always been that Sunday school was meant

⁷⁵ Christian literature publication is dealt with as a separate sub heading later in the essay.



for children. This impression still holds today, with Sunday school being used for children, and Family Bible Hour being used for youth⁷⁶ and adults.

The first meeting to introduce Family Bible Hour was held at Orlando Baptist Church in 1971 by the then Christian education committee and some African ministers.⁷⁷ The aim of the meeting was to dispose of the concept 'Sunday School' and to replace it with 'Family Bible Hour' so that all family members should come for Bible classes. Under the leadership and training of the 'Go Teach' ministry, family Bible hour took off vehemently, especially in the Transvaal. It has to be said that not all churches in the Transvaal caught the Family Bible Hour vision; only those churches that were visited by the Go Teach ministry captured the vision. Literature material was being prepared for both teachers and learners by the Baptist Union Publications Committee. First it was women and youth who attended, and then men followed later.

In the course of time, especially after 1987, Family Bible Hour and Sunday school took another turn. The focus was now on the conflict between the Baptist Convention and the Baptist Union over member churches of the former who were crossing the floor to the latter even after the Convention had severed administrative ties with the Union. Many activities of the Transvaal churches were delayed.⁷⁸ With the fading away of the 'Go Teach' team, the situation got worse. Consequently, some of the churches reverted to Sunday school for children only, while others continued with family Bible hour. Still other churches never had family Bible hour at all.

⁷⁶ It should be mentioned that although youth did not attend 100%, at least many teenagers did attend Sunday school.

⁷⁷ This information came from interviews with pastors who were involved in this meeting.

⁷⁸ It can only be understandable that Transvaal churches should have been the most hit, since they remained with the Convention while most of the churches in other regions left with the Union.



The situation as at present manifests various features. In the 27 churches that have been interviewed, Sunday school as intended for children is still the dominant feature. Very few churches have the family Bible hour, for example, the Kagiso, Mabopane, and Revival Baptist churches, are examples of churches that have family Bible hour, though it stands to be improved. Others are planning to either revive it or introduce it for the first time.

In the Convention, Sunday school is one phenomenon that has enjoyed (and still enjoys) popularity on a very wide scale. Whereas Christian education may be weak on other levels it is alive and well on the level of children. Admittedly there are cases where Sunday school is weak, however, it is only in a few instances that this is the case.

6.2.4 The recruitment and involvement of teachers

The involvement of African (native) teachers in Sunday school work comes only in the 1940's. The appointment of Rev. Jas Piliso as Sunday school organiser in the Transvaal in 1944 by the Bantu Baptist Churches, bears witness to the involvement of natives⁷⁹ at that time (TSABHB, 1945:29). Evidence shows that native women were the ones involved in teaching, rather than men. A call to pray for able women teachers to "*...be found throughout the whole field...*" underlines the role of native women in Sunday school work (ibid, 1965:88). The need for more native teachers continued into the 1960's and beyond (ibid, 1969:131, 135; 1975:97).

The emergence of Sunday school teachers from among natives, necessitated the setting up of special training for them. Sunday school teacher training courses were held in different regions of South Africa, wherever there was Sunday school work. For example in 1962 a Sunday school teachers training course was held in Orlando (ibid, 1962:71).

⁷⁹ In all cases 'native(s)' shall mean African or black people of South Africa; this is the title that was used by Europeans at that time to refer to blacks.

The Ciskei region by far outclassed other regions in this area. In 1965, 75 teachers attended the Sunday school teachers training course in July and December. The training was successful (ibid, 1965:80). Lessons taught in these teacher training seminars were, the Bible, the way of salvation, Personal evangelism and Baptist Faith (ibid, 81).

Presently, teachers in these Sunday schools and family Bible hour structures, are recruited on a voluntary basis. In some cases teachers have volunteered without being asked, as they were moved by the need to teach children. In churches like Jouberton in Klerksdorp, volunteering has ceased to be the way of recruitment. The same can be said of Kagiso, in which case suitable people are identified from among the members, or recommended by their teachers. In other cases a special announcement was made in the church for those who would like to be Sunday school teachers. The criteria often used embraced the willingness to teach children and the spiritual maturity of the prospective teacher. In the past anyone could be called upon to teach children, however, recently, strict measures are observed so as to ensure that the integrity and credibility of the Sunday school and family Bible hour programme is maintained. In some cases it is the pastor who either makes an open appeal in the church, or approaches the person he feels can best fulfill the task of teaching. He interviews him himself and recommends him to the church for final appointment.

Teachers themselves constitute the Sunday school committee. They meet to prepare lessons, to evaluate past lessons and to discuss existing problems and future plans. Not all churches have such committees. Atteridgeville Baptist Church is an example of a church that would meet one day in the week to evaluate past lessons, and to prepare for the following week. Now that the church has split, and it is now known as Calvary Baptist Church, this is no longer the case, especially as they had no pastor for quite a while. In some instances each teacher looks for teaching material alone, sifts it and prepares it for presentation as a children's lesson. The Jubilee, Daveyton, and Fairley Baptist Churches are but instances where teachers prepare individually for their lessons.



Such teachers do not usually consider themselves as a committee; they only meet when they have to buy presents for children or when the Sunday service programme is to be held by the Sunday school. Very few churches have their teachers meeting beforehand for preparation; Kagiso, Jouberton, and Mabopane, fall within this category.

It is circumstances where teachers prepare separately and do not constitute a committee that expose the local pastor's indifference to the Sunday school programme. It is his duty to coordinate teachers and form them into a committee. Further, these are churches where Sunday school in general, is not taken seriously. In most of these cases the pastor has nothing to do with Sunday school, regarding it as something that belongs to women. He has other things to do. It has to be mentioned that in very few churches, there is just one teacher who does everything and accounts to herself. The church committee may need a report only when a special request has been made to buy gifts for children or to have a special children's day. It is commendable to say that in some of the churches where there are no Sunday school committees, the church committee takes over, in terms of seeing to it that at least something is going on and that necessary material is bought.

In many urban churches there are special Sunday school committees constituted by the teachers themselves. Some of them do have portfolios for the committee members, that is, the Sunday school or Christian education superintendent, or coordinator, the secretary, treasurer, organiser and other additional members. The Kagiso Baptist Church has this arrangement. Some do have committees but do not have portfolios, except for the Sunday school or Christian education leader, who usually convenes meetings. The Revival and Kwa-Thema Baptist churches are examples of churches where there are no portfolios, but teachers constitute the committee. Such vibrant Sunday schools and family Bible hour structures are usually typified by general numerical church growth as children influence their parents to come to church, and as Sunday school teachers visit and invite parents to church where they hear the Gospel and get saved.

Material taught varies from borrowed curricula to self-compiled Bible lessons. In those places where Sunday school is not regarded highly, teachers have to fend for themselves, going around to friends and organizations to look for curricula. In the more serious churches, as I have described above, the church is involved in looking for suitable curricula for Sunday school and family Bible hour. A special budget is assigned to buy books from relevant organizations. Among them are, the Baptist Union of South Africa, Scripture Union, South African National Sunday School Association and Sunday School organizations in Baptist churches in North Africa (usually Nigeria).

In some cases where there are no books, teachers compile their own material, as they see fit. The Mabopane Baptist church teachers meet once quarterly to determine material to be taught. Such material is not randomly pounced upon as in the case of teachers who work individually. In this case Mabopane is contextual in its curriculum. In a few cases, the secular school syllabus is used to determine what is to be taught. This has been found to be very helpful as the aim of such syllabi have always been to show the love of God to children.

As it relates to the method of teaching, the story telling method dominates all other methods, but it is occasionally used interchangeably with the dramatization method. Once or twice a year, given Bible stories are dramatized by children and performed in the church on a special Sunday school day. Of course the question and answer method is used frequently with the story telling method, though still dominated by it.

6.3 CHRISTIAN WORKERS' TRAINING AND REFRESHERS' COURSES

Christian education found fulfillment (as it still does today to some extent) in Christian workers' training forums and refreshers' courses. The Christian workers category

includes ministers,⁸⁰ all lay people (youth, men and women), Sunday school teachers and their organizers as well as youth coordinators and leaders. I have deliberately referred to Christian workers training and refreshers courses as Christian education because while the main purpose of these gatherings was training and preparing saints for ministry, much of it was Christian education inclined. For example, there would be much of Bible study lessons, doctrine, and ethical training, issues that could rightly be accorded the status of Christian education.

Minutes of the missionary sessions in the Baptist Union Handbook of 1904, (page 52) have it that a given committee was authorized to prepare a course of study for the training of native evangelists to work under European supervision. Refreshers courses were also held in respect of Christian workers. A great deal of teaching took place in this forum. As in other instances outlined so far, missionaries were responsible for the teaching and training of native Christian workers; so were European ministers.

The period from 1892 to 1926 was characterized among others by the teaching zeal of missionaries and the receptivity of native Christian workers. The approach of missionaries was that of instruction, while natives received teaching with eager hearts (TSABHB, 1924:14). The attendance was overwhelming, underscoring the natives' desire to be taught and trained in the things of the Lord. In 1937, 20 workers attended a Christian workers course (ibid, 1937:33).

⁸⁰ Ministers are usually not included in the area of Christian education as their training is much broader than just Christian education. However, due to the low standard of training which was prevalent then, it was very helpful for them to also attend Bible lessons for ordinary church members.



Already in 1936 concern was expressed by missionaries that native Christian workers needed training (ibid, 1936:24). Of course such training was already going on at Orlando in Johannesburg (ibid, 1938:33). Lay preachers and evangelists met monthly and quarterly for training and Bible study (ibid, 1937:37). In the Eastern Transvaal, in Pilgrim's Rest, preachers' meetings were held quarterly, but fuller instruction was desired (ibid, 1925:19). This desire suggests a discrepancy in the quality of training given. Be that as it may, people are reported to have been willing to be taught, but there was the problem of illiteracy, "*We have willing workers, but mostly illiterate men as many converts are from the raw heathen*" (ibid, 1955:54).

Despite the problem of illiteracy that plagued missionary instruction efforts up until the 1950's, Christian workers training went on. Deacons, preachers and Sunday school teachers continued to receive lectures. Literature was translated into Sotho, Zulu, and Xhosa, so as to assist African lay preachers (ibid, 1959:67). What is more, good attendance continued to be reported (ibid, 1960:54). The content of these Christian workers training courses ranged from doctrine and Bible study to the Christian way of life.

As mentioned earlier on, refreshers' courses went hand in glove with Christian workers' training. Among others, lessons offered were on cults, Sermon on the mount, early Christian church, ministerial ethics and etiquette. Local European ministers gave lessons on the epistle of Jude and the person of Christ. Courses were also held in Southern Transvaal at Orlando (in Johannesburg) in 1958. They were conducted by Rev. A. D. Phipson and the missionary director (ibid, 1958:75).

In the Northern Transvaal the missionary superintendent, Mr. Armstrong, held lessons for ministers and lay preachers (ibid, 1959:77). From 1980 onwards, not much was done by way of preachers training. If anything was done at all, it was on a very small scale as missionaries no longer had much control over African churches. By this time churches were free from their intervention. It was assumed that churches had reached a state of maturity; they were now self-governing, self-supporting, and self-propagating. They no longer needed the close monitoring of missionaries. As a result, the standard of Christian workers training declined as most of the Convention ministers were not capable of conducting such training lessons. Moreover, the problem of organization and funding, posed a daunting obstacle.

The only teaching and training that went on was in June/July in the Free State (at Etembeni) where lessons were conducted for lay people on Personal Evangelism, Doctrine, Bible Study and Homiletics. The 1981 report goes, "*The Christian Workers' Course now held annually for the past three years in June/July at Etembeni, is going from strength to strength*" (TSABHB, 1981:99). This was reminiscent of the Christian workers' training that has characterized missionary times. Recently, the Winter School of Theology, under the auspices of the Baptist Convention College,⁸¹ has taken the place of Christian workers courses. Indeed, much remains to be done for the equipping of lay believers for ministry.

An encouraging element about the Christian workers training was that it bore fruit. Soon, Africans were beginning to do work on their own. Whereas there was a complaint from one of the missionaries about natives not understanding the way of salvation in

⁸¹ The Baptist Convention of South Africa set up its own theological training institution in 1995 and named it 'Baptist Convention College.'

1955 (ibid, 1955:59, 60), the same missionary turned around in 1959, reporting positively about Africans. Now they were able to bring souls to Christ, to preach the gospel and to start new churches all on their own (ibid, 1959:72).

The state of affairs as at the writing of the dissertation, reveals that some Sunday school teachers do not go for refreshers courses. This is usually because no special budget is provided for Sunday school, or teachers do not know of any such Sunday school teachers training centres and times. Some of those interviewed have indicated that they are still waiting for the Baptist Convention to set up or revive the Christian education department. One such example is the Kwa Thema Baptist Church. In places where Sunday school and family Bible hour are held in high esteem, either special internal arrangements are made to host such Sunday school teachers' workshops or teachers attend workshops by other structures. Special Sunday school experts are invited to conduct such internal workshops. Of the 27 churches interviewed, only nine have not yet undergone training for teachers, let alone refreshers courses.

6.4 MEMBERSHIP AND MID-WEEK BIBLE CLASSES

6.4.1 Membership Classes

Membership teaching classes (known as confirmation classes in other denominations) represented another mode of Christian education in the Baptist Convention churches. These classes were intended to prepare new members or converts for full church membership. Miss Doke, one of the women missionaries, reported back in 1938, "*There have been 104 responses...and these are now gathered in the hearers classes*" (TSABHB, 1938:28). By the 1950's these classes still went on (ibid, 1950:51).

As time went on, it became necessary that special material be prepared for these membership classes. The catechism was translated into the native language (Sotho,

Zulu, Xhosa) by Doctors C. M. Doke and J. E. Ennals. These two were commended by the Baptist Union Assembly for the remarkable work they had done (ibid, 1935:59). Another booklet which came to be used for this purpose in later years was “*Incwadi yemibuzo yaseBaptist*” (Baptist book of questions) (ibid, 1965:86) which was also translated from the English version. Subsequently, ‘*Churchmembership*’ was produced and used for the preparation of new members, It was also translated into native languages.

The duration of the membership class was fairly long, ‘...*candidates receive instruction during a long period of probation before being accepted for baptism*’ (ibid, 1930:11). In some cases the preparation of members took longer because of the illiteracy problem (TSABHB, 1965:87). As it appears, membership classes were regarded very highly. The long period taken underscores this fact.

With the disappearance of missionaries from the scene, the membership classes period got shorter for some, while for others they got out of question, except for one or two lessons considered important for membership. What other pastors meant by membership classes was the coming together of aspirant members for just one or two hours for orientation and a few tips on salvation, baptism and on being a church member. The longest period used for membership classes among churches interviewed was two months (eight days). Most vacillate from one to two, very few go to 4, only Ekangala went to six days on occasion. Those who say they do have membership classes may be talking of just one lesson or two before an individual is baptized and accepted into full membership. Three churches that I spoke to, are planning to have a comprehensive membership package. That some pastors were not involved from earliest times has been attested to by one of the missionary reports, to the end that pastors just had no time of discipling new converts. They are busy making converts but do not disciple them at all (TSABHB, 1980:11).

6.4.2 Mid-week Bible Classes

Bible classes, known in other quarters as Bible Study classes, or mid-week Bible study, permeated the whole of the teaching spectrum of the Transvaal churches of the Convention. What this means is that while it may have been mentioned alone in some instances, in many others it was alluded to along with other teaching activities. In churches in the Transvaal, Bible classes were carried out during the week. The content may have been a given book of the Bible or some doctrine or so. Other subjects which could have been a possibility, are an introduction to the New and Old Testaments, the doctrine of God, Jesus, angels or stewardship. To add to the list, Victorious Christian Living could have been another topic that was handled by missionaries of old (subsequently, Convention pastors also focused on this subject, especially for young people). At stake here is the fact that Christians came together during the week to learn something from God's Word. Whatever the missionaries might have meant with Bible classes, in the final analysis some teaching did take place.

As pointed out earlier, there are cases where Bible classes are mentioned alone, not along with lay preachers' training or membership classes. A case in point is the report about Bible classes that took place in the 1950's. Nothing else is mentioned either than just the Bible classes (TSABHB, 1950:50). In the 1970's it is reported that some churches continued to hold mid-week Bible study classes (ibid, 1970:142).

In other instances Bible classes are mentioned along with other teaching activities. One missionary report states that Bible study classes went along with monthly and quarterly meetings for preachers and evangelists (ibid, 1937:37). Preachers and evangelists, among others, did Bible study lessons in Orlando, Johannesburg (ibid, 1938:33). The

training of Christian workers (as alluded to earlier) included the study of the Bible as well. In some cases it may have been more of Bible study lessons during these training sessions, than the actual training.

In the earlier years it was missionaries and European ministers who conducted Bible classes among native groups and in churches. As time went on, native ministers came on board as well, conducting Bible classes for their members. Such teaching was usually the Bible itself, church administration, doctrine, Christian way of life, etc, as circumstances at hand might have dictated (ibid, 1965:91). Missionaries acknowledged that the pastor had a very important role to play in Bible teaching both for young converts and grown up Christians (ibid, 77; 1969:99)

In 1970 stewardship seminars were conducted by American ministers in several churches throughout the country of South Africa. These seminars had a big effect on churches. Whereas previously, giving was very poor among church members, with the conducting of seminars on stewardship a great change came about. More than ever before, members started to give a tithe of their income (TSABHB, 1970:117; 1975:96; and 1980:112). Gradually, pastors began to grasp the importance of Christian education for their members (ibid, 1969:140).

Mid-week Bible classes continued in some churches by way of cell groups, membership classes and leadership training, while on Sundays, it continued as Family Bible Hour. Of all churches interviewed, only five had nothing going on during the week. For some, cell groups have taken the place of Bible Study classes, while others are involved in cottage meetings⁸². The attendance is usually not so good, except in cell groups. Some of

⁸² These are preaching services that are held in homes during the week, aimed at either encouraging new Christians, or reaching out to family members. Such meetings are held throughout the week where there is a funeral case.



excuses given for poor attendance are the lack of transport; some people have to travel long distances to come to church; coming back from work late. For the cell group the attendance is usually good as it involves a small group of people who live close to each other and who soon become a formidable family unit.

Briefly, mid-week Bible classes have taken the form of cell group and cottage meetings in most of the Transvaal Convention churches. Few have retained Bible study classes, while only five have nothing going on at all. The attendance is very poor, except in cell groups, which begin in small numbers but soon grow into big units that also have to be broken down into other new cell groups. Teaching goes on there anyway.

6.5 AGE GROUP MINISTRIES

Age group ministries refer to meetings where various age groups, from children to senior adults, meet at different times for their services. Usually preaching, teaching, discussions, training, etc., take place in these meetings. On occasion, such times are also used for business meetings. Age group ministries represent another forum or interventions where Christian education takes place. Perhaps more than anywhere else - except in the Sunday school context - it is here that teaching takes place in the Transvaal Convention churches. These ministries embrace children, youth, men, women, young adults, single parents, and married couples.

6.5.1 Children's Ministry.

Children's ministry does not differ in any way from Sunday school as described earlier. Rather, the latter is part of the former. Children's ministry implies a fully-fledged programme for children, not only for Sunday school, but for the spiritual development of the child as a whole. In children's ministry, there is a special committee and budget devoted to children only. There is a separate children's service while the main Sunday service goes on. Another important component that characterizes children's ministry is the evangelism that is carried out among children. This is one of the primary goals of



having a children's ministry component. It further implies that children have their own pastor who does house visitation, looking after the children with a committee that has been put in place for this purpose.

In the Transvaal churches, it is only among very few cases that this ministry is practised. By this I mean children's ministry in its entirety as described above, not Sunday school only. Even so, it is not to the expected extent as outlined so far. For example I do not know of any particular church that has a pastor for children, but I know for sure that some churches are already practicing children's ministry, having special services, outings and rallies for children, in addition to the traditional Sunday school. Churches like Temba, Mamelodi, Kagiso, and Soshanguve,⁸³ to name a few, do have this ministry in place, though still in its embryonic stages. On the national level a special desk has been created at the Convention's head office for children, with a fully employed staff member.⁸⁴ It is commendable that at the writing of this essay, a national children's ministry coordinator has been appointed by the National Executive Committee of the Baptist Convention, to take the challenge further and to come up with a full national committee and programme for children's ministry. Hopefully two years down the line, the ministry shall have taken off in full swing in churches, regions and on the national level.

6.5.2 Youth Ministry

Youth ministry is a component of Christian education; wherever it is taking place in the context of the church, Christian education is indeed going on. In the Baptist Convention of South Africa, youth ministry is quite a late development, when put side by side with Sunday school and membership classes. An interesting feature is the way in which youth were reported to be receptive to the gospel back in 1937. Missionaries indicate that there

⁸³ Soshanguve and Mamelodi were not among churches interviewed, but serve as good examples as it pertains to Children's ministry.

⁸⁴ The German Baptist Union is in partnership with the Baptist Convention of South Africa, among others for the purpose of promoting children and youth ministries. The European Baptist Mission is also in partnership with the Convention, being responsible for the salary of their missionary in South Africa and for the Convention Children's ministry worker.



were conversions among youths (TSABHB, 1937:30). Such receptivity is reiterated by Rev. A. D. Phipson in 1959 (ibid, 1959:72). This development of receptivity and conversion of youth prompted in missionaries and African ministers a desire to start youth work. This desire was epitomized in the words, “...we cannot rest until every circuit has a vital youth movement” (ibid, 1961:73). In the Southern Transvaal, a Sunday school organizer, Rev Paulus Makhubu, sought to establish youth work in the Baptist Convention churches (ibid, 1958:76).

The appointment of the Sunday school organizer also cast a ray of hope on youth work in the churches of the Transvaal. (TSABHB, 1961:75-76). All in all youth work took off in full swing in the late 1960's. Mention is made of the appointment of a youth worker in 1968. In various regions youth rallies and camps were held (ibid, 1968:110-118). Clearly by the late 1960's youth work had become commonplace for all regions of the Baptist Convention. Missionaries were greatly encouraged by this development (ibid, 116).

Local churches in the Transvaal soon held youth meetings, so did all other churches in the Convention. Regional youth rallies and camps continued to dominate the scene. It was through these youth regional gatherings that churches that did not have youth services before or those whose services were weak, picked up and gained stature. It should be borne in mind that in these youth services, whether regional or local, preaching and teaching took place, especially in regional meetings as special speakers were invited.

In December 1979 the first national youth convention was held in Bloemfontein (ibid, 1980:112).⁸⁵ Since then, national youth gatherings took place biannually. Important themes handled in these gatherings were salvation, love, victorious Christian living, holiness, growth, youth and the world, choosing a life partner, etc. Service programmes were twofold, mainly preaching and teaching. One thing certain is that teaching has always been the norm in these regional and national meetings. Local churches that could afford special speakers (teachers) did invite them for their youth services.

Presently, youth ministry has become a very powerful component of ministry within the life of Transvaal Convention churches. It ranks second in position, in terms of viability, Sunday school (for children) taking the lead. Admittedly, youth work varies from church to church. Some churches are very strong in this area, while others are still very weak. In very few cases there is no youth work going on, or it has died out with the departure of a youth leader.

The attendance usually varies from fifty to eighty percent, in some cases to ninety percent. Not all youth groups are properly organized, but most of them are. Admittedly a few churches are still struggling to bring youth together or to come up with a viable youth programme. There is however, a general agreement that youth programmes in churches are very strong. This has led to the coining of the notion that the strength and growth of any church can be measured by the number of young people it has and the viability of the youth programme it displays.

Many churches are so organized that they have programmes drawn up for the whole year. Various activities reflect on their programmes; among others, preaching, teaching, recreation, choir practice, outing, etc. Not all youth ministries are that creative as to

⁸⁵ From 1969 I became part of the youth ministry development in the Convention. Much of what will follow about youth will



bring about a variety of programmes. Youth services are usually lively, being able to draw other youths to their services. They have their fully- fledged committees who meet from time to time to plan and to arrange for services and to attend to issues. In some areas committees struggle to meet because of lack of transport, the long distance to be traversed to church, and in other cases due to lack of commitment on the part of some. Committees themselves still need attention. Among others they need leadership training. To this end a course on children and youth ministries has been commenced by the Baptist Convention College.⁸⁶ In places where there are no youth committees, church committees take full responsibility for the youth programme, appointing youth sponsors to assist them on their way to maturity and as they seek to assume full responsibility for their programmes.

For teaching, young people invite their own pastors and some members within the church, depending on their expertise in the matter to be dealt with, as well as their ability to teach or communicate effectively. Teachers are also invited from outside the church, for as long as they are good in specific areas. Such teachers have to be approved by the pastor first, lest some teach wrong doctrines. Topics vary from salvation, holiness, victorious Christian living, the role of youth in the church, the home and the community, to dating, courtship, marriage, and career guidance, to mention just a few. All in all, youth ministry in the Transvaal Convention churches is generally up and running.

On regional level, special committees haven been appointed to lead youths. They are elected by young people at their regional meetings. They serve for two years only, and may be reelected for another two years, after which they may not be elected for the next two years. Each region hosts a regional rally during the year, and then holds a camp at the end of every other year. The December holidays are alternated between regional

be based also on my personal experiences as a young person then.

⁸⁶ The Baptist Convention College was opened in 1995 through the influence of the then Convention leadership efforts to address the problem of contextual theological and ministry training for blacks.

camps and national youth conventions. The spiritual rallies usually last for a weekend only, while the biannual camps and national conventions span the period of a week.

At these regional gatherings, there is, among other things, preaching and teaching. Preaching is usually done in the morning during devotions, and in the evening service. Teaching on contemporary issues like HIV/AIDS, community involvement or doctrinal matters that warrant attention, takes place during the day. Teaching may assume the form of story telling, workshops and group discussions, after which report back is expected from each group. Experts in various areas are invited to these meetings to address pertinent and contemporary concerns affecting youth.

6.5.3 Young Adults and Single Parents

This is a fairly new ministry within the Transvaal Baptist churches. It is still in its formative stages. Young adults are men and women from age 21 to 35 and usually unmarried. They do not fit into the youth or adults. It was for this reason that there has been much talk around setting up this ministry. In some churches and regions, it is already taking shape. It may not be possible for some churches to have it as there are only a few young adults in them; hence there are interchurch talks in other circles aimed at bringing young adults from different churches together to constitute that ministry. In some regions the ministry has been accepted in principle; it is gradually taking off. Two regions are ahead already in this regard namely, the Central and Southern Gauteng regions. They are now negotiating the formation of the ministry on a national level. The Kagiso Baptist church is one example of a church that has this ministry as a local church. Other churches think of it only on the occasion of Easter weekends, when they have their workshops. The Soshanguve and New Covenant Baptist churches cater for this category during the occasion of their Easter weekend services. Unfortunately, it does not go beyond this point.

Along with young adults, there is the single parents ministry consisting of divorcees and widows. Single parents are in the main, women. Some of them join ranks with young adults, especially those who are still young. In some cases the two have merged to form one body. However, more and more single parents are constituted separately, consisting largely of young females. The older single parents are usually few, as many of them join the ranks of the women's ministry.

Topics which concern young adults and single parents are, loneliness, getting married at a late age, living single, the challenges faced by young adults and single parents, remarriage, single parenting and other topics of spiritual concern.

The two ministries need to grow. Where they do exist, a great deal of teaching goes on rather than preaching. One can only hope that other regions will catch the vision and roll it into action as a matter of urgency, seeing that this age group has its own interests and perceives life differently from others, while they also grapple with problems unique to themselves only.

6.5.4 Adult Christian education

Christian education further took shape within the context of men and women's ministries in the Transvaal Convention churches. Women's meetings appear to have started much earlier than men's meetings. They were led by missionaries' wives.

Women held their meetings locally on Thursday afternoons, regionally once per quarter, and nationally once a year (TSABHB, 1950:50). Missionaries' spouses played a very significant role in the instruction of women on the occasion of their meetings (ibid, 1965:85). However, owing to the illiteracy that plagued most of the African women, progress was slow (ibid, 88). With time, women's meetings grew stronger and were consequently commended by missionaries in their annual reports (ibid, 1961:80; 1962:71, 73). Women took responsibility of their own work (ibid, 1958:73).



Women continued to meet on Thursday for prayers, and quarterly and annually for business and lessons. However, as more and more women began to engage in secular work, local Thursday meetings declined in attendance, especially in urban areas. As a consequence, some died out. Some still honour their Thursday meetings, particularly in rural areas where most women are at home. The teaching ministry of women on a local church context has not been an effective one. This was all due to the illiteracy and the consequent shallow level of spirituality. Only few women planned for these services; most were merely pounced upon to share a Word or preach, without having made thorough preparation of self and the message.

As more and more women got educated, the standard of teaching went up on regional levels. Over the years women's conferences continued, this time with teaching being on a higher note. With the phasing out of missionary involvement in the 1980's, women invited their own speakers to their regional meetings. The regional level of women's meetings has grown tremendously in recent years, with new sorts of programmes being introduced by the elite. In the main, themes that received attention were doctrine, marriage and family life, dealing with adolescents, handling the in-laws, the role of a woman in the house, the church, and the community. These and others not mentioned here, were dealt with on regional level. During the early years of missionary dominance, teaching hovered around doctrine, Bible study, Christian living, purity, Christian growth, etc.

As we enter into the third millennium, the Transvaal Baptist Convention's women's wing remains a formidable ministry to reckon with, especially on the regional level. As it relates to local services only few churches are doing well. The working class has dealt

a deathblow to the women's local Thursday services. However, in most churches, Thursday meetings still go on once a week for grannies and housewives, while Saturdays are used by the working class. It is only in a few cases that these local women gatherings are strong at all. For those who meet on Thursdays, there is more of preaching than teaching. At regional level, youth and women are equally strong. However, youth are much stronger at local church level.

The exact date and year when the men's meetings began cannot be ascertained. What is known about them is that they had begun as the Bantu Baptist Men's Association, with the 'BBMA' tags on their jackets. It is said that in 1934, they took on the name, "*Sons of the Redeemer*" (TSABHB, 1934:15). They also met quarterly for instruction by missionaries. Teaching is said to have taken place (ibid, 1950:50).

In 1975 the executive committee was concerned about the apathy of men not taking their meetings seriously. Speakers were to be called upon to address the problem (TSABHB, 1975:98). To date men's meetings still constitute a problem, especially with regard to attendance and goal setting. In many local churches men's meetings have come to a stand still. Only in few cases is work going on at all. All churches interviewed confess the same weakness that men are very difficult to deal with; their meetings are very weak. In one church, Ekangala, men are taking their meetings seriously because of the concern expressed by women members. In Meadowlands, men used to be more active than women. As a matter of fact Meadowlands, ranks 2nd in terms of the number of men in the church. They are 120 in all.



Notwithstanding the weak attendance alluded to above, the Transvaal Baptist men's ministry is fully organized in terms of its administration, especially on regional level. There are local and regional committees that do planning. Meetings continue to be held and good speakers are being invited on regional level, albeit with weak attendance. Preachers and teachers are invited to address specific issues of concern.

The men's ministry is nearly as old as the women's, but it is the weakest component of them all. It may only be in very few churches that men are meeting locally at all. The ministry may be there in name only, while in practice it is at its lowest ebb, or not there at all. One can actually count the churches where something is taking place. Where such meetings exist, they are held once a month; two to three churches may be meeting once a week. Topics such as the man in the home, the church and the community are tackled. There is a general concern among men themselves that something needs to be done.

Another area in which the educational ministry of the church finds expression is the marriage and family life ministry. Once a month couples and single parents⁸⁷ meet together for lessons on marriage and family life. In one case it is once in three months, as the case may be. Of the churches consulted, eight hold such meetings once a year as couples or families. Some complain that the attendance is weak. Only one church hosts couples meetings once a week, with 50 to 60% attendance. Another church hosts such a meeting once a month, while two others hold couples meetings once in every three months (albeit with weak attendance). Two churches have confessed that they have lessons on marriage only, and some premarital counseling for couples intending to marry. Three churches have reported that they had couples meetings when the pastor was still there. Since he left, there is nothing going on. Five churches have nothing going on in this area. Up until now some are still just talking about it, with no initiative to begin at all. Those few churches which have regular couples meetings, whether

⁸⁷ Not all single parents attend couples meetings; in some cases they do not feel welcome. However, older single parents attend marriage seminars. It is for this reason that single parents are treated separately below.

jointly with other churches or alone, testify of how good such meetings are and how that some couples are being won to the faith through them.

Where such meetings take place, a speaker is invited to address one of the thorny issues in marriage, e.g., finances, sex, communication, child upbringing, dealing with in-laws, etc. After the presentation of the speaker, questions and discussions usually follow, so as to grapple with issues that may not have been covered by the teacher in question. Sometimes issues covered need further clarity. All churches know how important these meetings are, but not all have done anything as yet. In most cases the initiative of the pastor is what is required. Some are interested in such meetings, being prepared to travel far in order to attend couples meetings held in other churches. Besides, there are interdenominational couples meetings that are usually well attended. They are usually organized by organizations such as Campus crusade for Christ. Some churches also organize these meetings, but very few churches indeed.

Some pastors do their teaching during premarital counseling sessions. Readily prepared lessons are given to couples about to marry. Again it has to be said that not all pastors have these lessons. Very few of them are capable of preparing them. On a whole counseling may take one or two sessions only for such pastors. Some do not do any counseling at all, unless requested by a given couple about to marry. To date I do not know of any Convention pastor who has done a thorough marriage counseling course. Premarital lessons are planned from sheer experience. Another challenge remains for the Baptist church to take couples meetings and premarital counseling more seriously.

6.6 TEACHING ON SPECIAL OCCASIONS.

The educational ministry of the church finds fulfillment during special occasions in the life of some churches. These special occasions take place over weekends or span an entire week in the year. A given church would plan that in line with its year's theme, a special speaker should be called upon to give special lessons that will enhance the theme. For example, a church may set aside missions or evangelism as the emphasis for

the year. In that case a speaker will be called upon for a weekend or a week as the case may be, to give lessons on missions and/or personal evangelism. On occasion the whole church may go out for a weekend for leadership training. It has to be said though, that it is only in very few churches that this is being done. It is hoped that with time many churches will learn from others and follow suit.

6.7 REGIONAL CONFERENCES

Long before the formation of the national body, the Bantu Baptist Church, as it was known then, churches had formed themselves into councils. Missionaries had been instrumental in constituting these councils. Subsequently, they were known as associations. Recently, the Baptist Convention calls them regions. On the other hand, the Baptist Union continues to use 'Associations'. Each association would comprise a number of churches within a given radius. As these churches grew in number, more associations came into being.

Each region would hold its own annual business conference, a practice that has been carried over from the Baptist Union of South Africa. Some held these annual conferences during the Easter weekend, while others held theirs in September. What is interesting is that the practice still holds to date. Along with business, papers were delivered by various speakers. First it was the missionaries and European ministers who delivered these papers; with time however, African ministers joined their ranks in delivering papers at annual regional business conferences. The involvement of African ministers was a sign of growth.

There was both preaching and teaching at these annual regional conferences. Examples of themes or topics handled at business conferences typify the teaching ministry that

took place there. In 1961, the Northern Transvaal had as its theme, “*Now is the time to witness*” (TSABHB, 1961-62: 79). The Southern Transvaal handled “*The walk of faith*” in 1969 (ibid, 1970:119). A later report states that in 1975 the Northern Transvaal held its annual business conference and their theme was “*God’s way of keeping the church going and growing*” (ibid, 1975:102), while the Southern Transvaal, in the same year, expounded “*Victorious Christian Living*” (ibid, 98). So the list goes on. All in all, Christian education took place on this level and still does. When the missionary era elapsed, the African ministers took over the teaching role completely. All Transvaal regions (except for Southern Gauteng) devote the Easter weekend to spiritual enrichment, so that a great deal of preaching and teaching takes place. Business has been left to September/October.

6.8 THE ROLE OF CHRISTIAN LITERATURE IN THE TEACHING MINISTRY OF THE BAPTIST CONVENTION CHURCHES⁸⁸

Whereas Christian literature (be it tracts, pamphlets, books, Bibles, hymns, instruction manuals, etc) has gone hand in glove with the different modes of teaching described so far, it is in my opinion important to underline the essential role it played. The publication of Christian literature on its own, epitomizes the measure with which Christian education was viewed by the Convention churches. It demonstrated the high esteem accorded to the teaching ministry of the church.

In many cases, Christians and unbelievers alike, were able to read literature on their own, without attending Bible study sessions or instruction classes.⁸⁹ In this way some

⁸⁸ Due to the general nature of this sub-topic, it would not have been possible to confine it to the Transvaal churches. The focus is simply on the Convention as a whole and how it gained from this ministry. Transvaal is part of this big organization.

⁸⁹ While the earlier years were marked by illiteracy, it should be borne in mind that as time wore on, people were able to read the Bible in their own languages, hence the translations. The illiteracy rate declined by the years.

got converted by merely reading a tract or a Christian pamphlet on the way of salvation. Many Christians had no one to teach them after their conversion, but through the reading of Christian literature, they grew somewhat in their knowledge of Jesus Christ. It is for this reason that I have given Christian literature a special focus.

Missionaries have met and discussed the importance of Christian literature for African work. One such meeting was held in Bloemfontein, where it became evident that some publications were needed to help (TSABHB, 1965:112). This was a Christian education conference of missionaries.

Christian education literature was published by the Christian education department (of the Baptist Union of South Africa) with a view to addressing specific components of the total teaching ministry of the church. For example, some literature was directed to new converts and new members, men, women, youth, and children. Other Christian literature was geared for the training of Christian workers, namely lay preachers, Sunday school teachers and organizers, personal soul winners and various other church leaders.

First, literature was prepared for Sunday school teachers and scholars. Much has been said under 'Sunday school' so far. It will not be necessary at this stage to go into details. It will suffice to mention the title, *'Lesson Helps'* as a booklet that was published by one of the missionaries to help teachers and learners in 1965. Second, material was published for youth. It was acknowledged that the department of youth required attention. Special lecture notes were thus compiled for youth leadership conferences and camps. There was a desire that such material be produced, which meant that only lecturers had these literature material (ibid, 112).

In the third instance there was literature material for membership classes and members in general. Booklets on church membership, practical Christian living, the family of God, and who the Baptists are, were being planned (ibid, 112). I know for sure that a “*Church membership*” booklet was finally produced, in which questions were asked and answers provided on doctrinal subjects. This booklet was soon translated into Zulu, Sotho and Xhosa (ibid, 1968:99; 1969:19). Other publications for churches included “*Incwadi yemibuzo yaseBaptist*” (the Baptist book of questions) (ibid, 1965:86), which was also used for youth; a stewardship manual intended for instructing members in giving, and “*Introduction to doctrine*” (ibid, 1968:126, 127); Zulu, Sotho and Xhosa hymns for African churches, some of which were composed by Africans. A Zulu catechism was also published (ibid, 1964:67); 800 booklets on “*Help from above*”, written by W. Goodman, were distributed to churches. These booklets were available in Zulu as well, being entitled, “*Usizo oluvela phezulu*” (ibid, 1965:90).

Fourth, there was literature material prepared for Christian workers, especially lay preachers, leaders and ministers. A case in point is the “*Helps for lay preachers*” (TSABHB, 1965:81); “*Amandla evangeli*” (the power of the gospel), written by Rev. Vikstroom (ibid, 90), “*A Commentary on the book of Romans*” which was in the process of being compiled by Rev. Johansson at the time of the report (ibid, 1964:67). Sermon material was also translated for lay people to use.

A “*Bible Way Correspondence Course*” was introduced by the Baptist Union of South Africa through its publication press, *Baptist Publishing House*, in Roodepoort. This correspondence course soon became popular among many African churches (ibid,

1969:143). Individual Christian leaders and members registered for their knowledge and edification.

Thus, Christian literature played a very important role in the Christian education of the Baptist Convention of South Africa, - and of course in the Transvaal Baptist Churches - illustrating the extent to which the teaching ministry of the church was regarded, especially by missionaries.

6.9 CONCLUSION

What has been said so far, about the historical development and the current state of affairs in Christian education in the Transvaal Baptist Convention Churches, underscores the teaching ministry prevalent in the Convention as a whole. So much could have been said about other aspects of teaching in these churches. Suffice it to say that indeed, based on the historical evidence and the interview findings about the Transvaal churches, the Baptist Convention of South Africa, was, from its earliest formation, involved in Christian education; granted that in the initial stages it was missionaries and European ministers who taught, the African leaders following much later.

Chapter seven will evaluate the doing of Christian education in the Transvaal Baptist Churches, and in so doing, in the Convention as a whole. The evaluation will be followed by prescriptions for effective Christian education in future for both the Baptist Convention of South Africa and the Church of Jesus Christ as a whole.

CHAPTER SEVEN

THE EVALUATION OF CHRISTIAN EDUCATION IN THE BAPTIST CONVENTION CHURCHES OF THE TRANSVAAL

7.1 INTRODUCTION

7.1.1 Background.

The aim of the entire discourse has throughout been to evaluate the teaching ministry of the Baptist Convention of South Africa, especially churches in the Transvaal. The information given so far in the preceding chapters, particularly chapters 4 and 5, forms the basis of the evaluation process. By implication, the meaning and purpose of Christian education in chapter 4, and the teaching ministry as purported in the Old and New Testaments, and the Reformation, in chapter 5, forms the framework around which evaluation will revolve. In addition, literature on Christian education will be a helpful standard in this important process.

As pointed out in the first chapter, the purpose of the evaluation exercise is to uncover and reflect on the doing of Christian education in the Baptist Convention churches, with the Transvaal Baptist Convention churches as a point of reference. What this implies is that what the Transvaal Convention churches did right will be raised; and what needs to be improved will also be brought to light. Once this has been done, a way forward will be paved, setting out strategies for effective Christian education in future.

While other missionary organizations were involved with natives in South Africa, as alluded to in chapter 3, the SABMS will feature predominantly along with the Transvaal

churches in this essay as they were involved in overseeing the Baptist Convention work since 1892.

I contend that indeed the Transvaal Baptist Convention churches have been involved in Christian education in various ways through the years; that many such efforts were and are still very good, but that however, the exercise as a whole was tainted with inefficiency, inconsistencies, shallowness and lack of singleness of purpose. These and other factors will manifest themselves as the evaluation unfolds. What is implied here, is that though teaching took place and improved over the years, much still needs to be done to bring it to Biblically and conventionally accepted standards.

7.1.2 The general trend in Christian education.

It has to be emphasized though, that evaluation of Christian education in the Baptist Convention of South Africa is undertaken with an understanding that no country or denomination can claim that they have arrived yet, as it relates to the doing of Christian education. While the Baptist Convention is plagued by its own problems in this area, denominations in South Africa⁹⁰ and other countries had their problems as well. In the first and second chapters mention has been made of problems that beset Christian education to date. It has been said that in America, as elsewhere in the world, Christian education has gone through struggles and still is, in some way. Several authors were quoted as saying Christian education needs help.

Thus, it should be borne in mind that problems or shortcomings which may be identified within the teaching ministry of the Transvaal Convention churches, are not a new phenomenon at all; they are typical of other denominational problems, though they may vary from the one to the other. All of these denominations are grappling with some issue

⁹⁰ I am assuming that this is the case also in South Africa. No special literature has been referred to as proof to this end. Granted that such a blanket statement about South Africa stands to be tested. Personally, I do not know of much or any Christian education literature for South African churches as a whole.

of Christian education. This assertion does not in anyway condone the position as it stands within the Transvaal Convention churches.

7.1.3 The basis of evaluation

Evaluation of any Christian education programme must be rightly underpinned by a framework on the basis of which it will unfold. As a matter of fact, a complete theory of Christian education would be an appropriate measure to bring forward. Paragraph three on page three of the first chapter, sums up areas to be covered in the evaluation process. I repeat the paragraph here for purposes of this evaluation, *“As touching the scope of material to be covered, the evaluation will revolve around such key issues as the availability of a Christian education programme in churches, the purpose, administration, and the process or method of Christian education, discipleship, lay equipping for the ministry, children, youth and adult ministries, the place of Christian education in the theological training of pastors, the curriculum for Christian education as well as adherence to Biblical models of Christian education.”*

In addition, as I have pointed out under ‘background’ earlier in this chapter, the fourth and fifth chapters, directly or indirectly, form a basis for the evaluation process. For example, the two chapters dealt respectively with the meaning and purpose of Christian education and the historical development of Christian education through the years. I contend that in some way, some guidelines have been lifted indirectly. I am thinking here of the purpose of Christian education in chapter four, underscoring that every Christian education must have a purpose; and of the historical background of the Old and New Testaments in chapter five, which lay down some basic principles of Christian education. Both testaments point to who must teach, how often he must teach and what he must teach about.

The Reformation history, also in chapter five, has much to teach in terms of how Christian education should be carried out. A case in point is the emphasis on the priesthood of all believers; underlining among others the fact that all Christians must teach and be witnesses of Jesus Christ. The Reformation laid special stress on the teaching ministry of the local church. Among others, a substantial amount of literature has been produced during this time – whether in pamphlet, booklet, or book form – underscoring the church’s educational ministry. The Reformation has put Christian education in the limelight within the church’s entire ministry. I am saying that in some way, guidelines can be derived from these two chapters as to the framework or basis of evaluation. For purposes of this thesis though, I will give a few guidelines that will form the basis of this evaluation. I argue that what is much sought after is what I have come to call “*An Authentic Christian Education Programme.*” This is what I believe should be looked out for in any Christian education venture.

In this regard, my thesis is that the Baptist Convention churches (along with other Christian churches the world over) should be engaged in authentic Christian education programmes. There is a difference between ordinary Christian education programmes, which are Christian education in name only, and authentic Christian education programmes. In one way or another, churches are involved in the teaching ministry, but not all are necessarily involved in authentic church educational ministry, as is supposed to be the case. Authentic Christian education is the kind of Christian education that measures up to what it takes to be good Christian education. Another way of putting it, is calling it an effective Christian education programme. It will not necessarily be ideal or perfect in every sense of the word; after all it is only human. However, it displays elements of serious business and true commitment, (for lack of a better expression).



The following factors - which are, for all practical purposes, an unpacking of paragraph three on page 3 of chapter one - constitute an authentic (or effective) Christian education programme.⁹¹ The programme must be deliberate; it must not be accidental; being a concern of a selected insignificant group in the church, while the leadership looks on with indifference, showing no support whatsoever. It is a programme that has been well planned for; it should have a purpose or mission statement that underlies its activities. Authentic Christian education has a good administrative structure, with committees and teaching staff that undergo training from time to time. Planning committees are held, and evaluation meetings are catered for periodically. All age groups, that is, children, youth and adults, are taken care of and attended to according to their needs and age levels. They are viewed in a serious light. Attendance records are kept and absenteeism attended to promptly.

Authentic Christian education takes teaching material seriously, ensuring that a relevant and contextual curriculum is in use. The curriculum must be in line with the goal of Christian education and the church as a whole. Such a curriculum is subjected to evaluation at the end of every year to test its suitability for the coming year and for the time at hand. Moreover, an effective discipleship programme is put in place for new members. Various interventions or modes of doing Christian education are put to use, as circumstances may allow. What I mean here is that Sunday school classes, membership training, preparing the saints for the ministry, marriage and family life components, and other such like interventions are regarded highly for the educational enrichment of all members.

⁹¹ Page 3, in chapter one, has something of the basis of evaluation, as it highlights the concern of this entire thesis.



Against this background, process is very important; any authentic Christian education will take process seriously, ensuring that it is abreast with modern methods of teaching, e.g., the dialogical method where the teacher and the learner are both learners and teachers alike. Periodically, methods should be evaluated against the change noticeable in learners. If there is no change in learners, then no education has taken place. The involvement of the pastor in Christian education is very critical; so is the evaluation of the church's educational ministry.

It is in light of what I have outlined so shortly above that I will evaluate the Transvaal Baptist Convention's Christian education programme (virtually the Baptist Convention educational ministry as a whole). I do not claim that I have said all that which needed to be said about the basis of evaluation; however, at least this is the line I will be pursuing in my analysis.

7.2 THE EVALUATION PROCESS

The term 'evaluation' has been explained in the first chapter; it will not be necessary to define it again here, except to say that it is concerned with the raising of strengths and limitations in a given phenomenon, giving reasons why that is the case where possible, and prescribing remedial measures for problems at hand.

First, the commendable features in the doing of Christian education in the Transvaal Convention churches will be highlighted. By commendable features is meant those things that the churches in question did right, i.e., their strengths as it pertains to Christian education. These features will be lifted from the entire Christian education practice; by implication, all components of the church's educational ministry will be analyzed and the good of each brought to light.

In the second instance, what Transvaal Convention churches did wrong, or that which needs radical or moderate improvement, will be raised. It will be discovered that same components have their strengths and weaknesses. For example, Sunday school, youth and adult ministries, will be found to have both strengths and weakness.

7.2.1 Commendable features in the Christian education of the Transvaal Convention Churches

The existence of a Christian education programme, salvation preaching by Baptist native ministers, the teaching dimension of preaching noticeable in the churches at issue, growth indicators, the awareness about, and the effectiveness of (some) age group ministries, regional conferences, the Christian workers' training and refreshers' courses and the publication of Christian education literature, constitute commendable features under discussion.

7.2.1.1 The existence of a Christian education programme

One thing the Transvaal churches of the Convention have done and should be commended for, is the providing of platform for teaching to take place and for being involved in teaching themselves. At least the Convention has from its inception, been concerned with Christian education within its ranks, no matter how weak this might have been in its initial stages.⁹²

Different modes of teaching - Sunday School, membership and Bible classes, youth, etc, as mentioned in chapter 6, emerged over time in the history of the Baptist Convention; affording opportunities for the instruction and training of church members and leaders as

⁹² Mention should be made of the fact that SABMS has been very instrumental in this respect. It was from their burden and involvement in Christian education that natives later followed suit, doing Christian education, though it was not so up to standard.

the case might have been. However, it is not as though these modes were perfect. By no means. Rather, what is being argued for is that at least an opportunity was afforded for teaching to take place.

From the early beginnings of the Baptist Convention of South Africa, missionaries, their spouses and other female missionaries were involved in Sunday school work and in membership classes. Among the single women missionaries I refer to Misses Berlin and Box who started Sunday school work at Tshabo (near East London) on the tenth of July, in 1894 (TSABHB, 1895:53). The name of Miss Doke may not be left out as one of the woman missionaries (ibid, 1940:14). These missionaries understood that it was very important to teach God's people. They had gone out of their way to ensure that in one way or another, instruction of God's people took place.

In time natives who became church members and leaders also engaged in some form of Christian education, albeit on a weaker note as they themselves were not so well trained.⁹³ Black ministers took it upon themselves to teach. Recently teaching takes place in conferences on regional and national levels.

The quality of teaching has since improved as a result of members getting educated and being able to compile lessons on their own. Teaching is taking place in the Transvaal Convention churches; whether through ministers, members or invited guests. Such teaching may not be so up to standard in some cases; it may be shallow or deep; what remains is that teaching is taking place. This in itself is indeed a commendable feature.

⁹³ Ministerial training was of a very poor standard. Most of the Christian workers were illiterate, hence the poor and shallow quality of their teaching ministry.



7.2.1.2 Salvation preaching by Baptist native ministers.

While missionaries themselves were involved in teaching and preaching among Transvaal Convention churches (of course throughout the Baptist Convention), the content or method of their presentation left much to be desired. Indeed they were genuine in their work, however, failure to understand the culture and communication methods of natives led to their weak preaching and teaching which could not reach natives properly. This matter receives full attention under *'limitations in the Christian education of Transvaal Baptist Convention churches'*, later.

This sub-heading means for the first time after a long period, the Convention churches heard and understood the salvation message. They did hear the same message preached by missionaries, but it was not so forthright; challenging people to radical repentance from sin to Christ. Conversion preaching and teaching of this caliber came from ministers who got saved during tent evangelistic crusades. They went to Baptist and other Bible institutions for pastoral training and came back to take charge of churches which needed pastors⁹⁴. In the initial stages their preaching met with fierce opposition from older members who came to prefer the *Mongameli's* (missionary superintendents) because of their mild and acceptable preaching. However, some persisted until the message of salvation was understood and accepted. I have to say this though that some salvation preaching was very rude, being partly accountable for the opposition to such preaching.

One of the prominent ministers who introduced the message of salvation to Baptist Convention churches was the Reverend Elijah Mkhwanazi. He went from place to place,

⁹⁴ I have explained earlier on that Baptists in general use the call system to employ pastors. Some pastors had left because of calls to other churches. Others were old and had to go on retirement. Still others had died of old age or sickness.

preaching the message of repentance and forgiveness of sins in Baptist Convention churches. It was largely through his influence that for the first time most Convention churches understood what it meant to be saved or to be born again. One old lady gave a testimony to the fact that for a long time she was a member of her church, but it was for the first time that she heard a salvation message preached in that way. She got converted through the preaching of Rev. Mkhwanazi.⁹⁵ Many other men of his caliber preached a similar message to Convention churches that were full of churchgoers only. It was because of this new trend in preaching that many churches split and that new life was infused into the remaining church members.

Not all Transvaal Convention churches experienced the split. Some churches were founded by saved evangelists and pastors. The preaching of the salvation message saw the establishing of new churches that were based on the true doctrine of repentance and forgiveness of sins (Luke 24:46, 47). We owe it to those pastors who were brave in the face of opposition and consequent lack of material and financial support that most churches are in the light of salvation today. Since then, teaching ministry focused on salvation and the purpose of Christian education, that is, of leading men and women to Christ, was better catered for.

7.2.1.3 The teaching dimension of preaching in the Transvaal Convention churches.

It has often been said that good preaching is preaching that teaches. Typical of the Convention as a whole, is the type of preaching that issues in teaching. Whereas I may not be judgmental about the preaching of other denominations or ministries, I am

⁹⁵ She spoke personally to me on the occasion of my practical work at the church she attended. She passed away a few years ago.

confident in saying that Baptists are noted for being good preachers in that they teach while they are preaching. An argument may be raised in this regard, to the end that all preaching is teaching after all; there is no need to give credit to Baptists for this practice. It has to be said with due respect that other kinds of preaching revolve around a word, a phrase or a sentence; being purely emotional and noisy and lacking in content.⁹⁶

Arguing for good preaching and teaching, James Smart (1954:19) contended that *“Preaching is preaching and teaching is teaching, and yet good preaching is also teaching and good teaching has in it the note of a preacher’s proclamation...The content of preaching and of teaching is the same. But preaching essentially is the proclamation of this word of God to man in his unbelief.”* Convention pastors may not have been well trained in the area of Christian education, as facts will prove later; however, they have been well prepared in the area of preaching, so that they are noted for preaching systematically. I have in mind here, the different types of sermon structures, especially the topical sermon outline, which method may also be used for preparing and presenting lessons. In this way of preaching Convention pastors have always excelled to the point of being invited to preach over the air⁹⁷. It is this type of preaching that has fostered spiritual growth among Convention church members; to date, it is still fulfilling this role.

⁹⁶ I am having in mind low quality type Bible training institutions that I know of personally, where ministers were not properly groomed in good and systematic preaching. Then there are those ministers who have been merely promoted to the position of pastoral ministry without any training. Some of them did not want to have anything to do with such training, believing that the Holy Spirit would do the teaching work; He does not need Bible schools.

⁹⁷ From as early as 1961 missionaries reported that black ministers were already participating in Bantu Radio Ministry. They observed about the radio ministry, *“This ministry is appreciated by many”* (TSABHB, 1961:74)

7.2.1.4 Growth indicators within the Transvaal Convention churches.

Another commendable factor within the Transvaal Convention churches is the quality growth which took place over the years, so that at a certain point, churches were able to do things on their own independently of missionaries. By implication, churches were getting more and more autonomous as years went by.

It has to be said that from the outset the aim of planting churches was that at a later stage, they should stand on their own in every respect; as it were, they should be autonomous. Three principles of autonomy as advocated by Henry Venn (England) and Rufus Anderson (America), subsequently embraced among others by Baptists, are the planting of self-supporting, self-governing and self-propagating churches. In other words, churches that were to be founded were to govern themselves, support themselves financially and otherwise, and expand themselves in evangelism and missions. To this end, Venn and Anderson, both regarded as joint fathers of the three selves, “...argued that the founding of autonomous indigenous churches was the aim of mission” (Bosch, 1980:134, 152).

This is the direction in which the South African Baptist Missionary Society (SABMS) was moving. Their goal was that after everything has been said and done, natives should evangelize their own people, hence their motto, ‘*The evangelization of the Bantu by the Bantu*’ (TSABHB, 1965:71). Their aim was that the black churches would grow in every respect, among others, in reaching their own communities for Christ. It is therefore remarkable to note that over a period of time, Transvaal churches grew to a point where they were capable of carrying out some aspects of ministry on their own. This growth towards autonomy noticeable among churches in question, can be attributed

to the teaching ministry that took place over the years, no matter how faulty it may have been at some points. The growth was directly through Christian education efforts and indirectly through some actions on the part of missionaries and native pastors of their day; actions which may not have been intended to teach; but which did convey some teaching to native members and leaders.

The growth in itself was not necessarily perfect, as will be explained below; however, it constituted a milestone in the movement towards the right direction. It meant that gradually, Transvaal churches were beginning to do things by themselves, learning to carry out ministry on their own. Among others the growth towards autonomy was demonstrated by the assumption of leadership by some Convention leaders, financial management, adopting of own constitution, participation in radio preaching, Sunday school growth, youth camps and mid-week Bible study classes.

The appointment of Sunday school and youth organizers from among the Convention leaders and the assumption of leadership roles in presiding over regional conferences, as well as the shifting of the responsibility of administration and spiritual work to the native ministers, were characteristic of a growing denomination. Names of Baptist leaders like Revs J. Piliso (TSABHB, 1945:29), Paul Makhubu (ibid, 1954:53), S. Silinga (Ibid, 1961:75-76), Jerome Matshebula (ibid, 80) and Nathaniel Nkosi (Ibid, 1968:110), feature prominently in the Sunday school and youth organizing work. Each of these men of God was appointed as Sunday school and youth organizer. In one conference in the Northern Transvaal region (now known as Central Gauteng), Rev. J. J. Lepele presided over all scheduled meetings; a step which was new and appreciated by all (ibid, 1961:79-80).



Then there was the issue of finances, which for a long were contributed and administered by missionaries, but were been taken over by some Convention regions. In the initial stages of 1961, the churches demonstrated a willingness to pay part of their pastor's stipend while the missionary society paid the rest; no matter how little the stipend in itself might have been (ibid, 1961:74).

Generally, churches were beginning to run their own finances, having been given the freedom to open accounts in their local churches' names (ibid, 83); being capable of giving to ministry projects. In the Transvaal for example, (the Northern and Southern regions, now known as Central and Southern Gauteng), the Baptist Women Association was reported to have given R200 towards Bible students and church furniture (Ibid, 80). Moreover, whereas earlier on, the ticket system⁹⁸ was used as a mode of giving, a resolution was passed in the Northern Transvaal region to the end that "*...tithing should be taught as a basis for Christian stewardship in our churches*" (ibid, 79).

By 1970, churches were financially viable, paying their pastors salaries, providing for transport and housing. The Baptist Convention knew the gospel to the point where they had a missionary in Botswana whom they fully supported (TSABHB, 1970:101-102).⁹⁹ Not all regions had embraced this trend. Orange Free State for example, was reported to be coming along very slowly. The majority of churches in this part of the Convention were not yet ready to take full responsibility (ibid, 123). It was only in 1980 that an

⁹⁸ What happened was that each member of the church had a ticket which had columns for twelve months. Members were expected to contribute at least 10 or 20 cents then per month, which would be reflected on the ticket; the pastor signing next to the month of payment. The members kept the tickets and brought them along when it was time to give. This method of giving was not Biblical at all. The Baptist churches must have copied it from other churches. Those who did not pay regularly would be deprived of certain privileges due to loyal members.

⁹⁹ I have to qualify these assertions though, by saying that housing in this regard meant the building of mission houses or parsonage or manse. The question of the Botswana missionary was so far the one and only venture which came up as a result of immigration circumstances surrounding this missionary in South Africa. To date we do not have another missionary.

Orange Free State church was reported to be able to pay its pastor well, so that he had to leave his secular work.¹⁰⁰

Another pointer to growth towards autonomy was the readiness of churches to adopt their own constitutions. These constitutions were drafted by missionaries and adopted for implementation by churches. In one of their reports, missionaries reported that Africans were to adopt their own constitution the following year, that is, 1966. Accordingly, it was expected that at least blacks should “...realize a new responsibility for the extension of Christ’s witness in their midst and for the support of those who serve them in the pastorates” (TSABHB, 1965:71). This move was undoubtedly a sign of growth on the part of the Transvaal Convention as a whole; the growth which must have come about as a result of some form of learning.

Still another growth indicator was the progress registered in Sunday school work. From its inception within the Baptist Convention, Sunday school work was confined to children only. Children would come together on Sundays just before the main service and be instructed in the knowledge of God and in good Christian living. Both the Old and New Testaments underscore the importance of teaching children. They are to be brought up in the way of the Lord (Ephesians 6:4). They are to be taught God’s Word; they must know about the love of God as demonstrated in His dealings with the Israelites of old and the whole of the human race (Deut. 6:6, 7; John 3:16).

¹⁰⁰ By any standards, the pastors’ stipends alluded to above in all regions, were extremely low. By that time any pastors who earned that much, were to be full time in their pastoral work. To date most churches are still unable to pay their pastors reasonably well.



Missionaries and Europeans who were involved with the Baptist Convention in its early beginnings, as well as native members who first taught alongside missionaries, and subsequently took over the role of teaching Sunday school children, did a very good job. They have held this responsibility in high esteem. A paper delivered in the 1924 Baptist Union business assembly by Mr. John G. Birch on *'Sunday school work among natives and coloured people'*, underlines the high regard accorded to Sunday school work then (TSABHB, 1924:33, 37). Sixteen years later, missionaries still regarded Sunday school work as being important, *'Sunday school work plays an important part in all our missionary activities, and we are glad to note that there are now 3960 scholars'* (ibid, 1940:14).

Further, other commendable elements in Sunday school work entailed the special training given to prospective Sunday school teachers and the refreshers courses that were held from time to time. A Sunday school teachers' convention was held at Orlando in 1962 (Ibid. 1962:74). One Sunday school organiser who was responsible for this convention, also conducted correspondence courses for Sunday school teachers (Ibid, 74).

Still another good element is that of the growth of Sunday school work in terms of pupils, teachers and Sunday schools. The missionaries complained about the difficulty of recruiting teachers as I pointed out earlier, yet it cannot be denied that Sunday school work grew in the three areas mentioned above. For example, statistics show that in 1940 there were 74 Sunday schools, 3960 pupils and 161 volunteer teachers in the whole of the Convention (TSABHB, 1940-1941:28).¹⁰¹ Ten years later, the report says there were

¹⁰¹ Up until this time Lambaland (Rhodesia) was also included in the statistics; it is not easy to determine Convention statistics in particular at this stage.

116 Sunday schools, 229 teachers and 6792 scholars (ibid, 1950-1951:62-65). In 1980, there were 282 Sunday schools, 447 teachers and 10049 pupils (ibid, 1980-1981:148-157).

In the Transvaal alone, statistics stood at 31 Sunday schools and 89 volunteer teachers in 1950. In 1980, there were 76 Sunday schools, 128 volunteer teachers (ibid, 1980:151-155). These figures characterize growth in the doing of Christian education in the Transvaal Convention churches.

One other positive feature about the Sunday school – a feature which marked growth in the Transvaal churches - was the setting up of the ‘Go teach’ ministry team by a missionary from America, Miss Ingles. Much has been said about this important move under the historical development of Christian education in the Transvaal Baptist Convention churches (see the preceding chapter). Suffice it to say that the aim of the ‘Go teach’ ministry was to train all age Sunday school teachers in different churches to teach effectively.

The participation of some of the ministers in radio preaching was symptomatic of the remarkable growth Transvaal ministers had experienced. They participated in Bantu Radio (TSABHB, 1961:74). They could never have been involved to this level if they had not grown spiritually and otherwise.

Commencement of youth work, the consequent hosting of youth rallies and camps first on regional and later on national levels, are all indicative of the tremendous growth the Transvaal Baptist churches had undergone.

7.2.1.5 The practice of age group ministries

The division of church members into various age groups, that is, children, youth, and adults, for purposes of ministering more closely and relevantly to each of them, is a praiseworthy element in the doing of Christian education among the Transvaal Convention churches. In the preceding chapter, I have alluded to these age group ministries. Notwithstanding some limitations in them, the awareness about their importance, and the effectiveness of some, is a feature that must be noted in a positive light. Thus, Sunday school, youth, women and men's ministries, have continued since the missionary era to date.

Among the various age groups Sunday school (for children) and youth are the strongest. They are followed by the women's ministry. Of 27 churches interviewed, 14 have viable youth programmes. What is meant is that they have a committee that runs the programme, a whole year's (or at least a six months) rooster has been drawn up and is being adhered to. There are a variety of activities, teaching, preaching, singing, outings, recreation, etc. Other youth programmes are moderate, lacking only in a few things. As it relates to Sunday school work, only one church indicated that they did not have Sunday school due to believers not coming forward to volunteer for teaching. All other churches indicated that they do have a Sunday school programme running.

Women's meetings have also proved to be very strong in that almost all churches have a women's meeting going on, regardless of how weak some of the meetings may be. Some meet on Thursday, as has been the traditional practice. The working group meets on Saturday. Some of the programmes have proved to be very good, being of the same nature as those of youth. The regional women's meetings are even stronger and much



more organized than some local church settings, with a viable and functional committee which meets regularly to evaluate, plan and transact women's business.

7.2.1.6 Regional meetings

Regional meetings of churches in the Transvaal are another praiseworthy phenomenon. These are meetings where all age groups come together for spiritual services. A great deal of preaching and teaching takes place in these meetings. There are usually two regional gatherings per annum. The one is mainly for business discussions, held in September/ October, and another is held during the Easter weekend, mainly for spiritual upliftment of believers. Indeed Christian education is catered for in these meetings; special speakers are invited to address specific issues. Lately, in the Central Gauteng region, regional meetings alternate with cluster church or individual church meetings during Easter weekends. By implication, in one year, all churches of the region meet for spiritual edification, while in another year some churches group themselves together or others meet alone for the same purpose.

7.2.1.7 Christian workers' training and refreshers' courses

The missionary era will be noted among others, for the importance attached to the training of Christian workers. This subsection has received attention in the preceding chapter. What is sad though is that it dampened with time among Convention leaders, though it was still practised. While there may be national and regional meetings intended for this purpose, the attendance is usually poor, and material taught is often the same. Some churches are involved, but to a lesser extent. While this feature appears as a limitation below, it has been mentioned here mainly to give credit to missionaries for regarding the training of workers in such serious light.



7.2.1.8 Christian education literature

This subsection has been discussed fully in the preceding chapter. What is being argued here is that it constitutes one of the good things the Transvaal (virtually the whole Convention) churches have done in Christian education. The production of literature by missionaries through the Baptist Union marked the high regard in which Christian education is held in the Baptist family as a whole. It has to be said however, that, commendable as this act has been, it was not the initiative of the natives or their leaders, rather it was the Baptist Union through its Christian education committee and some of its missionaries. The Convention may not be blamed for this, since they did not have facilities. Moreover, Christian education was still a struggle in itself, bearing in mind the poor training Convention leaders received. The enhancing of literature by Convention churches underscored their support of the move, and thus gives them credit as having held Christian education in high esteem themselves. Since the Convention severed administrative ties with the Baptist Union, nothing is being done by it in this direction. There is no publication of Christian education literature; with the result that churches and regions are doing as they see fit.

The eight commendable features thus far described, underline the positive side of the doing of Christian education in the Transvaal Convention churches. As can be deduced, there was and there still is a great deal of good in the educational ministry of the Transvaal churches. This picture paints the educational ministry of the entire Baptist Convention of South Africa in a positive and encouraging light. However, such Christian education was not without its limitations.



7.2.2 Limitations in the Christian education of Transvaal Convention churches.

The historical account described in chapter 6, and the interview responses of the 27 churches reflected as appendix 'D' on pages 394 to 433 reveal that Christian education in the Transvaal Convention churches had limitations as well. The content of missionary preaching and teaching raises a few questions. Some administrative hurdles in the Christian education of the Transvaal churches also merit attention. Age group ministries manifest some inherent weaknesses; so does the discipleship programme, encapsulated in membership and Bible study classes, and in preparing believers for ministry. Poor involvement of pastors in the church's educational programme says it all.

7.2.2.1 The content of missionary preaching and teaching

Under commendable features above, I have alluded to salvation preaching by some black pastors. This feature has been mentioned against the background of misconstrued missionary teaching and preaching. The history of the Baptist Convention of South Africa shows that something was not right with the Christian education and preaching of missionaries, especially on the subject of salvation. As already explained, the teaching and preaching of some of the Convention pastors brought about a radical change in the right direction.

The purpose of Christian education for those not converted is leading them to Christ, and for those who are believers already, the purpose is to help them grow to spiritual maturity and to train them in ministry (Eph. 4:11-15). In light of this purpose, the content of Christian education is Christian faith, as personified in Jesus Christ. Jesus' content of teaching was the Kingdom of God as embodied in Himself. He taught and preached about the Kingdom of heaven; that is, the reign of God in heaven and on earth

through Himself (Matthew 4:17; 13; Luke 17:21). Thus, briefly, the content of our teaching ministry is Christian faith and life and all that which goes with them.

Frankly, most missionaries have failed in this area. They have failed in teaching for faith. The history of the Convention as a whole illustrates this fact clearly. The problem was not so much that they did not teach or preach the right content. What did not go right was their approach. They did not understand the customs and spirituality of natives. They emphasized 'believing in Jesus' as if natives understood what they meant. For the early church this expression was common and was understood to mean dedicating of oneself to Christ and His rule. It meant turning away from the old way of life and sin, to God for forgiveness, deliverance, reconciliation, and eternal life.

For natives believing simply meant agreeing with what was said; it meant to accept intellectually what was being said without committing oneself to the one in whom you believe. Africans were misunderstood for having given their lives to Christ just because they were agreeable to the claims of Christ and His apostles. Subsequently it became necessary that the word, 'believe' be unpacked. The early Church understood 'believe' to mean the giving of oneself to Christ and depending entirely on Him for life. Believing means receiving Jesus Christ into ones own life (John 1:12) so He can change it and mould it into His likeness (II Cor. 3:18). In the second and third century church, the meaning of 'believe' was broken down further. For this reason it took sometime before anyone could be accepted into membership. The membership class was quite long; intended to ensure that the prospective members understood the Christian faith and life into which they were being initiated (Eavey, 1964:85).

To date, in the African context, the concept 'believers' means those who have accepted the claims of Christ in principle and attend church. They may not have changed or been born again. In Sotho and Zulu, the word is translated, '*Badumedi*' and '*Amakholwa*' respectively, and it refers to all those who believe in the existence of God, and in the death and resurrection of Christ for them, and go to church regularly. There is no commitment of oneself to Christ in this regard. These are precisely the type of believers missionaries produced within the Baptist Convention churches. The problem of sin was never probed or adequately challenged; rather, the worship of ancestors and some of the African customs were branded as evil and were to be disposed of. In that regard missionaries were successful, though not necessarily correct in all respects. Otherwise, surface acceptance of the claims of Christ was regarded as true conversion. This approach to teaching and preaching, has led to Convention churches being filled with unbelievers. That this was the case is evident from several factors.

First, one of the missionaries himself, testified about the poor quality of missionary teaching and preaching and urged that something needed to be done about it. He was reacting to the gospel antagonism and the widespread spiritual ignorance among natives who were church members and preachers; presumed to have been born again. If the natives truly understood the gospel and had received it genuinely, antagonism and spiritual ignorance would not have been encountered. What this missionary saw in the members, was a group of people who were neither converted nor conversant with the way of salvation. Hence he called for drastic change of approach: *"I would urge that my Society take very definite steps to give these people help by organizing courses to teach nothing else but the way of Salvation, and simply drill them by repetition...There is a great need for teaching Salvation and Holiness of life amongst our Church members...It*



may be out of my province to say anything but I feel, however, that some revolutionary changes are needed in the Bantu work of the SABMS” (TSABHB, 1955:59, 60). Surely, there is something seriously wrong here; how could the natives become church members when they did not even understand the way of salvation at all?

Second, antagonism to gospel preaching reported by missionaries themselves (ibid, 60) and attested to by myself¹⁰², underlines the failure of missionaries to drive the message of salvation, repentance and faith in Jesus Christ home among natives. How could they be so antagonistic to gospel preaching by fellow Christians (ministers who were truly converted) when they themselves had received that gospel? This observation leads to the third factor to underscore the missing of the mark by missionaries in their teaching and preaching, namely, the splitting of many Convention churches when converted ministers took charge of the congregations. The older members were so opposed to gospel preaching that they broke up and formed other Baptist churches, affiliating among others, with the National Baptist Convention, an American Baptist organization that has work in South Africa. So far I know of over six Transvaal Baptist churches that split at the preaching of repentance to God and faith in Jesus Christ by saved native ministers.

In the fourth instance, the reports given by superintendent missionaries¹⁰³ to the effect that a number of some of the native members *have fallen away and gone back to Heathenish ways* (ibid, 1940:15), - notwithstanding the fact that even truly converted Christians may fall back to their old ways of life - raises questions as to whether they

¹⁰² I am witness to the fact that when ministers who were converted came to preach in some of the churches, there was real antagonism to the preaching on salvation. I happened to attend such a church as well and only got saved much later when the true gospel was preached.

¹⁰³ Different regions were led by missionary superintendents of the SABMS. However, throughout, I have addressed them as missionaries, to avoid long windedness.

were really saved or not. It may be that they have merely been attracted to membership and not to salvation, hence it was easy for them to go back. These and other factors not mentioned here, underscore the failure of some (if not most) missionaries in their approach to the teaching and preaching of the gospel message to native blacks.

7.2.2.2 Some administrative hurdles in the doing of Christian education

Notwithstanding praiseworthy overtones outlined earlier, it should be pointed out that Christian education in the Transvaal churches had limitations as well. Among others, the goal (purpose) of Christian education, the Christian education committees, volunteer workers, curriculum, attendance and record keeping, the budget and facilities for Christian education, and the evaluation of the Christian education programme.

7.2.2.2.1 The goal of Christian education

One major weakness that may have occasioned other weaknesses in the process, is the lack of an overriding goal for Christian education in churches. Jim Wilhoit (1986:9) has rightly pointed out that Christian education is plagued by a lack of purpose. Whereas the goal of Christian education as pointed out in the fourth chapter of this discourse is the presentation of Christian faith for conversion, growth, Christian responsibility and involvement in the mission of God in the church and in the world, it does not seem to come out clearly among the churches interviewed, though each had their purpose of teaching. Indeed each of the churches did have goals; varying from salvation, spiritual growth, to training for ministry. I have to say that the latter part of the goal, namely, the training for ministry, was identifiable in a few churches only.

The major problem as it relates to the purpose of Christian education in the Transvaal Convention churches (and indeed in the Convention as a whole) is the lack of an overriding goal characteristic of the mission of the church. Almost all churches interviewed did not have clear mission statements. Only one church had a mission statement. As a result, whatever purposes may be there for Christian education, are not related to any overall mission of the church. It is no surprise therefore to see each church coming with its own purposes. Moreover, there were no short or long term goals, except that learners should be led to the knowledge of Jesus Christ, and children be brought up in the way of the Lord. The aims in themselves are varied and good, but they lack the overriding element that typifies the total mission and vision of the church.

One would expect that during the missionary era, the idea of a mission statement for the church should have been commonplace for all congregations. This was, however, not the case. During that time, the purpose of teaching was to lead hearers to the saving faith, to nurture new believers for growth, to initiate new members into being Baptists and to disciple new believers for ministry; though they were not so successful in the latter, as their teaching approach was questionable.

The problem of having a purpose statement in churches was compounded further by the fact that the denomination did not have a goal or a mission statement for a long time. It can be appreciated that missionaries did keep the fire burning as it related to Sunday school and family Bible hour material; however, they did not come up with one purpose statement for the whole denomination; a statement which would determine a direction for the individual churches to follow. It was only in 1994¹⁰⁴ that a purpose statement

¹⁰⁴ I was part of this meeting held at KwaMhlanga in the Mpumalanga region.

was formulated and a vision conceptualized. Against this background the Convention as a whole could see that there was a direction in which to go. Be that as it might have been, the effect of the denominational mission statement was felt and followed on a national level only, but never really filtered down to regions and churches; hence each church and region still followed their own immediate goals.

Recently there is an attempt to let the national goal filter down to regions and churches. For example, the presidential theme for 2001 and 2002 is, '*The church growing and glowing.*'¹⁰⁵ This theme underscores the desire of the denomination to grow spiritually and numerically. For the two years attempts will be made to ensure that the theme is enhanced at all levels of the Convention's operations. In this way some form of uniformity is being forged for the entire denomination. It is hoped that such themes will then underpin the goal of Christian education for the Convention in future.

Lack of a uniform goal in Christian education has led to a duplication of topics in local and regional meetings. Good as the topics may have been at various levels, there has not been any proper coordination among them, so as to avoid repetition of the same thing. What has happened – unfortunately still happening – is that women would suggest that they be addressed about child upbringing, while men in their meeting would deal with the relationship of the father to his children. Another example is that young people would deal with the topic on the Holy Spirit and His gifts. Men or women would deal with the same topic six months down the line; and so the list of examples goes on. Only the singleness of purpose across the region and the entire denomination can ensure that lessons are so properly coordinated that there would not be any overlapping at all.

¹⁰⁵ Every two years a deputy president takes over from the president and leads the Convention denomination as its president. He is expected to come up with a theme which will run for two years, in line with the vision of the denomination at that time.



The problem of not having fixed goals in churches and regions has led to topics being pounced upon at the whim of a given committee without taking due care that there should be continuity in issues handled. Unrelated topics would be chosen from time to time, whether locally, or regionally, especially among youth, women and men. A resolution was taken at the Convention's business assembly held at the University of Fort Hare in December of 2000, that all its structures on all levels of its existence align their agenda, teaching and activities with the presidential theme¹⁰⁶. This decision was taken for the sole purpose of enhancing uniformity in all denominational activities. Already, most if not all of the regional and national meetings (youth, women, men and the Easter conference)¹⁰⁷ held so far in 2001, have taken as their theme, *'The Church growing and glowing.'* This move will go a long way in ensuring that the whole Convention pursues one direction, one goal, and one vision. It will in turn affect the direction Christian education will take henceforth.

7.2.2.2.2 Christian education committees.

In its broadest sense, Christian education includes such components as Sunday school (and/or family Bible hour), children, youth and adult ministries, marriage and family life ministry, Bible and membership classes and any other form of teaching that takes place in the church, the region and the national structure. In this sense there is only one such all-embracing Christian education committee in the Transvaal Convention churches, namely, that of the Revival Baptist Church. All other committees are age group inclined, that is, committees for Sunday school or family Bible hour, youth, men and women. Of

¹⁰⁶ I was part of the leadership that prepared this and other draft resolutions for the assembly in question.

¹⁰⁷ The youth, women and men, each held their separate meetings in some regions already. The Easter conference is an annual denominational event held regionally throughout the country. It embraces all the members of churches in their respective regions.

the 27 churches interviewed, only 12 have Sunday school committees. Only one of the twelve has portfolios, i.e., chairperson, secretary, treasurer, etc. Not all of these Sunday school committees meet as often as they should.

There is indeed a great need to revamp some of these committees. In those churches where there are no Sunday school committees, volunteer teachers meet only when there is a need to take up with the church committee or so. Under normal circumstances they do not operate. Where there are no standing Sunday school committees, concerned individuals have had to run Sunday school alone, often without the help from the church committee at all. Only well organized Sunday schools have committees which meet regularly. However, these too, are few. In the main it is the volunteer teachers who constitute these committees. The general picture purported for the Sunday school and family Bible hour is one that needs special attention.

The Christian education programme as a whole – I am referring to the teaching ministry in general, going beyond just Sunday school and family Bible hour – is lacking in the area of leadership. One would expect that in view of the New Testament's five fold leadership ministry, which includes teachers as well (Eph. 4:11-15), churches should at least have Christian education directors who have this gift of teaching. If the author of the book of Acts could go so far as mentioning a teacher as being one of the members present in the church at Antioch (Acts 13:1), then the teaching ministry and the leadership thereof, may not be taken lightly. There are few Sunday school or family Bible hour superintendents, but there is only one or two Christian education directors that I know of. The absence of Christian education directors (or superintendents) in churches demonstrates the low regard accorded to the teaching ministry as a whole.

The picture was quite different during the missionary era; there were Sunday school organizers and committees. They would go from place to place, ensuring that Sunday schools are set up and teachers are trained. Then there was the Christian education committee comprised of missionaries and representatives from among native pastors (TSABHB, 1965:112). This tendency however, soon waned with the fading away of missionaries from the scene.¹⁰⁸ It has to be said however, that the fading was not overnight. For some time the Convention still had regional and national Sunday school organizers and leaders. I am reminded of the 'Go Teach' ministry team that continued well beyond the missionary era. With the Union and the Convention engaging in merger talks, and the consequent standing alone of the latter, the spotlight moved from the Sunday school to leadership meetings and debates. Christian education leadership was finally dealt a deathblow in 1994, when it was left out of national executive committee talks. From that time on, not much was said or done about Christian education in the denomination. Each church continued as it saw fit.

A commendable move however, is the fact that a national committee was put in place for the children's ministry in December, 2000. Regions are being urged to follow suite. Pretoria and Johannesburg have started already, and committees were being put in place for regional children's ministries. It is hoped that all regions will fall in line soon.

7.2.2.2.3 Volunteer workers (teachers).

Another shortcoming in the total ministry of Christian education, or specifically Sunday school and family Bible hour, is that of volunteer workers. I call them volunteer workers

¹⁰⁸ The missionaries left the scene as from the early eighties. They were still partly involved in some regions as coordinators. However, they finally disappeared from the scene in 1987, when the Convention resolved to be on its own.



as they are recruited on voluntary basis. Initially missionaries were responsible for the teaching ministry in churches. As time went on, they brought on board native teachers to carry on the task, in preparation for a complete hand over when time was ripe. They did admit how difficult it was to recruit native teachers for Sunday school work (TSABHB, 1945:29). What propounded the problem further, was that not all teachers recruited understood salvation, let alone being born again themselves (ibid, 1955:59).

That not all Christian workers were born again can be deduced from the remarks of missionaries themselves. In one business assembly meeting of the Baptist Union, one of them complained to say that lay preachers were in a fog regarding the doctrine of salvation and they had little knowledge of how to lead someone to Christ. According to this missionary, a great need existed for teaching the way of salvation and holiness of life among church members (ibid).

Recently, a praiseworthy feature about recruiting teachers is that only those who have been born again are taken on board to teach. However, while others may be saved, not all of them have teaching skills, hence poor Sunday schools in many places. The problem is aggravated further by the lack of support from the leadership of local churches. In many other cases, volunteer teachers are good; they undergo special training and are under strict supervision of their leaders. I know of a case where Sunday school and family Bible hour leaders are very particular in their choice of suitable teachers; this is particularly so where potential teachers are in abundance.

The irregularity of volunteer teachers and their lack of purpose in some instances, hampers the teaching ministry in the Sunday schools. Due to lack of purpose, support,

and teaching material, teachers are discouraged and therefore tend to be irregular. In time the attendance of children is also affected by this irregularity. In other cases topics are pounced upon or a verse is chosen at the spare of the moment without proper preparation.

Still in other instances, memory verses and singing are the order of the day. The teacher has no clue of what he or she should teach about. Moreover, volunteer teachers in all cases, teach for as long as they are available, regardless of how good or bad they may be. New teachers are recruited only when one teacher leaves or decides to stop teaching or when the number of learners increases and another group or class has to be set up. On a whole it is remarkable that some Sunday school teachers undergo training and refreshers courses, especially in urban areas where there are facilities. Of the 27 churches consulted, 13 have training or refreshers courses for their teachers. It is hoped that in due course the situation will get better, especially in the affected areas.

7.2.2.2.4 Curriculum development.

Another area of concern in the doing of Christian education in the Transvaal Baptist Convention churches is curriculum development. Over the years missionaries have formulated curricula for Sunday schools and the family Bible hour without taking into consideration the actual context of black people. Catechisms were merely translated into vernacular languages without looking into whether the content would make sense to the people. The question of translation is a commendable one. However, one would imagine that whatever material was taught, should have been brought to bear upon the circumstances blacks were going through.

Describing patterns of church education in the third world, Gerson A. Meyer (1976:233) argued that in Sunday schools which were adopted from America and Europe, missionaries translated lessons “...into vernacular without too much concern for a really good adaptation...some materials for the teaching mission of the church just change John for Juan, and that is that.” In this instance, as in that of Baptist Union missionaries, nothing was done to adapt the material to the situation of natives. One would expect that under apartheid conditions subjects such as the making of humanity in the image of God; the identification of God with the poor and down trodden, would be appropriate. Natives needed to be affirmed that they were just as equally human as whites who came to live with them, but who were in privileged positions because of their colour.

What is more, missionaries were aware of the political turbulence pastors were going through in the townships, but they did not do much about it. Their report states, “...*They (pastors) are constantly surrounded by political tension. They need the earnest prayer of all God's people*” (TSABHB, 1980:116). The situation should have compelled them to design relevant curricula that would address the political climate of the day, instead of recommending prayers of God's people only.

I have to commend the missionaries though, for all the efforts that went into the compilation, printing and publishing of material for the Sunday school and family Bible hour. The using of books like *Genesis*, *Who is Jesus*, *Incwadi yemibuzo* (The book of questions), etc, as well as the preparation of teachers' manuals for the family Bible hour have underlined the high regard they had for the church's teaching ministry.

What constituted a problem was that with the phasing out of missionaries and the standing alone of the Convention, churches no longer used curricula. Even those that used curricula, did not change it or adapt it to their particular situation. Only five churches designed their own curricula without necessarily putting them down in writing. These churches have designed lessons that have arisen out of various needs prevalent within their ranks. Due to lack of facilities, they may not have been able to put these into printing. All in all, time has come that the Convention or the individual churches, as the case may be, design their own curricula, which will take into account the context, needs and goals of the Convention churches. Granted that the use of other curricula give a sense of direction for the churches in terms of the teaching ministry in a given year, this should serve as no excuse for not designing their own unique curriculum.

The issue of the curriculum was (and still is) a matter of Sunday school and family Bible hour only. As it relates to mid-week Bible study lessons, where they did occur, pastors taught according to needs at hand. The same thing can be said of youth and adult ministries as well as regional and national meetings.

The relevance of a curriculum for a given context is underlined among others by the Old and New Testament Scriptures, the Reformation and modern literature on Christian/Religious education. In the Old Testament God dictated to Moses what he was supposed to teach the Israelites. The Pentateuch, especially from the latter half of Exodus to Deuteronomy, abounds with instruction material God gave to Moses at different stages of the journey to Canaan, to teach the Israelites. The same held true for priests, prophets and kings of Israel. God Himself, determined the curriculum to be followed. His teachings for the Israelites were always suited for the time and context at



hand. For example, during the journey to Canaan, children of the Israelites were to be taught about the great acts of God; how He delivered them from Egypt and what other great things He did for them. The command to take twelve stones from the Jordan river where priests stood with the ark of covenant, as a memorial for children in the future of how God dried up river Jordan, is but one example (Joshua 4:1-9). There are many more other similar instances of relevant teaching.

In the New Testament Jesus addressed the problems of the day. His main theme was the Kingdom of God (Mark 1:14, 15; Matt. 13); however, He structured His teachings in the language, style and context that His hearers understood so well. He made use of parables so He could be understood. He addressed the problems of the Pharisees, Sadducees and the Scribes as He did the concerns of individuals who came to Him for help. He used healing episodes as the occasion for teaching. His disciples followed suit, teaching the whole counsel of God (Acts 20:20) and ensuring that everything would be remembered long after they had left (II Pet. 1:12-15).

The same thing can be said of the Reformation. The concern of the reformers at this time was to combat Roman Catholicism by introducing right Biblical teachings on salvation and the Church of Jesus Christ. Martin Luther's concern was justification by faith in Jesus Christ alone, not by any human effort whatsoever. The teachings thus developed, all had to do with what the Bible teaches about God, humanity, salvation, the Church, government, etc. The Bible was translated into languages that people understood. Catechisms were written which were intended to prepare new Christians for

church membership. John Calvin and Ulrich Zwingli are noted among others as having written extensively on Christianity.¹⁰⁹

What are we to say of the modern literature on Christian education as it relates to the curriculum to be embraced by denominations or churches? Something has already been said above as to the importance of a contextual curriculum. A substantial amount of literature has been written on this subject some of which will be alluded to in the following chapter.

In light of this background, the Convention churches should cultivate the habit of coming up with their own curricula. These curricula will find expression in not only the Sunday school or family Bible hour. Rather they will take shape in youth, women and men's ministries, in mid-week Bible study classes, membership lessons and regional and national gatherings. This can only be possible with the analysis of times and contexts of our people and with proper planning. In the next chapter, the issue of the curriculum will receive full attention as a way forward is paved for effective Christian education.

7.2.2.2.5 Attendance and record keeping.

Along with other administrative hurdles, there is the problem of attendance of Sunday school classes, the family Bible hour and mid-week Bible classes. Attendance has not been that consistent in many churches, especially among adults. In the case of children attendance has always exceeded the adult attendance by far, except that where teachers were irregular, children were affected and attendance would drop. The poor attendance in mid-week Bible classes – at least where they are being held - can be attributed to the

¹⁰⁹ Chapter five deals extensively with which books were written by these reformers.

lack of purpose of the whole teaching programme, the distance to be traveled in the night, and poor preparation on the part of the teacher concerned. Added to this problem is the keeping of records of attendance. Many churches do not keep such records. By implication it does not matter if people attend or not. In such cases Sunday school is held for the sake of it; not because it is a very important part of the church's ministry. Where Sunday school and family Bible hour are taken seriously, attendance records are kept and updated regularly.

7.2.2.2.6 Christian education budget and facilities.

Still another impediment that has rocked the Christian education boat in the Transvaal churches is its exclusion from the general church budget and the appalling lack of facilities to make Sunday school and family Bible hour much easier. Only four churches accommodate children (Sunday school) in their church budget. In other cases, in the event of some incident coming up for the Sunday school, special contributions have to be made for that sole project or else Sunday school teachers have to fend for themselves.

As it relates to facilities, it is surprising that among churches interviewed, even those whose Sunday school and family Bible hour programmes were viable, only a few of them had plans for setting up a hall or classrooms for Christian education or Sunday school. Ten churches have expressed plans to extend the existing building in order to accommodate Christian education. Two had plans of extending the church building, but this had nothing to do with Christian education.

Sunday school is usually held in the church, the parsonage, vestry or in members' homes. Teaching and learning resources like overhead projectors, chalkboards, special

writing boards, maps, work manuals etc, are not catered for at all. It is only in places where Sunday school for children is carried out in full swing that some resources for children have been bought. Churches are yet to be awakened about the importance of Christian education accommodation and other teaching and learning resources.¹¹⁰

7.2.2.2.7 Evaluation of the Christian education programme.

A healthy Christian education programme has to be subjected to continuous evaluation. At the end of each year a general meeting is to be held where the entire Christian education programme should be assessed; successes determined and failures uncovered and remedied accordingly. Four churches indicated that they did practise continuous evaluation on a weekly basis when teachers come together to prepare new lessons for the coming Sunday. One church conducts a monthly evaluation, while another does so after every three months. Still another church evaluates its youth programme only, three times a year. Of the four churches just mentioned, one has pointed out that it conducts yearly evaluation of the Christian education programme. While the few churches mentioned should be commended for their effort in this regard, the majority of them need special attention.

Lack of a suitable purpose statement and long and short term goals accounts largely for the lack of evaluation at the end of the year. Surely, there can be no evaluation if there were no goals set. Whatever aims churches might have had or still have in Sunday school lessons and other teaching programmes, were immediate. The matter of goal setting is of utmost importance. On a whole, evaluation of Christian education is very important and should never have been taken lightly. As will further be argued in the next

¹¹⁰ Granted that in other cases funds may not be enough or even available. Most churches are simply not concerned or ignorant.

chapter, evaluation is very essential for a successful and effective teaching ministry in a church. It may not be ignored in any way.

During the time of missionaries learners were evaluated by way of Scripture examinations. Many regions participated in these exams. Certificates were awarded to those who had passed (TSABHB, 1959:51). However, these examinations tested Bible knowledge only, and not the application of that knowledge. Such evaluation, good as it may seem in that it tests knowledge and understanding, is cumbersome; adults do not like it. Not as though knowledge is not important; Jesus would not have withstood the devil's temptations had He not had knowledge of Scripture (Matthew 4). Moreover, God complained through the prophet Hosea, "*...my people are destroyed from lack of knowledge*" (Hosea 4:6 NIV). Knowledge helps Christians from being "*...tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming*" (Ephesians 4:14). Examinations only test how far someone knows. Some people may fail such examinations because they take time to remember; but they may be good in the implementation of knowledge acquired. What is more, some may pass Scripture examinations with exceptionally high marks, while they are not Christians at all.

Rather, in evaluation, among others, it is the teacher, the lessons, methods, learners' response or change and classrooms that are to be assessed. The purpose of teaching is to change lives not just to impart knowledge. Of course knowledge is important, but only in so far as it helps to change a way of life and be helpful in the maintenance of that new way. The changing of lives is so important that Dr. Howard Hendricks has devoted a whole book on "*Teaching to change lives.*" In this book, Hendricks gives seven laws or

principles to be observed if we are to teach to change lives. These are, the law of the teacher, education, activity, communication, heart, encouragement and readiness (Hendricks, 1987:23).

Bruce H. Wilkinson, a president and founder of Walk Thru the Bible Ministries, Inc. and former student of Howard Hendricks, has this to say about Hendricks in the foreword to this book, “...he would do whatever it took to get ...one student back on track in the learning process. That’s dedication. No, that’s teaching...it’s a kind of teaching we don’t see much of these days. In schools, churches, sanctuaries, seminars – whatever the teaching situation may be, the name of the game these days seems not to be teaching, but covering material” (Ibid, 17).

Dr. Richard Osmer echoes a similar concern in terms of the purpose of teaching. He (1992:15) cautions teachers in the church to be clear about one thing, that “...the basic purpose of their teaching is to create a context in which faith can be awakened, supported, and challenged. Their teaching is for faith.” Thus change in the learner is one element that should underlie all of Christian education whether it is faith or growth. It should not just be for knowledge only.

While this aim of changing lives may have been there in principle during the missionary era, nothing much seems to have been done to ensure that it becomes the case. The same weakness holds true for the teaching ministry in the Transvaal Convention churches today in all the various modes of teaching. What happens is that teaching takes place on local church and regional levels, but nothing is done to ensure implementation of same. Evaluation would have been helpful in this regard, in that part of its goal is to assess the

effect of teaching in the lives of learners. This observation does not mean there is no change at all in the lives of learners; the Holy Spirit is always at work once the Word is taught, whether the teacher is intentional about it or not. Some measure of change does take place. The holding of workshops in recent times, after every teaching, especially at regional and national levels, is an attempt to address the implementation problem. This process still has a long way to go as it still has to filter down to local churches for actual implementation.

What has been said under the administrative hurdles above, underscores the urgent remedial attention Christian education in the Transvaal Baptist Convention churches (virtually the whole of the Baptist Convention of South Africa) has to be given, if the teaching ministry in the churches is to be properly and effectively carried out.

7.2.2.3 Weaknesses inherent in age group ministries

One inherent weakness in the Christian education of Transvaal Convention churches has been highlighted, namely, that of lack of an overriding goal that would underline the church's entire educational ministry. This has been characteristic of age group ministries as well, namely the Sunday school (for children), family Bible hour, youth, and adult ministries; hence the lack of direction and continuity as well as the overlapping of topics in local and regional meetings.

For the Sunday school ministry, one major drawback is that it was confined to children only. Sad to say that to date in many churches in the Transvaal and in the Convention as a whole, this is still the case. The focus on children continued for so long that subsequent measures to change from Sunday school to All Age Sunday school and then

to family Bible Hour, with a view to attracting youth and adults to the pre-Sunday service lessons, did not bear much fruit. The impression has already been created that Sunday school, whether it is called by different names, belongs to children. Indeed some women responded to the all age Sunday school and some men followed suit when the concept of 'Family Bible Hour' was substituted for the all age Sunday school, however, this was not as expected. The wrong impression alluded to above, stayed on.

Further, in some places Sunday school for children is still at its lowest ebb, especially since the missionaries left the scene. This is particularly so partly due to the lack of a budget, facilities, committees, and moral support from the church, as described above under administration. This position underlines the low status accorded to Sunday school in these churches.

What is more, some pastors have not shown any interest whatsoever in Sunday school work, relegating the responsibility to women or interested individuals¹¹¹. In such cases, Sunday school does not feature on the church committee agenda. Volunteer teachers have had to attend Sunday school teacher training seminars out of their own pockets, unless they were able to convince the pastor and the committee about the importance of such teacher training. The problem of lack of pastoral involvement in the Sunday school has been highlighted by many Christian educators, among others James Smart, Stanley Glen, Jim Wilhoit and Richard R. Osmer¹¹². One missionary in the Southern Transvaal

¹¹¹ Pastoral involvement in Christian education in general and in Sunday school in particular receives attention below, under sub-heading 7.6, 'The pastor and Christian education'

¹¹² See pages 27 and 28 of chapter one for more details on this problem from these four Christian educators.

also complained that pastors were too busy to teach or to follow up on new converts (TSABHB, 1980:116).¹¹³

Whereas the introduction of the all age Sunday school and subsequently the family Bible hour has triggered response in some quarters, it has to be said that in many cases attendance was hindered by lack of good preparation and commitment on the part of teachers. This was demonstrated by teachers coming late for classes or being absent, without giving notice to that effect. In this way many members were discouraged from attending.

The negative picture painted above does not mean nothing is being done to remedy the situation. As it relates to children, a children's ministry component has been set up and it is gradually taking root in many churches in the Transvaal. The creation of a National children's ministry committee and regional children's ministry committees, underscores the positive direction Sunday school is taking, so that it will no longer just be Sunday school, rather it will be a fully-fledged children's ministry, going beyond Sunday school and ministering to children in a very special way. On a whole, much still has to be done to bring the Sunday school, the family Bible hour and the children's ministry to generally and conventionally acceptable levels of operation.

The youth ministry has been described as the second if not the most viable component of church ministry in the Transvaal Convention churches. However, it is also plagued by some limitations. The one problem is the lack of direction as alluded to earlier, so that topics are pounced upon at whim, without continuity. Another problem is that some

¹¹³ The problem of lack of pastoral involvement receives attention later in this subsection. The notion of the missionary complaint is referred to for the second time due to its relevance.

youth ministries are not as viable as they are supposed to be. Moreover, on a regional and national level, youth are plagued by the problem of finances. Though some of the young people are working, they have not designed a mode of supporting themselves financially. While the Convention as an umbrella body may be expected to foot the bill in many instances, they too have to raise money for themselves

Not all churches have viable youth services going on. Some are there in name only; they need sponsors or leaders who take interest in them and are capable of developing them further. On a whole, youth fellowships are alive and well. They are one component of which Convention churches have to be proud as they are generally full of activity.

Women's meetings have been disturbed by working women getting employment. Traditional Thursday meetings go on, albeit on a weaker note since working women meet only on Saturdays. In most churches women meet to preach and pray. Only on a regional level are there any viable teaching programmes at all. Women also have many regional and national meetings that tend to cloud and delay the work of the local church. The one drawback is the lack of direction that is characteristic of not only women but all ministry components mentioned so far. The lack of direction has led to an inconsistency in the choice of themes to be handled in their meetings. The themes lack continuity. The theme for the following year may be something else, completely detached from the previous year's theme. This is one area that has to be sorted out among all the ministries and churches so as to avoid overlapping of topics and to enhance continuity.

Men have always had a serious problem when it came to attendance, especially locally. To date only few churches have men's meetings going on. There is a general feeling of



despondency among them. Some do not understand why they have to meet. The regional and national men's meetings are also plagued by poor attendance. With regard to themes, men may be as good as women and youth, however, they too lack direction, typical of all others. Of all churches interviewed, three are very strong in numbers and attendance. Nine are very weak, few are moderate, and eight do not have men's ministries. On a whole men's meetings are slow, needing a thorough revamping.

Another adult component worthy of note is the marriage and family life ministry, which is also a component of Christian education. This is one area in which the Convention churches in the Transvaal are aware of but do not devote as much attention as should be the case. This weakness is evident from what is going on in churches today. Among churches interviewed only one church had a couples' meeting once a week with a 50/60% attendance. Two churches hold their marriage seminars once every three months, while five churches have a family gathering or couples' meeting once a year. Some have confessed that their once a year meetings are very weak. One church has indicated that couples' meetings are held occasionally. Four churches have pointed out that they had such meetings in the past, when they still had a pastor. Still another five churches said that at least there is teaching going on about marriage, though it is not often. Most churches said they do have premarital counseling sessions for their youth, but they are not as effective as befits a qualified marriage counselor. The rest of the churches do not have anything, except for being invited by other neighbouring churches to such marriage and family sessions.¹¹⁴ From the picture painted, one can deduce that a substantial amount of work remains to be done in this area to ensure that proper planning and implementation of good, well structured, and relevant marriage and family

¹¹⁴ Much of what is said here has been mentioned under adult ministries in the preceding chapter. The repetition is made for the purpose of painting a genuine picture for evaluation.

life programmes is enhanced at all costs. On a whole there is a great awareness of the huge implications such a ministry can have for the enrichment and stability of families and for church growth.

7.2.2.4 Discipleship.

Discipling is one dimension in which Christian education finds expression¹¹⁵. It includes such components as presenting Christ to an unbeliever, nurturing the new believer, training him in Christian life and service and allowing him to make other disciples as proof that he has been properly disciplined. It should be borne in mind though, that presenting Christ only is not discipling, until the unbeliever has believed and undergoes a process of nurturing and training. In the final analysis all teaching is discipling, for it is aimed at building the believer so he becomes a better Christian. In one of His last injunctions to His followers, Jesus commanded that they make disciples of all nations; baptizing them and teaching them to be obedient (Matt. 28:19, 20). This makes the question of discipleship a very important component in the evangelization of the world.

Discipleship includes such tenets as follow up visits, membership classes and Bible study sessions. The concern of this subsection is first, the meaning of the term, *disciple*, second, how the Transvaal Convention churches fared in the whole discipleship process, with particular focus on follow up, membership classes and Bible study sessions.

A disciple is a follower of someone else. It is a person who learns from his master or teacher and seeks to be like him in his entire way of life. In the New Testament context a disciple is a person who has received Christ as His Saviour (John 1:12); who follows

¹¹⁵ This subject has received attention earlier in the dissertation, especially what discipleship entails, in chapter four.



Him by way of reading the Word and obeying it. Jesus Himself urged that if His followers abode in His Word, they would be His disciples indeed (John 8:31, 32). That a disciple is someone who learns from his master, is also evident in the invitation Jesus extended to crowds that came to listen to His teachings, *“Come to me, all whose work is hard, whose load is heavy; and I will give you relief. Bend your necks to my yoke, and learn from me, for I am gentle and humble-hearted; and your souls will find relief. For my yoke is good to bear, my load is light”* (Matt. 11:28-30 NEB). From the invitation it is clear that there were other masters who had their own disciples; whose laws were heavy to bear. Jane L. Fryar (1992:15) argued, *“Many rabbis of first century Israel had disciples; Greek philosophers also drew disciples into their sphere of influence – but neither the rabbis nor philosophers touched the lives of their followers in the powerful way Jesus did.”* It has to be mentioned that Pharisees had their disciples as well; this is implied in their criticism of Jesus’ disciples (Matthew 12:2; 15:2)

The understanding and practice of discipleship as espoused by Jesus differed radically from that of His day. He chose His disciples (John 15:16); disciples of rabbis, on the other hand, chose their own rabbis. His calling to discipleship was a lifetime commitment. Moreover, his discipleship was free; while on occasion the disciples of philosophers had to pay for the privilege of learning from them (Fryar, 1992:15). Briefly, discipleship entails four elements, namely conversion, nurturing, training, ministering or serving. It means to reach someone for Christ, to build him up in the faith so that he matures, to train him in Christian life and service and to send him off to serve or to bear fruit (John 15:8).

This was Jesus' approach to making disciples. He called them to Himself, taught them God's Word, trained them in evangelism and other forms of service, and then sent them off to do what He did. It was because of this calculated and effective discipleship programme that even after He had left to His Father in glory, His followers could wield such powerful influence that they were branded as having been with Jesus (Acts 4:13). This is precisely what He expects of all believers, that they call unbelievers to Himself, nurture them in the Christian way of life, train them in evangelism and service, and give them an opportunity to serve and make other disciples.

The Baptist Convention churches are noted for talking much but doing very little about discipleship. Granted that salvation preaching became effective under the preaching of black ministers, they did not follow up their new converts. The Baptist Convention was and is still good at making converts or leading someone to a saving faith in Christ, but very poor at following up those they have shown the light. I have alluded to a missionary earlier on, who was concerned that pastors were too busy to teach or give necessary attention to new converts. This missionary went further to say churches make converts not disciples, as a result they were not growing (TSABHB, 1980:115).

The issue of discipleship was a subject that enjoyed a great deal of mention and teaching about. Missionaries and other white Baptist ministers had taught about it, emphasizing its importance in the evangelism process; however it was never fully carried out. Maybe this was partly because missionaries themselves did not do a good job in this area; they may not have been good disciples themselves, especially as they worked during the apartheid era; conforming to the dictates of their times instead of obeying God fully

(Acts 4:19, 20; 5:29). Discipleship is not only about teaching facts; it is mainly about a way of life that has to be emulated.

To date Convention leaders and followers are complaining about their failure to disciple new believers. The Southern Baptist missionaries have tried this process by introducing¹¹⁶ such teachings as “*Master life*’ *Discipleship*’ and *Follow the Master.*’ This too did not go far as it was confined to certain churches only. Moreover the missionary policy of the Southern Baptists has always been unacceptable to the Convention pastors and churches, making it difficult for them to penetrate Convention churches. Today there is a general outcry that new believers have to be followed up until they can live independently of matured Christians. The accusation leveled against the Hebrew Christians to the effect that they ought to have been teachers already, instead of being fed with milk, holds true for the Transvaal Baptist Convention churches as well (Hebs. 5:12-14).

The question of membership classes also comes into focus when we consider discipleship as a component of Christian education. Whereas missionaries may have been involved in membership classes, I have already indicated that their approach was shallow and hence they missed out many people in the process. At least they understood the importance of membership classes.

The history of Christian education, especially from the New Testament times, demonstrates a trend that was prevalent in the teaching ministry of the church, namely, the preparation of new believers for full church membership. The early church displays

this feature vividly. When about three thousand people received the Word at the preaching of Peter on the day of Pentecost, they were baptized and added to the church (Acts 2:41). The book of Acts does not end here; it goes on to say, “*They met constantly to hear the apostles teach, and to share the common life, to break bread, and to pray...*” (Acts 2:42 NEB). This practice must have been carried out in fulfillment of the great commission to make disciples, to baptize them and to teach them to observe Christ’s commands (Matt. 28:19, 20). Teaching continued in houses and in the temple so that new members came to be grounded in the Word (Acts 5:42).

This approach is typical of what came to be known as confirmation or membership classes. Of course there are noticeable differences between then and now. The confirmation classes in most churches, especially among black congregations, do not lay emphasis on the salvation of the individual to be confirmed. Physical growth seems to be the determining factor as to who should be confirmed.

The Pauline letters also abound with this phenomenon of membership teaching. On the occasion of the new churches he brought into being through God’s help, Paul spent more time in teaching than in preaching (Acts 18:11). He taught so much that when he left the scene, some of his followers were able to take over the leadership of the church as elders (Acts 14:23). They could never have been leaders of the church if they were not well grounded in teachings of Scripture. How could they be expected to teach others if they still needed to be taught? (I Tim. 5:17; II Tim. 2:2). In other instances Paul used letters to ground members in the Word and in Christian faith.

The second century church was even harder on its new members, grading them into three categories, namely the hearers or listeners, the kneebenders or kneelers, and the chosen or the elect. The hearers were in the first category and were Christians who received elementary instruction in the fundamental doctrines and practices of the church and were allowed to listen to Scripture reading and sermons in the church. They had to conduct themselves well so as to be ready for the second stage. The second category of Christians, the kneebenders, remained to pray after the hearers had gone. They also received more advanced instruction and had to prove readiness for the next phase. The third category of Christians, the chosen, underwent intensive doctrinal, liturgical and ascetical training in preparation for baptism (Eavey, 1964:85). No one would be accepted into membership of the church if he did not go through these three stages.

The period of Constantine the Great (CA. A.D. 325-529), branded the period of the Western Church by Chester O. Galloway (1978:60), and the Middle Ages (CA. A.D. 529-1350) saw the downplaying of conversion before membership. The teaching then was that Jesus died for all people; all they needed was to accept that He died for them. Chester O. Galloway (1978:60) observed, “... *when Christianity became recognized by the Roman Empire, many were baptized into the faith without personal commitment to its ideals or precepts...these masses of people were unchanged in faith and conduct...*” As a result the church was filled with unconverted people. With the dawn of the Reformation the notion of justification by faith in Jesus Christ occupied central place in the churches. It was no longer taken for granted. Catechisms and other forms of Christian literature were published and prospective members taught the way of salvation.¹¹⁷

¹¹⁷ Much of the material on the Reformation is covered in chapter five, under the historical development of the Reformation.



With this background in mind, the spotlight turns to the situation in the Transvaal Baptist Convention churches. During the missionary era new members were prepared for their membership. In one report they were called '*hearers*' in line with the second and third century church practice (TSABHB, 1938:38). One is not sure of the content of such lessons. However, in the course of time, a membership booklet was compiled by missionaries and was used in churches of the Convention. It was known as "*Incwadi yemibuzo.*" (The book of questions). Subsequently, another membership book was put in place, and it was entitled '*Church membership*' The latter book came to be used by Convention ministers for a long time. Recently, except for older ministers, many pastors do not use the book anymore.

While I can safely say the Transvaal Convention churches still have membership classes, I have to emphasize that such membership classes are not properly planned for; they are merely rushed into because some people have to be baptized and be accepted into membership. One church has eight weeks of membership classes. Another church has four to seven such lessons, seven churches have four weeks lessons. Still another four had membership classes in the past, when they still had a pastor. Now it is no longer the case. Eight churches have no membership classes at all. The situation shows that a great deal of the leveling of the ground has to be engaged to ensure consistency. What is more, membership lessons do not continue after baptism and acceptance into membership. One would expect that like in the early church (Acts 2:42) teaching should continue, even after baptism.

Membership classes which are of a good quality include among others, lessons on the way of salvation, the doctrine of the church, steps to church membership, the role of the church member, the statement of faith, stewardship, the doctrines of God and Jesus Christ, normal Christian life, and the new member as the salt and the light of the world. Churches will obviously vary from the one to the other concerning what is regarded as important teaching material for new members, however, some key lessons have to be included which will be common to all churches. Quality membership classes will enhance good teaching background for the church's Christian education ministry.

Mid-week Bible study lessons have always had poor attendance. The general practice has been that there are mid week Bible classes in some churches. In this case members would come together on a given day in the evening for an hour or so. Some Bible classes were very weak while others were moderate. Bible study classes were rife in the late 1960's and 1970's as the salvation message was preached clearly for the first time then. Mention is made in a missionary report of a church in Natal where midweek Bible study classes were held (TSABHB, 1970:115). The belief was that new Christians in general needed teaching. In some instances it was these Bible study classes that hampered effective Sunday school attendance. The feeling of many was that Sunday school was for children while Bible study was for adults during the week. Even so, they did not all attend.

Midweek Bible study attendance was weakened by poor quality teaching, coming out late, transportation problems and lack of proper planning on the part of the leadership and the focus on one topic, namely salvation. Moreover, not all churches had these midweek Bible classes. On the part of pastors, the Bible classes were hampered by the



fact that pastors were unable to read, analyze, interpret and compile material from Christian literature, systematically.¹¹⁸

Presently, cell groups are gradually dealing a deathblow to midweek activities, taking pride of place among all other church ministries. Not all churches have caught this home cell vision yet; however, it seems to be the trend that is being embraced by all evangelical churches today. The home cells are by far the most effective way of teaching. Whether such midweek Bible classes are still to be held in the face of home cell invasion remains to be seen.

7.2.2.5 Preparing believers for the ministry.

Along with the problem of discipleship above, was the training of laity for ministry. This may as well be called discipleship for in it, laity are trained for life and ministry. However, preparing the saints for ministry in this respect is focused mainly on training Christian workers in evangelism and follow up skills as well as other ways of ministry. This is what I call Christian workers' training, where believers are equipped in counseling, evangelism, follow up work, preaching, leadership, teaching, etc. Whereas this process entails discipleship, in my opinion it goes beyond it in that it is concerned with skills training specifically. It assumes that discipleship has taken its course and that believers are ready to do ministry in a much broader sense.¹¹⁹

¹¹⁸ It should be remembered that with the low kind of education the pastors entered their ministerial training, and with no help of upgrading same in one way or the other, most pastors could read, yes; but they could not read analytically. They were not trained in this area

¹¹⁹ I have to admit that it is not so easy to draw a line between discipleship and equipping the saints for the ministry. There is such a great deal of overlapping that similar Biblical texts may be used to defend the two positions.

Preparing the saints for the ministry is a Biblical mandate, as is the making of disciples of all nations. This is precisely what Jesus did with His apostles. He prepared them for the ministry, so that when He left, they could continue with the work of bringing souls into the Kingdom (John 20:21). Paul followed suit. In His missionary journeys he went around with his co-workers, among others, Timothy, Silas, Luke, etc. Equipping believers for ministry is further attested to by his letter to the Church at Ephesus, in which he enumerates the leadership gifts that the Holy Spirit has given to the Church; namely, apostleship, prophecy, evangelism, pastorate and teaching. All the five gifts are intended for the edification of the Church and the preparation of the saints for the ministry so the people of God may grow to maturity in Christ (Eph. 4:11-15). Further, the injunction to Timothy to pass on what he has heard from Paul to other faithful witnesses, who will in turn pass it on to others, underscores the preparation of believers for ministry (II Tim. 2:2).

During the missionary era such training was deliberate, being held regionally and nationally. Since the missionaries left the scene, this training was confined only to those churches whose pastors were better equipped to train in those areas. One area that seemed to have enjoyed regional attention (not all regions though) was the counselors' training. Each time a youth camp was to be held, few matured Christians would be called for counselors' training in preparation for those young people who would be born again during the occasion of the camp or who would need spiritual guidance of some sort while there. Other forms of training were undertaken by individual churches as they saw fit; inviting specialists from other denominations to carry out such training.

Recently, there is training for preachers, Sunday school teachers and personal soul winners, church leadership, and programme directors. The Convention is now taking it upon themselves to teach and train their believers in these areas. This too, however, has just taken off. It will need to be properly entrenched into the Convention's routine operational life.

Notwithstanding the efforts of missionaries in the past, as well as recent developments in the area of training Christian workers, equipping the saints for the ministry is a dimension of Christian education that has not received the attention it deserved. That this is the case is evident from the gap that opens up when a minister moves from one church to another. The remaining congregation turns to be at a loss of what is to be done to keep the boat afloat. In an Easter regional conference held in Mpumalanga, it came out loud and clear that the training of laity was not attended to at all. The general complaint was that pastors had not done their work of preparing saints for ministry.¹²⁰ Even leaders who seem to have worked so closely with their pastor, do not know how to pick up from where he has left off. This is indicative of a serious weakness in discipleship and in the preparation of the saints for the ministry so prevalent in Convention churches today.

The various modes of Christian education as described above, reveal that the teaching ministry in the Transvaal Convention churches has not been as consistent and as effective as was supposed to have been the case. In other instances, the departure of missionaries and the subsequent severing of ties between the Convention and the Union

¹²⁰ I was invited to this conference to speak on '*The Church growing and glowing.*' The training of congregants was identified as one of the hindrances to church growth.

in 1987, spelt the decline of Christian education, while in other cases it opened the way for further development and self-determination.

7.2.2.6 The pastor in Christian education

The role of the pastor in the teaching ministry of the church is, of all other known factors, the worst that has dealt a deathblow to Christian education in the Convention churches in general. Through the years missionaries have been involved with Sunday school and Bible classes and other modes of Christian education in the Baptist Convention. The hope has always been that church pastors would then take ownership of the process of teaching in due course. In many cases this has not been the case. As a matter of fact, missionaries complained that pastors were too busy to do Sunday school work. To understand the poor or no involvement of Convention pastors in Christian education, it will be necessary that attention be focused on the preparation of pastors for ministry and their consequent role in Christian education.

7.2.2.6.1 Preparation for pastoral ministry.

The poor quality of pastoral training for ministry accounts for the relatively weak performance of pastors in Christian education in their churches and in the denomination as a whole. Lack of Christian education as a subject in the Bible school curriculum has compounded the problem further. Recently however, ministerial training has been improved greatly, having been brought to the level of a diploma in theology and a degree for those who so desire. This state of affairs merits further explanation.

Back in the nineteen forties, a training institution was set up for native Christian workers who desired to be trained for church ministry within the Baptist Convention. One of

such institutions was set up in 1940 in Orlando and it was known as Millard Bible Training Institute (TSABHB, 1940:14). Twenty years later, it was moved to Debe Nek in the Ciskei. It came to be known as the Baptist Bible Institute and it was opened on the 14th of February, in 1960 (ibid, 1960:41). The pastoral training given was of a very poor quality; bearing in mind that white Baptists had their separate place of training in Johannesburg and Cape Town. The quality of training for the two theological institutions was of a high quality while the one for the aspirant native ministers was extremely low.

The reason for the low quality of training was that most of the aspirant ministers were not so educated. All they needed was basic training to work among their own people; hence the low quality type of curriculum. What this meant was that they would be admitted into the training programme with a very low standard of education. They would then struggle along for the three years of training and then be awarded diplomas in ministry. Back in the ministry they would only reproduce that which they have been taught. The case was different for those who were better enlightened as they would study independently during their free time. Some have had to leave for other better institutions, in the main, the Baptist Theological College in Johannesburg (now situated in Rand burg).

As much as the Baptist Union was able to set up a Bible training institution for black ministers, one wonders why they did not deliberately embark upon the campaign of raising the standard of education of pastors, even before exposing them to pastoral training. Baptist Union missionaries themselves admitted that the education of pastors was low and could not match the rising standard of education in the townships



(TSABHB, 1980:116). Why they did not do anything about this shortcoming is symptomatic of the low regard they had for blacks in general, thus underscoring their support for the government of the day, that is, in relegating blacks to a lower class than themselves. One of the Baptist Union's 1955 Assembly resolutions supports this notion. The resolution goes, "*This Assembly deplores the proposal made by high state officials that light wines should be supplied to Natives. It sees in this proposal a departure from the traditional policy of withholding European liquor from natives, who will subsequently demand stronger spirits, thus leading to a very dangerous situation*" (ibid, 1955:114). Clearly, there was a dividing line between black and white (Europeans and non-Europeans) even within the Baptist church circles. This is especially so because the Union of South Africa, under British rule, did not allow Blacks to participate in parliament; hence the formation of the African National Congress in 1912.

What compounded the problem was the fact that Christian education did not form part of the school curriculum for a long time. When the Baptist Bible Institute was opened at Debe Nek, the following main subjects were offered, Doctrine, Biblical Survey, Church History, Baptist Principles, Homiletics, Personal Evangelism, and Exegesis (Ibid, 1940:41). Christian education, or at best, Sunday school ministry, was left out as a subject from the outset. This is surprising, bearing in mind the high esteem accorded to Sunday school work by missionaries through the years. It was only in cases where the lecturer involved took interest in Sunday school that a Sunday school subject or course would be introduced. When he left, there would be no Sunday school teaching in the training institution.¹²¹ What compensated for lack of Christian education as a course,

¹²¹ Ministers who have qualified for the ministry before some of us, assert that there was Sunday school training during their time. They mention the lecturer who was in charge of the subject, and who, by the time we came for training, was gone already. His departure meant the end of Sunday school training.



was the training that one would attend independently of the Bible school or church. During the time of my training at the Bible institute, Christian education was taught only once, on the occasion of what was called a pruning week, which took place once a year, a week before the closing for holidays. Other pruning weeks of succeeding years focused on other subjects.

The poor quality of training I have argued for so far, is marked by a few factors. First, most of the aspirant ministers admitted for training did not have good education. Some had gone as far as grade 3, others grade 5, while still others had gone as far as grade 8. A few had gone up to grade 12. By implication, the educational background of Bible students varied from the one to the other. Therefore, it came as no surprise to find a grade 3 Bible student being in the same class with a grade 12 student. As time went on, more and more better educated students came on board, especially in the nineteen eighties. Such are faring better in the pastorate in terms of Christian education, as they are capable of doing their own research and compiling their own notes. However, they are not doing enough either. They have a potential to do much better.

Second, qualifications of some of the lecturers who taught at Bible school were also questionable.¹²² They had come from a few years of ministerial experience, with only the diploma in ministry that they obtained from the same or other similar institutions. What this implied was that the only good element they brought along was their ministerial experience which did benefit the students any way. As it related to the compiling of notes from a wide range of literature, they were not competent enough. This led to the use of one mediocre textbook for a given subject, leaving the students

¹²² Needless to say that better qualified lecturers were white ministers who were exposed to better education and ministerial training.



with views from one untested author only. One can well imagine what kind of ministry such Bible students would wield in churches. I have to say, however, that when it came to practical training, i.e., Homiletics, leading a church programme, dedication of children, solemnization of marriages and other such like routine church practices, these lecturers were excellent, hence the high quality preaching characteristic of Convention pastors.

Third, the quality of the content taught in each case may have been good for one or two lecturers or so. However, the rest was very weak, being comparable to ordinary family Bible hour material. In the fourth instance, the acceptance of only those students who had passed grade 12 in white dominated Baptist Bible institutions further underscored the low quality training given at the Baptist Bible Institute. In the latter, all aspirant ministers were accepted, while in the former, only a certain category of students were admitted. Moreover, the missionaries themselves confessed that native pastors needed better training, especially those in urban areas (TSABHB, 1980:116).¹²³

Finally, the general complaint among congregants to the end that pastors need to upgrade their training, underscores the low regard with which the ministers are viewed due to their poor pastoral training. Some have complained that their pastors could not teach, while others have objected to the continuous salvation preaching, even when the members needed the kind of preaching which would nurture them for growth. To date, only certain ministers are invited for teaching sessions in various churches and regional

¹²³ I need to say that whatever I have said about the quality of training at our Bible institution, flows both from my personal involvement with the Institution and my knowledge of what is going on and what is being said in churches. I trained in the institution myself.

meetings. The general feeling is that other ministers cannot teach, therefore, they may not be invited to do so.

It is encouraging to note that subsequently, the Southern Baptists bought the Baptist Bible Institute property and converted it to being a Baptist International Theological Seminary in 1989, thus raising the standard of theological training to a Bachelor's degree level. Pastors who trained at this institution are doing well in terms of ministry in general, although they have not done that much in Christian education. In 1995, October, the Baptist Convention of South Africa opened its first theological college in Johannesburg. The curriculum followed is of an exceptionally high standard, being recognized by the South African Accreditation Board. The college offers among others, a diploma in theology and a bachelor's degree through the University of South Africa. What is more, Christian education forms part of the curriculum; at least the introductory course. There is a need to expand this course, if the pastors are to be effective in Christian education in their future pastorates.

7.2.2.6.2 Pastoral involvement in Christian education.

The condition described above accounts largely for the lack of involvement of pastors in the teaching ministry of their churches, especially in the Sunday school and family Bible hour. This may not be said of pastors who trained at the Baptist International Theological Seminary and the Baptist Convention College in Johannesburg. Their training was up to standard and still is. Notwithstanding their better training and their doing of Christian education in their seminary or college training, these pastors have also fallen prey to doing very little in Christian education. Like all others they need to be



awakened to this ministry. At least they are capable of reading literature on their own and compiling necessary material.

In the event where older pastors engaged in mid-week Bible study classes, in most cases the textbook method was used; so that the pastor would read from the textbook and explain, without doing in-depth study himself and coming up with well researched material. This tendency would discourage some members from attending; after all they could also read for themselves at home.

Three reasons explain why pastors were not involved in Christian education of their churches or why the performance was so weak. First, the exclusion of Christian education as a subject from the Bible school curriculum. How else would they be expected to teach it if they were not trained as to how to go about teaching? Second, the misconception that Sunday school was not important; pastors had other things to do which mattered more. Hence so little or no support for Sunday school in their churches. Third, the inability to compile notes on their own, has led to them not participating in Sunday school or family Bible hour. Some hid behind the notion that they had no gift of teaching, forgetting that they could not have been pastors if they could not teach; one of the pastoral duties is to feed the flock of God. Teaching is an integral part of pastoral ministry; these two may not be separated (John 21:15-17; I Tim. 5:17; I Pet. 5:1-4).

This indifference to Christian education has led to some congregants beginning to complain about the teaching role of their pastor. It has also led to strained relationships between some pastors and their members. More and more, a need is being felt that pastor teachers are needed in Convention churches. One would hear of a remark like this, *"We do have a pastor, but more than anything else, our church needs teaching; we*

need a pastor who can teach.” In one of the national executive committee meetings that I presided over in the latter part of year 2000, one of the members of the committee, a pastor of one of the Convention churches, frankly argued that there was no teaching in our churches; a substantial amount of work still needed to be done in this area of the church’s educational ministry.

Not all ministers were not involved in Christian education. It should be remembered therefore that some pastors, though very few, were indeed involved in family Bible hour in their churches, especially those who comprised the ‘Go Teach’ ministry team. In the rest of the cases church members were on their own, while pastors “devoted themselves to the preaching of the Word.” It was especially those who were enlightened who involved themselves in Christian education. The appointment of Sunday school and youth organizers among the ranks of Convention pastors during the missionary era, was a commendable feature which characterized growth on the part of African church leaders.¹²⁴ Looking closely at those who were appointed in these positions, one notices that they were better educated than others, and could therefore wield formidable influence during their time.

As indicated earlier, lack of involvement of Convention pastors in the Christian education programme of their churches, has, more than anything else, hampered the doing of Christian education drastically. Unless the situation is remedied, the condition will grow worse as the newer and younger pastors may inherit the legacy.

¹²⁴ See Growth indicators above for examples of appointments.

7.3 CONCLUSION

This chapter has been an attempt to reflect critically and in greater detail on Christian education in the Transvaal Baptist Convention churches. The picture thus painted reflects the condition of the Baptist Convention of South Africa as it relates to the church educational ministry. It warrants serious attention from Convention leaders. Of course it is not as though the Convention has to start from the beginning; at least something has been going on; more than ever before, there is an awareness that Christian education is an integral part of Church ministry. With the high standard of pastoral training in the Baptist Convention College, there is every reason to be hopeful that the situation will change for the better. The next chapter will be devoted to the laying down of strategies for effective Christian education in future; in so doing it will address most if not all of the problems outlined so far.



CHAPTER EIGHT

STRATEGIES FOR EFFECTIVE CHRISTIAN EDUCATION IN FUTURE

8.1 INTRODUCTION

8.1.1 Background

The position of Christian education in the Baptist Convention of South Africa, as portrayed in the preceding chapters, especially chapters six and seven, warrants remedial attention as a way forward. In chapter seven a detailed evaluation of Christian education in the Convention has painted the true picture of the situation as it is; leaving the Convention with questions and challenges to face up with. Whatever remedial measures to be put in place will be focused on the Baptist Convention and the Church of Jesus Christ as a whole. What is clear from what has been said in this research project is that in a general sense, Christian education is beset with problems in one way or the other the world over. A substantial amount of Christian education literature points to this reality. It is for this reason that remedial measures to be raised below be focused on the Baptist Convention of South Africa and the Protestant and Catholic denominations the world over.

In this chapter it is my thesis that given the situation of Christian education as described so far, some measures have to be put in place to correct the status quo in Christian education in the Convention to the extent that it is humanly possible. Thus, as the title suggests, the aim of the chapter is to come up with strategies for effective Christian education for the Convention and the Catholic Church.¹²⁵

However, the title should not be misconstrued as implying that nothing has been done in Christian education. Going through Christian education literature one notices the vast amount of work that has been done in this area by various denominations, especially in the United States of America.¹²⁶ In varying degrees, Protestant and Catholic churches the world over, have been involved in Christian education. Whatever will be suggested here, is intended to remedy the situation in the Baptist Convention educational ministry, to evoke Christian education awareness in those who may not have been that involved; to revive the educational ministry in those churches whose enthusiasm in Christian education has dampened; and to improve the status quo in churches which are already involved in Christian education. In itself, the title implies that something is being done, but needs to be more effective.

8.1.2 The meaning of ‘Effective Christian education in future’

Two aspects of the title, namely, ‘Effective Christian education’ and ‘in future’, need further clarification. Effective Christian education means the kind of education that will be of such a nature as to be what true Christian education should be all about. It means the kind of church educational programme that will satisfy the requirements of what it means to be an attractive and viable church educational programme. Christian education is effective if it is based on Scriptures, addresses the whole family (from childhood to adulthood); when it is contextual, and has goals that it pursues. It is effective if it has good leadership, skilled and hardworking teachers, adequate teaching resources, appropriate building facilities, and a relevant curriculum that meets the needs of learners.

¹²⁵ By Catholic I am referring to the Church of Jesus Christ as a whole.

¹²⁶ I am looking at many volumes of Christian education literature authored by Americans, the many Christian education organizations and the doctoral programme offered in theological seminaries for the position of director of Christian education in local churches. Surely, that is proof enough of how much of Christian education America has already done.

Its effectiveness is further judged by the way in which it is properly administered and is subjected to continuous evaluation, being of such a standard as to be matched with good Christian education programmes of other denominations. Effective Christian education programme does not imply that it will be a perfect programme. On the contrary, it points to a constant striving towards being the best of what it is capable of being; there is always that potential of being better than what it was yesterday, simply because it is a *human* programme. Effective Christian education is what I have come to call '*Authentic Christian education*' in the preceding chapter.

The second aspect of the title which merits attention, is 'in future.' Why in future and not now? Will the future ever come? When will it come and who will be there in future to ensure that desired effectiveness is attained? I have adopted the interpretation of James Michael Lee, in responding to these questions about the future. He (1977:1-2) argues that if religious education is to fulfill its mission, it must not so much bring the now into the future, as to bring the future into the now. He maintains, "...*the educational experience is not one of preparing the learner to live in the future but rather of helping the learner to live the future right now.*" The future is unpredictable; it may be risky to prepare for it as it may turn out to be something else. "*The future is for those who make it, not those who wait for it*" (ibid, 2).

My understanding of the future therefore, based on the interpretation above, is simply from now onward. Whatever strategies are being put forward, are intended for now and tomorrow, if tomorrow does indeed come. In this case the future is not detached from the present; it is linked to it and proceeds from it so that it is not so easy to draw a dividing line between the two. It is in this context that I want the title to be understood; that if the strategies are found to be appropriate, they should be applied from now onward. They will be refined with the course of time, thus serving the future.

The strategies thus espoused are in themselves nothing new; it is something that the churches should have been doing. For example, administration, curriculum, process,

leadership, etc, (which are some of the strategies to be discussed), are important components which should be brought to bear upon Christian education as a whole. They are not new phenomena. However, they have been referred to as strategies for effective Christian education in future, for it is only in employing them to their fullest potential, that effective (authentic) Christian education can come about.

8.1.3 Why strategies for effective Christian education in future?

A question can be asked as to why going to such pains of coming up with strategies for effective Christian education in future. Is the effort worth the salt? Why not just take Christian education for granted, especially as Christianity no longer enjoys sole attention and publicity? These questions in themselves are legitimate, seeing that in South Africa for example (of course in America and Britain as well) religion is being confined to individuals as being a private matter. It has been left in the hands of churches and other religious organizations to nurture and develop. What is then so special about Christian education, that its effectiveness in future should be the subject of discussion?

Christian education is an integral part of the whole of the church's ministry. If 'church' is regarded as an important component in the total fabric of society or what constitutes a society, all that which goes with the church must be considered important as well. Christian education gets at the heart of the moral fibre of any Christian society,¹²⁷ despite the back seat religion in general has been confined to by government, especially in academic pursuit; preferring science, technology and economics instead. In South Africa, Christianity ranks first in terms of the religious affiliation of communities. Hence it may not be ignored simply because the new dispensation has a different agenda. The importance of Christian education cannot be overemphasized. It is against this background that remedial measures have to be brought to bear upon Christian education in the Convention and the entire Church community.

¹²⁷ By Christian society I mean that society which is Protestant and Catholic in outlook, though not necessarily Christian in the strictest sense of the word.

The situation described above, where some governments (including South Africa, Britain, America, etc) are removing (or have removed) religious education from the school curriculum as a school subject in an attempt to give equal opportunity to all religions in the country, and to focus more on science, technology and economics, compels the church to take full responsibility for the doing of Christian education. Moreover, problems already raised in the preceding chapters about Christian education, make it imperative that special measures be taken to remedy the situation. It is for this reason that *strategies for effective Christian education in future* will be an appropriate venture to pursue.

8.1.4 How the chapter unfolds

The strategies described below, will go a long way in bringing about effective Christian education in the Baptist Convention and in the churches of all Protestant and Catholic persuasions. Churches and denominations¹²⁸ have to engage in some vigorous promotional activities for Christian education. Sound administrative structures have to be put in place to level the ground for the practice of the church's educational ministry. The question of who and where the learners really are, has to be taken seriously. The designing of relevant and contextual curricula also becomes an important factor in an attempt to bring about high quality Christian education.

In the same wavelength, the process of Christian education, the recruitment and training of leaders for Christian education, and the implementation of an effective discipleship programme also feature as important measures in a move towards effective church educational ministry. Further, pastoral involvement in Christian education and the evaluation of the educational ministry in general, are all strategies geared toward the enhancing of effective Christian education, hence the consideration of each of these strategies below.

¹²⁸ The two designations, churches and denominations, will be used together from time to time to mark the difference between those churches which do not have denominations, but are entities in themselves, e.g., the so called ministries.

8.2 THE PROMOTION OF CHRISTIAN EDUCATION IN CHURCHES

One of the strategies (perhaps the first) for effective Christian education in future is that of engaging promotional activities with a view to conscientizing churches about the importance and the way of Christian education. Such promotional activities have to be carried out at all levels of various denominations and churches, i.e., nationally, provincially, regionally, at district level, and eventually at local church level.

Christian education has not enjoyed the full attention it deserved or it has not been carried out to its fullest potential, both in the Baptist Convention of South Africa and the Church of Jesus Christ in general. This has been demonstrated in the first, second, sixth and seventh chapters of this thesis, where instances of authors were quoted as saying Christian education suffered from lack of purpose or that it was under fire. Some expressed the problems faced by Christian education in various other ways that may not be repeated here for purposes of progress. What comes out clearly from the Christian educators is the fact that notwithstanding the vast ground already covered in the Church's educational ministry in various denominations, there is much room for doing it better, it can still be improved and it must be improved. It means a few more things can still be done to make it more effective.

It is only proper therefore that the Baptist Convention and the Catholic Church take as one of their strategies for effective Christian education, the promotional dimension. What is being referred to here is that everything should be done to make churches aware of the importance of Christian education as an integral part of the Church's total ministry and to assist them in making their educational programmes effective. Thus, such promotions will focus on two areas in the main, namely, urging churches to take Christian education seriously as a mandate from Jesus Christ, and ensuring that this educational ministry is carried out in the best way possible.

8.2.1 The importance of promotional activities for Christian education

First, I have already pointed out above that Christian educators have expressed serious concerns about the plight of the Church's educational ministry today. A survey conducted by the Search Institute in 1990, in the United States of America,¹²⁹ (see chapter one, page 24 for more details on the findings of the Search Institute) justifies the promotional measure for Christian education. Second, the poor attendance, especially among youth and adults in Sunday school classes, warrant intentional and well planned promotional measures for Christian education in churches. Dr. Hestenes (1991:82) asserts that in one instance she came to a church where only 5% of church members attended Sunday school. Within a short time frame she was able to bring Sunday school attendance to 25% of the total church membership. Some promotional work has had to be done to enhance better attendance.

Third, the widespread Bible ignorance among church members and leaders leaves much to be desired. One Christian openly confessed that as much as he was willing to do witnessing, he did not know where to begin. He needed some training in this respect, *"I am ready to spend an evening a week calling; but beyond inviting people to come to our church, I don't know what to say. I wish our Bible School has classes in effective Christian witnessing. I think quite a number of us would enroll"* (Arn and McGavran, 1980:119).

It is a sad thing when such ignorance should be displayed by lay leaders as well. In the final analysis they are expected to fill the gap when the local pastor is away. As a result members are rendered vulnerable in the face of doctrinal error or some fundamental Biblical question. The ignorance of this nature was evident even in Biblical times. The author to the Hebrew Christians, for example, upbraided them for lack of spiritual

¹²⁹ It may be said that such a survey was not representative of Christian education in other countries. I argue that at least a survey has been conducted by a leading country in the doing of Christian education. Principles can be drawn from the findings which will be applicable to many countries.

understanding. He claimed that they ought to have been teachers of one another by then (Hebs. 5:12-14).

Fourth, the pre-eminence of Christian education during Biblical times as purported in the Old and New Testaments, as well as the revival thereof during the Reformation period, warrants that Christian education be promoted anew. Throughout the two testaments, the notion of teaching sticks out so glaringly that it cannot be ignored. To fail to do Christian education in our churches would be a failure on our part as disciples of Christ. In the New Testament, the title '*Rabbi*' features very importantly and was used of outstanding Jewish teachers. It was soon used of Jesus as being the best teacher around (John 6:35). This position put Christian education on a very high pedestal within the Christian church ministry. Promotional activities can only do justice to such glaring importance of Christian education.

In the fifth instance, the Christian religion deserves to be known and understood in its entirety. It is within the context of Christian education sessions that even those who have scanty information about Christianity can learn what it is all about and make informed value judgments.

Moreover, Christians themselves have to take their religion very seriously, as much as Jews, Muslims and others, regard their religions so highly. Convention members, Christians and others, should know about the origins, history, survival, destiny, stability and the teachings of Christianity. In addition, "*...the inundating wave of secularism, naturalism and materialism, not to mention outright atheism, threatens to bury 'the faith once delivered unto the saints'*" (Boettcher, 1975:xvi). Only promotional activities can restore the vibrancy of Christian faith and entrench its teaching among the followers of Jesus Christ.



8.2.2 Who should engage in promotional activities?

Theological institutions should be the first to promote Christian education in the Convention and other Christian churches. This they can do by introducing Christian education as a subject in the institution (if they have not yet done so), by underscoring among others, the history, theology, process and imperative of Christian education. Over and above taking Christian education as a school subject, theological institutions may hold special seminars for church leaders, aimed at conscientizing them about the importance and the way of Christian education. There will obviously be those who are already involved in Christian education in their churches. There will also be those who stopped teaching in their churches or whose teaching programme has grown cold. The third strand will be those who are not doing anything at all, for one reason or another. This status quo will have to be borne in mind throughout the promotional exercise.

Theological students may be deployed in various churches to help in setting up the full programme of Christian education and in training prospective teachers. Para-church (inter-denominational) organizations may also be used in this regard. In South Africa such organizations as Scripture Union, South African National Sunday School Association (SANSA), and other such like organizations, will be helpful in this regard as they have been involved in Christian education for a long time. They may be invited by those church leaders who are aware of the situation in churches and therefore are persuaded that something needs to be done to improve the doing of Christian education. It is true that some leaders (especially pastors) need help in this matter, and that therefore, promotions have to be done among them first, so it will filter down to lay leaders and the church membership as a whole.

Radio ministries may also be used to promote Christian education in churches. Christian education teachers (pastors) may be used or may take advantage of the radio ministry opportunities available to them, and use them to illustrate the importance of having

viable teaching programmes in churches. Christian Television stations may also be used for this purpose, calling upon Christian church leaders to take Christian education seriously.

Christian magazines, journals, and newspapers may be employed to publicize and popularize Christian education. Churches may use these media to report on their activities and progress in their teaching ministry. They may further publicize good lessons taught in various contexts during the course of the year.

The Baptist Convention and other denominations may have to do promotional activities in their national conferences. They can devote one day during the conference to Christian education and then invite experts or other Christian educators to give papers or run workshops on the importance, the method and the Biblical imperative for Christian education. This may be done nationally, provincially, regionally and locally as the case may be.

In local churches pastors may do it themselves, preaching it from the pulpit. They may use the members themselves to promote Christian education among fellow members. The Convention and the Church as a whole may also set aside a week in their calendar, for the promotion of Christian education among their constituencies; it will be called, *The Christian education week*. At the end of the year special awards may be given to those who were the best in attendance during the course of the year, as a way to attract others for the following year.

Promotional activities should be well planned for and be properly carried out so they make an impact among people for whom they are intended. Some kind of follow-up work has to be put in place for those who show interest. They should be helped along and know who to contact in time of need. As it appears, on other levels promotions may not be an easy undertaking at all.

For effective Christian education to come about in future, a great deal of promotional activities have to be engaged on a continuous basis on various levels of Christian ministry. Care should be taken that everything is done to enhance good and effective promotions.

8.2.3 Characteristics of good promotions

Good promotional activities are not rushed onto at the spare of the moment as they may not yield desired results. Calculated time and effort have to go into the planning and the preparatory stage, depending on what type of promotions they are and when the promotions will be done.

Effective promotional exercises should display the quality of daily promotions or advertisements in radios, television, marketing, etc. In other words such qualities as are characteristic of other business promotions. Promotions are promotions, whether they be done in the business or spiritual world. This basic principle has to be upheld even in promoting Christian education.

All promotional activities must be targeted at a given audience. Nothing should be done just for the sake of it. It should be known as to who is being targeted. Is it the youth, children, adults or Christian leaders? The targets will determine the shape of the promotion at hand. Various promotions will be aimed at various categories of people. Some may be targeted at youth, while others are aimed at adults.

Promotions should be affordable. They should fall within the church budget. What this means is that in so far as it is possible, they should be simple. Only affording churches can engage expensive promotional ventures.

Promotional activities must be simple and relevant. They should be such that they are easily understood by the targeted audience. They must further be contextual, using language that people will understand, and employing illustrations relevant to the culture

of the audience. Sophisticated promotions may miss the mark. They must also be continuous and be subjected to continuous evaluation. They should be done at the beginning of the year, during the year and at the end of the year.

In the local church setting, promotions may be done at the opening of the Sunday school or when a small group Bible study begins. It may take the form of presenting to the congregation the sort of Christian education programme to be followed for the year; what lessons will be taught, which material will be used and the objectives to be reached. Church promotions must be preceded by thorough preparations and planning of what is going to be done for that year. Facilities (buildings, chalkboard, etc) as well as lessons should have been prepared beforehand.

All in all, promotional activities aimed at church pastors, leaders, and members at all denominational levels, must be employed as one of the strategies to enhance effective Christian education.

8.3 EMBRACING A SOUND ADMINISTRATION OF CHRISTIAN EDUCATION

8.3.1 The meaning of 'Administration'

The second major strategy that makes up for effective Christian education in future for both the Convention and the Church of Jesus Christ in general is the embracing of a sound administration of Christian education in churches. Administration refers to *'the guidance, leadership, and control of the efforts of a group of individuals toward some common goal'* (William H. Newman in Barnard and Rice, 1978: 375). *'Administration ...is the muscle of the organizational body. It is the functioning, managing, and achieving side of Christian education. Administration includes all processes by which the policies of the organization are carried out...It is the means of making the organization work'* (Ibid, 367). Administration has to do with the running of a given programme. It embraces such components as planning, policies, goals, budget, daily

operations, who should do what? evaluation, etc. It means doing things properly and orderly.

‘Sound administration’ simply means good administration. It means the kind of administration that measures up to what it is to be good administration. By implication, in many instances there is some form of Christian education administration in churches that is not so effective. It is usually a kind of administration not so properly taken care of. In the preceding chapter, I have painted a picture of a poor Christian education administration prevalent in Baptist Convention churches. Many well-intended Christian education programmes have failed due to poor administration or lack of it. If the educational ministry of the church is to reach fullest potential in terms of being effective, its administration has to be viewed in a serious light.

Administration enhances orderliness. It is in the nature of God to be orderly. He is orderly in all His dealings with humanity and with creation as a whole. Nothing is done per chance. Everything else has been planned beforehand, so that what is happening in history is the fulfillment of a plan that has long been in place. When He created everything from nothing, He had a purpose. Even after the fall of humanity He still had other plans in mind (see Gen. 3:15). The laws He gave to the Israelites of old, the leaders He appointed from time to time, all underlined the good administration model God went by. God’s plan of salvation in Christ, for example, is a matter that was settled before the foundations of the earth (Eph. 1:4). Jesus came to the world in the fullness of time (Gal. 4:4). It is against this background of God’s orderliness that Paul urged “*Let everything be done decently and orderly,*” for God is a God of peace, not confusion (I Cor.14:33, 40). Sound administration guarantees orderliness and will thus lead to an effective Christian education programme.

Sound administration is comprised of various components. For Christian education and the enhancement of its effectiveness, the following components of administration need

consideration. They are, planning, the setting up of goals, putting a committee in place, adequate resources and facilities, organizing, budgeting, coordination or controlling of operations, and evaluation. All of these should, however, be preceded by the consideration of the church's purpose statement.

8.3.2 The church's mission statement as a point of departure

Whereas Christian education should have its own mission or purpose statement, it is part of the church's entire ministry. It may not be viewed in isolation from other ministry components of the church. The church must have a direction towards which it is moving, for Christian education to be effective. The church must have a mission statement that underpins what it stands for and seeks to pursue in its ministry efforts. For a long time the Convention and other churches and denominations have operated without a guiding principle that is called a mission statement. This has led to the same achieving little or nothing in terms of ministry as they operated without a purpose statement that spells out what they are about. Christian education cannot be adequately effective in a situation where there is no purpose and vision. What this amounts to is that such Christian education will be a unit in its own right, overshadowing all other ministry components, thus resulting in an unbalanced church ministry.

Once a mission statement has been formulated, a vision for a given period will then be thought through by the church leader, in line with the church's mission statement. In this case Christian education becomes part of the fulfillment of the church's vision. If for example the focus of the church for a given time frame is evangelism, the educational programme of the same church for that period will focus primarily on evangelism, by way of giving lessons on evangelism and personal soul-winning, as the case may be.

This does not however, mean that Christian education may not go beyond the church's purpose and vision. There will be instances where the educational ministry of the church

will address a given need. A case in point is the new believers class, which will focus mainly on normal Christian life, baptism and the Lord's Supper, the status and responsibilities of new members, the doctrine of the Church, etc. What is being argued for is that for all practical purposes, Christian education should align itself with the purpose and vision of the church.

It may be argued that the Bible lays down principles for Christian education, so that whether churches have clearly worked out purpose statements or not, Christian education can still operate within those Scriptural principles. Indeed, both the Old and New Testaments abound with content, method, and reason for the teaching ministry of the Church, making it unnecessary for any other factor to determine how Christian education should be done. This is quite true, especially as one takes into account Christian education literature, much of which does not say much or anything at all about the total mission of the church. Many authors have gone directly to the point, mapping out the theory and practice of Christian education without linking it to the total purpose and vision of the church. One can only hope that where such a mission and vision statement is not mentioned or alluded to, it is implied in the back of their minds.

Notwithstanding Biblical principles of Christian education as outlined above, so that Christian education can be run independently from anything in the church, I contend that it is very important to have the mission and vision of the church clearly articulated – part of which will obviously embrace Christian education – so that the church's ministry is conceived of and carried out in its entirety. The purpose statement is good in a number of ways.

It captures the total ministry of the church in a few sentences or so, spelling it out in a more organized way. The various tenets or dimensions of the church's ministry are enhanced in a short sentence or paragraph. The purpose statement and the resultant vision, ensure that no one dimension of ministry (e.g., evangelism, counseling, teaching,

prayer, etc.) will be emphasized at the expense of other ministry dimensions. Each dimension of ministry is analyzed and given due attention in light of the total picture.

The mission statement embraces the interrelatedness and interdependence of different aspects of the church ministry. In the mission statement, each aspect of the church's ministry is seen as part of the whole, not in isolation. Social ministry is related to teaching, counseling, mission, etc. So is evangelism, praise and worship, prayer, family life ministry. Each of these ministries is related to and in some way dependent on the others.

The purpose statement imbues the members with a sense of purpose for existence as a church. When asked what their church stands for, they are able to answer in the form of a mission statement. They know where they are coming from and where they are heading. The mission statement is the springboard from which the vision statement emanates. The vision divides the mission statement into implementable chunks, so that for the next five years or so, this part of the mission statement will be the focus of the church. The mission statement does not change, but the vision changes as each part of the mission statement finds fulfillment.¹³⁰

In light of the picture painted thus far, I strongly contend that every church (or denomination, as the case may be) must have a mission statement around which all activities of the church will revolve. The mission statement will lead to a vision for a given period, and the vision will underlie the doing of Christian education in that affected church. The mission and vision of Christian education will be informed by the total mission and vision of the church.

¹³⁰ Admittedly some mission statements may be so short that they do not specifically spell out various components of the church's ministry; the components are all embraced in the one or two sentences. In that case the vision statement will unravel the purpose statement so as to identify the said components.



8.3.3 Planning

Planning is a very important aspect of administration. It has to do with deciding in advance what will be done and in what order (Barnard and Rice, 1978:376). In its broadest context, planning entails examining purposes, setting goals, choosing methods, establishing target dates, determining the persons responsible for carrying out duties, setting the plans in motion, and evaluating the results. Initial planning is thus needed for what is to be done and when it has to be done and by whom it will be done if Christian education is to be effective. Such planning has to be thorough in all respects. Some of the aspects of planning are treated as separate units below.

8.3.4 Setting goals for Christian education

Setting goals is the first phase of any planning process. Needless to say, *'goals are desired results toward which money, leadership, and time are allocated'* (ibid, 377). Underlining the importance of goal setting, another author put it this way, *"To improve the quality of church education in the future calls for much more than the identification of individual problems...It calls for consistency and high quality within several interrelated systems fundamental to church education. More especially it calls for clarity and agreement about our central objectives. When we know where we are going, we can get all the subsystems working in line with these objectives"* (Browning, 1976:138). Goals are very important for any undertaking. Before any Christian education enterprise can be entertained, goals have to be set of what must be achieved. As has been pointed out above, the total mission and vision statement of the church, should inform such Christian education goals, so that all efforts are channeled in the same direction.

Commenting on the plight of Christian education in this respect, William F. Case (1976:205) pointed out that *"We not only do not know how to reach our goals, we are not at all sure, what are our goals"* This comment underscores the importance of goals in Christian education. While there is the comprehensive (Biblical) purpose of Christian education as spelt out in chapter four of this thesis, such a purpose has to be broken

down into chunks that can be achieved within specific time frames. It is important to mention however, that there will always be the standing goals of Christian education, namely, that of the converting of unbelievers, initiation of new believers into the church, and the discipleship of such believers so that they will take their responsible places within the entire spectrum of the church's ministry (see Acts 2:38-42).

It is the pastor and other church leaders (or an adhoc committee, as the church may see fit) who will be tasked with the setting up of goals and the entire planning process. Other Christian educators have suggested that learners be part of the process of setting goals (especially youth and adults) so they can participate in Christian education classes with enthusiasm (Campbell, 1991:255-257). There is no doubt that lack of clarity on goals in many Christian education programmes has led to the downfall of those programmes or their ineffectiveness. This is the case with the Baptist Convention. The setting up of objectives, in line with the total goal of the ministry of the church, is the priority of church leaders, if effectiveness is to be enhanced in future.

8.3.5 Putting in place the Christian education committee

The formulation of goals should be followed by the establishment of a Christian education committee or a board of Christian education as circumstances of each church setting will determine. Some churches may be so small that it may be inconceivable to even think of a board of Christian education. In such cases, a committee of three to five people may be constituted. In cases of large churches a board of Christian education may be formed, comprising the pastor as the ex-officio member, the director of Christian education,¹³¹ Sunday school superintendent or leader, one leader from youth, children, men, and women ministries as well as representatives from other church ministries. All in all the Christian education committee shall be tasked with carrying out

¹³¹ The issue of director of Christian education is contingent upon whether the church already has a trained personnel for this position. In other cases an individual may be appointed for such a position by virtue of his longstanding involvement with Christian education or Sunday school ministry. A well trained Christian education director should be the aspiration of every church.

the Christian education programme as espoused by the planning committee and endorsed by the church.

A Christian education committee, however small, is necessary to get things going. It should not be taken for granted that anyone or the pastor alone can take charge of Christian education.

8.3.6 Curriculum designing

The designing of a Christian education curriculum is mentioned here for the sake of indispensability and sequence. Curriculum development receives separate focus later in this chapter. However, it has to be noted that it forms part of the administration of Christian education. Either the same committee above or another group selected according to its expertise in this area may be charged with the formulation of a suitable curriculum for Christian education in the church. The curriculum thus espoused, will depend on the direction the church is taking during that time in its mission and vision.

8.3.7 Allocating a special budget for Christian education

Some of the Christian education programmes have failed because there was no special budget set aside for them by the church. The Baptist Convention is no exception in this case. If the church or denomination understands that Christian education is a Biblical imperative and an indispensable unit within the broader ministry of the church, then there should be no hustles in allocating a special budget for it, along with other ministry units in the church. It may not be easy to buy all resources needed for Christian education at once, but in the initial stages, basic resources like writing and flannel boards, books, chalks, pictures, maps, learning aids (for children), etc should be acquired. Other resources will be bought with time. Before a budget can be allocated, the Christian education committee shall have done its homework in respect of what will be needed for what purposes.



8.3.8 Organizing learners, personnel, and resources

The next step in the administration process is the organization of learners, personnel (teachers), facilities and resources for Christian education. Organization has to do with who should do what and how people should relate. It has to do with “...*dividing and grouping the work into individual jobs and defining the established relationships between individuals filling those jobs*” (Newman in Barnard and Rice, 1978:378). Here learners are organized into age groups and categories. In this case children are divided up according to their ages and then grouped together according to their number, and according to teachers and classes available. The same thing can be said of youth, who should be grouped into teenagers, youth and young adults, while adults may be grouped into young¹³², middle, and senior adults, as the case may be. There may be a special category of single adults who may need separate attention.

Teachers are now appointed and allocated learners according to their abilities and interests. This is not an easy process. Initially Christians may be called upon to volunteer for this teaching position. However in places where there are more than enough willing volunteers, advertisements should be made and prospective teachers interviewed and carefully selected for the various age groups and categories. In small churches it may be necessary to do head hunting, that is, going out of ones way to look for and to recruit suitable leaders.

Once this has been done, classes have to be identified and prepared, resources acquired and put ready for the teaching/learning experience.

8.3.9 Controlling and evaluating¹³³ the Christian education event

At a given time, the Christian education programme has to be set in motion and proper control systems be put in place to ensure orderliness and effectiveness. Attendance

¹³² There will always be the overlapping of young adults, who are both youth and adults, so that they will feature as youth who have grown to be adults, and adults who are still in their youth stage.

¹³³ Evaluation is mentioned here for purposes of its administrative significance.; a whole section is devoted to it under 8.10 below, as a strategy for effective Christian education in future.



registers have to be compiled and records kept of how learners attend classes. Lists of teachers have to be kept, while special files will be opened for each one of them. Dates have to be set for various events, that is, committee meetings, the launching of the Christian education programme, teachers weekly meetings, etc. Proper control measures will be of much assistance when the whole Christian education programme will be evaluated. The director of Christian education¹³⁴ will ensure that he coordinates the entire programme, working hand in glove with the pastor and the church executive committee, as the case may be.

Along with the controlling of the Christian education event, there has to be the evaluation thereof, from time to time, to assess its effectiveness in achieving desired goals. There are various levels of evaluation. Evaluation of the teaching programme can be done monthly, quarterly, and yearly. Each time it is done the aim is, among others, to improve on the method of teaching, approach, the use of resources, and the correction of errors that occur during the course of teaching. The teachers, learners, methods, facilities, and the curriculum are all among the elements to be evaluated with a view to improving the entire educational process. The importance of evaluation for Christian education cannot be overemphasized. It is only in evaluation that problems can be unearthed and remedial measures put in place to improve on the teaching endeavour.

Sound administration has to be brought to bear upon the doing of Christian education in the Baptist Convention churches and in all Protestant and Catholic persuasions, so as to enhance effectiveness. Admittedly good administration of Christian education is a rare quality in many Christian circles. Some do not have any administration at all. Others do have, but it is of a poor quality. Whatever may be said, quality administration is what is needed for effective Christian education now and in years to come.

¹³⁴ It may not be possible to have a director of Christian education in a small church. The pastor may have to coordinate the teaching programme, unless there are capable leaders who can be entrusted with the task.

8.4 LEARNERS IN CHRISTIAN EDUCATION

The effectiveness of Christian education in future also hinges upon the pride of place given to learners in the Church. In other words, another strategy that will make up for effective Christian education programmes in Convention churches and other denominations is that of taking learners seriously. In any church setting, there are three basic levels of learners, namely, children, youth, and adults. Each of these may be broken down into other categories (as will become evident below), however, the three levels are basic and must be regarded highly if the educational ministry is to be of a high quality.

Part of the drawback in Christian education in general, can be attributed to the low regard accorded to some of these levels. For example, in some instances children's education would be regarded so highly that youth and adults would rather be kept busy instead of receiving full attention. In other cases youth would be elevated to the point of completely ignoring children and adults, or at best, giving scanty attention to them. In such cases children would be kept busy with memory verses, singing, and playing games, while concerned adults would be engaged in impromptu discussions of Bible topics. The conviction among some adults themselves and those who are supposed to be responsible for them, are that they have grown up; their time has passed; it is time for children and youth (Hestenes, Howard, and Palmer, 1991:81-82).

It is my thesis that these three age groups should receive equal attention with regard to the educational ministry. Each group should be approached differently from others, bearing in mind that each of them learns differently from the other two. For example, children learn more effectively through play and concrete objects; young people can learn abstractly for as long as what they are learning is relevant to them; where they were involved in the planning of their curriculum, and when their learning has to do with the welfare of others. Adults, on the other hand, learn better when they participate in the lesson, when they form part of the planning process and when their experiences are brought to bear upon what they learn (*ibid*, 89; Campbell, 1991:255-257).

Taking learners seriously therefore, means that children, youth, and adults are equally respected as learners; that they receive equal attention in the teaching and learning situation, and that each of them is approached in a way unique to themselves only. Whatever is to be taught should be adapted to the level of each age group. Underlining the imperative to teach children, youth, and adults, Esther L. Megill (1976:3) put it thus, *“There must be education of children, youth, and adults, whether new converts or second or third generation Christians, in the fundamentals of Christian faith. If the church is not only to grow in numbers, but lead its members to commitment to the Christian faith in all of life, there must be continuous education”* The three categories of learners receive special attention below.

8.4.1 Taking children seriously in Christian education

It may sound obvious that children have to be taught in the Sunday school class; however, it may not be as real as it sounds in a practical situation. It is therefore necessary that the matter of teaching children receive more emphasis, so that deliberate efforts are harnessed and put to operation for their education. It may be that some have to start afresh in taking the teaching of children seriously. Others may only need to revive what they used to do in the past, while still others may have to be even the more serious about what they are already doing for children in their churches.

8.4.1.1 The importance of taking children seriously in Christian education

Teaching children is a Biblical imperative and challenge that the Baptist Convention, along with all other denominations and churches, will have to face up squarely if their educational programmes are to be effective. Some factors underscore this matter vividly.

First, to teach children is a Biblical imperative that poses a challenge for action on the part of the church. The imperative is to be obeyed without question by those who love their Lord and Saviour. Jesus said, *“If you love me, keep my commandments”* (John

14:15). In the same vein, James (1:22) urged that we should be doers of the Word and not hearers only.

In the Old Testament children were to be taught by their parents, especially their fathers (Deut. 6:6, 7). In the New Testament Jesus and apostles have much to say about the importance of teaching children. To the apostles who were intolerant to children Jesus said they should not bar children from coming to Him as the Kingdom of God belonged to such as themselves (Matt. 19:14). What we notice about Jesus and children is that children were very special to Him. Valerie Wilson (1991:221) observed, “...*the Lord Jesus elevated early childhood to a position of respect and importance. Those who are concerned about the educational ministry of the church must not develop the attitude of the disciples, namely, that ministry is only for adults.*”

Responding to the bewildered and convicted crowds on the day of Pentecost, Peter indicated that they should repent and have their sins forgiven, and be baptized; they would receive the gift of the Holy Spirit. He went on to say the promise belonged to them and their children and to all those whom God would call to repentance (Acts 2:37-39). In this way Peter underlined for all time, the place of children in God’s plan of salvation; making the educational ministry of children an imperative exercise. Paul urged parents at Ephesus not to provoke children but rather to bring them up in the way of the Lord (Eph. 6:4). By implication Christian education for children must begin at home and proceed to the church.

The Biblical imperative to teach children is summed in the words of Valerie Wilson, (1991:221-222) “*A church that wants to be New Testament in every sense of the word must care about and provide for even the youngest individuals who come through its doors.*”

Second, from childhood children are usually empty, ready for anything that comes from their parents or the one with whom they come into contact often. The first childhood

encounters are very important for later years of adolescence and adulthood. Franklyn Wise (1978:216) argued that *“Preschool years hold special challenges for Christian educators because they introduce the child to his first non family contacts; for the first time, he is confronted with strange faces, an unfamiliar environment, and other children. The emotional quality of these early experiences leaves its imprint upon his attitudes”* Such experiences will account for their positive or negative attitude in later years. Whatever they will become in later life, will largely be the product of early childhood experiences. As a consequence, the teacher who deals with children must be careful what he plants in those children from their early age.

Third, the move of present governments (America, Britain, South Africa, to quote a few examples) to remove religious education from the school curriculum necessitates that the church takes seriously its responsibility of teaching children God’s Word. If the church does not, who will? Moreover, with the passing on of the older generation, it is expected that the remaining generation will hold on to the fundamentals of Christian faith, so that they in turn pass it on to successive generations. Unless children are given a good background now; unless they are taken seriously; they will not be able to wield any significant spiritual influence to those who will come after them or to their counter parts.

The challenge of taking children seriously in the educational ministry of the church cannot be expressed in better words. It behoves churches through their teachers to rise up and put action to the word.

8.4.1.2 The objectives in teaching children?

Whichever those objectives may be, they should always be consistent with the general objectives of Christian education. In turn, Christian education objectives must be in line with those of the church. F. Franklyn Wise (1978:217, 242-244) ventures a few objectives for teaching children, that they should be taught foundational truths about

God, Jesus, the Bible and the church, relating these to things or persons children are familiar with. Further, the objectives of teaching children should be to enlarge Christian attitudes and knowledge, to increase knowledge of the Bible, to broaden perspectives of Christian truth, introduce the missionary enterprise, give opportunities to accept Christ as Saviour, involve them in the life of the church and provide opportunities to serve God and others. I cannot agree with Franklyn more on these objectives for teaching children. All these will be done with a view to preparing children for salvation and for later adulthood years.

8.4.1.3 The process and the interventions in the Christian education of children

What is being raised here is the manner in which children should be taught, and the occasion where they can be instructed. Process has to do with the teaching event and all it involves. Interventions are occasions for the doing of Christian education, e.g. Sunday school may be called a Christian education intervention because here Christian education finds fulfillment; teaching takes place.

Children learn best when the lessons are couched in concrete terms. Their mental capacity is such that they may not learn abstractly. Care should be taken therefore that concrete objects and pictures be used to drive truth home in children. Children learn better where they get an opportunity of being involved themselves. Everything should be done to ensure that methods used involve them in one way or the other. Among others the story telling and dramatization methods, games, song, and poetry, may be appropriate modes of teaching children.

Further, children are usually dependent on their teachers for their needs. Teachers should be sensitive to such needs (Wise, 1978:217). Since children cannot concentrate for too long, it is advisable that teachers introduce a variety of programmes so as to sustain their attention (Wilson, 1991: 231). Those who teach children must ensure that they model Biblical truths that they seek to teach. Children learn more by example than

by what they hear. They are prone to imitating their teachers. Teachers should perform their task with love and skill. They should maintain a spirit of calmness, coolness and collectedness, taking care not to harm children with their attitude or words.

Children are unique. Each child differs from another. As a result, they should not be expected to perform on the same level. Moreover, teachers should be aware of the average expectations of different age groups. Robert E Clark (1991:244) put it thus, *“We should be aware of how elementary-age children think and learn...children are not able to think abstractly until they reach the age of eleven or perhaps not until age fourteen. They think in literal, concrete, and specific terms but are beginning to relate to symbols, generalizations, and abstractions.”*

Teachers of children should work hand in glove with children’s parents. Parents wield more influence on their children than any other person. They should visit the homes of children occasionally. The church in turn, should deliberately offer support to parents, guiding them in how to teach and raise their children in the Lord. Robert Osmer (1990:216) tasks the church with this responsibility of working with the family, *“One of the most important tasks facing congregational education today is gaining a deeper understanding of the various ways that the congregation and the family can attend to the formation of the affectional dimensions of the religious life, focusing on the heart as well as the mind.”*

In the main, there are two prominent interventions for the Christian education of children, namely the home and the Sunday school. In other quarters children’s ministry is becoming a popular trend to follow. What happens is that in such cases, children have their own pastor and they run their own Sunday programme, over and above the usual Sunday school routine. Children’s ministry means that special care will be given to children as though they were a church in their own right. It is the recommendable option to pursue, so that children are not only catered for during the Sunday school period.



It is a given that children, like the rest of the church members, learn indirectly from all activities performed at church in the name of Christian ministry. However, the home and the Sunday school are deliberate efforts of parents and the church to reach children with the Word of God. It is not the purpose of this research to engage the home; it is only mentioned to the extent that it goes hand in hand with the church efforts. The church cannot nurture the child alone; parents also have to be involved. As a matter of fact, parents have to set the pace for how and what the child should learn by the active role they play in the teaching of the child as espoused in Scriptures. The church should go out of its way to help parents fulfill their God given task of nurturing their children. It is for this reason that teachers must work hand in hand with parents in this regard.

Sunday school is the age long traditional intervention for the educational ministry of the church. It may not have been decreed by Scriptures but it has played such an important role over the years, that it does not seem to have a good replacement at all, at least not anytime now. Its prominence as an intervention for Christian education in a church context, is underscored first by having passed the test of time. Ever since Robert Rykes founded it in 1786 in Gloucester, England, it has spread like wild fire, and to date it remains the most effective way of teaching families (especially children) in the church. Further, much of the Christian education literature has been written with Sunday school in mind. Its importance cannot be overemphasized.

In *New Life for your Sunday School*, Iris Cully (1976:15) contends that “*Sunday school is the only way to reach children whose parents are not themselves interested in church, but who want some religious education for their children*”. Findley Edge (1956:vii) affirms that, “*The Sunday school has become an important and integral part of the life of our churches. It is one of the most powerful forces for good in modern society. In churches of various sizes and types all over the land, teachers lead children, young people, and adults in a study of the Bible, seeking together to understand its meaning and significance for Christian living.*” As it appears, Sunday school is still the best intervention for Christian education of the whole family. Churches and the Convention

will do well to take advantage of Sunday school and teach their children Bible truths that will help them through life.

8.4.2 Youth must be taken seriously in Christian education

Any Christian education that seeks to wield effectiveness in its exercise, should take young people seriously as well. It has to be understood that young people are part of the church and are therefore fellow learners along with children and adults. The situation is that while the Baptist Convention and other denominations have done something about their youth, there has not been that much of effectiveness in other quarters. One notices the discrepancy in the way in which youth live today. There exists a temptation to ignore youth in the name of human rights or the youth themselves are rebellious to gospel truth in the face of worldly pleasure (Eccl. 11:9ff). I am personally not convinced that the Convention churches and other denominations have done or are doing enough in the area of youth spiritual development. Some of the questions young people ask on Television say much about the emptiness they bring along from churches. Granted that some do not go to church at all.

Another instance is the way in which many churches are taking a while to familiarize themselves with youth and their problems, and to put a social action programme in place for youth with HIV/AIDS. The government is calling on the church to be involved and to help by whatever means available. It does not look like the church is responding quickly enough. That says a lot about the nature of youth programmes one can expect in churches. What remains is that a huge challenge hovers over the Church of Jesus Christ with regard to youth. They are just as important as children and adults and therefore need to be regarded highly. Such a move will help in enhancing a successful Christian education programme.

One thing is sure, youth ministry is important for the success of church education. To minister to youth, their characteristics must be known. Moreover, in dealing with youth, the Convention churches and the Church as a whole must take note of some hints. Further, not everyone can work with youth; certain qualities are necessary. The Church should take advantage of existing Christian education interventions for young people.

8.4.2.1 The importance of youth ministry

Youth ministry is important as a strategic factor towards effectiveness in Christian education because of some reasons. First, young people are part of the church. The Bible abounds with references to youth and how they should be taught. For example, they are to remember their Creator in the days of their youth (Eccl. 12:1). They are to respect parents and elders for it the will of God (Exod. 20:12; Eph. 6:3). Young people are to be brought up in the way of the Lord and not be provoked (Eph. 6:4). The book of Proverbs abounds with instruction to youth. Therein they are urged to take advices from adults; to be wise and to fear evil, and a lot more other issues pertaining to good living. Kenneth Gangel (1968:31) has pointed out that *“Biblical theology is the basis on which all evangelical youth work must be founded. The written Word of God is the authority for our educational work with the young people.”*

Second, as much as youth are part of the church today, they will still be members in adulthood. It is only fitting that they be prepared for ministry now and for adulthood years. During the adulthood years they will be expected to take full responsibility for the church ministry in general. They will have youth and children to look after and to instruct in good Christian living. With good preparation during their youth years, they

will be better positioned to wield effective and high quality ministry for youth in their adulthood life.

Third, questions youth ask about themselves and about the reality surrounding them, call for special educational attention. The dilemma they face is shown by the questions they ask about themselves and the world. In the main, they struggle with questions of identity, namely, Who am I? Why am I here? What should I be doing with my life? (Wise, 1978:263-266). Their mood is mainly that of seeking, searching and probing. What they had previously accepted as obvious from parents, they now bring to questioning; it must make sense to them as youth.

The teenagers especially, face more destiny dictating choices, and pose more critical challenges for the church. Teen years are years of spiritual and moral decisions (ibid, 263). Robert Browning (1966:187) made the observation that *“Youth in every socio-economic situation, are much more serious about their quest for a faith than we may have assumed.”* The church should take advantage of this situation, taking as a point of departure, the questions they ask and respond to them from both the Scriptures and daily experiences. It is for this reason that Christian education among youth also has to be effective, being sensitive to where youth are in their spiritual, emotional, social, physical, and mental development.

8.4.2.2 Characteristics of young people

Dealing with youth demands that we know some of their characteristics as well. Some characteristics have already been mentioned above. It is essential however, that other characteristics be touched upon, so as to further underscore the importance of ministry



among them and to know how to help them. Warren Benson (1968:10-11) argues that youth are concerned about “...*the existential now. They are not concerned about the past and its solutions. The future grows more remote and uncertain. What matters is the existential now; pleasure seeking today and a rush into meaninglessness. They do not care about consequences of what they do today. They live in an existential world.*” Youth workers will have to bear this characteristic in mind as they seek to wield an effective ministry among youth.

Youth like to minister to others. They enjoy a life and work of service. Robert Crandall (1968:334-338) describes youth craving for service in a much more detailed manner. He contends that youth basic needs in relation to service, are that they need a sense of purpose; something that will demand their fullest effort. They need a sense of participation; they do not want to be spectators who do not have anything to do in church. Youth need practice so they can engage in service on their own. They need to be praised. They would like to be recognized when they have achieved something. Unless the church does something about youth service both in the church and in the community, they run the risk of losing them.

In their quest to be recognized and accepted by their own peers, youth tend to fall into many traps. Some of the things they do are driven by the desire to be and feel accepted. It is against this background that the church has to help youth find, appreciate, accept and live with themselves. They have to be reminded that God made each one of them in His own image; thus they should be happy about who they are; not seeking to be someone else.



8.4.2.3 The church ministering to youth

In light of what has been said under the importance of youth ministry and the characteristics of youth above, a way forward has to be forged for addressing youth concerns. The church through its youth workers, will so minister to the youth that they will meet the needs outlined so far. By implication the church has to be geared for the kind of ministry among youth, which will be appropriate, relevant, and effective. A few things need to be said about how the church can minister to its youth. However, that will have to be preceded by the goal of youth ministry.

In the whole of the youth ministry, an overriding goal is needed to underpin that ministry. Browning (1966:182) sketches out what the goal of youth work should be in the following words, *“The goal of our work with youth is to nurture them in Christian community so they will hear the gospel experience its meaning, become aware of God’s love in their lives and respond in faith and love. This objective is to be reached by helping them ‘explore the whole field of relationships’ they are expressing as adolescents ‘in the light of the gospel,’ discover, personally appropriate, and assume responsibility for the meanings and values which become clear to them as they identify themselves with the purpose and mission of the church in the world.”*

William R. Goetz (1968:164) sums it up thus, *“The basic function of the adult worker with youth is to guide toward spiritual maturity those youth entrusted to his care....Spiritual maturity involves not only knowing Christ conceptually but also growing daily in Him through His Word and prayer, and being equipped to render effective service in the will of God.* In short, the goal of youth ministry is to lead youth to become Christians, to nurture them in the faith and to acquaint them with service for



God in the church and in the community. The purpose is that in the final analysis they should take their rightful places in the church and the community around them.

As the church through its youth workers braces itself to minister to youth, it will do well to heed the tips given by Pamela T. and Stanton D. Campbell about Junior and Senior Highers, that those who minister to youth should “ *understand teenagers’ characteristics, needs, and life transitions. They should keep their teaching fresh and contemporary, familiarize themselves with the world in which teenagers live. Further, they must offer a personal relationship of acceptance, forgiveness, and unconditional love. They should develop a comfortable style of leadership and teaching that is enthusiastically accepted by their particular students...They must set measurable goals and be thankful for small victories*” (Campbell, 1991: 249).

Further, (ibid, 255-257) for ministering to youth, leaders must develop their own style, regarding themselves as experts in their own right. They should involve youth in the planning of the curriculum so they will participate with enthusiasm, knowing that they have been part of the planning process. Youth leaders must not be afraid of failure; it will lead them on to higher levels of performance. Young people also, must be allowed (but not be encouraged) to fail. They should be reminded that failure helps them to better sharpen themselves for other encounters. When they do come back after failure, they should be welcomed back to the fold, without any hurting remarks.

Those who are charged with youth work must ensure that they make time for devotions, so they can be spiritually prepared to minister to youth in their spiritual needs. They should not be afraid to try old tactics or teach old doctrine. Some of the old staff is still



needed today for young people. Their old questions still stand and need appropriate answers. In the same vein, they should not be scared of trying new ways. It is in trying new ways that new ideas will come about and creativity will be nourished. New ways also enhance variety, a feature that is so important for youth programmes.

The adult youth workers must work hand in glove with parents as they nurture youth for growth and involvement in God's mission. Moreover, they should serve as guide and counselor, allowing the Holy Spirit to work things through them. They must serve as watchmen and watchwomen, warning youth of danger (Ezek. 33:7-9) and exercise strict discipline among youth, so they learn to take God seriously.

In ministering to young people, youth workers should seek to answer questions that young people ask about God, creation, death and after life, just to name a few. Unless some of these questions are answered it will not be easy to reach youth. Theology does have answers to these questions; youth workers will do well to take advantage of these questions and answer them from theology. In this way they will be able to reach youth with other gospel truths.

Youth workers must provide opportunities for young people to be engaged in some project as a way of service to God, the church and the community. Young people like being involved in some way. Whatever young people do should be regarded as part of the church's total ministry; they should not do anything in isolation from the church. Jenkins (in Crandall, 1968:338) advises that, "*...their service activities should always be seen as an important part of the church's ministry.*" Recreational facilities and the

resultant recreational programmes should also be brought to bear upon youth work. This will make up for a relevant youth programme.¹³⁵

8.4.2.4 Christian education interventions among youth

The last tenet to deal with about youth work, as a way of enhancing effectiveness in our Christian education, is the Christian education interventions within the youth ministry. I am referring to occasions where Christian education can find fulfillment within the context of youth. Several of these occasions can be mentioned, namely the membership class, Sunday school, mid-week or weekend youth services, special youth projects, youth week, and personal evangelism training. These are some of the interventions within the youth ministry that provide for the educational ministry of the church among young people. It may not be possible to do justice to all these interventions, however, somehow, they should each be tried, and suitable ones pursued.

By way of conclusion, youth ministry is a very important aspect of the church's entire ministry. It has to be engaged in all seriousness by all God loving believers so as to enhance effective Christian education. Everything possible should be done to start youth ministries where there are none; to revive those that had already died out, and to revamp those that already exist. In so doing, the Baptist Convention churches and all other concerned churches and institutions will be well on their way to high quality educational ministry.

¹³⁵ For qualities of good leadership turn to page 313.

8.4.3 Adults in the Christian education programme of the church

The third level of learners in the Christian education programme of the church is that of adults. Taking them seriously as a component of learners in the church will enhance the effectiveness of our Christian education programme. Adults need as much attention as children and youth. It can never be said Christian education of any given church is effective if it ignores one of these three levels of learners.

In the past Sunday school¹³⁶ was confined to children only; largely because this was how it came to be understood. For a long time adult education in the church was out of the picture. Ruth C. Hangcock (1970:143) reminds us, "*Sunday school was not always for adults! During the first 110 years of its history this agency limited itself to the instruction of children and youth. In 1890 and 1893 respectively the Baraca and Philathea Bible class organizations began to promote the establishment of men's and women's Bible classes, first in Syracuse, New York, and then more broadly.*"¹³⁷ As can be noticed, the impression carried by many adults was that Sunday school was meant for children and youth only, until adult classes began as described above.

In the Baptist Convention of South Africa and the Baptist Union of South Africa, the name Sunday school was changed twice, in an attempt to attract adults. It was first changed to the '*All Age Sunday School.*' (TSABHB, 1962:75; 1965:81). Subsequently it came to be known as '*Family Bible Hour*' (ibid, 1971) so that all members of the family could attend. To a great extent this move did bear fruit, though not of a lasting nature. In Nigeria, Baptists still call it the Sunday school and it is well attended by children, youth,

¹³⁶ Sunday school is not the only educational intervention for adults. It is cited here because it is the most important Christian education intervention, since it was founded in 1786, in England. All other modes of Christian education in the modern times followed from this one. To date Sunday school is still the most important occasion for Christian educational ministry.

¹³⁷ The Baraca and Philathea Bible class was quoted from Marshall A. Hudson, 'The Philathea Bible Class'

and adults. In America and elsewhere the name Sunday school still holds sway and adults are in attendance, though not to a satisfactory degree.

There are reasons why adults do not attend Sunday school. First because many consider themselves as unsuited for it. They still think it is meant for children and youth, who still need to grow and assume adult responsibility in due course. They maintain it is rather too late for them to learn; they should have learnt in their childhood and youth years, so they could practise whatever they had learnt in their adulthood years (Hestenes, Howard, and Palmer, 1991:81-82). Another reason for poor attendance of Sunday school by adults is the fact that some feel the Christian education programme of their congregations leaves much to be desired. David Ng (1990: 88) observed, "*In many cases, people have correctly judged that their congregation's educational programs are not worth attending.*" This could be due to being poor in administration, organization and teaching.

After everything has been said and done, adults still need special attention in Christian education; regardless of whether it will be in a Sunday school, marriage and family life, or men and women's ministries contexts. Baptist Convention churches as well as other denominational groups must do something about adult education in their ranks. The tendency of adults not attending Bible study lessons has led to many of them remaining ignorant, long after they have been born again. They cannot assume leadership of the church all on their own; they still need the help of the pastor to interpret Scriptures. Such a situation needs a drastic turn around (Hebrews 5:12-14).

In an attempt to enhance adult education in our churches, it is important that we understand what kind of people adults are. We need to know why it is important that adults be taught in their churches; how to be successful in adult Christian education and what forums provide for the doing of Christian education among adults.

8.4.3.1 Understanding adults

Adults are classified into three categories, namely, young adults (21-40), middle adults (41-55), and older or senior adults (56 onwards)¹³⁸. Understanding adults will assist in designing curricula for them and teaching them in a way that they will be in a position to learn.

Adults bring along a wealth of experience with them to the teaching forum. They learn better if what they are learning can be related to part of their experience. They are more concerned about what works for them in their situation; what they can learn to resolve existing problems. Wickett (1991:46) coined the concept *andragogy*, which means that adults learn more from their own background experience, so that in teaching them, this background experience must be borne in mind and used as much as possible. He maintains that *“The principles upon which the andragogical model is based stress the amount of prior experience adults bring to the learning situation, the mature self-concept of orientation to learning which looks to immediate application and problem centeredness.”* This briefly explains what andragogy is all about. It emphasizes that the experience of adults must be brought to bear upon their learning situation at all times. It will facilitate their quick and enthusiastic learning.

¹³⁸ The question of exact age demarcation between categories is not so rigid. It is fluid as it differs from author to author and from church to church. Let it suffice to say that there are three age groups in our churches.

Young adults are usually found in universities and tertiary institutions. They have different concerns. Some are concerned with social life in the campus while others are career oriented. Usually young adults are non-conformists, rebellious and critical of authority and the status quo. They differ in religion, sexual orientation and companionship (Anderson, 1970:37-38). They are aware that adults have not solved the problems of their world, though they spoke and acted (ibid, 39). Certain things are still outstanding. Young adults are usually in search for meaning in life; and for friends. In order to minister to them, the church must view them as liberated, skeptical and searching (ibid, 38). They are liberated from home, school, college, etc. They want to be relevant in all they do. They want to do something.

In order to effectively minister to young adults, the church must seek to understand their world. Their needs must be ministered to. An atmosphere should be created where they will make friends easily, as they like making friends. Moreover, they should be allowed to come up with their own topics for discussion, become part of the curriculum formulation team, be allowed to lead their own age group and to take initiative. They should be made to be involved beyond the walls of the church. What should however be borne in mind is that essentials of Christianity may not be compromised when dealing with young adults. Briefly, the church must take them seriously, allow them to be themselves and to lead and take initiative, and involve them in the activities and mission of the church.

Middle aged adults range from 35 –60 or 40 – 65. A whole lot of changes characterize this category. They no longer have as much strength as they use to have; they are prone to illness, they grow sexually weak and want to remain physically capable. For some of

them, children leave home, so they have to learn to live without them. They work to find satisfaction, have to adjust their direction or careers as they may get bored. Some care for their aging parents; they prefer a quieter life. They are interested in service; they want to be involved in committees and boards and volunteer work, as this makes them feel wanted and useful. Emotionally they may be depressed, insecure and feel useless. They are encompassed with self-abasement, especially women (Wright, 1970:48).

With regard to ministering to middle aged adults, the church should take care to teach the Bible creatively and relevantly, allowing for maximum participation and interaction. Guidance and instruction should be provided on potential issues of adult life, e.g., marriage, adolescence, stewardship, leadership, evangelism and other life's techniques. They should be helped to understand how middle-aged adults should adjust in various situations of life, e.g. death, loneliness, discouragement, depression, bitterness, and how God deals with these problems. Let them participate in adult social and recreational activities. (see Anderson, 1970:51-54). The pastor must remember to deal with their individual needs.

The old age category, ranging from 56 or 60 onwards, usually feels neglected and being burdensome to the pastor and the membership as a whole. They are bound to old traditional ways of doing things. They misinterpret the present, saying that people have grown cold in the Lord. They attend church less due to ill health, but they become more concerned with the spiritual things, reading the Bible often, praying, and listening to religious radio programmes. David Moberg (1970:65) has this to say about them, "*The fear that their church is departing from the faith of its founders is common among the aged, for they fail to realize that adjustments in music, modification of worship patterns,*

the use of new Bible translations, changes in the techniques of evangelism, and innovations in lesson plans may be made without departure from the fundamentals of the faith.”

The pastor and the church can minister to the aged by taking advantage of their religious inclination in old age. During this time they are ready for spiritual truths. Moreover, time is very precious to them; every day counts. Such texts as “...*teach us to number our days...*” (Ps. 90:12) are appealing to them and should be used in encouraging them (Moberg, 1970:66). Another way of helping the aged is by attending to their individual needs. The church should stop at nothing to reconcile youth and old age. Special services can be held in honour of the aged with a view to appreciating the work they have done; making them feel they are still wanted. In a Sunday school setting, senior adults should get lessons that are best suited for them.

8.4.3.2 The importance of adult Christian education

Notwithstanding the imperative nature of the Christian education of adults, various other factors characterize the importance of teaching adults in the church. Conventionally, the church is a church of adults. Indeed young people are part of the church, but it cannot be denied that adults are leaders in the church. “*It is adults who shape the world for good or ill, and it is adult Christians who are called to be salt and light in a dying world. It is adults who vote...work...control the governments, schools, corporations, unions, ...decide the church’s priorities and budgets. To teach adults is to be on the firing line of Christian ministry and social change*” (Hestenes, Howard, and Palmer, 1991: 82, 83). The success of the local church hinges upon “...*the degree of effectiveness obtained in educating adults in Christian living and service*” (Sisemore, 1970:9).



It is contended that while Jesus loved children, “... *he did not call children. He called adults...We have no example in the gospels of Jesus teaching children. But we have many stories of Jesus teaching adults*” (Hestenes, Howard, and Palmer, 1991:82). It is for this reason that Roberta feels strongly about adults in the church, that they are the heartbeat of the church (Ibid, 82). Sarah Little (1993:99) underlines the importance of Christian education for adults in this way, “*Unless adults have some clarity about who they are and what they are about, no age group will have educational effectiveness.*” Clearly, adults are a very indispensable component in the church’s ministry. There can never be an effective Christian education if the adults are not catered for.

The responsibility of adults in the church, that is, that of making disciples of all nations and nurturing them in the commands of the Lord necessitates Christian education for them. *Adult Christians are in need of continuing education not merely for the sake of acquiring more information about the faith. They are summoned to be the church among the pressing problems of our day. The aim of adult Christian education is to produce dedicated, capable and active Christian disciples*” (Boettcher, 1975:vi) It is only as adults are taken through Christian education training that they can be effective witnesses for Christ, and make disciples as per the Great Commission (Matt. 28:19-20).

Gilbert A. Peterson (1984:8) sums up the importance of adult Christian education, “*Although the future of society and the church is with its young, the life of society and the church today, as well as the direction for tomorrow, lies in the hands of today’s adults. We must courageously strive for the upgrading, promotion, and the proper development of the educational programs and opportunities for today’s adult learners.*”

Learning is fun, exciting, and fulfilling.” By all means adult Christian education should be accorded the high esteem it deserves and be embarked upon as a matter of urgency.

Over and above factors cited above, Christian education of adults is important because the Bible demands it for every Christian, young and old, so as to enhance good Christian living (II Tim. 3:16, 17). The problems of life demand that Christians be engaged in some form of Bible study so they may not be tossed to and fro by every passing doctrine, rather, that they may grow to spiritual maturity; to the full stature of Christ (Eph. 4:11-15; I Pet. 2:1-3). It is only as adults study and abide in the Word that they can become true disciples of Christ (John 8:31, 32). It is only as they themselves are disciples indeed that they can make other disciples (John 15:1-17). Adult Christian education is very important and may therefore not be accorded low regard. The Convention and other churches and denominations will do well to embrace adult Christian education; in this way, other components of learners, namely, children and youth, will be well catered for.

8.4.3.3 Successful adult Christian education

Outlining the importance of Christian education for adults does not mean it will necessarily be successful. Other deliberate measures and efforts have to be observed to make up for the successful adult learning programme. Other factors may have been mentioned under *understanding adults*. They may be repeated here for the sake of coherence and emphasis.

It has already been said that adults must be involved in the planning of the curriculum and in the learning event. Along with this factor, their background experience must be

brought to bear upon the lesson in question. The lessons taught should be Biblical but also relevant to their everyday experiences. Adults believe in applying what they have learnt in real life. Ruth C. Haycock (1970:145) gives other suggestions, to the end that *“The teacher must be one who has the respect of the class in Bible knowledge, use of teaching methods, and personal life.”* Further, that adults must be made to assume the class responsibilities, not the teacher alone. For example they must do follow up work of absentees, etc. This involvement will give them fulfillment.

Hestenes (1991:86-89) makes the following additions, namely, that adults should be treated as adults. They should be allowed to think for themselves as such and not be spoonfed beyond limit. They will appreciate being respected for who they are. It will give them a feeling of being in control. Classrooms in which learning takes place must be neat, having no funny smell whatsoever. Their needs should be diagnosed and attended to individually by way of personal interviews. Effective adult Christian education is possible; all that is needed is to observe hints provided and to think through other creative ways of making adults learn quicker.

8.4.3.4 Adult Christian education interventions

There are various ways in which Christian education can find fulfillment among adults. They are, the Sunday school, membership class, men and women’s meetings, marriage and family life seminars, special vacation classes which may be arranged by a local church, the Bible Training Institution of a given denomination or other special come togethers of adults which are geared at addressing a particular problem in the church or the society. Mid-week Bible study groups or home cells can provide another important intervention for Christian education among adults. Care should be taken that suitable

interventions be identified and put in place, for as long as the church does not find itself focusing on Christian education alone at the expense of other church ministries.

I would like to put special emphasis on Sunday school, membership class and marriage and family life seminars as being of such an important nature that they may not be taken as optional; rather, I recommend very strongly that they be taken as compulsory educational interventions for the church, because each one of them has an important role to fulfill. The Sunday school has a long history of bringing the family together just before the church's main service. It has proved to be successful as a Christian education intervention.

The membership class is both a Biblical mandate (Matt. 28:19-20; Acts 2:42) and an important necessity. There is no way that new members can be accepted into the church without some form of initiation. They need to understand the way of salvation, the church, membership, duties of church members, baptism, statement of faith, winning others to Christ, etc.

The marriage and family life seminar is needed for a few reasons. It embraces both youth about to be married as well as those in marriage. Young adults preparing to marry take counseling sessions so as to know what to expect in marriage life. Norman Wright (1968:445) advises that *"Youth, parents, and, in fact, the entire family can be educated by the church for better marriage preparation. A total marriage preparation program must include instruction for parents of children and youth of all ages and direct teaching to the youth within the church."* Married couples come together to be taught and to discuss issues that pertain to their daily marriage experiences. These three

interventions, when catered for to the full, will go a long way in enhancing an effective church educational programme.

As the church begins to take all three learning components (children, youth and adults) seriously, especially the Baptist Convention, giving them due and equal attention, going out of its way to prepare an appropriate Christian education programme and putting it into action, the total teaching ministry is bound to be effective both now and in future.

8.5 CURRICULUM DEVELOPMENT IN CHRISTIAN EDUCATION¹³⁹

Curriculum development can be used as another strategy for effective Christian education in the Baptist Convention churches and in the Church of Jesus Christ in general, though it may be regarded in other quarters as a routine imperative. The state of affairs in Christian education is such that the designing of a good curriculum for Christian education in many churches can serve as another factor for bringing about effective church educational ministry. The designing of a curriculum is bound to bring about orderliness and direction in a given Christian education programme, hence I refer to it as being another strategy for high quality Christian education, along with all other strategies mentioned so far, and still others to be raised later.

8.5.1 The meaning of a curriculum

A curriculum has to do with “...*all of the lesson materials, resources, and activities that relate to the objectives or the total experience of the learner...*” (Galloway, 1978:161). It “...*may therefore be seen as the planned educational program of the entire church for the development of its constituencies*” (ibid, 162). In a literal sense the word *curriculum*

¹³⁹ The curriculum was alluded to under ‘administration’ above. It is being discussed here in greater detail.

means “*running*” or “*race course*.” Just as a runner in a 200 metres race runs along a designated route toward a finish line, so curriculum includes a defined course of action leading toward a specific goal. Defining it more narrowly, Lin Johnson (1991:495-496) contends that a curriculum is “*the written courses of study generally used for religious education*.”¹⁴⁰ A curriculum is a document that specifies what is to be taught for a given category of people within a specific time frame.

8.5.2 The historical background of curriculum development

In many cases in the past, curricula have been taken up or borrowed from other Christian organizations and churches without taking due consideration of the context in which they would be used. “*In Sunday schools that were adopted from America and Europe, missionaries translated lessons into vernacular without too much concern for a really good adaptation...Some materials for the teaching mission of the church just changed John for Juan and that is that*” (Meyer, 1976:233). To date this is still the practice in many churches and denominations. I am tempted to ascribe this tendency to uncritically take over other curricular partly to the poor training of pastors who were left incapable of drawing up their own curricula.

Another reason may be that some Christian leaders (especially pastors), do not view Christian education in a serious light; it is, as it were, not worth the effort; there are other aspects of ministry to be concerned about. In such cases, where there were cries from the congregants for some educational programme, the pastors have merely borrowed curricula from other churches without pausing to adapt them to their context. In other instances Sunday school enthusiasts have all on their own, gone out of their

¹⁴⁰ I argue that this definition confines curriculum to religious education only; whereas curriculum may be used for secular education as well.

way to seek for curricula that could be used in their churches for Sunday school classes, with no training whatsoever to make necessary adjustments.

The 21st century demands that the Baptist Convention and its counterparts design their own curricula, suited for their goals and contexts, if they are concerned about enhancing effective educational programmes. Admittedly, designing a curriculum is not an easy task, but this may not be taken as an excuse for not formulating relevant and contextual curricula for churches. Taking over other people's curricula may seem helpful at the beginning. Nevertheless, in truth, it betrays the lack of consideration of the situation and context at hand. It shows how circumstances and conditions facing various denominations and churches are being overlooked and how learners themselves are not taken seriously. This observation does not however, condemn the using of borrowed curricula, for as long as such curricula have been tested and adapted to the contextual situation. In other cases a given curriculum may have been found to be suitable for a given context, without having to make any adjustments whatsoever. Such conditions are obviously acceptable.

8.5.3 Designing a good Christian education curriculum

Factors to be borne in mind when designing a curriculum include among others, the objectives to be achieved by following it; the personnel involved, that is, teacher and learner; the scope of what is to be taught or content; process, meaning all elements that facilitate learning, that is method, teacher, learner, etc.; the context or environment where it will be applied, describing the people and their social make up; finally, the timing, when it will be implemented (Schaefer, 1972:25-26). The curriculum must be in line with the mission and vision of the church or denomination, as the case may be.

In drawing up a curriculum, there must be a desire to come up with an exceptionally good document. A good curriculum should be characterized by the following qualities, it must be based on Scriptures as the only rule of faith and living; it must revolve around the person of Christ; it must relate to the pupils for whom it is intended. While indeed the whole Bible is the Word of God, yet not all of it is necessarily suited for every age group; “...*effective curriculum is age-graded. Appropriate truths and stories are selected for each group’s level of understanding and needs, thus facilitating the internalization and practice of God’s Word by students*” (Johnson, 1991:497). A good curriculum is application oriented. It is not just focused on truth and knowledge, but it seeks to change lives.

Michael Lee (1977:125-126), arguing for the same behavioral quality, states that the religious education of the future must involve Christian doctrine that will have a bearing on the whole way of life. He describes Christian doctrine as “...*an operationalized pattern of life. Christian doctrine in its authentic form is Christian living. Christian doctrine is a lifestyle...The emphasis in the religion curriculum of the future, then, must be on lifestyle outcomes, the education of persons who will live a saintly life. The goal of religious instruction in the future ought not so much to be the production of Christian thinkers as of Christian doers...*” The ultimate goal of Christian education is to change lives.

The curriculum must be comprehensive, covering content for new and old believers and specify methods to be used for different age levels, as well as lessons graded according to various age groups. A good curriculum must be theologically sound, being able to

stand the test of theology. It must have educational integrity, meeting the standards of education in general. Objectives set must be attainable (Galloway, 1978:170). Lee (1977:127-128) contends that the starting point for any curriculum should be the learner, not the content. To do so "... is to recognize that the learner learns according to rules of his personality and not according to the logical rules of doctrine or of the bible or of liturgy..." Relating the curriculum to children, Ellis D. Evans in Wilson (1991:231) contends that "*Curriculum planning begins with an analysis of children's developmental characteristics, consistent with their unique needs, interests, and modes of thinking.*"

The curriculum thus espoused must be prepared by learners, teachers and parents who will in turn modify it according to local needs. It may then be referred to curriculum experts so as to make it teachable. It may not be prepared by a group of selected curriculum experts or textbook writers. The whole body of Christ must be involved in the preparation. Moreover, parents back home are faced with the challenge of teaching their children; deliberate efforts should therefore be engaged to design a curriculum for the home, so parents know what they ought to teach their children about. Teaching back home will go a long way in reinforcing the teaching ministry of the church.

New curricula should be drawn because churches need competent instructional material which changes with theology for relevance. Such curricula permit response to ecumenical concerns. Denominational effectiveness is renewed when new curricula come into play. The problem is that old curricula go stale at some point, so that new teaching material becomes an indispensable necessity (Nelson, 1966:157-158).

The designing of new and contextual curricula will go a long in enhancing the effectiveness of Christian education in the Baptist Convention of South Africa and the Church at large.

8.6 THE PROCESS OF CHRISTIAN EDUCATION

Along with all other strategies discussed so far, is the component of process. Process has to do with how teaching unfolds. It refers to everything involved to make learning possible; the dynamics by which learning and teaching experience happens. In other words, it has to do with the how of teaching and learning. Process includes among others the teacher, the learner, and the method of teaching. Process has been referred to in some way under 'Learners in Christian education' especially as it related to developmental stages in learners.

8.6.1 The background of process in Christian education

For a long time process was not a very important issue in Christian education, at least where Christian education was being carried out. What mattered most was the fact that teaching went on. Most volunteer teachers were not necessarily qualified for the work in terms of skills. Meyer (1976:235) reports that in third world countries, due to the unavailability of pastors, laymen and women were used in Sunday schools, though they were insufficiently prepared; they learnt from their mistakes and shortcomings. As indicated much earlier in the dissertation, volunteers came forward and took over the teaching work out of love for God and the learners, especially children. It is only in very few cases that Christian education was taken seriously; where special training was designed for teachers.

David Schuller (1993:3) gives an account of the responses of congregational and national leaders of churches in America, during the occasion of the Search Institute Study. He states that “...when asked to focus on how well the church was teaching and nurturing the faith, leaders from one denomination after another described the same pattern of apathy, disinterest, and irrelevance of many approaches...” Against this background, the problem of process or method of teaching becomes a conventional one.

What is clear therefore, is that, with some pastors having distanced themselves from the teaching ministry in the name of being too busy with other *important* aspects of ministry, as outlined earlier in the dissertation, interested laity had to fend for themselves as they took over the teaching responsibility. One can imagine what a pitiable situation it should have been. In places where pastors were interested and involved, the method followed was the traditional ‘banking model’ of teaching, where the learner knew nothing and the teacher knew everything. The learner opened his ignorant mind passively, while the knowledgeable teacher poured information therein.

8.6.2 The teacher in Christian education

The question of process raises another question. Who should teach? Is it a particular category of people or just the pastor or those who have been employed to teach? The picture painted in Scriptures is that of the whole church being involved in teaching. “We’ve got a mandate to teach. It’s not an option to the church. It’s essential. It’s not nice; it’s necessary. Because the church that ceases to educate, ceases to exist” (Hestenes, Hendricks, and Palmer, 1991:9). James Smart added, “It is the church then, that has the responsibility for education – the whole church, not just a few specially chosen teachers...It is utter folly for church members to think that they have no

responsibility for Christian education because they hold no office in the church school”
(Smart, 1954:113).

The Bible supports the notion that in principle, all Christians are supposed to be teachers. The concept of making disciples with a view that they will also make other disciples is a Scriptural norm. The command to make disciples of all nations (Matt. 28:19-20) has great implications for all Christians being involved in winning unbelievers for Christ, building them up in the faith, training them in the ministry and then sending them out to make other disciples. Paul had something to say about this too. He urged Timothy to pass on to others those teachings he heard from him, so they could in turn teach others (II Tim. 2:2).

Then there is the notion of the priesthood of all believers, in which case all Christians are said to be priests, part of their work being to teach the oracles of God (I Sam. 12:23; I Pet. 2:9). The writer to the Hebrews sums it up in his words, *“For indeed, though by this time you ought to be teachers, you need someone to teach you the ABC of God’s oracles over again; it has come to this, that you need milk instead of solid food...”* (Hebs. 5:12 NEB). What the author implies is that Hebrew Christians should have grown to the point where they could teach one another and teach others. Thus in principle every Christian is called upon to be a teacher.

Notwithstanding the principle outlined above, there is a certain sense in which only certain people can be tasked with the duty of teaching in church. Not all people have a gift of teaching (Eph. 4:11-12; James 3:1). Not all people have the teaching skill, but all should be so grown up in their salvation, that they should be able to guide new

Christians into normal Christian life (Matt. 28:19-20) and be in a position to instruct and admonish one another (Col. 3:16). Only certain people will be assigned with the duty of teaching in the church.

8.6.3 A key to successful teaching

Teaching is said to be effective when it attains to its goals; when it is carried out to its fullest extent and when desired results are achieved at a high degree; something next to perfect. When teaching is effective in this way, it is usually described as being successful teaching. Howard Hendricks (1991:71-72) observed, “*Successful teaching not only opens the mind but also stirs the emotions, fires the imagination, galvanizes the will. If I did not embrace that I would despair, for I live not just to teach truth but to change people.*” This is successful teaching; teaching that yields desired results, namely, the change of mind and character on the part of the learners.

Successful teaching hinges on a few important factors that are interrelated. Among others, the objectives set, the teacher himself, the learner and his circumstances, the approach used, the relevance of content, and the social implications of the Christian education programme.

One of the factors that make up for successful teaching is the setting of objectives. It is very important that objectives of any teaching undertaking are known beforehand. No teaching is effective if it is not aimed at a given target. The aim of Christian education is to impact upon the learner’s life so it changes for the better. James Smart (1954:108) sees the programme of Christian education as aiming at “*leading people from their earliest to their latest years, ever more fully and in the most definite way into the faith*

and life of the church of Jesus Christ.” Randolph Crump Miller has entitled his book *Education for Christian living*, to underscore the purpose of all Christian education. Once this purpose is known, it will guide the teaching enterprise and give it direction.

In the second instance, the teacher himself is the key to successful teaching. *“He is the nerve center of the instructional process because it is the degree of expertness with which he exercises his skills that largely accounts for the extent to which a learner acquires the desired outcome. Since the teacher is so terribly important in determining the quality of religious instruction, it is imperative for the entire people of God, and in particular religious education administration, to make sure that in the future both the teacher and his instructional competence will be of that caliber demanded for service in the pedagogical ministry”* (Lee, 1977:135). Lee continues to say *“Effective Religion teaching comes about basically from the pedagogical competence of the teacher, and not primarily from other factors such as the teacher’s holiness or the Holy Spirit”* (ibid, 131-132). The notion of skills for the teacher is very essential for successful teaching.

It has been said earlier on in this chapter that teachers should model what they teach; their character is very important for the behavioral change of learners. A good character makes up for successful teaching; *“...the character and devotion of the leaders is of even greater importance. All the expert techniques in the world do not channel the Christian faith unless there is the faith in the teacher or leader to be channeled. Unless there is a contagious enthusiasm for Christian living, it will not be attractive to the learners...”* (Miller, 1956:345). Moreover, he must cooperate with the Holy Spirit; he must remember that he teaches in partnership with the Holy Spirit. It is He who makes the learner understand and He changes his character (II Cor. 2:14; 3:18).

Successful teaching issues from taking learner's circumstances seriously. Teaching should take place according to the developmental stages of learners. Children learn differently from adults, while youth learn differently from both. The teacher must be sensitive to where learners are in terms of their emotional, mental, physical and spiritual development. Robert Browning (1976:139) contends that a great deal of research has been done about "*...the structures and capacities of persons in their mental and personality development.*" There is now available, "*...a body of findings about the basic structures of knowledge and how core ideas can be structured for persons at different age levels; a body of research concerning patterns of teaching and learning which are effective at different ages and stages of growth.*" Various educational psychologists have come forward with valuable information in terms of how people learn at various levels of their growth and development. Among others, Jean Piaget, James Fowler, Ericson, Kohlberg, etc. The teacher will do well to use these valuable insights in his teaching.

The approach of the teacher or the method he uses, determines the extent to which teaching will be successful. Whereas in the past, the 'banking model'¹⁴¹ of education was characteristic of all teaching, recently there is a move to equal participation of learner and teacher in the teaching – learning process. This approach has been found to be very successful as it involves the learner in the process of his learning. Paul Freire condemned the banking model in strongest terms, saying it is an oppressive view of education. In his model, "*The experience, knowledge, and skills of all parties to the learning activity are recognized...The key to the situation is mutual recognition and*

¹⁴¹ The banking model advocates that the learner is ignorant and the teacher knows everything. In a teaching situation, the learner merely opens their empty mind and the teacher pours knowledge into the empty mind of the learner. The learner assumes a passive role while the teacher does everything.

respect” (ibid, 139). It is argued here that both teacher and learner are teachers and learners; both approach the process of learning humbly, acknowledging that each comes with his knowledge.

Linda Vogel (1991:65) branded this approach as learning by dialogue; that is, where the two parties, teacher and learner, are involved in an interactional process. She argued, *“Learning by dialogue begins with what people know, rather than what they do not know. It encourages participants to draw on their past experiences and their future hopes as they attempt to share their insights and questions and listen to the insights and questions of others.”* This kind of learning calls for humility, openness to learn, and willingness to be criticized on both teacher and learner, so as to arrive at collective insight. *“This kind of knowledge does not consist of right and wrong answers. Individual contributions are offered, considered, and set aside, or they are affirmed and corrected as the process continues”*(ibid, 65). By implication, the learner will be involved in the planning of his curriculum or teaching material as well. There is no doubt that this approach to teaching and learning will go a long way in enhancing desired behavioral results in the learner.

Still another hint for embracing successful teaching is the relevance of the content or material taught. Adults, for example, learn easier when the lesson concerns something of their immediate everyday experience; when they can apply their learning to a real life situation. Hendricks (1991:72) supports this assertion, *“People want to see themselves: their dreams, their needs, their problems, and their heartbreak. Nothing moves listeners more than their reality, their experience, their emotions, their struggles. They don’t*

*want to hear something brand new as much as something relevant to them. They want to feel, **This teacher understands me.***”

Relevance also means taking into account the perspective of a given people. In the case of blacks, for example, relevance may also imply taking the issue of human rights and racism seriously. It means listening to the call of Black Theology, though not necessarily agreeing with all its ideas. *“Black Theology suggests a felt need to the end that a world view be reconstructed which will take into account the fact that blacks are beautiful, human, free and proud...An educational program with an effective liberation component would increase the church’s outreach and mission”* (Shockley, 1976:86). Relevance also means taking women seriously, so that they are affirmed and encouraged to take their rightful places in the community of faith, as being part of the body of Christ. It means the curriculum must have something to do with being human and equal, where black or white, slave or free, male or female, no longer matter, but all are one in Christ (Gal. 3:28)

Finally, Christian education that does not take into account the social status of learners, will not be successful. Teaching will be effective if it takes seriously the social conditions of those who must be taught, especially unbelievers. *“One cannot teach anything in the area of religion to those who are denied the bodily requirements of food, clothing, and shelter. It is true that Christianity has provided hope for the oppressed throughout the ages, but they need at least a minimum sense of worth even to respond to teaching about God”* (Miller, 1977:44-45). Social ministry is a Biblical mandate; it may not be alluded to only in specialized cases, but it has to be the life of the church. It is

only as the church practices social ministry that its voice can be heard (See James 2:14-17; I John 3:18).

To this end, Marianne Sawicki lashed at the church for failing to live out its faith. She (1991:377) observed, *“Christian educators often are better at retelling the memories of the past than at coming up with evidence that the Lord is still living within us today.”* What she is arguing for here is the kind of Christian education that gives. She is concerned about social action for communities, *“To get the attention of the world, we have to catch it with its shoes off, as it were, in a teachable moment.”* It is as we begin to minister to needs of communities, that Jesus will be seen in us. Johannes Fullenbach (1995:19) adds to Marianne’s observation thus, *“The crisis of religious life is real and cannot be avoided or escaped. If religious communities are to survive, ...they must be on fire with Jesus vision of the kingdom of God which means living in solidarity with the poor and marginalized and proclaiming the kingdom message of righteousness, peace and joy.”* J. van der Ven (in Hennie Pieterse, 1994: 77) contends for the same component of Christian ministry. He expresses the concern that the church has failed in this regard¹⁴². Clearly, as James (2:14-17) has it, *“...faith without works is dead.”*

These and other factors that may have been left out here, will make up for successful teaching and learning in a church situation, hence enhancing the desire to wield effective Christian education in our churches from now onward.¹⁴³

What has been said so far in this section, underlines the important role played by process in the success of Christian education in future. Like all other strategies thus far

¹⁴² See page 25 for a full quotation of J. A. van der Ven.

¹⁴³ Qualities of good leadership are handled on page 313.

described, process is also essential and should be borne in mind and catered for from the outset, if the Convention in particular and the Church in general are concerned about an attractive and balanced church educational programme.

8.7 THE RECRUITMENT AND TRAINING OF LEADERS

The recruitment and training of leaders for Christian education is one of the major strategies in the enhancing of effective Christian education in the Convention and other denominations. It has to be admitted here that the issue of leadership or teachers has been dealt with in many ways under 'process'. The subject of leadership is however, of such a nature that it merits separate attention as a strategy in its own right. Caution will however be exercised in ascertaining that nothing is repeated.

It is generally agreed that the recruitment and training of leadership for the church educational ministry is very important. It cannot be replaced by any other component of ministry whatsoever. The Bible supports the recruitment and training of leadership. Further, the leadership thus espoused must fulfill certain conditions. Such leadership should, however, be equipped for the educational ministry of the church.

8.7.1 The importance of recruiting Christian education leadership

I have indicated under process earlier that the teacher is the key to the success of any teaching and learning experience. This is one way of underscoring the importance of leadership for the educational ministry of the church. The pastor can simply not do the work alone. Christian educators and authors are agreed that the leadership of Christian education in the church is a critical component of the ministry of education. Christian

education stands and falls by its leaders. As a matter of fact, leadership is important in all realms of life; in politics, sports, finances, religion, etc.

Mark H. Senter III (1991:469) had this to say about the importance of Christian education leadership, *“No matter how many other things I do well in my role as minister of Christian education, If I fail to obtain and develop capable teachers and leaders to do the work of discipleship throughout the educational ministry of the church, everything else is window dressing.”* This principle applies to all churches, whether large or small. *“The church that recruits and develops good leadership will have a significant ministry no matter what the other circumstances are in the learning environment.”* (ibid, 420). Mark stressed the importance of leadership recruitment further, *“The challenge of leadership recruitment in the closing years of the 20th century and beyond may be the most significant single factor in determining the direction of age-group discipleship ministries of the church”* (ibid, 478).

Paul E. Loth (1970:179) contended that *“...already overburdened pastors can seldom do all they desire in serving their people. Personal counseling and interchurch involvements further restrict a pastor’s time. If he is to accomplish his task he must multiply his outreach by lay leadership. He must train others to serve.”* Quoting Louis E. LeBar, he argued, *“Before the church can be effective it must have trained teachers and officers to minister the Word of God to those who will respond. This is a realistic approach”* (ibid, 179).

The recruiting and training of leaders is regarded as being the most important thing to do in the church. It has been named *“...the greatest thing in the church”* (Patterson,

1984:138). Patterson went further to say, *“Leadership development, recruitment, and training must be a conscious and concerted effort on the part of the church”* (ibid, 138).

R. C. Miller (1961:19) referred to the 1954 Evanston World Council of Churches Second Assembly report, to the end that *“...in daily living and work, the laity are not mere fragments of the church who are scattered about in the world and who come together again for worship, instruction and specifically Christian fellowship on Sundays. They are the church’s representatives, no matter where they are. It is the laity who draw together work and worship; it is they who bridge the gulf between the church and the world, and it is they who manifest in word and action the Lordship of Christ over the world which claims so much of their time and energy and labour. This, and not some new order or organization, is the ministry of the laity. They are called to it because they belong to the church...”*

J. Ottis Sayes and K. S. Rice (1978:396) stated that *“Christian education is the task of leaders: pastors, associates, Sunday school superintendents, department supervisors, teachers, and class officers. The task is big enough to employ every worker now on the job – and we could minister to twice as many persons in any local church if we could enlist and train new leaders equal to our present force.”* Paul H. Vieth (1957:189) pointed out, *“...the enlistment and training of workers was the church’s number one problem.”* Space cannot allow us to quote all Christian educators on the matter of leadership for the educational ministry of the church. Suffice it to say that, clearly, the question of Christian education leadership is of critical importance and should therefore be embarked upon by all churches so as to reach effectiveness in their educational ventures.

8.7.2 The Biblical basis for the recruitment and training of leaders

It has already been said the pastor cannot do the work of ministry alone. He can only do that which he is capable of doing; the rest should then be left to the church members to do, each on the merit of his gifts. As to who should recruit leaders will depend largely on the church leadership and polity. It may be the pastor, an adhoc committee, or the Board of Christian education. What is important in this recruitment exercise is that certain Biblical and other agreed upon recruitment principles should be brought to bear upon the process of recruitment. Whichever way the recruitment is done, it must be done well.

Indeed, the Bible is in support of the recruitment and training of leadership. Much has been said above under ‘the church should teach,’ underlining the role of all church members as teachers of one another and of unbelievers. The fact that the church must teach, obviously characterizes the involvement of members in the teaching process, for the church is comprised of members, not just the pastor. It has been indicated however, that only certain people can be appointed to teach while other members can be fulfilling other ministries. What is being implied by the notion that the church should teach, is that all members should have been so disciplined, that they would be able to help others or be in a position to make other disciples as well.

In the book of Exodus, the 18th chapter, we read about Jethro, who, on the occasion of his visit to Moses, his son-in-law, warned Moses that he would tire out quickly if he did not appoint other leaders to help in judging the nation of Israel. He (Moses) would deal with issues of major importance, while other leaders dealt with those of minor significance. This is the recruitment of leadership at its best. In the book of Acts, the 6th

chapter, apostles felt they could not serve at tables at the expense of the ministry they were called to fulfill. At the approval of the Church, 7 men were appointed to do administrative work, while apostles devoted themselves to prayer and the ministry of the Word (Acts 6:1-6). The church of Jesus Christ has been imbued with gifts of the Holy Spirit, so each member can edify and serve the church with his gift in a way that others cannot. (I Cor. 12: 6-11).

Leadership gifts are also among the gifts of the Holy Spirit to His Church. They are intended for the edification of the body of Christ and for the preparing of the saints for ministry (Eph. 4:11-12). Timothy's passing on of what he has heard from Paul to other faithful witnesses who would in turn pass it on to others, underscores the recruitment of leaders in vivid terms. Timothy could not do it alone; he needed the help of other witnesses (leaders) to fulfill the ministry of Christ in the Church (II Tim. 2:2). There is no doubt that the Bible is in support of leadership recruitment and training. There should be no reason why this is not done in churches, especially if a high quality ministry of Christian education is the desired result for the future.

8.7.3 The director of Christian education

The director of Christian education is also known in other quarters as the minister of religious education. This is a specially trained minister who oversees the educational ministry of the church and serves as one of the pastors. He is a supervisor, minister, educator and curriculum planner. In 1930, in the USA, he was defined as *"a technically trained religious educator employed by a local church to have general charge of the educational aspects of its total program and standing beside the minister as a professional member of the church staff"* (Munro in Shelton, 1966:117).

John T. Sisemore (1978:139), of the Southern Baptist Convention, uses the title, *minister of education* for the same vocation and defines him as “...a person called of God to help a church find and reach persons for Bible study, seek to lead them to Christ, and help them grow and develop in his likeness.” Further, in his description of the minister of education, Sisemore does allude to the fact that he serves alongside the pastor in that he is also an assistant to the pastor. “It is not a degrading concept at all to say that the minister of education helps the pastor. He is, in a sense, the pastor’s “right arm” (ibid, 140).

The vocation of director of Christian education is through and through American. It is a new 20th century vocation that appeared in 1909 in America, “...when several larger eastern churches employed directors” (Shelton, 1966:117). The concept grew with time though it was affected by the depression years of the 1930’s. By 1965 already almost 11,000 people were employed as Christian educators in local churches in America (ibid, 117). Kenneth Gangel (1970:89) highlights the fact that because of “...the newness of the vocation and, the total lack of training in Christian education on the part of the majority of church membership,” it was often misunderstood in most local churches.

It may still be said that in the 21st century the vocation of director of Christian education is just as important for the Convention and all Protestants and Catholics, the world over, as it was when it was first introduced. In our day, due to the busy schedule that pastors find themselves in, and owing to the importance of the church’s educational ministry, the appointment of a director of Christian education would be the most appropriate move.

For all I care, the Bible does support the notion of a director of Christian education. The mention of the presence of teachers (and prophets) in the church at Antioch (Acts 13:1), to the exclusion of other church leaders, and the reference to the gift of teaching, alongside the pastoral gift (Eph. 4:11-12), directly or at least indirectly support the matter of director of Christian education. It may also be said that mention of the teachers in the two passages, form the basis for the appointment of a director of Christian education. This is argued on the grounds that for all practical purposes, the pastor himself, is a teacher, (as I have tried to prove earlier on). If teaching is a separate gift from that of a pastor, then surely, the ground has been prepared for the appointment of a director or minister of Christian education. The pastor is a teacher, but the teacher is not necessarily a pastor. At least the teacher can focus on teaching, while the pastor remains the overseer, fulfilling other pastoral duties. This is precisely what directors of Christian education are doing; hence my contention that the position of director of Christian education has Biblical support.

It has to be said though, that not all churches can afford to employ a full time minister in this post due to financial and economic constrains in some countries and individual churches.

In light of circumstances outlined thus far, where some churches may not be able to employ full time Christian educators, I suggest that keen, able and well tested lay leaders who have served as teachers in the local church, be trained to execute this task on a part time basis, working alongside the local church pastor for guidance, leadership, and for doctrinal matters. Such lay leaders should remain fully employed in his secular

work. In my opinion, the same person may be called a director of Christian education, for as long as he will undergo special training for this purpose. Is it not true that the fivefold leadership gifts were given mainly for this purpose of preparing believers for the ministry, one of which is the ministry of Christian education (Eph. 4:11-12)?

I have not doubt in my mind that a move of this nature in churches that are not ready to employ a full time Christian educator, will assist in bringing about a lively, viable and successful Christian education programme. I am also encouraging that other countries, not only America, look into this vocation as a matter of urgency; and that all theological training institutions be tasked with a special curriculum to prepare Christian workers and ministers for this purpose. The local pastor will be relieved in his ministerial duties, though he still stands to be responsible as an overseer, guide and support person.

8.7.4 Qualities for good leaders of Christian education

A leader (teacher) must have been born again. This may sound obvious, however, it is important that it be mentioned to underscore the importance of the position in question, and to lay the foundation on which other qualities will be built. The leader must be spiritually and emotionally matured – not a new convert, lest he be puffed up (I Tim. 3:6) - such maturity will help him in dealing with problems that followers bring along, especially youth. Moreover, he must know and understand the Bible as he will for most of his teaching role, be dealing with Biblical questions. He will be able to handle questions from the perspective of Scriptures (II Tim. 2:15); in this way he will also be able to disciple his followers accordingly (John 8:31, 32). Further he must believe in the Word of God, being firmly established in it. To know the Bible does not necessarily mean he should be a Bible college student, but at least he should be familiar “...with the

truths, doctrines, and precepts of the Bible”(Goetz, 1968:166). He should hold intelligent beliefs, that is, those that are not in error, but are held by the denomination and the Church of Jesus Christ in general as being truth. In other words, he must be theologically sound. *“Every teacher is impressing a theology of some kind on his students, and therefore theological ignorance is inexcusable”* (Miller, 1956:333)

The leader must maintain a balance between communicating (or being in touch) with God and being involved (in touch) with the world. What this implies, is that he must have time to withdraw from people and be in touch with God and then come back to the people to be involved with them (Vogel, 1991:95). It is further envisaged that he leads by example (I Pet. 5:3). Paul exemplified this notion in his challenging words to the Corinthian church, *“Be ye imitators of me as I am of Christ”* (I Cor. 11:1 KJV). Good leaders lead by example, thus making it easy for followers to model their way of life. Another quality that goes with being exemplary is that of producing leaders in those who follow you; it is reproducing oneself in others. This is the aim of discipleship; it is what we have learnt from the Master leader and Teacher, Jesus Himself.

It is required that a leader be strong, understanding, faithful, dependable and spiritual. It has been said of youth that they always need someone to depend on, *“Strong, spiritually healthy youth groups, classes and organizations can be attributed, in large measure, to strong, understanding, and spiritual adult leaders. Experience has shown that the adult leader is the key to success of the youth organization which he guides”* (Goetz, 1968:164). He should have genuine love for those under his care; demonstrating sympathetic understanding for his followers in their various circumstances. By

implication, he must set the pace for a warm, friendly, loving and caring relationship between himself and those he oversees.

While he should take care to remain himself, he should have the quality of being flexible, adapting to various situations as conditions will dictate. To the youth he will be young, to children he will condescend to their level, while to adults he will remain an adult. As Paul has put it, he should become all things to all people (I Cor. 9:19-22), in so doing he will attract many to himself. In the case of youth (as in all cases) he must be tactful and yet firm in discipline, so he will be able help young people to sort out their problems and get back on again. He must be a guide and companion. *“Being a guide and companion is both a gift and responsibility. It requires us to listen to God (through the reading of scripture, prayer, worship, and dialogue with others) and to those who travel with us. It requires us to be willing to reframe questions and to be open when our assumptions about the best way of journeying are challenged”* (Vogel, 1991:118). In the same vein, a conscientious leader will work hand in glove with parents of youth, interpreting parents to youth and youth to parents.

As it relates to his work, he must be a capable leader and hard worker (II Tim 2), equipped with teaching techniques and skills, having a clear insight into the problem of his followers (learners). These qualities have implications on the recruitment of good leaders. They must be recruited prayerfully; nothing should be taken for granted. When Jesus chose His disciples (whom He named apostles) He spent the whole night in prayer to His Father (Luke 6:12, 13). In the same breath, He urged His disciples to pray to the Lord of the harvest to send harvesters (Luke 10:1, 2). Granted that such leaders still

need training, they should however, already manifest basic qualities that befit their caliber.

In *Leadership for Church Education*, K. O. Gangel (1970:162-164) gives a few guidelines as to the recruitment of leaders for Christian education. He argues that leaders should move towards a given goal with their learners; *“Groups want leaders who can lead them to an announced goal.”* The leader must have initiative, being capable of starting new ideas and projects, coming up with ideas which will later emerge as suggestions to his followers. *“A genuine leader is a constant evaluator who keeps in proper perspective the ultimate and immediate goals of the group and the progress which it is making in moving toward those goals.”*

Finally, a mature and good leader will demonstrate a willingness to learn. This includes reading books, attending leadership seminars, taking advices from the church leadership and being open to counsel from those he leads. This calls for the undergoing of continuous training so he can update himself on new methods and approaches to teaching, as well as understanding the Bible better. In this way he will maintain a good standard of performance throughout. Miller (1956:335) advises that, *“Necessary help for teachers and leaders should be provided through a program of supervision, observation, assistant teachers, and conferences. Adequate resource material should be purchased as needed.”*

These are some of the qualities of good leaders that should underpin the recruitment of teachers for Christian education. The list is not necessarily exhaustive, but serves as a

guideline of what should be expected of leadership in the initial stages of recruitment and training.

8.7.5 Equipping leaders for the ministry of Christian education

Recruiting leaders is not complete until such leaders have been properly equipped for the ministry. Sad to say that some leaders were recruited to serve as teachers and leaders, but were never really trained for the ministry. Many have fallen by the wayside, while others are still holding on with the hope that some day they will be trained. Others have gone out of their way, spending their own money to receive special training for their ministries. The church, through its leadership, has a responsibility to equip and train leaders for the educational ministry of the church and for other areas of leadership within the broader church ministry.

We should distinguish between the training and equipping of potential leaders. In the past, training was geared to preparing leaders to fulfill a given task, without really being concerned about their personal spiritual development. Richard Patterson (1991:481) pointed out that *“The development of staff for church ministry as contrasted with the training of staff for church ministry is a fresh concept that deserves considerable attention from church leaders today.”* He argues further that there is a resistance to this training model and a preference of the developing or equipping model of leaders. *“Thus, the development of the church worker for personal ministry in the local church carries much greater scope than simply the training of workers to be able to complete a ministry task, such as a Sunday school teacher”* (ibid, 482).



The church should clothe itself with this mind, as it seeks to prepare leaders for Christian educational ministry. All Scriptural references point to this model of developing the individual believer. *“Equipping is the plan of God for each believer, the primary purpose of Scripture, and the intent of the God-given gifts to believers. Equipping is the primary end of God’s plan for each believer: ‘That the man of God may be complete, thoroughly equipped for every good work’”* (ibid, 483, II Tim. 3:17). The 4th chapter of Paul’s letter to the Ephesians also embraces this notion of developing believers, because here the saints are to be equipped for the ministry so the whole church may reach the adulthood of Christ (Eph. 4:11-15). The idea of training for the sake of the task at hand only, is out of question as it is foreign to the New Testament teaching.

For the purposes of this chapter, equipping believers will mean the development of personal spiritual lives of the leaders and their training for the teaching and soulwinning ministry. Equipping will mean discipling in its totality; that is, winning souls to Christ, building them in the faith, training them to win others and sending them out to win people for Christ. It will also mean training in teaching skills, counseling, community involvement, and in whichever other skill that may be of use to church ministry. The church should use whatever expertise is available to equip potential leaders for Christian education. The implementation of a full discipleship programme is what the church in general and the potential leaders in particular need as the initial way of being equipped.

8.8 IMPLEMENTING AN EFFECTIVE DISCIPLESHIP PROGRAMME

The implementation of an effective discipleship programme in churches and in the Convention is another important milestone en route to an effective Christian education programme. A discipleship programme is the starting point for all Christians and leaders. No single leader can be effective in his leadership if he has not been properly disciplined. In the final analysis all Christian education programmes must begin with discipleship. This is where the Christian journey begins. Jesus also began His journey with the disciples at this point, before He could entrust them with the task of making disciples of all nations. It should come as no surprise therefore to see Jesus commissioning His followers to the whole world, while He returned to glory in heaven to be with His Father (Matt. 28:19-20). He had prepared the apostles to the point where they could assume the ministry responsibility without Him; except for the fact that He was with them in the Holy Spirit. The bottom line is that they were now in a position to make disciples of all nations as He had trained them to do.

A few things need to be explained about the process of discipleship. The meaning of discipleship needs to be unraveled so as to have a better perspective of what it is all about. Something has to be said about the imperative to make disciples. Moreover, a closer look at how Jesus Christ went about the discipleship process will serve a good purpose as the churches brace themselves for effective Christian education.

8.8.1 The meaning of discipleship¹⁴⁴

A disciple is a learner, a pupil, someone who learns from his master. According to II Tim. 2:2, "*The discipling process is one of reproducing in others what the Holy Spirit is*

¹⁴⁴ The meaning of discipleship received attention under chapter 7, on evaluation (see page 230).

developing in a discipler, so that they will reproduce it in a third generation” (Benson, 1968:199). In discipleship, a given believer (discipler) is engaged in a process of reproducing himself in another person (disciple), so the person concerned may become like him without becoming himself. Hendrix and Householder (in Sisemore, 1978:83) define Christian discipleship as “...the Christian’s lifelong commitment to the person, teaching, and Spirit of Jesus Christ. Life under the Lordship of Jesus Christ involves progressive learning, growth in Christlikeness, implementation of biblical truth, and responsibility for sharing the Christian faith.” Warren Benson (1968:199) reminds us, “Making disciples includes both evangelism and edification.”

This was true of Jesus as it was of Paul. Jesus called the 12 disciples and named them apostles because He wanted to build them up spiritually and train them for ministry, after which He would send them off to fulfill that ministry (Mark 1:17; John 20:21). His aim was that they should be like Him in life and ministry. In one of His sermons, He invited those who were weary and heavy laden to come to Him to find rest. He urged that they should learn from Him for His yoke was easy and He was meek and lowly in heart (Matt. 11:28-30). The notion that they learn from Him underscores His discipleship programme; it meant that they should be like Him. There came a time when He sent them out to do what He came to do, going from house to house, preaching about the Kingdom that had come (Matt. 10; Luke 10:1-24); what Bible scholars called ‘Trial ministry.’

8.8.2 The imperative to make disciples

Notwithstanding the fact that discipleship has been cited as another strategy toward effective Christian education, if it is properly adhered to and efficiently carried out, it is

imperative for the church to make disciples. Jesus commanded it (Matt. 28:19-20; John 15). Paul reminded Timothy about it (II Tim. 2:2). It is not an optional extra; it is important; it is necessary. Warren Benson (1968:98) made an observation to the end that *“The grammatical construction leads one to the conclusion that the central goal of the great commission is to make disciples. Going, baptizing, and teaching are contributory means to that end.”* *“Church members are to be disciples or learners and should be ready to perform the personal task of discipling. This task should be a major concern of today’s Christian”* (Sisemore, 1978:83). Josef Sudbrack (1996:23) warns that in the process of making disciples and becoming disciples ourselves, we should depend on the Holy Spirit. He points out that *“...the Spirit’s power is always at work in the call to radical discipleship...Without the Spirit’s charismatic impetus “from below” the church’s life would diminish and much suffering and distress would not be alleviated.”*

The church that takes its Master seriously will obey the command to make disciples (John 14:15). Any church that does not make disciples is guilty of disobedience and rebellion against God. As a way of enhancing effective Christian education, churches have to be more intentional in their discipleship programme. All church Christian education must be preceded by a deliberate and well thought out discipleship programme for new believers. New converts must be taken through lessons that are geared at initiating them into the normal way of living a Christian life. They should then be trained in Personal evangelism and follow-up work; being exposed to real life evangelism encounters for practical training. Then they should be given a chance of reaching out to unbelievers on their own, following up on those who have received the Word, and nurturing them to maturity. All other agreed upon curricula can follow the discipleship cycle.

The question that remains to be answered is about how discipleship as described above differs from equipping for ministry. In my opinion discipleship goes as far as training in personal evangelism and follow-up work, while equipping the saints for ministry embraces discipleship and goes beyond it. Equipping may mean preparing believers in social ministry, counseling, leadership skills, preaching, HIV/AIDS awareness programmes, etc., over and above the discipleship programme. Thus, equipping believers for ministry, in my opinion, is much broader than the discipleship programme that is more confined to Christian life, nurture of new believers and training for evangelism. Discipleship is just a part of the equipping ministry.¹⁴⁵

8.8.3 Learning from Jesus about discipleship

The discipling process of Jesus was underscored by some factors. First, He called the 12, saying He would make them fishers of people (Mark 1:17). Clearly, His mission was to prepare them for ministry in later years. During His stay with them He also called other people to repentance in their presence so they could see how He went about with His ministry. Secondly, He taught them God's Word; that is, what was to become the beginning of the New Testament, as recorded in the four gospels. In so doing He built them up and strengthened their faith. The apostles had their human problems though, but He did not give up on them; He continued to build them up and prayed for them so they could stand (John 17:9-20).

Third, He trained them for the ministry; giving them practical work, so as to affirm them (Matt. 10; Luke 10:1-20). In His training, He reminded them about the kind of people

¹⁴⁵ Admittedly this distinction is open to debate, and rightly so.

they would meet, what they would do, and how they needed to respond to various challenges. For example, He said He was sending them out as sheep among wolves; urging them to be as humble as doves, but to be as wise as serpents (Matt 10:16). Fourth, when He rose from the dead, He sent them off into the world to preach the gospel to all nations; promising them His presence in the Spirit, and signs and wonders that would confirm their message (Mark 16:15-20). He commissioned them to make disciples of all nations, just as He had made them disciples. As proof that they were His disciples indeed, they were to bear fruit, that is, make other disciples as well (Matt. 28:19-20; John 15:8, 16).

Four phases are noticeable in Jesus' discipling process, winning people to Christ or calling men and women to repentance and conversion; building them up and establishing them in Christian faith; training them for the ministry to win others and to nurture them; finally, sending them out to make other disciples themselves, who would in turn, be in a position to make other disciples as well. Paul sums up the process of discipleship in his words to Timothy, "*And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also*" (II Tim. 2:2, KJV). Four generations are involved in this line of passing the message on, namely, Paul, Timothy, reliable witnesses, and other faithful witnesses. Paul was a disciple of Christ. He made another disciple of Christ in Timothy. Then he urged Timothy to do the same. If he did, those he disciplined would disciple others as well.

Such is discipleship; winning, building, training and sending. As may have been noticed, however, in many instances discipleship is spoken of as though it begins with the

nurturing phase. There is obviously nothing wrong with this approach, especially if the people to be discipled are Christians already, as has often been the case.

What needs to be said though, is that discipleship does not end with the discipling of others, so that those who make other disciples are presumed to have arrived already. Paul made it very clear that though Christ had apprehended him, though he might have looked so spiritually powerful, he had not arrived as yet; that is to say, he was not yet perfect. One thing he did was to forget what was behind and press towards the mark of his calling in Christ Jesus (Phil. 3:12-15). Those who are discipling others are themselves still on the discipleship journey; they are being made better every day as they work out their salvation with fear and trembling (Phil. 2:12). Briefly, discipleship is a lifelong experience that will end at the coming of Jesus Christ.

A well thought out and properly formulated church discipleship programme will go a long way in setting the tone for other church lessons and in enhancing an effective church educational ministry for many more years to come.

8.9 PASTORAL INVOLVEMENT IN CHRISTIAN EDUCATION

Pastoral involvement in Christian education is very critical. In my opinion it ranks first in importance among all other strategies for effective Christian education in future. No Christian education will be effective without the blessing of the pastor. If he does not support Christian education, it will not be easy to win the support of the church for the same. Much of the failure of Christian education programmes in churches can be attributed to lack of pastoral involvement, for whatever reason. In the preceding chapter, I have attempted to cite reasons why many pastors were not and are not involved. I will

not repeat it here. Suffice it to say that as a leader, the pastor will either influence the church for or against Christian education. This makes pastoral involvement in Christian education an indispensable undertaking. Pastoral leadership is the key to the growth and success of church ministry in general and to Christian education in particular.

Pastoral involvement in Christian education in the church warrants further discussion. Its importance cannot be overemphasized. The Bible presumes that the pastor will be involved in the teaching ministry of the church. In his involvement as pastor, he has specific roles to play as against other role players in the teaching enterprise. This involvement in the church's educational ministry has implications for his theological training at seminary.

8.9.1 The importance of pastoral involvement in Christian education

Various Christian education writers are agreed that pastoral involvement in the educational ministry of the church is both imperative and indispensable. Donald M. Geiger (1991:411) asserts that *"...in the majority of our churches, the pastor is the key to developing Christian education ministries that genuinely reach our own people and effectively penetrate our increasingly secular society with the gospel. Even in churches large enough to have a pastor of Christian education, the leadership and support of the senior pastor is essential if Christian education is to enjoy the prominence it deserves. This has always been true, but never more so than now."*

In *Leadership for Church Education*, Kenneth O. Gangel devoted a whole chapter to the role of the pastor in the educational ministry of the church. He stated that the pastor's role is so important that he may as well be ranked as a *"top executive"* (1970:81), like in



large corporations, where those who occupy distinctive positions are referred to as top executives. The pastor may accordingly have little training for the task of Christian education. He may regard some aspects of ministry as being unimportant, however, *“none of these things changes the fact that the pastor is the key to the properly functioning program of church education. Even in churches which require the services of a professional director of Christian education, the success of the ministry still rests upon the shoulders of the pastor.”* He argued further to the end that *“...no amount of ignoring or even pleading of ignorance can change the fact of responsibility and relationship that the pastor has to the program of education in his church”* (ibid, 81, 82).

Esther C. Megill assigns to the pastor even much greater responsibility. Notwithstanding the priesthood of all believers as taught in the Bible, she (1976:152) argues that *“...the clergyman is the overseer, caretaker, guide, and leader...He is also prophet (preacher), an administrator; and last but not least, a teacher, or a teacher of teachers. The pastor may teach a class or lead a discussion group of adults. Confirmation classes are the primary responsibility of the pastor in many churches. He should regard himself as a teacher of various boards and committees, as he guides them in the reason and methods of their work; and finally, the pastor will often take the responsibility of training the teaching staff of the church (Sunday school), if the church is to have an adequate programme of education.”*

Among weaknesses identified by critics with regard to Sunday school work, according to H.W. Byrne, was the one of lack of pastoral involvement. *“Many pastors are too busy for Sunday school. Many pastors do not participate”* (Byrne, 1977:2). Opening the



fourth chapter by William H. Willimon, entitled, *Pastors as teachers*, in the book he edited, *Rethinking Christian education*, David Schuller, 1993:42) observed that “*A major weakness in too many mainline Protestant denominations is the failure of the minister or senior pastor to make education a ministry priority. During the past generation few graduates have left seminary with “teacher” as a major description of their intended ministry. Preacher, counselor, social change agent, church planter, but not teacher.*” Dr. William Willimon (1993:47) contends that “*Pastors must rediscover their role as teachers – as rabbis – if they are to address the concerns raised by the study and embodied in the contemporary church.*”

While working on a book for the Methodists, William and Robert L. Wilson were asked by a certain Bob to include, “*Insist that the clergy teach in the parish*”, as one of the chapters. When he was asked why this was so, he replied, “*I can think of few factors more important for congregational growth, particularly growth that is sustained and solid, than the necessity for the pastor to be the chief educator in the congregation*” (Ibid, 50-51). This fact was subsequently validated by the Search Institute, “*...pastors must perform many important acts of ministry for their congregations, but few are more important than the ministry of teaching*” (ibid, 51).

John T. Sisemore (1978:123) also has something to say about the importance of pastoral involvement in the educational ministry of the church. He pointed out that “*...the churches are haunted by the quality of the educational program; that the pastor ought to think of religious education as the most significant part of the life and work of the church, and that more than anything else, the pastor has to give more time and attention to the educational aspects of the church.*” With these observations in mind, it will not be



possible for any pastoral leader to ignore the fact that he is the chief role player in the Christian education programme of his church. Everything should be done to restore pastors to their rightful place in the church's educational ministry. It is only after this has been done that churches can begin to speak of effective Christian education in their ranks. Be that as it may, such observations will assume the status of opinions, until they can be supported by Scriptures.

8.9.2 The Biblical basis for pastoral involvement in Christian education

For all practical purposes, Scriptures view the pastor as a teacher of his congregation. Being a pastor goes hand in glove with being a teacher. In the Old Testament, the image of a pastor that best portrays him as a teacher is that of *shepherd*. As a shepherd his duty is to protect the flock, to lead and guide the flock to greener pastures. He must feed the flock and feed it well (Psalm 23). The people of God are called the flock. In this context, leading, guiding, feeding and protecting the flock have everything to do with the teaching role of the pastor. He can only lead or guide or feed or protect by teaching, whether that is done on an individual basis or in a Bible study class or behind the pulpit.

In the book of the prophet Ezekiel, (34:1-16), God reproves the shepherds of Israel who ignored the flock and looked after themselves, leaving the flock to be *scattered upon all the face of the earth, and none did search and seek after them... my flock became a prey...and meat to every beast of the field, because there was not shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not the flock*" (6, 8). That these shepherds played the role of pastor in Israel is evident from the book of the prophet Jeremiah, where God promises Israel, "...I will give you pastors according to mine heart, which shall feed you with knowledge and understanding"

(3:15). The priests in the Old Testament may well be regarded as pastors of their day by virtue of their work in the temple and their subsistence. Among others, their duty was to teach the flock of God and to pray for them (I Sam. 12:23).

The New Testament most glaringly purports the pastor as the teacher of the flock of God. When Jesus called Peter to pastoral ministry, He commanded him to feed His lambs, to tend His sheep, if he really loved Him (John 21:15-17). In later years Peter regarded himself as a fellow elder along with those elders who were in dispersion. He urged them, *“Feed the flock of God which is among you, taking the oversight thereof...when the chief Shepherd shall appear, ye shall receive a crown of glory...”* (I Pet. 5:2, 4). That Peter and the fellow elders were also shepherds is implied by calling Jesus the chief Shepherd. Elders are pastors or overseers of congregations. In many places where they are mentioned in the New Testament, they are associated with their teaching task (cf, Acts 20:28; I Tim. 5:17).

One of the qualifications of being a pastor is that he be apt to teach (I Tim. 3:2). Timothy himself was reminded that he would be a good minister if he reminded (taught) the brethren these things. He would demonstrate that he himself was well nourished in the faith and in good doctrine (I Tim. 4:6). *“Till I come, give attendance to reading, to exhortation, to doctrine (teaching)”* (v13). In the second letter to Timothy, Paul wrote, *“...but be gentle unto all men, apt to teach...”* (II Tim.2:24).

I can go on and on, citing instances to prove that pastors are teachers. The Old and New Testaments are very clear on this notion that pastoral ministry goes hand in glove with teaching; to be a pastor is to be a teacher. In the words of Kenneth Gangel (1970:81),



“The pastor as shepherd and teacher is constantly concerned for the nurture of the flock, including both lambs and sheep. The ultimate goal of the true pastor is that people come to a mature relationship with Jesus Christ. This kind implies spiritual growth which, in turn, implies instruction.” William Willimon asserts that according to Mark 6:34-42 and 8:1-21, *“The one who feeds is the one who ought to teach. Altar pulpit and classroom are inextricably linked “ (1993:47).¹⁴⁶*

Clearly, from the Biblical perspective, *“Christian education is the specific domain of the pastor. If the pastor is not apt to teach, he is unqualified for his calling”* (Wolfenbarger, 1978:146). John Sisemore (1978:125) adds, *“To fail to assume the educational role along with the proclamation role is to be unresponsive to the full scope of God’s call. Furthermore, the neglect or disparagement of education is to guarantee an incomplete if not an ineffective ministry and to short change a church in its most basic approach to its God-given task.”*

There is to be no doubt therefore as to the educational implications of pastoral ministry. Teaching is inextricably bound to pastoral ministry; they cannot be separated just as evangelism cannot be separated from an evangelist. Pastors who understand their calling and are set on pleasing their Lord and God, will do everything possible to take the teaching ministry seriously and to be in the forefront of promoting Christian education in their churches and wherever Christian education is offered.

¹⁴⁶ The two chapters of Mark referred to, concern the miracle of the feeding of multitudes by Jesus.

8.9.3 The role of the pastor in the church's educational programme

It has so far been established that the pastor plays a critical role in Christian education; that Christian education is an integral part of pastoral ministry, so that no one may talk about pastorate without alluding to teaching as being a pastoral responsibility. In the same vein, it is appropriate that the role of the pastor in Christian education be broken down into understandable units. Some of the roles may have been referred to in one way or another above.

The pastor is responsible for the formulation of a Christian education mission statement. Geiger (1991:413) pointed out, *"The pastor must lead in establishing a clear, Biblical, focused mission statement from which the Church's objectives and goals derive."* What this implies is that the pastor must be a visionary and a goal setter. Sisemore (1978:128) observed, *"Many churches do not have a formal statement of their educational objective. This absence of objectives may account for the fact that many church members have little or no idea why their church exists or what it should be doing."* It is from this mission statement that objectives for Christian education will derive.

The pastor may not be directly involved with the actual formulation process, but he is the one to ensure that this is done; in the end he is the one to account for the formulation of the statement of purpose and the resultant objectives. Once objectives have been thought through and put down in words, the pastor will ensure that they are upheld at all times. Much has been said earlier about a statement of objectives under 'The Administration of Christian education,' so that any further detail will be uncalled for.

The pastor must “...develop a strong sense of educational commitment” among his members (Sisemore, 1978:129). In other words, he must promote Christian education the best way he knows how. This he can only do if he is committed to the educational ministry of the church. If he regards Christian education as an unnecessary extra, and not as an integral part of being a church, his members will not give any regard to it.

Another role of the pastor is to equip believers for ministry (Eph. 4:11-12). His priority in this regard is first to develop believers spiritually so they grow in knowing and serving Christ better. While he may want to use other Christian experts for other aspects of ministry, e.g., for community involvement, counseling, personal evangelism, leadership, etc, in the final analysis, he is the one responsible for this task and must therefore see to it that it is done. It is advisable though, that he be seen involved in the larger part of the equipping ministry.

Still another role is to teach and preach. Preaching is mentioned here for the sake of striking a balance, so that he is not tempted to do much teaching at the expense of preaching; both are important. The Bible emphasizes that he must teach. Though others may help him in this task, after everything has been said and done, he is the main teacher. Further, he is to work cooperatively with the director of Christian education (whether trained or lay), the Board of Christian education, Christian educators, as well as other church ministry leaders.

His role is that of coordinating the efforts of the church staff, integrating various workers who may have differences, thus serving as a unifying factor (Gangel, 1970:83). He should be seen supporting and inspiring them in every way possible, ensuring that

where necessary, they undergo training for their various tasks. Moreover, he should delegate responsibilities to others while he concerns himself with what he can do best. Admittedly, much can be said about the role of the pastor in Christian education. It will not be possible to say everything at this stage, except to say he is the leader, the pace setter, and the overseer of Christian education. Even in places where there will be a director or minister of Christian education, he still remains the overseeing pastor, though he will obviously delegate most responsibilities to same for purposes of efficiency, coherence, and focus. This pastoral responsibility in Christian education has implications for theological training institutions, be they Bible colleges, institutes or seminaries or universities.

8.9.4 Implications for theological education

The pastoral obligations for Christian education as mapped out so far, will not leave theological training institutions unchallenged. Theological institutions have to admit that in the past, they had little or no room for Christian education in their curricula, partly due to the stigma created by the way Sunday school was founded and run. *“Not only has the history of the Sunday school perpetuated the marginality of Christian education in our churches and in theological education, there is also a general lack of respect within universities for ‘education’”* (Zikmund, 1993: 117).

Another observation about seminaries is that *“Theological education, especially in seminaries rooted in Protestant practice, has a tendency to focus unduly upon intellectual skills to the detriment of spiritual formation”* (ibid, 118). Henri Nouwen and others (in Zikmund, 1978:118) have contended that *“...critical study of the Word will not necessarily help students and future pastors live the Word more fully... If indeed, the*



word we study is the word of life, we cannot study it from a distance. Just as we cannot judge the quality of bread without eating it, so we cannot speak with authority about God's word without letting that word touch our heart, that is the core of our being." What is being argued for here is that theological institutions should not only focus on skills training and intellectual academic discourses, but they should deliberately provide for the spiritual formation of students and pastors that are being prepared for ministry.

Theological seminaries have a challenge to face up to, namely, that of contributing to effective Christian education programmes in churches. This they can do by working hand in glove with the church, listening to the church's problems and designing curricula which will address these problems. In the case of Christian education, seminaries have the task of removing Sunday school from the periphery to the center; that is, stripping Sunday school of the disrespect and low esteem accorded to it in the past, and giving it the respect and place due to it. In a more general sense, theological institutions are faced with the task of taking Christian education seriously; giving it its rightful place in their curriculum, and preparing fully for the educational ministry of the church.

In their interaction with churches, theological institutions should not only listen to what the churches are saying, but they should undertake constant researches on what is going on in churches and their immediate communities; to what extent their preparation of pastors has been effective in enhancing desired Christian education results. August (2000: 1) suggests that "*...the people-centred participatory development approach in theological training will essentially equip the church to be an effective agent or catalyst for social transformation.*" He is opposed to the traditional managerial approach of



training, which is aimed at maintaining the congregational ministry. The church must take “...cognizance of the challenges of global developmental issues in order to understand the environment of its life and witness.” Kritzinger and Kretzchmar, (1999:240) could not have agreed with him more. In their article on *Transforming the undergraduate teaching of theology at the University of South Africa*, they contend that “*The Faculty of Theology and Religious Studies...needs to transform and reposition itself in relation to the fast-changing African context, the new South African Constitution, the Higher Education Act, the economic challenges of globalization, and the dawning of a third millennium*” It is for this reason that seminaries and churches should work together, critiquing each other on occasion, as the case may be. Theological institutions have the advantage of getting best Christian education literature around.

Added to this advantage, lecturers should also go to pains in writing books on researched information, so as to enhance relevance and contextuality. While overseas literature may be good, it is couched in different languages and contexts, which may not always be applicable to other contexts. In short, a fully-fledged Christian education programme should be introduced in theological institutions; not as an optional extra which may be taken or left out at will; rather a compulsory course, along with other theological concentrations. As a matter of fact, Christian education in churches is a matter of must; it is Biblically imperative. The church that does not have Christian education as an integral part of its ministry, is failing in its being church, and consequently incurring judgment for itself. If this is truly the case then seminaries have the task of assisting churches in preparing men and women for the full educational programme of the church. The culture of all trainees should be born in mind when engaging in theological training. Dr. Reg Codrington argues that for a long time, the

approach to College education was pro-English speaking groups, so that their culture and point of view mattered above all others. He is now calling for Bible Colleges to be multicultural in approach.

George Brown Jr., (1997:31) proposes a new model in theological education for pastoral candidates, namely, that candidates for the ordained ministry should be provided “...with a parish-based, in-ministry experience as part of the ministry preparation process.” This model is called ‘Teaching Church Programme.’ *It places candidates in local congregational settings where there is a mutual effort among the candidate, pastoral staff, laypersons, and seminary faculty to equip and prepare the candidate.*” This model has been proposed as an alternative to traditional seminary approach of emphasizing academic subjects and scholarship, thus losing touch with the church. Graduates leave these seminaries unequipped to face contemporary challenges (ibid, 27)

Pastors, should, in turn, do everything in their power to take relevant Christian education courses during their training; they should seek to acquaint themselves with all that which concerns Christian education; attending seminaries and conferences, read literature independently, over and above what is offered at seminary. Pastors who are already in the ministry, should take it upon themselves to *work out their Christian education training with fear and trembling*, learning from others and from books, how best they can make their church educational programmes effective. The late Professor Heyns (1994:163) argued for the pastors acquainting themselves with being both teachers and learners as well, to fit into the new societal approach. Patriarchal leadership must be replaced by a learning role as well.

Seminary and personal efforts of this nature, when engaged diligently and in full awareness of the imperative nature of Christian education for churches, will enhance the effectiveness of our Christian education programmes, a feature so much sought after by the Baptist Convention and the Church of Jesus Christ the world over. Pastors must accept that they are the key to successful Christian education programmes in their churches. Seminaries should take it upon themselves to intentionally design a comprehensive Christian education course to meet the needs of the Church for today and for the future.

8.10 THE EVALUATION OF THE CHRISTIAN EDUCATION PROGRAMME¹⁴⁷

In the last instance evaluation of Christian education, though a component of administration, is so important that like other aforementioned strategies, it warrants special treatment. In some of the instances where Christian education was done, lack of proper evaluation of the total programme might have partly led to poor performance or the ultimate collapse of the programme, as the case might have been. Many articles devoted to the evaluation of Christian education in many books testify to the importance of evaluation for the success of Christian education in churches. What is evaluation anyway? To what extent is evaluation important for Christian education? Is there any Biblical imperative for the evaluation of the educational ministry of the church? What should be the frequency and the manner of evaluation? Answers to these questions will assist in determining the worth of evaluation in an attempt to make the Christian education programme effective.

¹⁴⁷ The subject of evaluation has enjoyed attention already in the first and the seventh chapters. It is merely repeated here as one of the strategies for authentic Christian education.

8.10.1 The meaning of evaluation

Evaluation has been defined earlier in this discourse. It will be defined here for purposes of clearing the way for further discussion. Evaluation “...is a systematic comparison of some aspect of Christian education practice with the standards that should characterize operations in that area, looking toward the identification of points at which improvement, is needed” (Wykoff, 1966:144). “Evaluation is concerned with the scope and quality of the goals, purposes, functions, and programs of the total church educational program and the extent to which needs are being met in keeping with one’s philosophy of church education” (Byrne, 1979:87).

Kenneth O. Gangel (1970:63) defines evaluation as “...the process of getting answers to the question, How are we doing it? ...the evaluation step is a measurement of the success or failure and the degree of success or failure in the achievement of educational objectives. Information gained as a result of evaluation lays the basis for changes in the program which may result in reidentification of needs, reclarification of objectives, and restructuring of forms and methodology.” It can be deduced from the definitions given that evaluation has to do with checking whether objectives set are being met by the educational exercises engaged from time to time; it is the way of determining the extent of success or failure of the church’s educational endeavours; after which remedial measures can then be employed to effect needed change.

8.10.2 The importance of evaluation for Christian education

Evaluation is important for Christian education as it is important for any other undertaking, whether it be business, religious, social, political, etc. Even in sport, clubs have to undergo continuous evaluation of their performance in the field, so they can

work on their weaknesses. In the same manner, the educational ministry of the church ought to be evaluated continually so as to identify shortcomings, and to prescribe the remedy. Howard Hendricks (1991:106) underlined the importance of evaluation in Christian education in his words, *“Teaching without evaluation can erode my effectiveness in many ways. Poor methods become engraved habits. I can assume I am doing better than I really am and become complacent. I can conclude something works when it actually doesn’t. I can lose touch with my audience teaching in a vacuum...without anything to keep me on my toes, I can get sloppy.”*

He pointed out further to say, *“A leader who is vulnerable, realistic, and committed to personal security and strength...in our society, leaders who are open with others gain respect”* (ibid, 106). Thus, when a teacher invites evaluation, he gains respect and support from his audience. He is outwardly inviting them to his team. *“Evaluation has been a critical part of the educational process for many years. It provides the basis for decision making about progress development for new activities and change for existing activities. It is a vital tool for a practicing adult religious educator”* (Wickett, 1991:66). *“This is a task which must be done, and done well, to provide appropriate programming”* (ibid, 66). Harold J. Westing (1991:456) is surprised that *“Some Christians are satisfied simply to be involved in God’s greatest task without ever stopping to consider if they are making the greatest impact possible.”*

Byrne (1979:66) contends that *“The church should feel the importance of evaluation...There is a great need in the church to discover what kind of evaluation can and should be done, to shed light on what aspects need appraisal, and to guide and coordinate the work of evaluation systematically...The function of evaluation... is to*

discover and identify strengths and weaknesses upon which effective changes can be made. The process of evaluation thus contributes a factual basis for cooperatively determining the policies and practices that should be developed and improved or discontinued.”.

Evaluation of Christian education is indeed essential. Any serious minded church will seek to evaluate their teaching programme from time to time to ascertain the meeting of set objectives and to see if any changes in method and approach can be introduced to enhance more effectiveness. Evaluation is aimed at checking the outcome of our ministry efforts. A few things can be known through evaluation. *“We can know if God’s Word is being taught to more people this year than last year. We can find out if our students are living God’s Word more vitally this year because of our teaching ministry. We can know if our teachers are more actively involved with their students this year than last year”* (Westing, 1991:456). No major or minor changes should be introduced in an educational programme before a thorough going evaluation has been conducted to warrant such a change. *“Many tragedies occur in churches and simultaneously in the lives of church goers because changes are made without exploring all the facts in given situations.”* (ibid, 456)

Randolph Miller (1956:360-361) reiterates the purpose of evaluation as seeking to determine *“... whether the major objectives have been translated into concrete ways of behavior for individuals according to their age groups, whether students actually have learned to think and behave as expected, whether one aspect of the curriculum is more effective than another...”* All Christian educators quoted so far, underscore the

importance of evaluating the church's Christian educational programme, in the pursuit of effectiveness.

8.10.3 The Biblical imperative for the evaluation of Christian education

Evaluation of Christian ministry in general is a Biblical imperative. Every phase of our Christian life, whether it be life, relationships or service, stands to be evaluated. The Bible abounds with instances to the need to evaluate Christian life and service. The Psalmist pleaded, "*Search me oh God and know my heart today. See if there be any wickedness in me...*" (Ps. 139:23, 24). This is another way of saying, 'God, evaluate me and tell me what I look like.' (similar inferences found in I Chron. 28:7; Ps. 17:3; 44:21; I Sam. 2:3; Prov. 15:11). In Daniel 5, with the writing on the wall, God had evaluated the leadership of king Belshazzar and found it wanting. The changes thus introduced were the uprooting of his empire by the Medes and Persians.

In the New Testament, those who would like to be pastors are to fulfill certain requirements. The notion that they should not be new converts suggests that they must go through a maturing phase to the point where the church or leaders are satisfied about their lives. This can only be the result of sustained monitoring of the lives of the Christians in question, and the final evaluation that determines whether they have matured in anyway (I Tim. 3:1-7). Towards the end of his life, Paul evaluated his journey, and his findings are summed up in his closing words to Timothy, "*I have fought a good fight; I have run the race; I have kept the faith*" (II Tim. 4:7). He knew that at a certain point in his life, he had to look back and take stock of his own spiritual journey.

Christians are called upon to subject their lives to constant evaluation. Paul urged the Corinthians to examine themselves and see if Christ was in them; whether they were still in the faith. If they were not, they would be rejected (II Cor. 13:5). The probing question of Jesus to His disciples, namely “*Who do people say that I am? ... Who do you say that I am?*” (Matt. 16:16-18), should prompt every Christian to continually subject his life to evaluation by fellow Christians and unbelievers. How can spiritual growth and change for the better come about if there is no evaluation of ones own life?

Shortly before He was handed over to be crucified, Jesus made what came to be known as a priestly prayer, in which He was giving a summarized report of His mission to the world to His Father. Indeed He was praying, but one can read a sense of reporting in His prayer (John 17). For example, He said “*I have glorified thee on the earth: I have finished the work which thou gavest me to do...I have manifested thy name unto the men which thou gavest me out of the world...*” (John 17:4, 6, KJV). This can only be said by someone who has evaluated himself and came to a conclusion of who he really was.

The accusation by Paul to the end that “*you have been running well, who bewitched you*”¹⁴⁸ (Gal. 3:1-3) or the complement that “*...your faith in Jesus Christ and your love for the saints is spoken of throughout the world*” (Rom. 1:8) is nothing else but an indicator that the lives of Christians are being evaluated, whether directly or indirectly by those who live and interact with them. He is not wise who does not take stock of his Christian walk from time to time, so as to ensure that his life and service are in keeping with the dictates of Scriptures. So is a Christian education programme that is not subjected to constant evaluation.

¹⁴⁸ These are my own words as interpreted from the text in question; granted that some words may be from the text.

8.10.4 The way and the frequency of evaluation

A standard or set of criteria has to be put in place for the evaluation of Christian education in the Convention and in the Protestant and Catholic churches. It should be known beforehand what is going to be evaluated and how that is going to be done. In the event where Christian workers (leaders and teachers) are to be evaluated, it is proper that they know beforehand in which areas they will be evaluated. Evaluating without a set of guidelines to that end will be defeating ones own purposes. *“A standard is a written guide or measure to help maintain excellence in the operation of the Christian education program. It is the worker’s target”* (Westing, 1991:457). In the case of Christian workers, the job description constitutes the standard by which they will be evaluated.

The Christian education programme, the board of Christian education, teachers and learners, the curriculum at hand, the resources and building facilities, the administration of Christian education, etc., should all be evaluated in light of goals and objectives set. Nothing should be evaluated in isolation from the objectives to be achieved and according to a given set of rules. For example, the following questions may be asked, “Was the Christian education programme in line with the total mission and vision of the church? Did the curriculum meet the purpose for which it was intended or should it be changed? Was it flexible enough to be adapted to the situation of learners? Were teachers effective in their teaching effort? Were methods used appropriate? How did they relate to learners? Were there enough resources for use by teachers and learners? How about classrooms and building facilities in general? Did learners change behaviorally as was desired? These, and other like questions, will be of assistance in the enhancing of a good evaluation process.

To make evaluation bearable for teachers, a form should be designed which they or workers will fill in, evaluating themselves first, before they can be evaluated by the board or whoever has been charged with this task. In this way the evaluator's task will be easy as he will refer to the workers' evaluation of themselves. Evaluation may also be done by way of interviewing individuals or groups. A positive spirit should be maintained throughout the interview, so participants can open up and share their strengths and weaknesses freely.

The learners can be given a chance to evaluate the lessons, by filling in specially designed forms that will be easy to complete. They may have to cross the word which best represents their opinion about the lesson in question. Successful evaluation can only come about "*...within the context of a warm, friendly relationship, and the persons being evaluated must perceive the process as enriching their lives...It should be a supportive experience that will help the workers see their strengths and come to appreciate the great things that are being accomplished through their work*" (Westing, 1991: 462)

Evaluation is to be carried out throughout the process of teaching. It is usually conducted during the lesson, at the end of the lesson, weekly, monthly, quarterly, yearly, etc. The frequency may differ from church to church and from denomination to denomination. What is at stake is that evaluation should be continuous and comprehensive. There must be evaluation at the end of a given period so as to see if changes cannot be brought about. Basically, three periods of evaluation are identifiable,

namely, “...*the period when the course is being planned, the period when the course is running, and the period after the course has been completed*” (Wickett, 1991: 68 – 69).

Evaluation should lead to steps towards improvement in areas that warrant such a move. No evaluation programme should be done merely for the sake of doing it. It must have implications for change, in one way or the other. It must determine what course of action to take next as remedy for the existing situation. It must stipulate what is to be improved and what is to be discontinued. “*The full cycle in evaluation and appraisal is the recognition of a problem or need, the examination of the existing situation in order to analyze and describe it accurately, the setting of standards or criteria by which to judge the existing situation, comparison of the existing situation with the standards in order to ascertain points at which the standards are met and points at which they are not met, and the identification of implications for... and corresponding steps toward improvement*” (Wykoff, 1966: 151).

Byrne (1979:66) suggests three steps to go through in evaluation, namely, to examine the situation and get the facts, to pass judgment on them cooperatively, and to make plans for revision. These three steps are based on the premise that “...*evaluation involves making changes.*” Whatever value judgments are made, should be based on concepts, values, standards, and goals accepted. Objectivity should be the order of the day (ibid, 67).

Evaluation therefore is, in my opinion, a strategy for effective Christian education in its own right. It has to be carried out by all those who take their work seriously; doing it as unto the Lord (Eph. 6:7). Evaluation reminds us that we are only human; as such,

vulnerable. We therefore need to look back time and again, to see if we are still on course. Along with all other strategies discussed so far, evaluation of Christian education is a milestone en route to effective Christian education for the Baptist Convention and for all churches and denominations which subscribe to Christian faith.

8.11 CONCLUSION

Much has been said already about strategies for effective Christian education in future, as can be deduced from the substantial amount of Christian education literature in circulation. It was necessary though, within the context of the research in question, to venture into strategies for high quality educational ministry in the churches, especially those of the Baptist Convention of South Africa. Otherwise the research would have been incomplete. Moreover, the strategies or remedial measures thus suggested, are couched within the context of problems as spelt out in the dissertation. If there are problems, then there must be solutions. Admittedly, there may be more other strategies towards the intended goal; these have been given to ensure that basic steps are taken to address the problem at hand. They will serve as a springboard for further discussion.



CHAPTER NINE

CONCLUSION

Earlier on, I indicated that several factors prompted the research into Christian education in the churches of the Baptist Convention of South Africa. Among others, the level of Christian education in the Baptist Convention, i.e., the way in which it was done, and the impact made by American churches and seminaries in their approach to Christian education. The aim of the research was to bring to light limitations and strengths in the educational ministry of the Convention churches and thereupon prescribe remedial measures for the way forward. The research was triggered by the desire to see a fully-fledged Christian education programme in Baptist Convention churches, such as the one seen in the Old and New Testaments. Throughout the essay, whatever I said was with a view to meeting this goal. The discourse has spanned eight chapters.

In the first chapter, I have stated the problem at hand, namely that while Convention churches are involved in Christian education in varying degrees, there is a great need to improve on what is being done or to start all over again for those who were not so involved. I have explained the purpose of the research, in light of the problem already stated, and how the research would unfold. In the second chapter I have focused on the methodology I followed in the research discourse as a whole, as well as bringing to light what Christian literature in general has to say about the investigation at hand.

The third chapter was devoted to the origin, growth and spread of the Baptist Convention of South Africa. In the process I zoomed into the Transvaal churches of the Baptist Convention as a point of reference for this research exercise. Admittedly, I have not said as much as needed to be said about Transvaal churches, except to give statistical growth and a few pertinent facts. In the fourth chapter, I dwelt on the meaning and purpose of Christian education as espoused in Scriptures and in Christian education

literature in general. A research of this nature would not be complete without the systematic explanation of what Christian education was really all about.

The fifth chapter dwelt on the historical development of Christian education from the Old Testament, down through the ages, to the Reformation. I have devoted my attention to three areas mainly, the Old and New Testaments, and the Reformation. The aim of this chapter was to give an overview of Christian education through the years, so that whatever is taking place now in Christian education, is in large measure, the product of history. In the process, I have had to trace the origins of the Baptist denomination from the time of the Reformation to the time when the Baptist Convention came into being in 1927.

In the sixth chapter I have related the historical development of Christian education in the Transvaal churches, as well as describing the current situation in respect of Christian education in the same churches, based on the interviews held with church leaders and members, as contrasted to the period of the missionaries from 1927 to 1980. The evaluation of Christian education in the Baptist Convention of South Africa, with special reference to the churches in the Transvaal, followed in the seventh chapter. It is here that some analysis of the facts at hand was engaged; weaknesses and strengths of the educational ministry of the Convention churches were raised and causes thereof identified. The conclusion reached was that something had to be done to remedy the pitiable condition Christian education was in, in the Convention churches; and indeed in the global Church of Jesus Christ as a whole. The evaluation process in the seventh chapter, led to chapter eight, which was concerned with strategies for effective Christian education in future for the Convention churches as well as the Church of Jesus Christ the world over.

The entire research exercise was interesting, challenging, worth a while, and yet not so easy an undertaking. First, the discourse was an interesting exercise in that it brought to light facts that should otherwise have been taken for granted or they should never have

been known at all. What I mean is that as I went through available literature, a great deal of information surfaced, which I should never have known, or even if I did, I should have taken for granted. It was interesting in that it offered an opportunity of conducting interviews with people, and having first hand information about what actually took place in the Convention churches. The interviews in themselves were a fascinating experience. Further, the tracing of the historical development of Christian education was also an exciting feature. The different turns and shapes Christian education took over the years, and how it came to be what it is today all make it an interesting research project.

Second, the research exercise was a challenging experience. What made it challenging was that it took into account what was going on in other parts of the world. It was not confined to the Convention only. The conventional trends in Christian education came to bear upon the evaluation of the educational ministry of the Baptist Convention churches; so that the Convention was evaluated in light of what was going on in other parts of the world. In this case what was needed was a discerning, critical and analytical mind that could assess the facts properly and make appropriate value judgments. It was an effort to move from being subjective to being objective, as the facts unfolded. I do not claim that the evaluation in itself was 100% perfect; surely, there could have been some loopholes or so in the way it was done; but the very fact of it, posed a real challenge.

In the third instance, the research effort was worth a while. Notwithstanding the fact that there may be some scholarly and theological discrepancies in the discourse, I argue that in a general sense, the exercise was worth a while. It sharpened my knowledge and understanding of the global scene in so far as Christian education is concerned. In some indirect and yet significant way, the evaluation was not only focused on Christian education in the Baptist Convention of South Africa, rather, it was global, especially that remedial measures proposed in the preceding chapter, were directed to all Protestant and Catholic denominations the world over. My own view of Christian education in general

will be informed by not only what goes on in the Baptist Convention, but by the conventional and global perspectives of Christian education.

Further, I am persuaded that the definition of Christian education in chapter four, the historical background of same in chapter five, the evaluation in chapter seven and remedial measures in chapter eight will go a long way in being of assistance to budding Christian education programmes and to those church educational programmes which needed revamping. I believe the research will help in ensuring that Christian education is taken seriously as a practical theological discipline. For the Baptist Convention churches in particular, I pray and hope that the research should serve as an eye opener to existing limitations, discrepancies, and inconsistencies in the doing of Christian education, and as a springboard for further church educational discussions and developments.

Finally, interesting, challenging, and worthwhile as the research might have been, it was not so easy an undertaking. Several factors threatened to disturb the integrity of the research discourse, so that if not careful, the findings would easily be branded as biased and unrepresentative of the world of Christian education in general. Among others, subjectivity on my part, lack of Christian education literature in the Baptist Convention and in South Africa; the apparent and consequent domination of American Christian education literature, and the choice of a model for the entire discourse; all posed a threat to the validity of the dissertation as a whole.

The element of subjectivity on my part as a longstanding member, pastor and leader of the Baptist Convention of South Africa posed a serious threat. The background that I bring along from my youth days being a member of the Convention threatened to cloud my judgment of the facts, so that in the back of my mind, there were unverified problems and answers already; there was, as it were, no need for research; after all, having been brought up as a member of the Baptist Convention and having served in pastoral and leadership positions over the years, I have come to know the Convention

denomination very closely. However, the personal interviews with leaders and members of the Convention churches, the South African Baptist Union Handbooks, and Christian education literature in general, kept my subjectivity in check. As a consequence, my reflection of the facts was informed by these three sources, thus ensuring the painting of a balanced and verifiable picture of Christian education in the Baptist Convention of South Africa. Not as though my background of the facts was completely wrong. On the contrary, the interviews and the South African Baptist Union Handbooks partly confirmed my already held viewpoint of the situation at hand.

The second factor that posed a threat to the integrity of the research exercise was the lack of Baptist Convention Christian education literature and the scarcity, if not the unavailability of same in the South African context. To date, there is nothing in terms of Christian education literature in the Baptist Convention; nor is there much of other theological literature unique to the Convention as a predominantly black denomination; except for very few recent publications. For the historical development of Christian education in the Baptist Convention of South Africa, I have depended largely on The South African Baptist Union Handbook. This is not to undermine the information I obtained from the Baptist Union sources, rather, the desire has been that at least the two perspectives, namely, that of the Baptist Convention and the Baptist Union, should have been equally represented in the historical development of the educational ministry of the Convention churches, not just the Baptist Union perspective only, as has been the case. One thing is sure, that the Baptist Union in their reporting, were doing so from their own perspective. They reported the facts as they unfolded among Convention churches from their particular context; so that the likelihood of a bias, may not be denied, especially as the events reported took place during the Apartheid era, in which they were also affected.

I wish that there should have been records based on the Convention perspective so as to maintain the balance of the facts. Be that as it may, I drew comfort from the fact that much of what has been recorded in the Baptist Union Handbooks was confirmed by

black pastors and members who were eyewitnesses of what took place in the Convention over the years. This does not imply that such eye witnessing goes back to the early beginnings of the Baptist Convention of South Africa in 1927, but at least much of what took place recently and was recorded in the Baptist Union Handbook found support from Convention witnesses, thus giving a guarantee that most of the facts which date back to the early beginnings of the Convention, can be true.

Added to the problem of lack of Baptist Convention literature for Christian education, is the pitiable situation of the South African scene, that is, lack of enough (if any at all) literature on Christian or religious education. For all I care, there was not enough literature on Christian education, written by South Africans, which should also have formed the basis of my source reference. Either than a few articles from journals, most of which were devoted to Christian education in the secular school system, there was not much to depend on. Granted that a few South African based dissertations were helpful in the research venture, most of which were geared on catechesis in the Dutch Reformed Church. The larger part of my research discourse has been drawn from American Christian education literature, as will be evident from the bibliography. Very few books were British.

I will not be surprised if one scholar who goes through this research can protest that it is purely American in outlook and content. I can only take little of the blame, as there was not much to refer to in the South African context. This position casts doubts as to the importance and esteem accorded to Christian or religious education in South African universities and theological training institutions. I sense that in South African institutions, Christian education is so much part of pastoral or practical theology that it actually dwindles into insignificance in the face of the larger pastoral or practical theology picture.¹⁴⁹ A big challenge hovers over South African universities and theological training institutions to do more contextual work in Christian education; in so

¹⁴⁹ I stand to be corrected here, but this is the sort of impression I gained even as I did practical theology at undergraduate level. May be much research is underway as I am writing; much is probably yet to be done.

doing to push same from the background to the surface, so it can be seen and heard. Churches will benefit from these efforts.

Notwithstanding the limitations outlined above in respect of South African literature on Christian education, we derive solace from the fact that while American literature in this regard may be couched in American language and context; while Christian education practices may differ, principles will always be the same the world over. For this reason there will always be something to learn from other contexts in other countries like America. For all practical purposes Christian education is based through and through on God's Word, whether it be American, British, or Australian. There is therefore to be no fear of American or other church education contexts. In the final analysis we'll only sift what is appropriate for our context.

What is more, the American authors themselves admit that their Christian education is beset with problems; hence it is far from being a perfect model. This acknowledgement only serves to underline the conventional trend in Christian education, namely, that no Christian education is without problems; just as we South Africans complain that our Christian education programme leaves much to be desired, and therefore, needs to be improved. The borrowing of American literature says to us South Africans, we should do something about our own Christian education; we should also take it as seriously as they (Americans) do; reflecting continuously on what is going on in our churches and coming up with new ways and means of remedying our own problems. After everything has been said and done, we still have much to learn from the problems, research and findings of American Christian educators.

Still another factor that I have had to grapple with in the initial stages of this research exercise was that of finding a suitable model for my discourse. It was not easy to determine which model was going to be suitable for the research, given the fact that I

did not do any research methodology course previously¹⁵⁰. Did it have to be my own model or someone else's? Whatever model I was going to adopt, I had to explain in greater detail. I am persuaded that coming up with my own model would have been the best option as it would not involve as much explanation as in the case of a borrowed model. Nevertheless, the model adopted for this research, though underpinned by much explanation, was very helpful in helping me to shape my thesis. The route I followed, as spelt out by the model, namely, that of being descriptive, systematic, historical and strategic,¹⁵¹ made much sense to me; giving the research discourse the coherence and sequence it needed. Of course, I have had to modify the model slightly, by making my own addition. All of this is explained in the second chapter of this dissertation.

As I conclude, it is my prayer and hope that the research discourse at hand will, notwithstanding its limitations, trigger in other practical theologians, especially those focused on Christian (Religious) education and other church leaders, a genuine desire to reflect more on what is going on in the educational ministry of churches in South Africa; to interact meaningfully with churches in this regard and to come up with new ways of enhancing effectiveness in Christian education. It is my wish that the Baptist Convention of South Africa will take time to study the evaluation critically, that they will make use of the strategies put forward in so far as they will be helpful in revamping Christian education in their churches. May it be that the research findings and recommendations will not only prompt new discussions and researches, but that they will be embraced by churches and denominations in so far as they will be applicable, in their pursuit to fulfill their teaching mandate to the extent that our Master, Lord and Saviour would want it to be.

¹⁵⁰ I strongly recommend that for Masters and Doctoral programmes Research methodology be a compulsory requirement.

¹⁵¹ As I have explained in the first chapter, I have adopted Browning's model as described in his *Fundamental Practical Theology*. For further explanation of the various stages in the model, see chapter one of this thesis.

TABLE II¹⁵²

Statistical Returns for the Baptist Convention churches for 1899-1900

for 1899 and 1900. - *Continued.*

ECCLIASTICAL RETURNS

Name of Church and when founded.	Pastor and when settled.	Branch Churches, Main Stations.	Total of Sittings.	Helpers.	Members.		Increase.				Decrease.			Clear.		Sundry Schools.		
					Two years back.	At present.	Baptism.	Transfer.	Profession.	Otherwise.	Death.	Transfer.	Exclusion.	Otherwise.	Increase.	Decrease.	Scholars.	Teachers.
C. Not affiliated.																		
East London (W. H. German) 1897	F. P. Rierner		130	4	40	156	9	5	4	1	3	5	2			1	9	12
Supriatong (Dutch) 1886	F. D. Odendaal						No report									5	5	133
D. E. L. E. Missionary Society.																		
Kingwilliamstown 400 1894	MISSIONARIES:		400	2	31	27	23	3										15
Tshabo (1869) 80 1880	W. W. Stoffle	Nkolonco*	80	1	21	16	6	3										40
Buffalo Thorns 200 1897	Miss Field	Lower Tshabo*																
Toloni 50 1890	C. W. Pearce	Dourwe*	200	4	60	12	4	4	2	9	4	17	13					
Macubeni* 50 1894	P. M. M. M. M.	4 Stations*	50	2	31	31	3	3										
Mjozi, Pondoland 100 1894	W. Skweyane	3 "	100	1	11	9	2	1										
Mpotule* 1890	Rev. & Mrs. Joyce	3 "			4	30	29	1										
Cacadu* 1900	Miss Thorpe	3 "			3													
	Rev. E. Evc	1898																
	Miss Bellin	1899																
	Miss Cockburn	1899																
Total: 7 Churches, 5 church buildings.	14 Ministers.	14 Mission Stations.	680	10	142	140	120	15		5	22	12	45	63	15	2	4	65
Grand Total for South Africa and Sw. Heland: 38 Churches, 51 Church buildings.	31 Pastors and 14 Missionaries.	44 Main Stations.	1220	75	3368	3720	400	233	68	75	70	156	169	425	73	52	329	3432

Remarks: 1. * Means the Church owns no meeting house at this place.
2. The italic figure (thus 27) after the name of Church or Station, denotes the number of sittings at this place.
3. For the Churches in Transvaal and Orange River Colony, where no report could be obtained, the figures last given before the war have been retained.

¹⁵² Table I is on page 64.



TABLE III

Statistical Returns for Baptist Convention churches and ministers as at the inauguration of the Bantu Baptist Church in February 1927

MISSION STATIONS.	MISSIONARIES AND NATIVE PASTORS.	SUTTINGS.	BRANCHES.	PREACHERS.	INCREASE.			DECREASE.			CLEAR.		MEMBERS' ROLL.		SUNDAY SCHOOLS.			
					Baptism.	Transfer.	Otherwise.	Death.	Transfer.	Otherwise.	Increase.	Decrease.	Last Year.	This Year.	Schools.	Teachers.	Scholars.	
III. NATIVE CHURCHES.																		
(1) Under S. A. B. M. Society																		
CAPE PROVINCE (BAPTIST)																		
KAFFRARIA— BANTU CHURCH																		
KING WILLIAM'S TOWN	1896	Vacant	450	4	15	48	4	6	4	9	7	38	...	141	179	2	3	41
Tshabo	1869	...	300	1	6	4	...	...	1	...	...	3	...	55	58	1	2	38
Lower Tshabo	1906	...	150	1	8	4	...	2	1	...	...	5	...	39	44	2	2	31
Rabula	1902	...	150	1	4	1	1	...	...	...	...	2	...	35	37	1	1	20
Nkobongo	1902	...	60	1	4	...	...	...	1	1	4	...	6	24	18	1	2	34
Berlin	1904	...	100	1	4	6	...	...	...	...	6	...	...	28	28	...	...	27
Dongwe	1916	...	150	1	3	2	...	2	...	...	...	4	...	30	34	1	1	37
Eudizini	1911	...	...	2	7	7	...	...	...	1	...	6	...	67	73	1	3	38
EAST LONDON	1908	...	250	5	11	31	...	1	1	...	...	31	...	110	141	1	3	49
KOMGHA	1923	...	...	2	2	...	...	...	...	...	...	...	...	22	22	1	1	10
ADELAIDE	...	...	...	2	2	...	...	...	...	...	...	...	...	200	207	1	2	27
BEDFORD LOCATION	1926	...	...	...	3	7	...	...	...	...	...	7	...	...	...	...	...	...
Dicksie's Farm	1923	...	...	...	1	5	...	...	...	...	...	5	...	14	19	1	1	12
Nel's	1925	...	...	...	2	15	...	...	...	...	...	15	...	26	41	...	...	...
Bowker's	1923	...	...	...	2	5	...	...	...	...	...	5	...	7	12	...	...	...
Kromie	1924	...	...	...	2	5	...	...	...	...	...	5	...	4	9	...	...	...
Fort Beaufort	1925	...	...	...	...	...	...	...	...	...	...	...	...	4	4	...	...	...
			1610	19	74	140	5	11	8	11	17	126	6	810	930	14	24	304
MIDLANDS—																		
STEYNSBURG	1910	John Bartmann	100	...	2	...	...	...	No	Returns	...	...	...	18	18	...	...	81
Hoffmeyr	1920	...	...	...	1	...	...	...	...	...	...	...	...	6	6	...	...	...
Schoombie	1917	...	...	...	...	...	...	...	...	...	...	...	...	5	5	...	...	...
KIMBERLEY	...	J. W. JOYCE & H. Miti	...	...	1	...	...	...	...	...	...	9	...	6	15	...	...	...
			100	...	4	...	...	...	...	...	...	9	...	36	44	...	...	...
GLLEN GREY—																		
Mpotulo	1899	H. PEINKE	150	...	3	...	...	...	...	...	...	7	...	27	20	...	...	...
Kolonga	1900	MISS COCKBURN	100	...	1	...	...	...	...	...	...	10	...	8	18	...	...	...
Tsolokazi	1905	F. Mtini	100	...	...	...	...	...	...	...	...	7	...	12	19	...	...	...
Kundulu	...	...	100	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Buffalo Thorns	1895	M. Sixishe	100	...	4	...	...	...	...	...	...	7	...	38	45	...	...	...
Vaal Bank	...	M. Sixishe	...	...	...	...	...	...	No	Returns	...	...	...	...	...	...	...	...
Rodana	...	J. Mgwigwi	...	...	7	...	...	...	...	...	...	15	...	47	62	...	...	...
			550	...	15	...	...	...	...	...	...	39	7	132	164	...	...	...
TRANSKEI—																		
COFIMVABA, Qutsa	...	H. PEINKE	50	...	1	...	...	...	...	...	...	...	7	30	23	1	...	...
TSOMO, Tsojana	...	J. J. Mgwigwi	30	...	1	...	...	...	...	...	...	2	...	10	12	...	...	...
NQAMAKWE, Xilinxu	...	do.	...	...	1	...	...	...	...	...	...	3	...	11	14	...	...	...
Lima	...	P. Gampe	...	...	...	...	...	...	...	...	...	2	...	11	9	...	...	...
KENTANI, Cebe...	...	do.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ciko	...	J. J. Solwandle	...	...	4	...	...	...	...	...	...	9	...	26	35	...	...	...
BUTTERWORTH, Toleni	...	do.	...	...	...	...	...	...	...	...	...	4	...	...	4	...	...	...
NGCOBO, Xonya	...	...	...	...	1	...	...	...	...	...	...	...	3	10	7	...	...	...
IDUTYWA, Qora Springs	...	...	...	...	1	...	...	...	...	...	...	...	7	33	26	...	...	...
Ngcingwane	...	...	...	...	1	...	...	...	...	...	...	4	...	43	47	1	...	...
Keti	...	...	...	...	3	...	...	...	...	...	...	...	8	32	24	1	...	...
Gwadana	...	K. Mkwana	60	...	...	...	...	...	...	...	...	2	...	7	9	...	...	...
Bolotwa	...	J. J. Mgwigwi	...	...	...	...	...	...	...	...	...	2	...	27	25	...	...	...
Nqabane	...	...	...	...	4	...	...	...	...	...	...	12	...	73	85	1	...	...
			...	...	...	...	...	...	...	...	...	...	...	27	27	...	...	...



STATISTICAL RETURNS.

MISSION STATIONS.	MISSIONARIES AND NATIVE PASTORS.	SITTINGS. BRANCHES	INCREASE.			DECREASE.			CLEAR.		MEMBERS' ROLL.		S. SCHOOLS.		
			Baptisms	Transfer	Otherwise	Death	Transfer	Otherwise	Increase	Decrease	Last Year	This Year	Schools	Teachers	Scholars
Sundwane	A. K. Maqanda	3						3		30	33	1			
Munya ... ..	...	3						13		3	16			
Taleni ... ..	...	3						13		23	10			
UMTATA, Qunu	J. J. Mgwigwi	3						4		30	26				
Tabase ... ..	...	90	1					8		16	24			
Tyumbu ... ..	...													
WEST PONDOLAND—															
ST. JOHN'S, Ntsimbini ..	M. J. Matwini	2						20		8	23	1			
NQELENI, Mgamnye	A. Ntshinga	1						8		32	24				
Ndatya ... ..	...	1						12		28	16			
		160	32	73				80	66	513	527	6			
EAST PONDOLAND—															
BIZANA	W. BRAILSFORD ... 1920	180	4	3				2		1	38	32	1	3	
Mjozi ... ..	...	100	4	4				4	1	1	53	52	1	2
Kanyayo ... ..	...	80	8	5	2			1	3	3	44	47	1	2
Mbongweni ... ..	...	80	1	7					1	6	12	18	1	2
Lukanyisweni ... ..	...	100	4	4	3			1		6	14	20	1	1
Lukolo ... ..	...	80	2	2						2	20	22	1	1
Igubu ... ..	...	80	4	4					1	3	27	30	1	2
Lusindisweni ... ..	...	60	1	2				2	4	4	14	10	1	1
Ihlabati ... ..	...	60	4	2				2	3		19	16	1	1
LUSIKISIKI, Dlam-bula	S. Mashologu	60								1	28	29			
TABANKULU, Nyeweni	...														
		820	32	33	5			6	17	2	22	8	269	283	
													9	15	
														257	
EAST GRIQUALAND—															
Tsolo, Govane	W. BRAILSFORD ...	80	3							12	43	31	1	1	
Nkankanzi	P. D. Ntleki											28			
Bolotwa	H. PEINKE		1									8			
QUMBU, Gungqwane	H. PEINKE, A. Ntshinga		1									31			
Gqage	H. PEINKE		1									17			
Uxotwe	W. BRAILSFORD ...		1									5			
Culunea ... ..	...		1								10	10		
Gura ... ..	...										8	8		
Nxanxa ... ..	...		2						1		2	3		
MT. FRERE, Xameni	S. Mashologu	200	1						3		42	50			
Cancele	P. D. Ntleki									3	17	20	1	1	
MT. AYLIF, Insizwa	S. Mashologu		2							5	13	18			
Mvalweni ... ..	...		1						4		8	12		
MT. CURRIE, Goxe ... ..	...		3							4	22	26		
Sangwana ... ..	...	100	1							35	50	15		
Straightnever ... ..	...									3	10	7		
MATATIELE, Nkanlweni	...		1						13			13			
UMZIMKULU, Ndawana	...		1								12	12			
		380	20						38	50	242	314	2	2	
														31	

N.B.—Small Capitals are used for European Missionary Superintendents and for Districts.



MISSION STATIONS.	MISSIONARIES AND NATIVE PASTORS.	SITTINGS.	BRANCHES PREACHERS	INCREASE.			DECREASE.			CIFA		Last Year	This Year	Schools	Teachers	Scholars
				Baptism	Transfer	Otherwise	Death	Transfer	Otherwise	Increase	Decrease					
NATAL—																
ALFRED COUNTY	W. BRAILSFORD	...	...	...	...	...	...	...	...	...	11	24	13	...	...	...
Ntonga	S. Mashologu	...	...	...	...	...	...	...	...	...	14	19	5	...	...	...
Mjalisweni	...	...	9	...	...	...	...	...	...	...	16	24	8	...	...	18
Xameni	...	...	...	...	...	...	...	...	...	...	6	...	6	...	...	...
Mhlangane	...	...	...	...	...	...	...	...	...	6	...	27	33	...	...	...
Dabeka	...	200	4	20	...	...	...	...	...	14	6	...	...	...	...	...
DURBAN																
J. W. JOYCE	A. E. BRETT, James Siyo	...	...	...	...	...	...	...	...	...	3	...	36	39	...	...
ESTCOURT																
Cornfields	S. Tusine	250	3	4	...	...	1	...	...	...	4	...	25	29	...	...
Stanley	...	200	2	...	4	...	...	...	...	...	1	...	5	6	...	...
Bergville	...	...	1	1	...	...	...	...	...	...	2	...	6	8	...	...
Zululand	...	...	2	2	...	...	...	4	...	...	5	58	54	...	...	...
Mgwenya	S. Masango	...	2	3	...	...	...	...	...	...	3	...	13	16	...	...
DUNDEE, Hatting Spruit	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		650	26	30	4	...	1	4	14	25	45	292	272	1	1	18
ORANGE FREE STATE—																
VREDEFORT	J. W. JOYCE	200	5	11	5	...	5	8	...	3	...	31	34	...	...	...
Parys	H. Miti	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		200	5	11	5	...	5	8	...	3	...	31	34	...	...	...

TRANSVAAL—																
JOHANNESBURG	J. W. JOYCE	1917	350	3	...	...	...	6	7	...	13	23	10	...	...	...
Crown Mine	T. Ndala	...	...	2	...	...	...	6	...	...	6	14	8	...	...	...
Nancefield	...	...	130	1	16	...	...	...	...	16	...	...	16	...	...	...
GERMISTON	J. B. Shankie	...	150	4	14	...	...	...	...	14	...	46	60	...	...	...
Kempton Park	...	...	...	1	...	...	...	...	...	...	...	26	26	...	...	...
Alberton	...	...	...	...	...	...	2	20	...	...	22	29	7	...	...	...
Elsburg	...	...	...	...	6	...	...	...	...	6	...	...	6	...	...	...
Rietfontein	...	...	...	1	8	...	...	...	...	8	...	...	8	...	...	...
BOKSBURG	T. Ndala	...	150	2	...	...	...	...	...	...	...	21	21	...	...	...
Boksburg Central	J. B. Shankie	...	...	...	8	...	...	...	...	8	...	...	8	...	...	...
BENONI, Location	...	...	...	...	8	...	1	...	...	7	...	1	8	...	...	...
Modder Deep	...	...	150	3	...	...	...	...	...	...	...	20	20	...	...	...
MEIDELBERG, Flakfontein	S. R. Pule	...	...	2	2	...	...	...	...	2	...	14	16	...	...	...
Nigel	...	...	300	5	...	...	...	51	...	51	...	172	121	...	...	...
Witbank	...	...	...	2	...	...	...	...	10	...	10	53	43	...	...	...
Modderbult	...	...	...	1	...	...	...	...	9	...	9	49	40	...	...	...
Greylingstad	...	...	...	2	...	...	...	...	...	...	...	35	35	...	...	...
Kraal	...	...	...	1	...	...	...	...	8	...	8	35	27	...	...	...
Dekuilen	...	...	...	2	20	...	...	...	...	20	...	32	52	...	...	...
Witkop	...	...	...	3	49	...	...	...	...	49	...	...	49	...	...	...
Vlakplats	...	...	...	1	58	...	...	...	...	58	...	...	58	...	...	...
Devon	M. Mabena	...	...	3	4	6	...	...	...	10	...	24	34	...	...	...
Gegund	...	...	...	2	7	...	...	...	...	7	...	27	31	...	...	...
Witkoppies	...	...	...	1	...	...	...	...	...	...	...	11	11	...	...	...
Flakplaatje	...	...	...	1	6	...	...	...	...	6	...	18	24	...	...	...
Leslie	...	...	...	2	...	...	...	...	11	...	11	29	19	...	...	...
Tweefontein	...	...	...	1	3	...	...	...	...	3	...	12	15	...	...	...
STANDERTON, Roodebank	...	...	...	2	2	...	...	...	...	2	...	21	23	...	...	...
Rietfontein	S. R. Pule	...	...	...	5	...	...	...	...	5	...	33	38	...	...	...
BETHAL, Grootpan	M. Mabena	...	...	1	3	...	...	...	...	3	...	27	30	...	...	...
MIDDELBURG, Kendal	...	...	...	2	...	...	...	5	...	...	5	17	12	...	...	...
SPRINGS	L. L. Monehi	...	...	1	...	...	...	...	3	...	3	39	36	...	...	...



STATISTICAL RETURNS.

MISSION STATIONS.	MISSIONARIES AND NATIVE PASTORS.	SETTINGS.	INCREASE.			DECREASE.			CLEAR.		MEMBERS' ROLL.		SUNDAY SCHOOLS.				
			BRANCHES	PREACHERS	Baptism	Transfer	Otherwise	Death	Transfer	Otherwise	Increase	Decrease	Last Year	This Year	Schools	Teachers	Scholars
TRANSVAAL -																	
PRETORIA ...	W. E. Ostrich ...	260	3	5	37		4	16		22		80	102				
Reitfontein West ...	...		1		11			3		6		25	31				
Coffeespruit ...	...				15					15			15				
Piensaars River ...	...		3					11	10		21	36	15				
Graspan ...	...		1		24					24			24				
Pretoria North ...	...		1		13					13			13				
Mooknek ...	...		1	2	13					15			15				
Flakplaast ...	M. Mabena ...		1	6						6		18	24				
Falspruit ...	...		1		11					11			11				
Kafirkraal ...	M. Mabena ...		2						1		1	6	5				
Dryden ...	...				6					6			6				
Kaalfontein ...	J. B. Shankie ...	100	3	4	16					26		20	40				
Olifantsfontein ...	...		1		8					8		10	18				
Mooifontein ...	...				2					2		24	26				
Elisfontein ...	...		1		19					19			19				
Hebron ...	L. L. Monchi ...		4							5	5	79	74				
Delmas ...	...		2							1	1	26	25				
Bon-Accord ...	...		1									11	11				
East Wood ...	...		2									13	13				
POTGIETERSRUST																	
Mogalokwena ...	L. L. Monchi ...		3					4			4	46	42				

WATERBERG, Turffontein ...	L. L. Monchi ...		2	11				6		5		56	61				
PIETERSBURG, Blaauwberg ...	J. B. Shankie ...		1	4	11					15		11	26				
RUSTENBURG, Leeuwoort... Schildpardonnest...	{ J. Radebe ... P. Mabitsela		3		2					2		38	40				
Doornfontein ...	...		2							3		28	25				
Boschhoek ...	...		1									26	26				
Rooiberg ...	...		1		2					2		16	18				
KRUGERSDORP, Magaliesburg	...		2	7				1		6		17	23				
POTCHEFSTROOM	H. Miti ...	100	3	5	12					17		6	23				
LYDENBERG, Frankfort	...		1	1						1		5	6				
Ponykriantz ...	S. Mashego ...		2	7						7		17	24				
Peach Tree ...	...		2	6						6		14	20				
Gloria ...	...	150	1									16	16				
Elandsfontein ...	...											12	12				
Vaalhoek ...	...		1	2						2		17	19				
Magaliesberg ...	...											8	8				
Obrigstad ...	...			3						3		17	20				
Elandsdoorn ...	...											10	10				
Kliprots ...	...			2						2		18	20				
Nooitgedacht ...	...											11	11				
Penge Mine ...	...				12					12			12				
SERUKUNILAND	J. Pitso ...		3									24	24				
		1840	111	105	387	12	7	142	59	471	175	1627	1923				

Statistical Returns for Baptist Convention churches in 1957



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

STATISTICAL RETURNS—Continued.

FIELDS, DISTRICTS AND SUPERINTENDENTS.	CHIEF STATIONS.	MISSIONARIES AND PASTORS.	Buildings.	Preaching Places.	Preachers and Other Workers.	ADDED.		REMOVED.		ROLLS.		Total Number of Baptisms.	SUNDAY SCHOOLS.			
						Baptisms.	Transfers.	Deaths.	Resures and Transfers.	Last Year.	This Year.		Schools.	Teachers.	Last Year	This Year
V. Bantu Baptist Church S.A.B.M.S.																
1. CISKEI (1868)																
D. A. WINKELMANN																
EAST LONDON	East London		5	7	31	58	1	1	47	208	219	58	3	7	272	269
BERLIN	Berlin	D. Mdingane	1	3	12	25			63*	116	78	25	2	3	215	98*
	Tshabo	J. Mbekwa	5	6	9	31	2	3	50*	130	110	31	4	8	180	172
KING WM'S TOWN	Zwelitsha	C. L. Snyman	5	9	32	18	5	3	20*	150	150	18	6	10	67	135
MIDDLEDRIFT	Qanda	H. Ntsiko	8	9	42	31	3	1	439*	678	272	31	5	13	158	491
ADELAIDE	Adelaide	S. Bata	1	2	5	1	2	2	2	82	81	1	1	2	13	41
BEDFORD	Bedford	S. Bata	1	4	17	48	4	1	14	179	216	48	1	4	23	60
ALBANY	Riebeeck East	S. Bata		2	17	32				55	87	32	1	4	24	52
	Grahamstown			1	2								1	2		40
MIDDELBURG. (Cape)	Middelburg		1						6	6						
PEARSTON	Pearston	S. Bata	1	1	8	8		1	2	78	83	8	1	1	24	31
ABERDEEN	Aberdeen	S. Bata		2	4	6		2	10	65	59	6				
JANSENVILLE	Jansenville	S. Bata	1	1	3	5	1	2	7	61	58	5	1	2	18	26
UITENHAGE	Uitenhage	T. M. Snyman		2	9	2	1		11	60	52	2	1	1		15
PORT ELIZABETH	New Brighton	T. M. Snyman	1	5	22	23			60*	199	162	23	2	4	116	80
	Walmer	T. M. Snyman		1	1		8				8		1	1	80	50
HUMANSDORP	Marienburg	T. M. Snyman	1	2	4	6			12	41	35	6				
CAPE TOWN	Langa	L. Lukuko	2	15	71	28	38	6		253	313	28	3	6	62	64
EAST LONDON	Cambridge Loc'n														132	128
2. PONDOLAND (1889)																
EAST GRIQUALAND																
J. C. E. PAYN																
CAPE—BIZANA (8 Stations)	Mjozi	R. Mdubeki	8	12	55	53	9	7	18	591	628	53	13	14	517	528
FLAGSTAFF		S. Mkizwana		4	5	4				69	73	4	4	4	105	97
LUSKISIKI	Dlambula		1	4	4	3		2	3	64	63	3	1	1	23	25
TSOLO	Govane	J. Solwandle	2	2	10	4	3	2	1	80	84	4	1	1	25	26
QUMBU				1	5	2			1	19	20	2	1	1	10	8
MOUNT FRERE	Xameni	J. Solwandle	1	3	7	3	3	3	3	187	187	3	2	2	34	33
MOUNT AYLIF				2	8	2	3			80	85	2	1	1	31	31
MOUNT CURRIE				3	6	1	1		4	26	24	1				15
MATATIELE	Rochdale		2	3	3	7				92	99	7	3	3	46	40
UMZINKULU				1	4	3	1			12	16	3	1	1	21	18
NATAL—ALFRED COUNTY	Mjika	R. Mdubeki	1	1	4	4		4	2	27	25	4	1	1	57	50
3. TRANSKEI (CAPE)																
(1900)																
A. D. PHIPSON																
CAPE—COFIMVABA	Qutsa		3	5	13	6	3	5	25	274	253	6				
TSOMO	Xume															
BUTTERWORTH	Toleni															
NQAMAKWE	Nqamakwe	J. Gebuza	6	7	25	13	5	3	33	264	246	13				
GLEN GREY	Mpotulo															
	Buffalo Thorns															
IDUTYWA	Qora															
ENGCORO	Xonya	S. Silinga	10	13	31	14		4	80	413	343	14	4	4	42	89
KENTANI	Cebe															
QUEENSTOWN	Queenstown	P. Nqoro	1	3	7	10		1	8	74	75	10	1	5	65	135
UMTATA	Xwili	D. Nazo	1	5	7	11		2	17	111	103	11	2	2	53	54
PONDOLAND—LIRONG	Ruze															
ST. JOHN'S	Kohlo	S. Nqetho	7	16	36	64	57	5	5	485	596	64	10	10	110	146
NGQELENI	Mugamnye															
HERSCHEL	Ntabamhlope	W. Gali	4	12	43	47	19	11	7	455	503	47	6	6	41	83
4. NORTH. TVL. (1911)																
C. J. L. ARMSTRONG																
PRETORIA	Atteridgeville	I. Jojo	3	13	23	31	5	2	193	500	341	31	4	12	984	745
	Hatfield															
	Vlakfontein	F. Manamela	1	2	2	1	6	1	14	49	41	1	1	1	16	10
POTGIETERSRUST	Potgietersrust	P. Lebelo	2	6	6	12	1	4	1	106	114	12	1	2	34	2
	Marble Hall															
WATERBERG	Thabazimbi	J. Radebe	2	29	48	66	3	4	2	441	504	66	7	8	354	350
	Roosburg															
PIETERSBURG	Malepo's Loc'n	L. Mohlala	2	10	5	15		1		199	213	15	2	4	79	8
PILGRIMS REST	Frankfort	L. Malepe	2	9	10	12	4	3	173	186	12	3	5	40	8	
	Elandsfontein															
CHESTER	Rust-der-winter	S. Masilela	2	10	12	12	12	6	16	308	310	12	1	2	147	15
	Bultfontein															



STATISTICAL RETURNS—Continued.

FIELDS, DISTRICTS AND SUPERINTENDENTS.	CHIEF STATIONS.	MISSIONARIES AND PASTORS.	Buildings.	Preaching Places.	Preachers and Other Workers.	ADDED.		REMOVED.		ROLLS.		Total Number of Baptisms.	SUNDAY SCHOOLS.				
						Baptisms.	Transfers.	Deaths.	Rescues and Transfers.	Last Year.	This Year.		Schools.	Teachers.	Scholar Last Year.		
V. Bantu Baptist Church	S.A.B.M.S. (Cont.)																
SEKHUKHUNLAND ...	Driekop ...	P. Seloane ...	1	11	9	20	2	...	...	184	206	20	1	1	23	4
HAMMANSKRAAL ...	Madibaneng Hospital ...	T. Masimula ...	1	6	5	8	137	4	...	10	151	8	1	2	...	7	
5. TRANSVAAL, ETC. (1900)	Hebron ...	L. Monehi ...															
D. H. ERIKSSON JOHANNESBURG ...	Middelburg, Tvl }																
	Eastern Township Orlando ...	M. G. Tsoari ...	2	2	5	7	10	2	2	12	133	7	1	4	297	20	
VEREENIGING ...	W.N. Township Sharpeville Vereeniging Viljoensdrift Evaton ...	J. G. Gumede ...	8	3	12	27	3	1	20	395	404	27	4	12	390	39	
	Alexandra Jabavu ...	M. G. Tsoari ...	2	2	6	12	7	4	36	222	201	12	2	6	150	161	
KRUGERSDORP ...	Pimville ...	J. Shabalala ...	4	2	9	12	...	...	1	227	238	12	3	6	330	330
	Munsieville Vermaas	J. P. Mocomie ...	3	17	25	15	4	2	3	202	216	15	1	4	100	80	
POTCHIEFSTROOM ...	Potchefstroom Parys ...	A. Sekese ...	3	8	9	17	2	1	20	264	262	17	2	3	76	61	
BLOEMHOF ...	Bloemhof ...	J. Thooe ...	1	4	12	3	7	9	...	190	191	3	1	2	25	31	
STANDERTON ...	Standerton ...	J. J. Lepele ...	1	4	11	31	...	5	...	124	150	31	1	2	27	38	
GERMISTON ...	Natalspruit Benoni ...	E. Mabena ...	9	15	40	27	15	7	2	1052	1085	27	7	20	899	1099	
	Boksburg Brakpan Germiston Kaalfontein Daveyton																
NIGEL ...	Bantu-Batho Heidelberg Tvl	T. Msiza ...	2	18	23	29	7	3	...	169	202	29	2	5	110	22	
SPRINGS ...	Payneville Springs ...																
	Kwathema Devon ...	W. Ndaba ...	4	14	31	80	...	10	42	795	823	80	6	16	533	577	
	Delmas Kinross ...																
	Witbank Argent ...																
BETHAL ...	Rethal ...	J. Nkosi ...	...	12	12	...	...	...	...	103	103	...	1	2	30	30
EASTERN TRANSVAAL	Belfast Grevlingstad Machadadorp Schoemanskloof	J. Motloung ...	1	3	4	11	11	...	...	144	514	...	...	...	39	50
	Location	J. Lukhele ...	1	3	5	7	5
O.F.S.—HARRISMITH	Rheibokspruit Vrede ...	A. Mnisi ...	1	10	4	...	...	...	...	...	...	...	1	2	...	...
	Kalkoenskraal Cornelia ...	J. J. Lepele ...	5	16	56	47	4	17	...	489	523	47	2	6	131	157	
VEREDE ...	Langerweg Villiers ...	T. Sigasa ...	2	8	9	29	9	2	202*	448	282	29	1	2	21	41	
FRANKFORT ...	Location Tweeling	S. Moloja ...	1	6	6	...	...	...	...	95	95	...	2	2	18	18
WARDEN ...	Warden ...	E. Moloi ...	2	15	26	55	...	5	28	837	859	55	1	2	51	49	
PETRUS STEYN	Location Reitz ...	I. Mamatela ...	2	7	11	12	...	4	2	76	82	12	1	2	30	31	
BLOEMFONTEIN	Location Jagersfontein	J. Makhanya ...	2	4	8	16	1	1	10	63	69	16	3	6	275	275	

STATISTICAL RETURNS—Continued.



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

FIELDS, DISTRICTS AND SUPERINTENDENTS.	CHIEF STATIONS.	MISSIONARIES AND PASTORS.	Buildings.	Preaching Places.	Preachers and Other Workers.	ADDED.		REMOVED.		COLLS.		SCHOOLS.						
						Baptisms.	Transfers.	Deaths.	Erasures and Transfers.	Last Year.	This Year.	Total Number of Baptisms.	Schools.	Teachers.	Scholars.			
															Last Year.	This Year.		
V. Bantu Baptist Church	S.A.B.M.S. (Cont.)																	
NATAL—DURBAN ESTCOURT	Umgeni Rd. & Dist Cornfields	W. Duma	4	37	58	88	10	7	20	1086	1157	88	10	26	600	925		
	Thembalihle Mungweni Nquto Weenen	S. Thusini	8	10	6	14	7	5	23	620	613	14	3	4	190	190		
HATTINGSFRUIT	Clone's Farm Ingogo	R. Maphumulo	3	6	6	3	...	...	...	46	49	3	1	2	60	40		
PIETERMARITZBURG	Gezubuso Sobantu Village Cato Ridge	E. Makhaye S. Ndlovu	1 4	5 4	5 5	9 5	10 2	...	2 1	116 54	133 118	9 5	1 2	2 3	37 108	99 130		
CAPE—GRIQUALAND WEST	Kimberley & Dist. Campbell Warrenton	S. Miti L. Powah R. K. Katoleza	1 3 1	5 4 8	10 6 12	7 ...	...	1 ...	16 ...	203 99	193 99	7 ...	2 1	14 2	324 30	167 30		
6. LAMBALAND, N. RHODESIA (1914)																		
NDOLA	Kafulafuta	Miss O. C. Doke Miss G. C. Bellin Rev. A. Lupungu																
OUT STATIONS NDOLA	Mulofwa Saka Wayga Mafiyge Mbasela Cimoto Camusyalila Kampundu	Syedeleki Adamson Polomoni Isaki Toto																
LUMPUMA	Munduwi	Maliko	17	†	134	23	...	7	2	471	485	23	18	44	620	739		
MUKUTUMA	Kawinda Mitwe	Disyoni																
SIWUCIYGA	Mutwala Siwuciyga Ngalande Capamba Mutakula	Paul Kasopa Lemon Kantu Mosesi Bisoni Isakim																
SIMUKUNAMI	Kapolobwe Fiwale Hill	Sadoki Mr. E. H. Creasey Mrs. E. H. Creasey Miss D. Creasey Miss H. J. Lambrechts Mr. L. J. Turvey Mrs. L. J. Turvey Rev. B. Litana Sike Mulamata																
	OUT STATIONS																	
	Cikalongo Cilenga Cilese Cinondo Citundu Davids Kashitu Lisomona Lunsala Misikisi Monika Mpogota Mukusi Munkulungwe Muntiwi Musili Silangwa Stevens	E. Cipika L. Sabani B. Milambo A. Masyowa L. Tembo N. Siwelwa Wanki B. Mutwale S. Nkonkola Sebedai M. Katanga J. Lukote D. Matowe Lupiya Julyasi A. Mukanda K. Milukutu J. Nsundwe	18	340	124	46	2	8	...	435	475	46	18	49	708	746		
	Totals (S.A.B.M.S.)		215	524	1377	1401	457	213	1838	17440	17247	1401	205	418	10572	11699		

† Preaching Places in almost every Village.

* Roll Revised



S.A. BAPTIST MISSIONARY SOCIETY
Summary of Field Returns as at 30th June, 1957.

FIELD.	Buildings.	Preaching Places.	Preachers and Other Workers.	MEMBERS.				ROLLS.		Total Number of Baptisms.	SUNDAY SCHOOLS.			
				ADDED.		REMOVED.		Last Year.	This Year.		Schools.	Teachers.	Scholars.	
				Baptisms.	Transfers.	Deaths.	Transfers and Erasures						Last Year	This Year
Ciskei	33	72	289	322	65	22	743	2361	1983	322	33	68	1384	1752
Pondoland	15	36	111	86	20	18	32	1247	1303	86	23	29	869	371
Transkei	32	61	162	165	54	31	175	2076	2119	165	23	27	311	498
Northern Transvaal	16	96	120	177	170	25	226	1970	2066	177	21	37	1677	1579
Transvaal, etc.	84	259	437	582	116	102	660	8880	8816	582	64	164	5003	5514
Lambaland	35	†	258	69	2	15	2	906	960	69	36	93	1328	1485
Totals	215	524	1377	1401	457	213	1838	17440	17247	1401	205	418	10572	11699

† Preaching Places in almost all Villages.

SUMMARY AS AT 30th JUNE, 1957.

	CHURCHES AND MISSIONS.	MINISTERS AND MISSIONARIES.	Places of Worship.	Lay Preachers and Readers.	MEMBERS.						ROLLS.		Total Number of Baptisms.	No. of Schools.	Teachers and Workers.	SUNDAY SCHOOLS.		
					ADDED.			REMOVED.			Last Year.	This Year.				Last Year	This Year	
					Baptisms.	Transfers.	Otherwise.	Deaths.	Transfers.	Otherwise.								
1.	European Churches	96 Churches	54 Ministers 15 Prob. Ministers 6 Student Ministers	146	104	502	485	320	138	492	524	11017	11170	763	158	1286	9399	10386
2.	Non-European Churches and Missions	11 Churches 7 Missions	5 Ministers 9 Superintendents	19	15	120	17	17	11	12	15	957	1073	220	44	266	3335	3871
3.	Indian Churches and Missions	1 Association 2 Churches	2 Ministers	13	14	62	33	...	11	5	...	1135	1214	62	17	24	518	609
4.	Chinese Churches	1 Church	4 Supt. Missionaries	1	6	16	...	...	...	...	...	18	34	6	2	8	230	219
5.	Bantu Churches and Missions (S.A.B.M.S.)		14 Missionaries 31 Ministers 16 Student Ministers 43 Evangelists	215	1377	1401	457	...	213	1838	...	17440	17247	1401	205	418	10572	11699
	Grand Totals			394	1516	2101	1992	337	373	2347	539	30567	30738	2452	426	2002	24054	26784

Ministers without a Pastoral Charge under the B.U. of S.A. : 26.

TABLE V



Statistical Returns for Baptist Convention churches as at Dec. 1979

**BAPTIST CONVENTION OF SOUTHERN AFRICA
(Figures as at 31 December 1979)**

Fields, Districts and Superintendents	Chief Stations	Missionaries and Pastors	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday School				
						Added			Removed			Last Year	This Year		Schools	Teachers	Schola		
						Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year	
1. CISKEI (1868)																			
L T Grunewald (Supt)																			
148	Adelaide	Adelaide	Student Pastor	1	2	3	10	—	2	2	—	—	76	86	10	—	—	—	—
	Alice	Alice	Vacant	3	3	6	—	67	—	—	—	—	—	67	—	—	—	—	—
		Gilton																	
		Gqumashe																	
	Bedford	Bedford	Vacant	3	10	22	8	—	7	2	—	—	434	447	8	1	1	55	50
		Blacksley																	
		Sheldon																	
	Berlin	Klipfontein	A Maseti	3	5	8	21	—	6	4	—	—	122	145	11	4	5	60	75
		Ilita																	
		Peelton																	
	East London	Stutterheim	A Nkanjeni	3	5	35	39	9	—	2	—	—	639	685	39	2	7	514	436
		Mdantsane																	
		Duncan Village																	
		Chalumna																	
	Mooiplaas	Moderator	1	2	2	2	—	—	1	—	—	32	33	2	—	—	—	—	
	Waterfalls	D. Mburwana	3	5	19	21	4	—	4	—	—	173	194	21	2	6	250	210	
	Tshabo	L. Royi																	
	Ndevano																		
Fort Beaufort	Dongue		—	2	6		No	Return				53	53	—	—	—	—	—	
	Moderator: P Molo																		
Keiskamahoek	Rabula	Vacant	2	5	14	27	4	—	8	—	10	154	167	10	3	3	75	75	
	Nqumeya																		
	Zanyokwe																		
King William's Town	Kayaletu	G Ngamlana	6	10	14		No	Return				391	391	—	6	8	510	510	
	Zwelitsha																		
	Ginsberg																		
	Tyu Tyu																		
	Mkangiswana																		
Middel drift	Dimbasa	Vacant	3	4	15		No	Return				136	136	—	2	4	295	295	
	Mamata																		
	Ngqele	H Mjekula	2	4	16	27	2	—	—	67	—	525	487	27	2	6	279	285	
	Njwaxa																		
	Fort White	Student Pastor	1	3	4	9	—	—	1	—	—	50	58	9	1	2	—	20	
Queenstown	Xesi	E Nontshinga	1	5	25	13	—	—	—	1	8	176	180	13	2	3	85	155	
	Queenstown																		
Tarkastad	Ezibeleni	W Bokuva	1	3	6	—	—	—	4	6	—	92	82	—	—	—	—	—	
	Tarkastad																		
	Thornhill																		
Whittlesea	Sada	A Jongilanga	1	3	19	23	1	1	2	31	—	159	151	23	1	2	52	62	
	Pavitt																		
2. NATAL (1962)																			
M O Staley (Supt)																			
Ladysmith	Zakheni	A B Gobile	2	4	8	3	—	—	—	—	—	49	52	3	3	3	57	60	
Durban	Umlazi			2	4	8	2	1	—	—	—	—	91	94	2	2	2	50	55
	Kwa Mashu	N Sokhela	3	4	25	25	10	—	2	3	2	172	200	47	5	10	162	260	
	Lamontville	Vacant	7	16	25		No	Return				362	362	—	5	5	145	145	
Estcourt	Wembesi	S Khanyile	8	10	5	—	25	—	3	20	21	200	181	—	6	4	161	165	
Newcastle	Madadeni	E Mcambi	5	6	12	16	—	—	—	—	—	162	178	16	3	5	125	220	
Pietermaritzburg	Sobantu	I Ngubane	1	2	5	3	2	2	5	7	—	48	43	3	1	2	60	70	
	Ezibovwini	I Ngubane	2	1	3	2	1	—	6	—	4	32	25	2	1	1	30	25	
	Imbali	M Hlatshwayo	1	1	3	—	—	—	—	—	—	26	23	—	1	1	30	39	
Zululand	Entoweni	E Mkwanzazi	3	8	10	—	No	Return				163	163	—	3	6	145	145	
	Wela	Vacant	—	—	—	—	—	—	—	—	—	28	28	—	1	1	20	20	
Lower South Coast	Sundumbile	O Nyawose	—	1	2	—	4	—	—	—	—	17	15	3	1	1	15	18	
	Xolo	A Nguza	2	5	10	5	1	—	2	—	—	232	236	5	3	3	150	109	

¹⁵³ Table I on page 64 is an abridged version hereof.



STATISTICAL RETURNS - AS AT 31ST DECEMBER 1979

Fields, Districts and Superintendents	Chief Stations	Missionaries and Pastors	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday Schools			
						Added			Removed			Last Year	This Year		Schools	Teachers	Scholar	
						Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year
3. NORTHERN CAPE (1965) (Supt)																		
NO STATISTICAL RETURN RECEIVED. FIGURES SHOWN ARE FOR LAST RETURN AS AT 1978.12.31																		
Bloemhof	Bloemhof		—	3	5	—	—	—	—	—	—	115	115	—	3	3	66	66
	Schweitzer Reneke		—	—	—	—	—	—	—	—	—	20	20	—	1	1	27	27
	Migdol		—	—	—	—	—	—	—	—	—	41	41	—	1	2	34	34
Colesburg	Colesburg		—	1	7	—	—	—	—	—	—	43	43	—	4	4	59	59
De Aar	De Aar		—	3	9	—	—	—	—	—	—	16	16	—	4	4	70	70
	Petrusville		—	—	4	—	—	—	—	—	—	27	27	—	2	2	23	23
	Philipstown		—	2	2	—	—	—	—	—	—	23	23	—	1	1	30	30
Postmasburg	Postmasburg		—	5	3	—	—	—	—	—	—	52	52	—	—	—	—	—
	Campbell		2	5	6	—	—	—	—	—	—	22	22	—	—	—	—	—
	Danielskuil		—	2	4	—	—	—	—	—	—	98	98	—	1	7	97	97
Kimberley	Galeshewa		2	3	6	—	—	—	—	—	—	24	24	—	—	—	—	—
	Willowbank		—	—	—	—	—	—	—	—	—	27	27	—	1	1	8	8
Itsooseng	Mafeking		—	2	3	—	—	—	—	—	—	48	48	—	1	1	29	29
Mafeking	Mareetsane		1	—	2	—	—	—	—	—	—	94	94	—	—	—	—	—
	Ramabesa		—	—	—	—	—	—	—	—	—	25	25	—	1	1	48	48
Noupoort	Noupoort		2	1	12	—	—	—	—	—	—	27	27	—	3	3	57	57
Prieska	Prieska		1	1	1	—	—	—	—	—	—	11	11	—	—	—	—	—
Uppington	Paballelo		1	3	9	—	—	—	—	—	—	75	75	—	1	1	42	42
	Dyason's Klip		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Kanon Eiland		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Ses Brugge		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Taungs	Pampierstad		2	6	6	—	—	—	—	—	—	50	50	—	3	3	24	24
	Buxton		1	—	2	—	—	—	—	—	—	28	28	—	1	1	26	26
	Koppie Enkel		—	—	—	—	—	—	—	—	—	31	31	—	—	—	—	—
Warrenton	Warrenton		—	—	—	—	—	—	—	—	—	95	95	—	—	—	—	—
4. NORTHERN TRANSVAAL (1954) —(Supt)																		
Botswana	Makwate	E Masala	—	6	5	—	—	—	—	—	—	118	118	—	1	1	40	40
	Mahalapye	N L Chaka	1	1	2	—	—	—	—	—	—	55	55	—	1	4	60	60
Dennilton	Bloemfontein	M M Mogano	2	6	4	—	—	—	—	—	—	88	88	—	2	4	134	134
	Kwarielaagte		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Hammanskraal	Temba	— Mhlophe	1	2	4	4	—	—	—	10	—	36	30	4	2	2	—	70
	Mathibestad	S E Letsie	2	1	—	—	—	—	—	—	—	26	26	—	1	1	29	29
	Lebotlwane		1	2	—	—	—	—	—	—	—	90	90	—	1	1	33	33
	Vyeboslaagte		—	—	—	—	—	—	—	—	—	125	125	—	8	8	117	117
	Kromkuil		—	8	9	—	—	—	—	—	—	36	36	—	1	2	36	36
	Mogogelo		1	2	2	—	—	—	—	—	—	119	119	—	1	1	45	45
Northam	Kraalhoek	J Moselakgomo	3	2	2	—	—	—	—	—	—	—	—	—	—	—	—	—
	Varklei		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Pietersburg	Molepo	M N Mohlala	2	9	7	15	1	—	1	4	—	154	165	15	2	7	479	138
	Seshogo	D Aphane	2	3	2	—	—	—	—	—	—	38	38	—	1	1	32	32
	Mashashane		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Pilgrims Rest	Elandsfontein		1	10	18	—	—	—	—	—	—	215	215	—	2	2	109	109
	Buffelshoek		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Sterkspruit		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Potgietersrust	Vaaltyl	J Mashabe	1	3	3	—	—	—	—	—	—	82	82	—	1	1	34	34
	Naboomspruit		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Pretoria	Atteridgeville	— Mountloa	1	3	5	11	—	—	3	3	1	99	103	14	1	8	37	50
	Hatfield	S Monageng	—	—	—	—	—	—	—	—	—	87	87	—	—	—	—	—
			—	—	—	—	—	—	—	—	—	102	102	—	1	5	68	68

STATISTICAL RETURNS - AS AT 31ST DECEMBER 1979

Fields, Districts and Superintendents	Chief Stations	Missionaries and Pastors	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday School				
						Added			Removed			Last Year	This Year		Schools	Teachers	Schola		
						Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year	
Phalaborwa	Mamelodi	H Mogotlane																	
	Ga Rankuwa																		
	Kgabalatsane	G Motaboge	2	3	9	4	1	—	9	10	16	88	58	4	3	6	60	87	
	Mabopane	J Mashiane	1	1	3	12	—	—	—	—	—	91	92	12	2	3	63	105	
	Soshanguwe	F Massamola	—	4	2	—	—	6	—	—	—	57	63	—	—	—	19	—	
	Phalaborwa	— Sefanela	—	3	2	—	No	Return	—	—	—	55	55	—	1	1	10	10	
	Tzaneen																		
	Witlaagte		4	5	5		No	Return				145	145	—	3	9	121	121	
	Kalkfontein																		
	Rooikoppen																		
Rustenburg	Thlabane	T P Makone	—	4	3		No	Return			451	451	—	2	2	52	52		
	Kanana																		
	Tweelaagte																		
Sekukhuneland	Driekop		3	18	9		No	Return			181	181	—	6	9	164	164		
	Madibaneng																		
Thabazimbi	Waterberg		3	17	30		No	Return			384	384	—	1	2	29	29		
	Rooiberg																		
	Koedoeskop																		

5. ORANGE FREE STATE
E H Mahon (Actg Supt)

Bloemfontein	Bochabela	B Latyeba	1	5	9	6	—	—	2	27	—	134	111	6	1	2	106	4
	Rocklands		1	1	10	—	27	—	—	—	—	—	27	—	1	1	—	2
Cornelia	Kagisanong																	
	Stormhoek		—	1	3	3	2	15	2	—	—	—	18	3	1	2	73	6
Frankfort	Location	B Gobidola	1	4	4	—	—	1	3	4	4	27	17	—	—	—	—	—
Harrismith	Location	O Mothlabane	1	3	1	—	—	—	—	—	10	10	—	—	—	—	—	—
	Phomolong	S Pule	1	14	14	—	—	—	5	—	—	428	423	—	5	9	69	19
	Memel																	
Kroonstad	Rheibokspruit																	
Parys	Location	O Mothlabane	—	1	2		No	Return			14	14	—	1	1	12	1	
Petrus Steyn	Location		1	4	5		No	Return			152	152	—	1	1	72	7	
Vrede	Location	B Gobidola	2	4	3		No	Return			19	19	—	—	—	—	—	
Warden	Location	R Mofokeng	—	6	3	7	—	—	1	—	493	657	170	7	1	75	10	
Welkom	Location	Vacant	1	10	13	30	10	—	8	10	—	454	476	30	3	4	119	14
Witzieshoek	Motse Thabong		1	1	9	—	—	—	—	—	—	37	37	—	1	1	30	3
	Qwa Qwa	P Mahola	1	4	7	—	6	—	—	—	—	122	128	2	4	3	82	14
	Riet Pan																	
	Thaba Tsoeu																	

6. PONDOLAND (1889)

NOW INCLUDED IN RETURN FOR TRANSKEI

7. SOUTHERN CAPE
A F Volker (Supt)

Boland	Paarl	S Bantu	—	4	27	—	—	—	2	—	—	111	109	—	2	2	54	50
Cape Town	Worcester																	
	Ashton																	
	Stellenbosch	S Bata	2	4	48	7	6	5	4	2	2	226	236	7	2	3	114	112
	Langa																	
	Guguletu																	
	Nyanga																	
	Somerset West																	



STATISTICAL RETURNS - AS AT 31ST DECEMBER 1979

Fields, Districts and Superintendents	Chief Stations	Missionaries and Pastors	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday Schools			
						Added			Removed			Last Year	This Year		Schools	Teachers	Scholar	
						Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year
Cradock	Cradock	Vacant	1	5	9	—	—	—	—	1	2	97	94	—	1	1	38	42
Grahamstown	Grahamstown	N Tanda	2	13	23	22	9	13	—	18	15	173	184	22	13	16	100	338
Karoo	Jansenville	Vacant	2	4	14	—	—	—	—	—	—	87	87	—	1	1	30	30
	Aberdeen																	
	Pearston																	
	Graaff Reinet																	
Mossel Bay	Mossel Bay	Vacant	1	3	6	8	1	—	—	—	—	73	82	8	1	1	—	13
	Knysna																	
Port Elizabeth	Kwazakhele	E Rayi	1	3	26	12	—	—	2	12	—	171	169	12	1	2	46	48
	Greenbushes																	
Port Elizabeth	New Brighton	M Dwaba	2	2	42	41	4	14	3	—	—	204	260	41	1	5	28	124
	Hankey																	
Riebeeck East	Riebeeck East	Vacant	1	6	30	34	—	—	3	10	—	154	175	34	4	4	50	52
Uitenhage	Xaba/Langa	D Stuurman	1	2	15	—	—	—	—	—	—	125	125	—	—	—	25	—
	Kwanobuhle																	
Port Alfred	Port Alfred	Vacant	1	1	—	—	—	—	—	—	—	38	38	—	—	—	—	—

NOTE: Cradock, Grahamstown & Port Alfred transferred from Ciskei Field.

8. SOUTHERN TRANSVAAL
G W Sparrow (Supt)

Alberton	Thokoza	J Mbongo	2	3	5	2	3	1	—	—	2	89	93	1	1	4	80	100
Benoni	Daveyton	D Mithembo	1	2	5	16	—	—	2	—	—	210	224	16	1	1	40	32
Boksburg	Vosloorus	S Morakabi	1	1	6	2	1	1	—	—	1	52	55	2	1	1	10	20
Carletonville	Khutsong	G Mogoera	1	3	5	—	—	—	—	6	14	50	30	—	3	3	37	37
Germiston	Katlehong	W Shilubane	4	5	21	14	—	—	4	8	10	240	232	14	2	5	330	232
Johannesburg	Diepkloof	P Mabhena	3	3	4	—	1	—	1	—	—	68	68	—	2	7	195	195
	Alexandra		1	1	1	—	—	—	—	—	—	40	40	—	1	1	20	20
	Jabavu	G Makhanya	1	1	9	—	No	Return	—	—	—	100	100	—	1	6	75	75
	Moroka	Vacant	1	1	—	—	No	Return	—	—	—	70	70	—	—	—	—	—
	Orlando																	
	Moletsane	D K Dube	3	3	7	19	—	—	—	—	—	170	189	19	—	—	—	—
	Rosebank																	
	Parkhurst	P Mabhena	1	1	1	—	1	—	1	—	—	40	40	—	—	—	—	—
Brakpan	Tsakane	Vacant	1	1	—	—	—	—	1	—	14	104	89	—	1	1	—	23
Kempton Park	Mpho	P Mapheto	2	2	6	6	—	—	—	—	25	58	39	6	—	—	20	—
	Thembisa	S Wessie	2	4	7	12	—	—	—	—	25	268	255	12	1	2	42	44
Krugersdorp	Kagiso																	
	Munsieville	W Selebano	2	5	8	3	—	1	2	3	—	132	131	5	5	5	72	72
	Magalies																	
Nelspruit	Kanyamazane	P Hlabangane	1	4	7	—	—	—	—	—	—	—	—	—	—	—	—	—
White River	Jerusalem	A Kunene	1	3	3	4	—	2	—	—	6	35	35	4	1	1	63	26
Nigel	Duduza																	
	Balfour	S Motatinyane	1	3	10	—	No	Return	—	—	—	93	93	—	3	4	93	9
	Greylingstad																	
	Heidelberg																	
Potchefstroom	Ikageng	H Ramotsoenyane	1	7	7	—	—	9	4	—	—	118	123	18	3	3	60	60
Springs	Kwa Thema	Vacant	1	—	5	—	No	Return	—	—	—	34	34	—	1	1	28	28
	Devon																	
Standerton	Sakhele & Frans	S K Sebua	1	5	2	—	16	20	4	—	2	161	191	—	1	1	40	31
Vereeniging	Sebokeng	G Lethale	2	3	8	—	—	—	—	—	—	127	127	—	3	4	203	203
	Sharpville																	
Witbank	Tushanang																	
	Belfast	S Sigasa	2	3	5	—	2	—	1	—	2	63	62	—	1	2	27	26
	Delmas																	
	Machadadorp																	



STATISTICAL RETURNS - AS AT 31ST DECEMBER 1979

Fields, Districts and Superintendents	Chief Stations	Missionaries and Pastors	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday Schools				
						Added			Removed			Last Year	This Year		Schools	Teachers	Scholars		
						Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year	
9. TRANSKEI (1900) (Including the former Pondoland field)	A D Phipson (Supt)																		
Kentani	Cebe	T D Nxazonke	2	3	6	—	—	—	—	—	—	20	63	43	—	2	2	25	40
Butterworth	Hendricks Memorial																		
Cofinvaba	Qutsa	G Mwangqa	5	4	12	12	10	—	7	—	—	222	237	12	2	2	56	37	
Tsomo	Xume																		
Nqamakwe	Nqamakwe	Vacant	12	13	60	32	—	—	3	—	—	376	405	32	10	12	167	200	
Glen Grey	Inpotulo																		
	Ilinge	M Mqanqeni	1	2	4	—	—	—	2	—	—	45	43	—	2	2	25	15	
	Ezibeleni																		
Willowvale	Fort Malan	J Lata	4	5	6	8	—	—	—	—	—	89	97	8	2	2	25	20	
Indutywa	Cizele	Vacant	1	3	6	4	—	—	—	—	—	59	63	4	2	2	30	25	
	Qora	W L Nyezi	12	14	37	35	3	—	4	3	—	462	493	35	5	5	55	55	
Engcobo	Engcobo	P Nqolo	2	4	6	5	—	—	1	—	—	80	84	5	2	2	30	25	
	Xonya																		
Umtata	Xwili	I Phanyeko	7	9	24	16	—	—	5	4	—	192	199	16	9	13	80	178	
Tsolo	Bele																		
Libode	Ruze	S Nqeto	14	19	38	42	2	5	2	—	—	463	510	42	6	12	160	160	
Port St Johns	Macibi	M Nqeto	7	11	21	10	—	4	2	—	5	224	231	10	6	10	279	164	
Lusikisiki	Luqoqweni																		
Hershel	Jozana's Hoek	J S Gebuza	6	8	16	36	26	—	14	18	161	409	278	36	6	6	200	255	
	Ntabamhlope			3	5	8	4	—	161	—	—	—	165	4	2	2	—	25	

Ngqeleni	Bolotwa	I M Mounyiswa	4	5	9	10	—	—	—	2	—	92	100	10	4	4	50	55	
Bizana	Mjazi	I M Jojo	18	21	35	18	2	1	6	14	5	534	530	18	20	26	780	647	
Flagstaff	Puffadder			2	3	8	8	1	14	3	2	52	68	8	2	4	72	60	
Tsolo	Upper Sinxake	A Mdubeki	2	6	12	—	—	—	—	—	—	203	203	—	6	6	168	168	
Qumbu	Gura																		
Ntabankulu	Ncumbe	L Sheyi	4	4	5	—	—	—	—	—	7	132	125	—	3	4	57	57	
Mt Frere	Xameni																		
Mt Ayliff	Ntsizwa																		
Matatiele	Rochdale																		



SUMMARY OF TABLES V AND VI

FIELD	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday Schools				
				Added			Removed			Last Year	This Year		Schools	Teachers	Scholars		
				Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year	
1 Ciskei	34	71	214	200	87	16	30	105	18	3212	3362	173	26	47	2175	2177	
2 Natal	36	62	116	56	44	2	18	32	34	1582	1600	81	35	44	1150	1337	
3 Northern Cape	12	38	81			No Return				866	866	—	29	36	640	640	
4 Northern Transvaal	31	113	126	46	2	6	13	25	30	2922	2908	49	44	80	1771	1567	
5 Orange Free State	11	58	83	46	45	16	21	41	507	2054	1592	48	19	25	638	837	
6 Pondoland										INCLUDED IN TRANSKEI FIELD							
7 Southern Cape	14	47	240	124	20	32	14	43	19	1459	1559	124	26	35	485	807	
8 Southern Transvaal	36	64	132	78	24	34	20	17	101	1322	1320	97	32	52	1435	1317	
9 Transkei	106	140	323	252	44	225	49	43	200	3697	3926	252	92	117	2259	2216	
SUB-TOTALS	280	593	1315	802	266	331	165	306	909	17114	17133	24	303	436	10553	10887	
Mahon Mission Branch	44	269	375	230	37	260	64	60	698	8811	8516	230	92	114	2605	244	
TOTALS	324	862	1690	1032	303	591	229	366	1607	25925	25649	1054	395	550	13158	13321	

TABLE VII
DENOMINATIONAL TOTALS
(as at 31 December 1979)

GROUP	CHURCHES AND MISSIONS	MINISTERS AND MISSIONARIES	Designation of Sub-Total	Members						Rolls		Number of Baptisms During Past Year	Sunday Schools			
				Added			Removed			Last Year	This Year		No. of Schools	Teachers and Workers	Scholars	
				Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year
CHURCHES LISTED IN TABLES I, II AND III	Unadjusted Total as in Table III Correction for Churches included in Totals B and C 213 Churches 89 Missions 33 Waysides	250 Ministers 50 Probationer Ministers 12 Student Ministers 1 Superintendent	(i)	1303	1269	1479	230	1234	1044	26451	27994	2172	422	3570	30237	30497
			(ii)	18	1	1	1	—	1	680	698	—	8	27	356	36
			A = (i) - (ii)	1285	1268	1478	229	1234	1043	25771	27295	2172	414	3543	29881	30163
CHURCHES LISTED IN TABLE IV	2 Associations 1 Mission 1 Church	2 Ministers 2 Probationer Ministers 2 Student Ministers	B	64	5	13	2	—	—	2845	2925	6	38	117	1882	1907
CHURCHES LISTED IN TABLES V & V	324 Buildings 862 Preaching Places	28 Missionaries 122 Ministers 17 Probationer Ministers 14 Evangelists	C	1032	303	591	229	366	1607	25925	25649	1054	395	550	13158	13321
DENOMINATIONAL TOTALS A + B + C				2381	1575	2082	460	1600	2650	54541	55869	3232	847	4210	44921	45310

APPENDICES

Appendix 'A'

Interview Questions¹⁵⁴

1. Existence of a Christian Education programme
 - 1.1 Do you have a Christian education programme in your church?
 - 1.2 How long have you had it for?
 - 1.3 What levels do you cater for? Children, youth, adults, etc.

2. Categories of learners
 - 2.1 How are your learners graded in terms of age?
 - 2.2 How many groups do you have to cope with every Sunday?
 - 2.3 Do you keep a record of attendance?
 - 2.4 How is the attendance?

3. Teachers and their training
 - 3.1 How do you recruit volunteer teachers?
 - 3.2 How long do they serve as teachers?
 - 3.3 What tools do you use to evaluate their effectiveness?
 - 3.4 Do your teachers undergo training and refreshers courses from time to time?
 - 3.5 How often do you (teachers) meet to prepare for Family Bible Hour/Sunday School?

¹⁵⁴ Responses to these questions are recorded in my own words and are available as appendix 'D'.

4. The nature of the curriculum

- 4.1 Do you have a given curriculum for Christian education?
- 4.2 If you do not, how do you determine what is to be taught?
- 4.3 If you do, is it a borrowed one or did you compile it yourselves?
- 4.4 (*In the event it is a borrowed one*) What plans do you have in mind about compiling your own curriculum in future?
- 4.5 To what extent is the curriculum in line with the vision of the church?
- 4.6 How do you assess the understanding and application of what is taught?
- 4.7 Is the continuity in your lessons or are lessons/topics pounced upon at random?

5. Mid-week Bible lessons

- 5.1 Do you have mid-week Bible lessons?
- 5.2 How do they differ from your Family Bible Hour lessons?
- 5.3 How do you conduct such lessons? (in cell groups or in the church)
- 5.4 Who teaches in these lessons?
- 5.5 What role do cell groups play in the educational ministry of the church?

6. Ministries

- 6.1 Do you have children, youth, women, and men's ministries in your church?
- 6.2 How long have you had them for?
- 6.3 What are their strengths and weaknesses?
- 6.4 What sort of programmes are run in these ministries?
- 6.5 What do you usually teach about? Is the continuity in the lessons?

- 6.6 To what extent are topics dealt with in line with the church's vision?
- 6.7 Do the ministries work together, so that there will be no overlapping of topics handled?

7. The Pastor in Christian education

- 7.1 How much importance do you attach to Christian education?
- 7.2 Do you have a library?
- 7.3 Does the church have a special budget for the library?
- 7.4 What role do you play in the educational ministry of your church?
- 7.5 If you do teach, who do you teach and why?

8. The administration of Christian education

- 8.1 Do you have a Christian education (family Bible hour/Sunday school) committee?
- 8.2 How big is the committee and what portfolios do members hold?
- 8.3 Who constitutes the committee?
- 8.4 How often does the committee meet?
- 8.5 What is the duration of service as committee member?
- 8.6 How would you rate the effectiveness of your committee?
Excellent, very good, good, fair, weak

9. The purpose of Christian education

- 9.1 What is the purpose of your Christian education programme?
- 9.2 What are your short, medium and long term goals?
- 9.3 Do all your teachers understand the purpose of teaching?

9.4 Is the purpose in line with the direction the church is taking?

9.5 How often do you evaluate the teaching programme?

10. Membership class

10.1 Does your church have a membership class? How long have you had it for?

10.2 How long does it usually go for?

10.3 Why do you have a membership class?

10.4 What areas do you cover in your teaching?

10.5 Who is responsible for the membership class?

11. Marriage and family life ministry

11.1 Do you have special couples meetings?

11.2 How often do they meet and what topics are usually discussed?

11.3 Do you teach about marriage and family life in other contexts as well?

11.4 Are goals being met in these meetings or teachings?

12. Preparing the saints for ministry (Discipleship)

12.1 Does your church have a deliberate programme for training saints for ministry?

12.2 What do you understand the term “Discipleship” to mean?

12.3 In which areas do you prepare the saints for ministry?

12.4 How long have you had this programme for? Did it bear fruit?

13. Christian education facilities

- 13.1 Does your church have special facilities for Christian education (classes, chalkboards, study manuals, learning and teaching aids, overhead projector, etc)?
- 13.2 What plans do you have for building/extending the Christian education classes/hall?
- 13.3 Any special budget for Christian education?

Appendix “B”

Regions and churches of the Baptist Convention of South Africa

Capricorn Baptist Region (Limpopo Province)

Bokgaga	Botlokoa	Dithabaneng
Ebenezer	Fairley	Kgosane
Lebowakgomo	Magakala	Makibelo
Maleleng	Maranatha	Namakgale
Phalaborwa	Seshego	Vaalbyn

Central Gauteng Baptist Region

Calvary	Dennilton (Ntoane) ¹⁵⁵	First Winterveldt
Ga-Rankuwa	Jubilee	Kgabalatsane
Lebotloane	Mabopane	Mamelodi
Mathibestad	Mt. Hermon	New Covenant
Revival	Soshanguve	Temba
Thabazimbi		

Eastern Cape Baptist Region

Burgersdorp	Dimbaza	Ebenezer
Emmanuel	Eternal Hope	King Williamstown
Kowie	Maranatha	Mar. Missionary ¹⁵⁶
Masakhe	Ndlalifa	New Life
Njwaxa	Progressive Bethel	Thembinyaniso
Whittlesea	Xesi	

¹⁵⁵ Dennilton is in the Mpumalanga Region, however, they are still members of the Central Baptist Region.

¹⁵⁶ Maranatha Missionary Baptist Church

Free State Baptist Region

Phomolong	Rocklands	Tumahole
Witsieshoek		

Great North

Giyani	Lwamondo	Thengwe
Tshipise	Thohoyandou	

Kwa-Zulu Natal Baptist Region

Inkandla	Phongola	Ulundi
Vision	Wembezi	

Mpumalanga Baptist Region

Ebenezer	Ekangala	Emangweni
Ext K	Mathysensloop	Siyabuswa
Thabakhubedu	Thushanang	Twefontein
Vezubuhle	Witlaagte	

North West Baptist Region

Calvary	Mmabatho	Sharon
Thlabologo		

Southern Gauteng Baptist Region

Batho Bohle	Covenant	Cornerstone
Daveyton	Diepkloof	Diepkloof Ebenezer
Duduza	Ennerdale	Graceland
Ikageng	Jabavu	Joh. Bethany ¹⁵⁷
Jouberton	Kagiso	Khutsong
Klerksdorp	Kwa Thema	Meadowlands
Moroka	Mpho	Munsieville
Orange Farm	Orlando	Pimville
Protea	Sanctuary	Sebokeng
Sharpville	Sharpville Born Again	Small Farm
Tembisa	Tokoza	Tsakane
Vosloorus	Wedela	Zamdela

Western Cape Baptist Region

Parkdene	Gethsemane	Vineyard
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Notes

- ❖ There are 10 regions with 116 churches constituting the Baptist Convention of South Africa.
- ❖ The Capricorn, Central and Southern Gauteng, Great North and Mpumalanga regions, comprise what used to be known as the Transvaal, which is the focus of the dissertation.

¹⁵⁷ Johannesburg Bethany Baptist Church

Appendix 'C'

Transvaal Baptist Churches as the writing of the dissertation

Capricorn Baptist Region (Limpopo Province)

Bokgaga	Botlokoa	Dithabaneng
Ebenezer	Fairley	Kgosane
Lebowakgomo	Magakala	Makibelo
Maleleng	Maranatha	Namakgale
Phalaborwa	Seshego	Vaaltyn

Central Gauteng Baptist Region

Calvary	Dennilton (Ntoane)	First Winterveldt
Ga-Rankuwa	Jubilee	Kgabalatsane
Lebotloane	Mabopane	Mamelodi
Mathibestad	Mt. Hermon	New Covenant
Revival	Soshanguve	Temba
Thabazimbi		

Great North

Giyani	Lwamondo	Thengwe
Tshipise	Thohoyandou	

Mpumalanga Baptist Region

Ebenezer	Ekangala	Emangweni
Ext K	Mathysensloop	Siyabuswa
Thabakhubedu	Thushanang	Tweefontein

Vezubuhle

Witlaagte

Southern Gauteng Baptist Region

Batho Bohle	Covenant	Cornerstone
Daveyton	Diepkloof	Diepkloof Ebenezer
Duduza	Ennerdale	Graceland
Ikageng	Jabavu	Joh. Bethany ¹⁵⁸
Jouberton	Kagiso	Khutsong
Klerksdorp	Kwa Thema	Meadowlands
Moroka	Mpho	Munsieville
Orange Farm	Orlando	Pimville
Protea	Sanctuary	Sebokeng
Sharpville	Sharpville Born Again	Small Farm
Tembisa	Tokoza	Tsakane
Vosloorus	Wedela	Zamdela

¹⁵⁸ Johannesburg Bethany Baptist Church

Appendix 'D'

Responses of church representatives to interview questions in appendix 'A'

Question 1

Do you have a Christian education programme in your church? How long have you had it for and what levels does it cater for?

Atteridgeville Baptist Church¹⁵⁹

We do have a Christian education programme. It began with Sunday school being confined to children only. Then the All Age Sunday School was introduced, after which the name, 'Family Bible Hour' was substituted for 'All Age Sunday School' in 1970. Pastor Stephen Mantlwa introduced Family Bible Hour.

Daveyton Baptist Church

In this respect we have a Sunday school programme which caters for children only. It was weak in 1986, but it has picked up somewhat.

Ekangala Baptist Church

The Sunday school programme was introduced with the founding of the church in 1989. It was weak, being confined to children only. The Family Bible Hour was introduced in 1994 and it caters for two groups, children on the one hand, and youths and adults as one group on the other hand.

Fairley Baptist Church

We have a Sunday school programme which caters for children only. It was introduced with the inception of the church in 1979.

Jouberton Baptist Church

The founder of the church, the Rev. Kodisang, introduced it in the late 1970's. Then it focused on children only. Recently it has become the Family Bible Hour, where senior citizens, adults, youth, and children are catered for.

Jubilee Baptist Church

The Christian education programme was introduced with the founding of the church in 1991. From the outset it catered for all age groups.

Kagiso Baptist Church

The Sunday school programme for children began with the inception of the church. When the late Rev. Selebano took over pastoral oversight in 1974, he introduced the Family Bible Hour.

¹⁵⁹ Atteridgeville Baptist Church has since had a split. The church belonging to the Convention is now known as Calvary Baptist Church in Saulsville.

Kgabalatsane Baptist Church

Sunday school has always been there, but the adult involvement started in 1986. The Southern Baptist Convention missionaries helped in running the Family Bible Hour, but the adult attendance was very poor.

Kwa-Thema Baptist Church

The family Bible hour programme has been there for quite a while since it was introduced into the Convention in 1972. There were four groups. However, when we broke ties with the Baptist Union of South Africa, it faded away as we no longer had material to teach. The Convention has since promised us Christian education material, but so far nothing is forthcoming. Lately it is catering for children only. Adults are very slow.

Lebowakgomo Baptist Church

The Sunday school was introduced in 1983, when the church was founded. It is catering for three groups, the beginners, juniors and seniors. We do not yet have adult classes for Sunday.

Lwamondo Baptist Church

There are two Sunday school groups in our church. Only children are catered for here.

Mabopane Baptist Church

The Sunday school for children has been there since the church began. The All Age Sunday School was introduced by Rev. Nat Nkosi on behalf of the Baptist Union of South Africa. Soon it became Family Bible hour and adults attended very well.

Maleleng Baptist Church

Up until now, the Sunday school caters for children only.

Meadowlands Baptist Church

The Sunday school programme has always been there. When I (Albert Nkumane, interviewee) joined the church in 1969 I found that all ages were involved. Rev. Nat Nkosi emphasized that it belonged to all ages. All levels were catered for, being four groups in all.

Ntoane Baptist Church

We were the first Sunday school in 1967. All in all there were three groups of children. No adults then.

Orlando Baptist Church

The Sunday school programme took off when pastor came in 1980/81. He started it. It did not work at the beginning because it lasted only for three months. It catered for children only. By 1995, when Rev. Mantlha came, he found the family Bible hour.

Revival Baptist Church

Sunday school catered for children only. In 1990 the Christian education department was introduced and in 1992 the family Bible hour was commenced, catering for all age groups.



Sharon Baptist Church

Sunday school is there but it is poorly run. Owing to the accommodation problem, only children are being catered for.

Temba Baptist Church

Only the Sunday school was there for a while. The family Bible hour was introduced much later, when Pastor Mhlophe took over pastoral oversight. The family Bible hour is comprised of four groups.

Tembisa Baptist Church

It was in 1966 that Sunday school was started. However it was weak in that teachers left from time to time. The family Bible hour was introduced by Rev. John Nthane, when he became the church pastor.

Thengwe Baptist Church

There are two Sunday school groups only, mainly children.

Thohoyandou Baptist Church

People have to travel from far. It is for this reason that we have Sunday school for children only. There are two groups and two teachers.

Tshipise Baptist Church

There is no Sunday school as there are no volunteering teachers.

Twefontein 'F'

The Sunday school (children) began in the early days of the inception of the church. Family Bible hour was introduced much later and it consisted of two groups only, children in one class, youth and adults in another class. It depends however on who is the leader; when the leader goes it stops, only children are left.

Vaaltyn Baptist Church

Up until now it is children only. There are no adult classes.

Vezubuhle Baptist Church

Sunday school started with the church in the garage of a member in 1986. Family Bible hour was introduced later and youth and adults comprised one class.

Vosloorus Baptist Church

Only Sunday school was there. Family Bible hour started much later, by a certain American. Youth and adults came together. However, the family Bible hour programme was weak. The new pastor did not improve it either. Still another pastor came on board and has ended up teaching on Sundays only, during the worship service.

Question 2

How are your learners graded? How many groups do you have to cope with every Sunday? Do you keep a record of attendance? How is the attendance anyway?

Atteridgeville Baptist Church

Children are graded according to their age. With the new pastor coming on board, family Bible hour was introduced and members were graded according to their ages. There are six groups in all and the attendance is 60 – 70%. The register is being kept.

Daveyton Baptist Church

Children are graded according to age and language. There are five groups and the register of attendance is kept. Attendance is overwhelming, with children whose parents are not members of our church.

Ekangala Baptist Church

Youth and adults form one group, while children have two groups. All in all there are three groups every Sunday. Agreed to have children register for the sake of gifts for attendance, but this has not yet been implemented. No register for youth and adults. Children have 85% attendance, while youths and adults have 35% attendance.

Fairley Baptist Church

There are two groups which are graded according to their age. These are children though. A register is being kept and the attendance is at 80% to 100%. During the year we hold a rally for all branch Sunday schools.

Jouberton Baptist Church

In all we have six groups to cope with. All are graded according to age. 2 groups of children, 2 groups of youth and 2 groups of adults. A register of attendance is kept, 80% to 100% attendance.

Jubilee Baptist Church

There are two groups of children graded according to their ages, one of youth and another of adults. Attendance is 25% of the total membership. We do not keep a register yet.

Kagiso Baptist Church

The church has 11 groups that are graded according to age. Only 8 groups are active. Records of attendance are kept regularly, with 110 to 120 attending. The attendance is good.

Kgabalatsane Baptist Church

We used to have 4 groups of children, but now there is only one group attending with one teacher. We used to keep a register but now we no longer keep one. Attendance is fluctuating, being at 40% to 60%.

Kwa-Thema Baptist Church

Children who are presently attending are arranged according to how old they are. There are four groups only. We used to keep a register, but now we no longer keep one. Adults are very slow. New converts come but they soon leave. We need a good curriculum from the Convention.

Lebowakgomo Baptist Church

There are three groups of children who are graded according to their age. A register is being kept and there is an 80% attendance.

Lwamondo Baptist Church

We only have two groups of children, but we do not have good teaching material.

Mabopane Baptist Church

The learners are graded according to their age groups. There are adults and children and generally the attendance is good.

Maleleng Baptist Church

There are two groups of children attending Sunday school. Only now that a record is kept and the attendance is usually 50%. No adults as yet.

Meadowlands Baptist Church

They were graded according to their age group. Sunday school stopped when the church building burnt. Only two groups were left during the late Rev. Mbesa's time. During Rev. Ngamlana's time attendance used to be full, especially youth. A record of attendance was also kept. When Rev. Ngamlana left, adults did not attend much. They came back when the late Rev. Mbesa came as pastor.

Ntoane Baptist Church

The church had three groups, two of which were children while only one was youth. Adults were not so effective in attendance. A register was kept so as to allocate points for the good group. Children attendance was 80% to 100%, while that of youth was 50%. No attendance from adults, complaining about distance and time.

Orlando Baptist Church

There are three groups of children. The small ones are usually kept busy. A record of attendance is kept. The attendance is good.

Revival Baptist Church

Children are graded according to their age groups. Family Bible hour has since been introduced and youth and adults are also graded accordingly.

Sharon Baptist Church

The church has two groups of children, who are so many that they need further division. A register is being kept and there is 80% to 100% attendance. No adults yet.

Temba Baptist Church

All in all there are five groups, three for children, one of youth and one of adults. When we started there were two groups only. Each teacher has his/her own register. The attendance of children is good, but the youth and adults are weak. Grannies are happy to be taught by the pastor.

Tembisa Baptist Church

Only one group till pastor John Nthane came along. Now we are boasting of three groups of children. We do not have enough space, so we have to keep the groups at three. Children are many and though a register was usually kept, this time there is no register at all.

Thengwe Baptist Church

Only two groups in our church. Work not so effective.

Thohoyandou Baptist Church

The church has two groups of children and two teachers. These are not so effective.

Tshipise Baptist Church

Nothing on Sunday school. Only the youth seem to be busy on their meeting day.

Tweefontein 'F' Baptist Church

Only one group of children remaining in Sunday school. A group comprised of youth and adults was also there, but with the moving of leadership from one point to another, the latter group vanished into thin air. There is no register; attendance of children is 50%.

Vaaltyn Baptist Church

There are three groups, one for children, one for teenagers and another one for youth, ages 4 – 7, 8 – 13, and 13 – 15. A record is being kept but it is not so up to date. The attendance is moderate.

Vezubuhle Baptist Church

The church has two groups, one of children and another of youth plus adults. Children do have a register, but adults do not. The attendance is 50% for children and 20% for youth plus adults.

Vosloorus Baptist Church

There are only two groups of children graded in terms of their age. The attendance of children is 50%, while that of adults is 25% to 30%.

Question 3

How do you recruit teachers and how long do they serve as such? What tools do you use to evaluate their effectiveness? Do they undergo training and refreshers' courses from time to time?

Atteridgeville Baptist Church

Teachers volunteer. Europeans from Central Baptist Church in Pretoria also volunteered to teach children. In the past local volunteer teachers were trained by the South African National Sunday School Association (SANSA), Child Evangelism Fellowship, and by Rev Mantlwa. Evaluation and planning was done on Monday Evenings, and subsequently on Wednesday evenings by the pastor and the teachers. Exams were also written by pupils. Questions came from the Baptist Union Office.

Daveyton Baptist Church

We appeal for volunteers and approach those we feel would be suitable, but the quality of their spiritual lives is taken into consideration. They serve for as long as they are available. Monthly meetings held with parents to elicit feedback on the work. Teachers meet monthly to evaluate their work. There are also monthly tests on book used. Once a year SANSA trains teachers. They prepare individually and monthly.

Ekangala Baptist Church

Some teachers volunteer while others are chosen according to their abilities. There are six teachers, 2 of whom are responsible for two groups of children, and 4 are responsible for the one group of youth and adults; the 4 teach in turns. Youth and adults may not be divided due to poor attendance. No training, no evaluation and no refreshers' courses. As pastor I recommend books on subjects to be taught. There are no weekly meetings; topics are agreed upon and allocated beforehand. Allocation of topics is very recent. Teachers serve for as long as they are available.

Fairley Baptist Church

Teachers do volunteer. Others are identified according to their burden and abilities. We train them, but they also undergo Baptist Convention training as well as interdenominational seminars (e.g. Apostolic Faith Mission Church seminars). Once in six months all branches meet and evaluation and preparation takes place. Teachers very scarce, so they teach for as long as they are available.

Jouberton Baptist Church

Teachers used to volunteer, but now criteria are used by the church committee to appoint teachers. They must have Sunday School background and be participating members. Pastor trained teachers. Rev. Wes Hook (Southern Baptist Convention) introduced family Bible hour. Manuals from the Baptist Union office are used. Teachers meet on Tuesdays at 18h30 for evaluation and preparation. They teach for as long as they are available.

Jubilee Baptist Church

We recruit through appeal and personal challenge. Prospective teachers must be saved, have love for children and be prepared to learn. They serve for as long as they are available. Special training is there for Sunday school (children) teachers only through Scripture Union seminars Associational children's workshops. Youth and adult teachers do not have special training, except for being guided by pastor through out their teaching term. The church board evaluates the work and forges the way forward.

Kagiso Baptist Church

No volunteers. They must be saved, regular attenders, be willing and competent. They are recommended to the Christian education committee by their teachers. We use professionals, hence we do not have any special training of teachers yet. Duration of teaching depends on the availability of the teacher concerned. Teachers meet once a week for evaluation and preparations as well as discussions of pertinent issues related to Christian education.

Kgabalatsane Baptist Church

Volunteers are asked from the church. Others are recommended according to their abilities. Spirituality very important. There is no term of service. Evaluation through memory verses, dramatization of Bible stories, and singing on a special Sunday. No special meetings, each teacher prepares for their group.

Kwa-Thema Baptist Church

Some teachers were always there, having volunteered their services. Some were recruited by the pastor. The only training took place in the 1980's by the late Rev. Selebano. Once a year there is evaluation and planning. School teachers from outside the church were also used. We used to write exams, but since secession of ties with BU, we no longer have exams, nor do we have material to teach.

Lebowakgomo Baptist Church

Teachers volunteer, but we recruit others. We are busy improving Christian education. Teachers do undergo training. I (Peter Mpja) have undergone training myself. There are no weekly meetings for evaluation or preparation, we are working on having these meetings. No specific term of office for teachers.

Lwamondo Baptist Church

Volunteers only. There are no trained teachers. Teachers prepare and teach as they see fit. No special meetings for evaluation, preparation, etc.

Mabopane Baptist Church

Teachers volunteer their services. They teach for as long as they are able to do so. In the past, missionary superintendent, Mr. Zeilstra, trained teachers. Then it was Rev. Nat Nkosi preparing teachers and pupils for the All Age Sunday School. Recently, the 'Go Teach' team under the leadership of Miss Ingles (nicknamed Nkosazana) also trained teachers for the same purpose. Presently, Mr Ananias Ramputa is the director of Christian education and material is planned quarterly. Teachers rotate in the mother church and the branches. Evaluation done quarterly.

Maleleng Baptist Church

There is a mixed Sunday school at Driekop. Teachers are trained interdenominationally. They volunteer their services and have no term of service. There are no means of evaluation. No monthly or weekly meetings. Each prepares their own lesson.

Meadowlands Baptist Church

The pastor would announce that the church needs volunteers. SANSA would train them. Sometimes the region was also involved. Teachers' term of office not limited. During Rev. Mkhwanazi's time, Family

Bible hour was very effective. *Meadowlands Baptist Church was a model for all Convention churches.*¹⁶⁰ Scripture exams from the BU were written during Revs. Mkhwanazi and Ngamlana's times. Certificates were issued. Once a week teachers would meet to discuss lessons. We have had no pastor for a long time, hence some weaknesses have crept in.

Ntoane Baptist Church

Teachers recruited on voluntary basis. No evaluation, monitoring, training or weekly meetings. When we concentrated on the administration of the church, the Sunday school work suffered. We identified problems in the church, and then selected topics accordingly, some of which we preached about from behind the pulpit.

Orlando Baptist Church

Church would ask for volunteers and they would serve as long as they are available to do so. Children would be tested by doing memory verses or dramatizing some of the Bible stories or even drawing some of the Bible characters. No evaluation, preparation, or planning meeting. Each would do their own preparation. Once a year the church would pay for teachers' training workshops.

Revival Baptist Church

Volunteers were called upon by the church and they would teach for as long as they saw fit. No specific way of evaluation. Questions asked in classes. More and more, trained teachers are coming on board and there are books from the BU.

Sharon Baptist Church

There was only one teacher when Rev. V. J. Sgudla became pastor of the church. Now there are two teachers. No training yet, still under planning. No special weekly meetings.

Temba Baptist Church

Rev Mhlophe went for school teachers. Announcements would also be made at church about those who had a burden to teach. Salvation and commitment were the criteria for recruitment. Teachers would serve for as long as they were available. The pastor and the Sunday school leader would meet to discuss. Children did memory verses, music and drama. Both family Bible hour and Sunday school applied. Mrs Makgatha, the family Bible hour leader underwent training from time to time. She took out her teachers for training and planning. Evaluation was done once a month. Exams would be written also for evaluation. No special weekly meetings for teachers.

Tembisa Baptist Church

An announcement would be made in the church for volunteers to come forward. No special meeting for training or preparations. Meetings would be planned but did not materialize. Other teachers were trained, but no refresher courses or evaluation meetings.

Thengwe Baptist Church

Volunteer teachers are involved. They were two, but now there is only one left. There are two groups of children. No adults or youth on Sundays.

¹⁶⁰ This statement did not come from the interviewee. Rather it was uttered by one of the pastors interviewed. I felt it was appropriate to bring it up here.

Thohoyandou Baptist Church

There are two teachers only. They never underwent training of any kind. Only the pastor attended family Bible hour training in Polokwane some time ago. Sunday school somewhat operational; but family Bible hour not there at all.

Tshipise Baptist Church

No Sunday school in this church.

Twefontein Baptist Church

Volunteers came forward to teach. Some were asked because of the gift of teaching. They served for as long as they were available. No evaluation tools. Questions were asked in class to assess understanding. No special training or weekly or monthly teachers meeting.

Vaaltyn Baptist Church

Church used volunteer teachers who served for as long as they were available. Teachers trained locally by me (Rev. Lebelo)¹⁶¹ and Mrs. Mashishi. We met once a month for preparation and evaluation.

Vezubuhle Baptist Church

Teachers recruited on volunteering basis. They did undergo training that was sponsored by the Convention. The church paid for such training. No meetings ever held by teachers.

Vosloorus Baptist Church

Church committee would ask for volunteers as the children increased in number. They would serve for as long as they were available. No assessment of children understanding. Sunday school teachers were trained at Sansa. Lately, they attend annual Rhema Bible Church training seminars. No meetings yet.

¹⁶¹ At the time of the interview Rev. Lebelo was not yet a pastor; rather he was one of the prominent leaders in the church.



Question 4

Do you have your own curriculum? If you do not, how do you determine what is to be taught? If you are using a borrowed one, what plans do you have of designing your own? To what extent is it in line with church's vision? Any assessment of learners? Any continuity in lessons?

Atteridgeville Baptist Church

Translated Sunday school books. Initially books from Central Baptist Church. Rev. Mantlwa taught doctrine. There was continuity.

Daveyton Baptist Church

We use books from the Baptist Union. No plans yet for designing our own curriculum. No link of what is taught with church vision. Parents and teachers meet to evaluate teaching as a whole. Lessons do have continuity.

Ekangala Baptist Church

We have our own curriculum. Were going through the books of the Bible, but now we are busy with the book of Acts. Our focus is preaching, the Holy Spirit, Baptist principles. No church vision yet, pastor is working on it.

Fairley Baptist Church

No own curriculum. We use books from seminars. Planning to get more teachers for youth and adults. There is continuity in lessons.

Jouberton Baptist Church

Borrowed material from other organizations' manuals. Teaching was inline with church vision: *Gathering, growing, and going out*. Understanding assessed through questions in manual. There would be a special Sunday for questions from the manual. There is continuity in lessons.

Jubilee Baptist Church

Adults dealt with Acts for a while and then handled the Holy Spirit for clarity. Children deal with Bible Characters, while youth deal with doctrine. Children deal with books from America. Needs dictate the curriculum. Holy Spirit lessons compiled by pastor from books. Material developed for preachers and programme directors by pastor. No material yet for F.B.H. Mission/ vision dictated the curriculum. There is continuity.

Kagiso Baptist Church

Bought material from Baptist Union. Now doing Ezra. Pastor brought *Daily Moral Invention* from overseas. All groups discussed it. It had to do with daily living, we ticked what we did right every day. It is our desire to have our own curriculum. Not yet in line with vision of the church. We have pre and post assembly meetings for evaluation. There is continuity, one book at a time. There are class tests and questions.

Kgabalatsane Baptist Church

Books from Baptist House were used. Southern Baptist Convention missionaries with their own material since 1986. These were excellent books, no compilation of own material. Lessons in line with vision of the church, namely, discipleship. When books got lost, lessons were merely pounced upon. On a whole there was continuity.

Kwa-Thema Baptist Church

Initially bought material from Baptist Union. Now each teacher prepares for themselves. No plans yet for own curriculum. No alignment with church vision. Questions are asked in class for assessment of understanding. There was continuity between lessons, but now no longer.

Lebowakgomo Baptist Church

Bought curriculum from Baptist Mission in Kenya. Busy putting together our own curriculum. No vision yet. Children tested through questioning in class. So far there is continuity.

Lwamondo Baptist Church

Books were bought. No own curriculum. No plans for designing one too soon. Once a year all the branches meet and evaluation is done in that context.

Mabopane Baptist Church

Initially bought material from the Baptist Union. It dealt with, *Who is Jesus?*, *What is the Bible?* Lately a deacon has taken over as Christian education director. Topics are agreed upon according to needs in the church. It is an all age Sunday school. Teaching rotates in branches. Attendance 30%. By implication we have our own curriculum, though not in written form.

Maleleng Baptist Church

No special curriculum. Each teacher teaches as they please. No vision for the church. Questions asked during teaching to assess understanding. No plans yet for own structured curriculum.

Meadowlands Baptist Church

Miss Ingles (Nkosazana) brought along teaching material. Subsequently Pastor Mkhwanazi compiled own material for teaching. He bought a book and soon everyone had that book and it was used for family Bible hour (FBH). The book started with creation. Children remained with their material. With another pastor (the late Rev. Mbesa) another book was bought. There was a feeling that own curriculum be compiled, but idea soon faded away. There was no vision for the church. Memory verses were done, and exams were written to assess knowledge and understanding. Scripture Union also involved in training and providing some materials.

Ntoane Baptist Church

Used Baptist Union syllabus for lessons. When Convention became autonomous, we stopped. Taught on verses we knew as there was no syllabus. Bible stories also featured much. They were applied. In the 1980's we had a very strong children's choir. We identified topics and handled themes for a month in preaching and teaching. So far we have no plans for drawing up our own curriculum. No vision of the church yet, just a brain storming meeting on it. Dates were set, long and short term goals also determined.

Exams were written from the Baptist Union, testing knowledge and understanding. Certificates were issued for attendance and exams. Application of what was taught through dramas and memory verses.

Orlando Baptist Church

No special curriculum. Church bought material from Baptist Union. With time however, there was no book at all. Bible stories would be decided upon and taught. In this sense there was an implicit curriculum. No plans to draw up own curriculum. Teaching had nothing to do with the vision as there was none. Questions were asked in class and there was a report back. Continuity of lessons was there. Teaching would go on according to seasons, e.g. Good Friday, Christmas, etc.

Revival Baptist Church

Initially subjects were agreed upon. There was no continuity. There are more trained teachers, booklets and syllabi.

Sharon Baptist Church¹⁶²

Teachers do personal preparations for their classes. There is no continuity. Scriptural texts were pounced upon randomly. Not much else since pastor was new in this area.

Temba Baptist Church

A Southern Baptist Convention missionary gave the church material to teach about. Pastor would check material thoroughly. Subsequently he brought own material from Roodepoort. There was no plan for church's own curriculum. Teaching just went on without being in line with the direction the church was taking. Lessons were dealing with character, hence they were easy to apply. Classes grew as people got motivated to attend lessons. Some got certificates.

Tembisa Baptist Church

Initially books were bought from Zimbabwe through Rev. Hlangeni. These were used and continuity was maintained. Lately the new pastor has come up with own curriculum which entails among others such characters as Joseph, Cain, Abel and Creation. This syllabus was derived from the school syllabus. Scripture Union books were very helpful in the compilation of the curriculum. Each of the group of learners has its own syllabus.

Thengwe Baptist Church

No curriculum. Teachers teach as they please for Sunday school. No plans for drawing up of own curriculum.

Thohoyandou Baptist Church

No own curriculum, except in departments where needs may dictate what is to be taught. However, there is no deliberate curriculum designed by pastor or church.

¹⁶² This church is not in the Transvaal, however, it was brought on board due to the fact that the pastor I interviewed about a given church, was now pastor in this church. It is in the North West by affiliation, and geographically in the Northern Cape.

Tshipise Baptist Church

No specially designed curriculum for teaching. Lessons are pounced upon at whim or out of need. No church vision yet.

Twefontein 'F' Baptist Church

No curriculum of our own. Pastor Ngodela brought some books to be used for family Bible hour. Another teacher had to be appointed as the main teacher was not educated enough to can use them. For adults 'Master Life' was taught and six books were to be used.. Since pastor left to study, lessons are determined by teacher from the Bible. No plans for own curriculum in future. No vision for the church yet. Evaluation through interaction during lessons.

Vaaltyn Baptist Church

No own curriculum yet. It is being planned. We'll do it with Mrs. Maime (now Rev. Maime). Story books were brought from the Child care department in the Baptist Convention office. Some teachers brought the books themselves. There is continuity in stories taught. No clear direction of the church.

Vezubuhle Baptist Church

The church has no curriculum as yet. Mr. Masemola uses a doctrine book and the Bible. Klaas teaches children. Some lessons are just thought through. No plans for own curriculum, but region wants to form Sunday school committee. Klaas gives tests for assessment of knowledge and understanding. There is continuity.

Vosloorus Baptist Church

No fixed curriculum. Each teacher brings their own material from training or from wherever. Only Sunday school is there. No continuity in lessons given. No special plans for creating own curriculum. The vision is well disciplined people. Material should be closest to what is wanted.

Question 5

Do you have mid-week Bible lessons? How do they differ from Sunday school lessons? How are such lessons conducted (cells or groups)? Who teaches? What role do cell groups play in the educational ministry of the church?

Atteridgeville Baptist Church

Rev. Mantlwa taught about Joshua on Wednesday. Lessons were different in content. No cells yet.

Daveyton Baptist Church

No mid-week Bible study meetings. Rather, cell groups meet weekly and do Bible study. Cell group leaders are trained by pastor once off. They then take over leadership and teach cell members elementary doctrine, e.g., Salvation.

Ekangala Baptist Church

No mid-week Bible study.

Fairley Baptist church

Fairley Baptist Church has mid-week meetings on Tuesdays. Other outstations do not have. Attendance is good at Fairley, going beyond 50%. Lessons determined by needs. Pastor and assistant pastor responsible for teaching. No cell groups yet.

Jouberton Baptist Church

We did 'Master life'¹⁶³ in groups. No mid-week Bible study session. Only groups did 'Master life'. There are cell groups for which Rev. Setshogelo has trained. They teach, worship, etc, like on Sunday. Cell leaders did teach.

Jubilee Baptist Church

Bible study done in the one house meeting. Missionary journeys of Paul were handled. Every one went to that same place. No cell yet, still some church in a house. Pastor teaches.

Kagiso Baptist Church

We have cell groups during the week. Each cell group does its own thing. In the past there were week-day Bible study sessions. There was 'Master Life' and 'EE III'. One or two cell groups may be teaching, but most of them preach. Cell group leaders are usually responsible for their cells. Teaching indirectly through preaching.

Kgabalatsane Baptist Church

SBC missionary ran TEE courses. Pastor also did teaching. Attendance of youth was 70% while adults ranked at 30%. Bible study suspended when material got lost, and missionaries and pastor no longer there. No mid week Bible study now, nor are there any cell groups.

¹⁶³ 'Master life' is a discipleship course which stretches for a given period of time and concerns discipline in Christian life.

Kwa-Thema Baptist Church

During Rev. Mataboge's time it was very fruitful. Rev. Motaung dwelt on 'Master Life'. As of now there are no mid-week Bible study sessions, but cell groups are there. There are three cell groups and the pastor is also teaching and preaching. 20% attendance. Each cell group handles its own topic. Deacons teach in these cell groups. Topics not related to the church vision..

Lebowakgomo Baptist Church

Used to have mid-week Bible study, but absence of pastor and slackness of Christians has led to it stopping. No cell groups yet.

Lwamondo Baptist Church

The pastor tried weekday meetings in the evening, but they failed. Teachers had met to discuss topics but there was no Bible study meeting. There is the problem of transport. There are cell groups in the main church. They meet to teach and report back. Cell leaders involved.

Mabopane Baptist Church

Mid-week Bible study conducted by pastor on the book of John, doctrine, Christian home, family, assurance of salvation, and Christian life. Other churches also invited to teach, e.g. Roman Catholic Church, Lutherans, etc. Attendance was very good in the early days. Elders did help the pastor in mid-week Bible lessons.

Maleleng Baptist Church

There used to be a mid-week Bible study on Wednesdays, but we no longer have it. Pastor has since moved to another branch. He was responsible for teaching, and it happened at church. Cell groups not so clearly structured, rather cottage¹⁶⁴ meetings were held.

Meadowlands Baptist Church

There were mid-week Bible study sessions during Rev. Mkhwanazi's pastorate. We met as a big group and were taught by the pastor. When Rev. Ngamlana came, mid-week Bible meetings stopped. They were revived by the late Rev. Mbesa and attendance was good. The church burnt and it stopped for a long while. When Rev. Mhlophe came weekday Bible study sessions were revived. We in homes as cell groups, each cell leader teaching their own topic. Lately, the pastor has suggested that we teach one thing in all cell groups. Cell groups are playing a very important role. Pastor visits them all..

Ntoane Baptist Church

Rev. Mogano had mid-week Bible study sessions, but as they grew, they became cottage meetings. Ben Mohlamonyane designed own notes for Wednesday Bible study. Even after he has left the church to start his own ministry, he still gets invited to teach on Wednesday evenings. Topics handled for FBH. Questions would be asked. Teaching during the week and during the Sunday service. Midweek attendance was not so good. Attended cottage meetings but not Bible study. The notion of cells was used, but in practice, did not measure up to what is called a cell. After pastor had left, Ben taught in these Bible study meetings.

¹⁶⁴ These are meeting held in needy homes for preaching and prayers. Usually by invitation or rotation. The aim is to revive the home, to pray for the sick or to address a need, to pray with them in preparation for a special event, wedding, funeral, etc, and to preach to unsaved members in that home

Orlando Baptist Church

Rev. Mantlwa started mid-week Bible classes. They stopped when he left. Also stopped because of poor attendance. We were taught on 'Master Life' first. Rev. Morcorm also came along and taught 'Master Life'. Attendance was 20%. Rev. Mantlwa taught on Fridays and youth attended greatly, but it soon faded away. Cell groups have just begun at Orlando Baptist Church. Pastor Mantlwa used to teach in these cells as well.

Revival Baptist Church

Cell groups are meeting on different days to do Bible study and engage in prayer meetings. Previously they had different topics, but now they are dwelling on one topic only.

Sharon Baptist Church

There is mid-week Bible study on Fridays and Wednesdays and attendance is excellent, except for those who work very far from home. Topics taught are Christian growth, maturity and responsibility.

Temba Baptist Church

There are Bible study sessions during the week. Lessons revolve around salvation and Christian life as unsaved people also attended. The attendance was good. Pastor Mhlophe dwelt on leadership training. Church also attended leadership classes as they felt it was important for them. Rev. Mashego introduced the cell idea. Leaders were trained at Rosebank. Discussions and questions carried out in cell groups.

Tembisa Baptist Church

No Bible study or cell groups during the week. We hope to go back there soon.

Thengwe Baptist Church

The only good attendance comes from pastor's cell group, i.e., those who live near to the pastor. Some women cannot attend because husbands refuse them permission.

Thohoyandou Baptist Church

Pastor handled weekday Bible study sessions by allowing learners to suggest topics. Adults attend in larger numbers. Transport deals a death blow to those who may want to come from far. Every Thursday of the month parents come to discuss how to handle their debts, frustration, and support for God's work.

Tshipise Baptist Church

Bible study held during the week (on Wednesday) at main church and in a branch. Home cell services also held. Home Bible study dealing with Colossians, while the one at the outstation dealing with Ephesians. Attendance is good.

Tweefontein 'F' Baptist Church

No mid-week Bible study lately.

Vaaltyn Baptist Church

Only adults attend the Thursday Bible study class conducted by Mrs. Maime and Mr. Lebelo. Youth do not attend. 15% of the church attends. It is conducted in the church and topics are chosen from books. No cell groups as yet.

Vezubuhle Baptist Church

Rev. Msiza held weekday Bible study classes, but attendance was very poor. When he left it was finished. Family Bible hour is quite recent, after the pastor has left. No more mid-week lessons. Teaching takes place on Sunday. Cell groups are being proposed.

Vosloorus Baptist Church

There is one mid-week Bible study class which was commenced in 1997 in the old location. Attendance is good and people are invited from outside. Teaching is about the Bible, and then about prayer and assembling together and then witnessing. Pastor was now dealing with singing. In other places people are teaching as the pastor does. Pastor and others do the teaching.

Question 6

Do you have ministries, (children, youth, men and women ministries)? How long have you had them for; What are their strengths and limitations? What sort of programmes are run? What do you teach about? Is there any continuity in lessons? To what extent are topics dealt with in line with the church's vision? Do ministries work together to avoid overlapping?

Atteridgeville Baptist Church

Children in Sunday school. Youth started in 1962 already. The late Rev. Letsie invited Youth Alive leaders, Jerry and Rev. Nat Nkosi to train youth leaders. Women were very strong, while men met as *madodana*, but they were weak. To date men still show that weakness.

Daveyton Baptist Church

Children's ministry, young adults and women's meetings are very strong. Junior youth and youth ministries are fairly new. They have their own yearly programmes. Youth deal for example with holiness, while women would handle something else. Men are moderate.

Ekangala Baptist Church

We have all ministries. Sunday school for children involved in Ekangala Community Radio Station. Youth ministry very strong. More girls than boys. They sing on Wednesdays, have a service on Fridays with 50% attendance. There is preaching, teaching and discussions in services. Women are very strong. Their attendance is 90%. Men were weak before, but are now strong, with 70% attendance on Sunday afternoons. Absence of other men due to working conditions.

Fairley Baptist Church

Children's ministry, youth, women and men. Youth are very strong; they started the church. Men are weak. Most of them are at work, not home often. Programmes vary from Soul-winning to games, teaching, preaching, while women teach one another about family matters. They have a vision to win villages for Christ. Youth have their own youth-weekend.

Jouberton Baptist Church

Youth ministry, 1985/86. Young adults 1993. Pastor teaches and preaches, outside speakers invited to teach and preach, sports, dating. Women met on Saturdays, more of social clubs than teaching; teaching not so effective. Fundraising, funerals, weddings, etc. Men only met with youth to motivate them. They struggled to meet on their own. Youth met 3x, others met once a week. No interconnection.

Jubilee Baptist Church

All age groups catered for since 1994. Youth go to University, need mature leaders for this reason. Meet on Fridays and have different programmes running, aids, sex, spiritual maturity, the devil, etc. Men need a direction. They do meet to discuss regional projects. Women meet on Thursdays at 18h30, mainly for prayer. No interconnection between age groups.

Kagiso Baptist Church

All four age groups operational. Women have excellent programmes, but attendance is 20%. Time not properly kept. Men meet on Saturdays, but they are irregular in attendance. Youth also meet on Saturdays. Young adults are a new group. A variety of programmes in place for youth and women. No interconnection of age group ministries, planning to do so in future.

Kgabalatsane Baptist Church

All four age groups are represented, children, youth, men and women. Youth and women very strong. They have whole year programme. A variety of activities. Youth meet on Saturdays for choir practice and on Sunday for usual youth service. They do fundraising, visit other churches, whole night prayers, average attendance. Outside speakers and pastor used to preach and teach. Women meet on Thursdays at 15hrs. Working group of women not accommodated. Men very weak, meet only when there are problems. Youth try to align themselves with church vision.

Kwa-Thema Baptist Church

All four age groups operative. Men are struggling. Youth and women very strong. Young adults are coming up and they are very strong also. Youth meet on Sunday afternoon. Women meet on Saturday; men are supposed to meet on Saturday, but they don't. Children have their own service during the Sunday worship service. Women preach all the time while youth have a variety of programmes. Youth attendance 50/60%. Grannies meet on Thursday, while workers meet on Saturday.

Lebowakgomo Baptist Church

Youth ministry used to be there, but has now died out. No sponsorship. Mr. Mpja will help them on Saturdays. Women meet on Thursdays. Men are non-functional, but they are being considered. Women share only; there are no other programmes.

Lwamondo Baptist Church

Youth are meeting and topics are suggested. They meet on Fridays and invite speakers from outside. Also meet on Sunday after church. They plan their own seminars. Invite people to teach. Only youth are active in this way. Women meet on Thursdays to pray and visit.

Mabopane Baptist Church

All four age groups operative. Church has day care center, over and above Sunday school classes for children. Youth meet Sunday afternoons for services, very busy with music, lessons, etc. Have their own programme. Women very active. Meet on Saturdays to learn craft and skills and to be taught on different topics according to their needs. They have a yearly programme. Local women with expertise are used to handle given topics. They have testified that they find the fellowship very rewarding. Men also meet once a week for worship, teaching and training in preaching. Lately they are involved in a unity mission among men from neighbouring Baptist churches as well.

Maleleng Baptist Church

There are youth, men and women's meetings. Youth meet once a week. They are very active with 70% attendance. Youth started in 1995. Initially youth meetings were a challenge to the Zionist neighbours, they wanted their children to be saved. Preaching and teaching were the main activities for youth. There was also a youth sponsor. Men meet and also have a whole night prayer. Men plagued by the problem of

distance. Lessons were planned for men, but they did not work out. There are ten of them. Women meet on Thursdays at 15hrs. Programmes more of preaching than teaching. Do address family matters on occasion.

Meadowlands Baptist Church

All four age groups are operational. Youth have always been very strong. Under Rev. Ngamlana they were strongest. When he left, they were on and off. Recently they have organized themselves and they meet once a week every Friday. Attendance at 50 to 70%. Have all kinds of programmes. Men had their meetings during Rev. Mkhwanazi's time. Subsequently they died out as they wanted to know why they met separately from women. Revived by two men, Mabaso and Moloji (both of whom are pastors of churches now). Men's meetings are very strong, meeting once a month, discussing various topics. There is continuity in their lessons. Lessons not necessarily related to church goals. Before men started women were very strong, however they grew weak with time. With the arrival of Pastor Mhlophe, the meetings were revived. Grannies meet on Thursdays, while the working class meets once a month. They preach and teach. Revs. Bhoiyi and Mhlophe are teaching grannies.

Ntoane Baptist Church

Men met once every two months. They are very weak. They did manual work rather than have a service. Some were at work and only came home occasionally (or once a month). They liked couples meetings. Youth were many and strong, but there was the problem of leadership. Lately, they have turned to be weak. Grannies meet on Thursdays and only pray and clean up due to illiteracy. Working women meet over weekends to compensate for mid-week meetings. They invite speakers and have seminars. Young adults are also invited to these meetings.

Orlando Baptist Church

Five groups, children, youth, young adults, men and women. Young adults very recent group, but is coming up very strongly. Youth have 60 to 70% attendance on every Friday. All sorts of topics are dealt with. A booklet for youth leadership training is also in use. An expert from Scripture Union comes to our assistance as youth. Leadership is failing somewhat, but teachings are relevant. Young adults meet on Saturdays; they also have lessons of their own, being more in-depth. Also have long term programmes, whole night prayers on last Friday of the month. Started in 1999. Women are divided into two groups, grannies and younger women. Grannies meet on Thursdays while working women meet on Saturdays. No teaching for grannies; they visit the sick. Young women (working class) engage more in teaching than in preaching. They teach one another home crafts, child upbringing and have long range planning. They are not in line with pastor's vision. Youth are in line with pastor's vision. Men are not doing anything, except in cases where they have to meet and discuss a regional or national meeting.

Revival Baptist Church

All four age groups are catered for. Youth meet on Sundays immediately after church. They are involved in various activities, lessons, music, etc. They have their youth sponsor and a committee. They cater for special needs, inviting both church and outside speakers to their services. Women are very strong, having a variety of programmes, e.g. tea fellowship. Men meet for prayer, teaching and worship.

Sharon Baptist Church

All age groups effective. Youth and women committed. They have a year's programme and they meet on Saturdays. Young adults also meet. They have just started. Both youth and women now have focus. Men are very busy; they are active and cooperative with pastor. They are taught and made to feel important.

Temba Baptist Church

The four age groups are there in the church. Youth were very strong under Rev. Mhlophe. Rev. Segooa led a youth club, so that strengthened the church youth. Youth from other churches joined the church through the youth club. Attendance was excellent. Youth concentrated on evangelism. We focused on youth as a church of tomorrow and we disciplined them on Sunday afternoons. They met with other young people. Pastor Mashego is trying to revive youth. Women met on Thursdays at 10 in the morning. The working class was not there. Women drew own yearly programme. They taught and preached. Attendance not so good.. Women made the church strong; turning it into what it is today. However, only grannies are meeting now, working class met once a month on Saturdays, but now it is all dead. Rev. Ed Moses (a Southern Baptist Convention missionary) held Tuesday meetings for men. Few attended. When he left, it was closed. Men are weak in their ministry.

Tembisa Baptist Church

The four groups are catered for. Youth were very strong in 1976. Many young people were saved during this time. However the pastor of the day destroyed them and they were scattered. With the coming of Pastor Nthane young people are being revived. Pastor Molefe and spouse are also very helpful in the youth ministry. Youth get lessons every Friday from this couple. They also meet on Saturdays for music practice. Women are a stronger group and more in number. Grand mothers attend prayer meetings on Thursday. There is also singing, teaching and outside speakers are invited. On a woman's special day a speaker is invited. Workers meet on Saturday afternoon. Attendance is poor, having dropped from 80 to 20%. They attend as from 16hrs. Women keep a register on Thursday and Saturday. On the third Sunday all age groups do their business. On occasion men do meet. They are the weakest of all the church groups.

Thengwe Baptist Church

Youth meet on Tuesdays. Sometime pastor teaches or holds seminars. Seminars held seven times a year. Youth suggest topics to the pastor. Family conference one a year. Men organize a braai. No activity for men either than the braai. No submission was made about women.

Thohoyandou Baptist Church

There are children, youth, men, and women. Pastor used to be involved with men on Thursdays, now they have their own programme. Attendance is very poor. One of the topics handled is adultery. They are 12 to 14 in attendance. Women are better than men. Youth were many before, but now they have decreased and pastor is involved with them to revive them.

Tshipise Baptist Church

Youth meet on Thursday evening and they are taught about prayer by one of the deacons. Once in a month pastor attends youth services. They pray, practise music and they are growing. Youth also have regional meetings. Men are very few. There are no services for men. Women meet on Thursdays and on Sunday afternoons. For one reason or another, they do not invite outsiders for their teaching.

Twefontein 'F' Baptist Church

Youth and women used to be strong when the pastor was still there. Now they have all grown cold. Some women have gone to work far from their homes, or they arrive late from work. Their services are very weak. Pastor would decide lessons for youth, whatever he thought would be suited for their needs. Men are out of question. They are very weak. No vision for the church, so work is done for the Lord's sake.

Vaaltyn Baptist Church

All departments are catered for, but men are there in name only. Youth meet twice a week for practices and for the services. They started in the mid-seventies, during Pastor Mashaba's time. They also call speakers from outside and their programme is balanced. Women also meet twice a week, teach random topics. They do not invite outside speakers. Children meet once only, on Sunday.

Vezubuhle Baptist Church

Four categories of learners catered for, namely, men, women, youth and children. Men had just begun, but they are no more. Women are meeting, but due to those who are working the attendance is weak. They meet at 15hrs on Thursdays. They used to be active, teaching one another about homes, child upbringing, etc. They have to be revived. Youth started in 1986 with the church. They meet on Saturdays and the attendance is 25%. No longer that vibrant anymore. They discuss, pray, talk about spiritual growth, the image of God, counseling, leading a Christian life.

Vosloorus Baptist Church

All categories are there. In 1998 young adults category was introduced. Young adults have their own services on Fridays. Teenagers meet on Sundays at three. They invite the pastor to teach. They are all organized, having their own calendars. Men meet on Saturdays for different programmes, prayer, visits, teaching, etc. Women also meet and pastor does preach when invited. Workers meet on Saturdays.

Question 7

How much importance does the pastor (do you) attach to Christian education? Does he (do you) have a library? Any special budget from the church for the pastor's (your) library? What role does the pastor (do you) play in the educational ministry of the (your) church? If he does (you do) teach, who does he (do you) teach and why?

Atteridgeville Baptist Church

Rev. Mantlwa was very much involved, bearing in mind that he also served in the national committee of the 'Go Teach' ministry, aimed at training All Age Sunday School teachers in the entire Convention. He taught and trained teachers. He had no good library at all, moreover, the church was not involved in his library, if he had any at all. He taught one of the family Bible hour groups.

Daveyton Baptist Church

Pastor likes teaching, but feels he still needs to put more effort to it. He does have a library but it is not enough. No special budget for library, but pastor does ask for money to buy books from the church. Role of pastor is that of supervising cell groups and planning cell group lessons. He also trains teachers and teaches in departments when invited to do so. He is more of a preacher, but he still does teach.

Ekangala Baptist Church

Pastor very much involved in Christian education. Has few books. Salary includes money for books. It was never reviewed. His role is teaching, presiding over meetings, teaches family Bible hour adults, teaches youth and men on invitation. Also teaches on Sundays during preaching time.

Fairley Baptist Church

Pastor involved in Christian education. Has books but they are not enough. No special budget for pastor's library. Has a plan to start a community library. Negotiations are under way. It will be called Grace Community Library. Pastor also teaches extensively; without teaching church cannot survive.

Jouberton Baptist Church

Pastor was very much in Christian education. Did not have enough books; nor was there any budget for his library. Pastor also taught, especially where there was no teacher. Monitored progress. More of an evangelist and preacher than teacher.

Jubilee Baptist Church

Christian education is the pastor's area. Has books but they are not enough. No special budget for pastor's library. He is director of Christian education in the church, teaching adults and planning. Understands the importance of teaching; gifted as a teacher.

Kagiso Baptist Church

Pastor not a teacher, but likes FBH, though he does not attend it. Assistant pastor also does not attend. Brought the *Daily Moral Invention* programme from overseas, but it was soon suspended and we returned to books. No special budget for pastor's library. Supervises and teaches. He likes youth. Called upon to teach from time to time.

Kgabalatsane Baptist Church

Pastor does attach importance to Christian education. Has books but not enough. No library budget from the church. Supervises on Sundays and teaches during weekdays. Teaching one of pastor's gifts.

Kwa-Thema Baptist Church

Pastor very active and involved but more on evangelism. Own books but not enough. No church budget for pastor's library. Though evangelist by orientation, yet does teach as well.

Lebowakgomo Baptist Church

There is no pastor at Lebowakgomo

Lwamondo Baptist Church

Not so much into Christian education as facts show; moderately involved. Not enough books. No special budget.

Mabopane Baptist Church

Pastor very much involved in Christian education. Teaches new members, FBH, youth, etc. Ensures that teaching is taking place. Has his own books. No special budget from the church for his library.

Maleleng Baptist Church

Pastor was stretched out because of branches; could not focus. Has own books. No special budget for his books from the church. Mainly involved in Bible study, preaching and youth teaching.

Meadowlands Baptist Church

All ministers were involved in varying degrees in the teaching programme. There used to be a special budget for the pastor's library, not so sure now. Pastor is involved. More of an evangelist, but does teach as well. He is involved in the supervision.

Ntoane Baptist Church

Rev. Mogano was a good trainer. He would train new converts in the way of the Lord. He did teach, but was more on outreach and cottage meetings. Pastor had no library. There was no budget for his books. Rev. Modise taught, but did not stay long. Rev. Ngodela also taught but he was not full time.

Orlando Baptist Church

Pastor not so involved because of his background. No enough books; no budget for pastor's library. Pastor teaches and preaches as well.

Revival Baptist Church

Previous pastor said he was not a teacher, so the church had to fend for themselves. He did have his own books, few as they may have been. Obviously, no budget for his books under the circumstances.

Sharon Baptist Church

Pastor does have books but not enough. Very much involved in Christian education. No special budget for pastor's library.

Temba Baptist Church

Pastor Mhlophe is preacher, but he did conduct Bible study. He would take a class. Rev. Mashego waited for the church to tell him what they needed before he could teach. No budget for pastor's library. Pastors bought their own books. There is a plan to launch a library at church. Both Revs. Mhlophe and Mashego taught and preached.

Tembisa Baptist Church

Pastor Nthane is very involved in the Christian education programme. Has his own library at home, but church does not have any special budget for his books. Teaching is pastor's gift. Teaches all round, and also teaches from behind the pulpit on Sunday.

Thengwe Baptist Church

Pastor's involvement in Christian education leaves much to be desired. Nothing is done about irregularities. No plans for improving status quo whatsoever.

Thohoyandou Baptist Church

Pastor used to be involved in Christian education; but now his hands are full.

Tshipise Baptist Church

Pastor has few books. No budget for his books from the church. Pastor's involvement in Christian education needs to be revamped. He has been trained at the theological seminary about Sunday school, so he confesses.

Twefontein 'F' Baptist Church

Pastor was very much involved in the Christian education of the church. As a matter of fact he also taught from behind the pulpit on Sundays. Did not have so many books, nor was there a budget from the church for his books. Taught youth, on Sunday from behind the pulpit, and when he was invited.

Vaaltyn Baptist Church

Mr. Lebelo (now Rev. Lebelo) was in charge of the church when they had no pastor. He was fully supportive of the Christian education programme. No special budget for books from the church, intended to set up a church library. His role is to talk to Sunday school teachers and to supervise the ministry in general. Teaching is his gift.

Vezubuhle Baptist Church

Pastor not so much into Christian education as he told church that anyone who had a gift should teach as he had no gift of teaching. Committee implored him several times. Did more of preaching than teaching, though he did come mid-week to teach. No budget allocation for library.



Vosloorus Baptist Church

Pastor feels Christian education is important, but he is not doing enough. Has enough books and church does not have budget, but it reimburses books bought by pastor. Teaches during the week; must also attend to Sunday teaching. Pastor does have a teaching gift.



Question 8

Do you have a Christian education committee? How big is it? Do your committee members have portfolios? Which are they? Who constitutes the committee? How often does the committee meet? How long do committee members serve as such? What are your comments about the effectiveness of your committee?

Atteridgeville Baptist Church

The Christian education committee constituted by the pastor and eight other members. They used to meet on Wednesdays in the evenings, but this practice has since been discarded due to the split that occurred in subsequent years. Teachers served for as long as they were available and in good standing with the church. The committee was very good.

Daveyton Baptist Church

Pastor and six teachers constitute a committee. The pastor's wife is the Sunday school superintendent. The committee meets once a month and teachers do not have a specific time frame for teaching. One would say the committee is very effective.

Ekangala Baptist Church

Teachers and pastor constitute committee but not yet properly constituted. Meet only once or twice a year. No portfolios. A new committee which has portfolios has been put in place and will start soon. It will serve for a period of two years, like the main church committee.

Fairley Baptist Church

No committee yet. Teachers meet to share ideas.

Jouberton Baptist Church

The church has a department of education, principal and eight teachers. Principal represented teachers in main committee. All others were teachers. Meeting on Tuesday at 18h30 and served for as long as they were teachers. In itself committee of 9 was very good.

Jubilee Baptist Church

Committee not yet constituted. Pastor meets teachers individually. Church still small., hence issue of committee out of question at this stage.

Kagiso Baptist Church

Fully-fledged committee called council, with Christian education director. Pastor, director and members constitute the committee. There are portfolios. Twelve member committee/council. Meeting every Monday for half an hour to evaluate progress and problems. This committee is above FBH. Teachers serve for as long as they are teachers. The council is very effective.

Kgabalatsane Baptist Church

No committee at Kgabalatsane.

Kwa-Thema Baptist Church

Six teachers constitute the committee. No portfolios, but there is a family Bible hour superintendent
No proper evaluation.

Lebowakgomo Baptist Church

No committee. Mr. Mja and the teacher meet once a quarter.

Lwamondo Baptist Church

No special committee for Christian education.

Mabopane Baptist Church

There is a Sunday school committee which meets quarterly for evaluation and planning. No special duration for teachers; teach for as long as they are available.

Maleleng Baptist Church

No committee. Other departments, youth and women, do have committees.

Meadowlands Baptist Church

Teachers constituted the committee. They met as teachers once a week and were very effective. Learners participate in the teaching event. The pastor was there as principal, like a chairperson.

Ntoane Baptist Church

There were committees for all age groups. There was also a committee for Sunday school. Meetings were not so consistent. Only met when there was a need. Committee served for two years, concurrently with the church committee. Two terms of office for every member, then a term's break. Committee was very effective.

Orlando Baptist Church

There is no committee for Sunday school or Christian education.

Revival Baptist Church

Recently a Sunday school committee and a Christian education committee have been put in place and they are very active. Serve in committee for as long as they are available, until the church has grown.

Sharon Baptist Church

Committees for departments only, but not for Christian education as a whole.

Temba Baptist Church

Teachers constitute the committee. Eight to ten teachers, two in one group. They have portfolios and meet once a month. Committee worked effectively, motivating other Baptist churches with children's ministry. There is a Christian education director at Temba Baptist Church.

Tembisa Baptist Church

There is no committee yet. Only the director of Christian education. Teachers meet separately not as a group.

Thengwe Baptist Church

No committee.

Thohoyandou Baptist Church

No committee.

Tshipise Baptist Church

No Sunday school, hence no committee.

Tweefontein 'F' Baptist Church

No committee.

Vaaltyn Baptist Church

The three teachers plus Mr. Lebelo constitute the committee. They do not regard themselves as such. Rather they meet when there is a need only. No specific duration of service as teachers. No portfolios occupied by them. They are doing good work, consulting with main committee on occasion.

Vezubuhle Baptist Church

No committee. FBH non-functional.

Vosloorus Baptist Church

No Christian education committee. Meetings held occasionally when making special preparations for some event.

Question 9

What is the purpose of your Christian education programme? What are your short, medium, and long term goals? Do all your teachers understand the purpose of teaching? Is the purpose in line with the direction the church is taking? How often do you evaluate the teaching programme?

Atteridgeville Baptist Church

Knowledge, conversion and edification. No short, medium, and long term goals. All teachers understand the goal of teaching. Evaluation of the teaching programme is done once a week on a Wednesday, when the pastor and teachers meet for evaluation and planning for the following lesson.

Daveyton Baptist Church

Strengthening the church, equipping believers for ministry, and church growth are the purpose of Christian education. No long and short term goals. Education programme evaluated monthly.

Ekangala Baptist Church

No purpose has been put forward yet, but it is there implicitly. Few teachers know the purpose of Christian education. No vision yet. No direction for the church yet.

Fairley Baptist Church

The purpose is that children should know the Lord and grow in that knowledge. All teachers understand this purpose. No evaluation of the teaching programme.

Jouberton Baptist Church

Teaching manuals provided goals. All in line with church vision of growth. Teachers understood goals. There was rotation of teachers. Met on Tuesdays.

Jubilee Baptist Church

Equipping saints for Christian life and ministry. Review themes every year. Teachers know the aim is conversion, but do not force the gospel upon people. Purpose of teaching in line with the vision of the church, namely, equipping. Evaluation takes place at church board meetings.

Kagiso Baptist Church

Spiritual growth and insight. Once a week evaluation of programme. Once a year evaluation. Teachers understand purpose.

Kgabalatsane Baptist Church

To lead learners to Christ. To foster growth toward maturity and to impart Christian knowledge. Nothing else.

Kwa-Thema Baptist Church

Purpose is knowledge of Scriptures and equipping saints for growth.

Lebowakgomo Baptist Church

Salvation and knowledge of God's Word is the purpose of teaching.

Lwamondo Baptist Church

Spiritual maturity and knowledge of God's Word.

Mabopane Baptist Church

The purpose of Christian education is conversion, growth, meeting needs, skills training, and leadership. Sunday school committee meets quarterly for evaluation and planning. There is no special vision for the church.

Maleleng Baptist Church

Purpose of teaching is to encourage walking and living by the Word. Objectives are general. No other meetings.

Meadowlands Baptist Church

Growth in the Word and doing what God wants us to do. Taught because Bible says so. Recently there are goals in all respects. Teaching in line with church direction. Committee meets once a week for evaluation and planning.

Ntoane Baptist Church

The aim was to lead children to Christ. Not much else. No evaluation.

Orlando Baptist Church

Knowledge of the Bible. Each group taught at its own level. Youth to grow spiritually and socially, and to develop in leadership. Children also taught so as to grow and develop life skills. The aim is empowerment. The whole of the church committee is involved in youth evaluation after every three months or at the end of a given programme.

Revival Baptist Church

Conversion, knowledge, growth, enrichment. Long term goals only as expressed in the mission statement. Church has a vision.

Sharon Baptist Church

Growth, maturity, responsibility and witnessing for Christ. Building new converts. There are goals of teaching at this church. They should take over after they have been trained.

Temba Baptist Church

The purpose of teaching is to foster spiritual and church growth, maturity and preparation of a future church. One church was started at Bosplaas through teaching. There is continuous evaluation by whole committee.

Tembisa Baptist Church

Previously no goal at all. Now aim is to lead learners to the Lord and to nurture them in faith. To train children in the respect of parents. The aim of teaching youth is to develop them.

Thengwe Baptist Church¹⁶⁵

No goal has been articulated so far for teaching.

Thohoyandou Baptist Church

No submission for this question from the interview.

Tshipise Baptist Church

No question was asked in this regard.

Twefontein Baptist Church

No short or long term goals. The general aim of growth applied. No particular direction for the church. There was no evaluation of the programme.

Vaaltyn Baptist Church

The aim is to create in children the basis of faith. They should have good knowledge of God and the Bible.

Vesubuhle Baptist Church

Growth in Christ. No other goals, whether short term or long term. No evaluation.

Vosloorus Baptist Church

Not yet done. Nothing worked out in this regard.

¹⁶⁵ From this point onwards, questions were not asked properly as there was time pressure. Moreover, the Venda pastors were interviewed together. Time did not allow that they be interviewed individually. The earlier part of the interview was however, properly done. Any conclusions pertaining to some of the unclear aspects can be inferred from the general picture portrayed by other answered questions.

Question 10

Does your church have a membership class? How long has this been the case? What is the duration of the membership class? What do you teach about in membership classes and who is responsible for them?

Atteridgeville Baptist Church

Not so structured. Only during revival meetings.

Daveyton Baptist Church

The membership class is conducted for four weeks. It was started in 1996. It entails basic Christianity, responsibilities of church members, and baptism. The pastor conducts the membership class.

Ekangala Baptist Church

We do have a membership class that was started sometime in 1992/93. It lasts for four weeks, once in a week. If prospective members are not regular, it may go up to six weeks (meaning six days). The aim is to prepare new believers for membership. Lessons taught entail baptism, Baptist principles, Holy Communion, membership, etc. It is the pastor who conducts these membership classes.

Fairley Baptist Church

Pastor and others conduct an eight weeks membership class which entails assurance of salvation, church membership, responsibilities of members, baptism, and Christian life.

Jouberton Baptist Church

Was begun in 1994 and the duration is four weeks. Lessons were on Holy Communion, Baptist principles, baptism, and membership. Certificates of baptism and membership would be issued. Pastor responsible, but church committee also helped.

Jubilee Baptist Church

Membership class depends on new converts. It lasts for a month only, dealing with conversion, forgiveness, baptism, testimony, church, membership responsibility, salvation. Pastor is in charge of the membership class.

Kagiso Baptist Church

Assistant pastor does that. Previously senior pastor. Lasts for three weeks to a month. Mainly orientation of new members and preparation for membership.

Kgabalatsane Baptist Church

Had membership classes since 1988. Continue after baptismal service. Subjects covered, salvation, baptism, sanctification, membership, stewardship. Pastor conducts membership classes, but was grooming two ladies to take over. Since pastor left for another church, no such lessons anymore.

Kwa-Thema Baptist Church

Membership classes started by pastor in 1990. Lessons last from four weeks to seven, sometimes even ten weeks. Lessons entail membership, Holy Communion, Christian life, member obligations, etc. Aim is to acquaint new members with the way of the Lord and the Baptist way of doing things. Pastor does the membership teaching.

Lebowakgomo Baptist Church

Meet new members once to orientate them.

Lwamondo Baptist Church

No special membership class. Only meet for orientation before baptismal and membership.

Mabopane Baptist Church

New converts would meet after tent meeting. Unstructured membership classes. Bible study compensates for these classes in that membership topics like baptism, salvation, membership responsibility, doctrine, etc. are taught Pastor does membership preparation.

Maleleng Baptist Church

No special membership classes. Pastor teaches at that point of baptism and membership, on baptism, holy living, etc.

Meadowlands Baptist Church

Pastor in charge of membership classes. So far four lessons for such membership. It was started in 2000. The focus is on knowing the Baptists, membership, baptism, etc.

Ntoane Baptist Church

Once a week for three weeks Rev. Ngodela and Ben Mohlamonyane handled membership lessons. In the main they entailed baptism, membership, obligations, giving, and salvation.

Orlando Baptist Church

Rev. Mathibedi had membership classes. Rev. Vidah Makhetha also assisted in this regard. So did Rev. Mkwai. Membership classes since 1999. Held for two weeks only, mainly about, baptism, the church, membership, and holy communion. Rev. Makhetha is the only one in charge now.

Revival Baptist Church

There are two membership classes before baptism, and two other classes after baptism. Elders conduct these classes as there is no pastor.

Sharon Baptist Church

There is a membership class which was begun in 1999 when pastor arrived. Salvation, baptism, sanctification, etc. Pastor responsible for membership class.

Temba Baptist Church

A series of lessons were given behind the pulpit. Baptismal class was held for those who wanted to be members. Rev. Mashego held two membership classes while Rev. Mhlophe was longer. Lessons entailed Christian life, tithing, membership, Baptist principles, and baptism. Pastors and elders were responsible for teaching new members.

Tembisa Baptist Church

There was no membership class. With the arrival of the new pastor, the membership class has been set up. It may not be so structured, but it is going on. It was started in 1994. Lessons revolve around salvation, membership, obligations of new members, holy communion, baptismal, et. There are three to four sessions. Sometimes they go up to five. Pastor deals with the membership class, with his wife helping on occasion.

Thengwe Baptist Church

There is no membership class. Last minute guidance before baptism.

Thohoyandou Baptist Church

Orientation lesson just before baptisms. Number of classes not specified, but handles responsibility of members, growing, fellowship, forgiveness, baptism, and stability.

Tshipise Baptist Church

No response to this question from the interviewee.

Twefontein 'F' Baptist Church

No special membership class. Pastor taught from the pulpit on Sundays about membership. He believed old members needed to be reminded as well.

Vaaltyn Baptist Church

Membership class there since the 1990's. It lasts for two months and it is conducted by Mrs. Maime and Mr. Lebelo. Lessons entail faith, running of the church, requirements for membership, baptism, etc. Attendance is usually good.

Vezubuhle Baptist Church

No believers classes. New members prepared during Bible study lessons.

Vosloorus Baptist Church

No believers classes yet. Still a problem to the pastor.

Question 11

Do you have a couples' meeting? How often do they meet and what topics are usually discussed? Do you teach about marriage and family life in other contexts as well? Are goals being met in these teaching efforts?

Atteridgeville Baptist Church

No such special meeting is there as yet. Rev. D. Lephoko, from another denomination, has been very involved with our church in this regard. Pastor Mantlwa also did teach about marriage, especially that he is a marriage officer. He also did premarital counseling for those who were to be married by him or those who needed counseling. In some way goals were met.

Daveyton Baptist Church

Only premarital counseling is there.

Ekangala Baptist Church

There in principle. It is inactive, only once a year. Few members attend. It is interdenominational. Pastor does teach about marriage in church. Under the circumstances, the question of goals is not applicable.

Fairley Baptist Church

No couples, meetings yet. Transport problem. Pastor does teach about marriage on occasion. Premarital counseling lasts for a month (once a week)

Jouberton Baptist Church

Couples meetings were there since 1996/97. It was here that other couples were won to Christ.

Jubilee Baptist Church

Men and women are responsible for these lessons, especially when someone is about to marry. Once a year a meeting is organized for men and women. Have a problem with women whose husbands are not saved. Women meet on their own.

Kagiso Baptist Church

There is a couples club which meets once a month on Sunday afternoons. It is open for young adults. They do attend. Outside speakers invited once, twice or thrice in a year. Budget, child upbringing, etc. Attendance 50/40%. Couples from other churches do come. Some must have taken membership already. There is growth in these meetings; there is good feedback from those who are attending. Pastor runs formalized premarital classes.

Kgabalatsane Baptist Church

No couples meetings, only family day where whole family becomes the focus. On that day church families invite other families and some are won to the Lord in this way. Attendance excellent.

Kwa-Thema Baptist Church

Couples meetings once in three months. They were rife during Rev. Motaung's time. Attendance is weak on Saturdays, but Sunday is better. Some testify that such meetings are helpful to them.

Lebowakgomo Baptist Church

No couples' meetings. Get invited by others. We do touch upon the subject of marriage.

Lwamondo Baptist Church

Families meet once a quarter; they choose own topic and discuss. In most cases I teach them. On occasion they ask an outsider with my permission to address them.

Mabopane Baptist Church

Nothing mentioned about couples meetings. Suffice it to say that pastor teaches men and women about marriage more often, while youth are taught, among others, about choosing a life partner. The issue of homes and families is handled among men and women meetings.

Maleleng Baptist Church

No couples meetings; pulpit teaching on marriage and family life.

Meadowlands Baptist Church

During Revs. Nkosi and Ngamlana's time, there were couple's meetings. Rev. Nkosi coined the title, *Home Builders Fellowship*. Now there is nothing going on, we attend other couples meetings on our own. Youth were taught about courtship and dating.

Ntoane Baptist Church

Peter Mohlamonyane organized interdenominational couples meetings. Once a year, Rev. Motau also organized a couples meeting. This is the only area where men were effective. They organized couples meetings every month. Other churches also came to our meetings; but we also attended couples meetings organized by them. Men who were working came home over weekends and once a month such meetings would be held. Initially a speaker was called, but lately only discussions went on. Individuals would testify about how meetings were helpful to them.

Orlando Baptist Church

During Rev. Mantlwa's time couples meetings were very strong. When he left they weakened. Recently they have started again, but very few, only three couples attend. Pastor Mantlwa did marital and pre-counseling as well.

Revival Baptist Church

There has always been a desire to bring men and women together. Couples meetings were held occasionally.¹⁶⁶

¹⁶⁶ This question was not asked on the occasion of the interview. What is reflected in the responses is what I know and was part of by virtue of being invited.

Sharon Baptist Church

Family day planned beforehand at beginning of the year. Other churches copied Sharon. Excellent attendance of families.

Temba Baptist Church

During Pastor Mhlophe's time there were no couples' meetings as there was no time. Marriage problems, however, opened the pastors eyes for the future. Rev. Mashego has started couples' meetings and has appointed a special committee to organize couples for a meeting. Pastor teaches once a month about marriage. Couples raise topics out of need, and speakers are invited. Also deal with home improvement.

Tembisa Baptist Church

There were couples meetings in the past, but they stopped. Recently, Rev. Hlahlama Molefe invites couples to seminars. He is a member in this church, but works with Campus Crusade for Christ. There is a need for the church to initiate a couples meeting, but there seems to be no one ready to start off one.

Thengwe Baptist Church

No couples meetings. Only family conference once a year.

Thohoyandou Baptist Church

Pastor conducts marriageclinic three times a year. Teaches couples and then they are divided into groups to discuss.

Tshipise Baptist Church

One seminar per year for couples.

Twefontein 'F' Baptist Church

Pastor organized couples meetings for 'F' and 'K' sections of Twefontein. Pastor may have touched upon the marriage subject during his preaching. When he left couples meetings stopped.

Vaaltyn Baptist Church

Nothing on marriage. No couples meetings.

Vezubuhle Baptist Church

We do not have couples meetings. Attend loosely as other individuals organize such meetings.

Vosloorus Baptist Church

Once a year we have couples meeting, but it is not effective.

Question 12

Does your church have a deliberate programme for training saints for ministry? In which areas do you prepare saints for ministry? How long have you had this programme for? Did it bear fruit?

Atteridgeville Baptist Church

For as long as Pastor Mantlwa was there, we had personal evangelism, Sunday school, family Bible hour and preachers' training. It was effective.

Daveyton Baptist Church

Cell group leaders are being trained once a year. SANSA very helpful in this regard. No material. Cell ministry was started in 1998 and people are being saved.

Ekangala Baptist Church

Only helping Christians to be more and more like Christ. No special equipping for ministry.

Fairley Baptist Church

Believers are equipped in soul winning, preaching, leadership and church planting. The latter is interdenominational. Preachers training takes place once a month.

Jouberton Baptist Church

Training of cell leaders and Sunday school teachers. Pastor followed up on new converts. Discipleship well understood. Training bore fruit.

Jubilee Baptist Church

Believers are equipped in leading programmes, and preaching. Understand discipleship.

Kagiso Baptist Church

Master life, evangelism, and counseling, are areas in which saints are equipped by pastors.

Kgabalatsane Baptist Church

Members are trained in soul winning, follow up work, counseling, leadership, preaching, and Sunday school teaching. New believers given follow up packs. Pastor and Southern Baptist Convention missionaries did lots of training. This training did bear fruit.

Kwa-Thema Baptist Church

Pastor discouraged by attendance. Still has plans to start preaching classes.



Lebowakgomo Baptist Church

No equipping for the ministry.

Lwamondo Baptist Church

No equipping for ministry.

Mabopane Baptist Church

Training for Sunday school teachers, leaders, and soul winners.

Maleleng Baptist Church

Soul winning. It spanned several meetings.

Meadowlands Baptist Church

There has been a great deal of training over the years, each pastor specializing with his own area. Teachers were trained from as far back as 1969. A church psychologist also trained counselors for camps and for the church. Training went on at Youth Alive as well. Rev. Ngamlana trained believers in soul winning, camps, leadership and on being a camp director. Rev. Mantlha was invited to teach on preaching. All these efforts bore fruit.

Ntoane Baptist Church

Training was more reactionary. We trained M.Cs. when there was a need. Counseling would be attended to when there was a need for such. Ushers were also trained. Training did bear fruit.

Orlando Baptist Church

Youth leadership training is very strong. Others not yet.

Revival Baptist Church

The only training that was held pertained to Sunday school teachers by an outside teacher, Mr. Buff, from the Ga-Rankuwa Baptist Church. Subsequently there was training in home cell leadership.

Sharon Baptist Church

Leadership training, evangelism, church planting, and preaching. Church members are motivated.

Temba Baptist Church

Lessons were given for equipping saints on leadership, preaching, programme directing, soul winning and discipleship.

Tembisa Baptist Church

Pastor has trained members in Personal Evangelism, Follow up work (counseling) and leadership, but church still reluctant to act. Pastor has to do the work himself.



Thengwe Baptist Church

No specific equipping of the saints for ministry.

Thohoyandou Baptist Church

No specific equipping for ministry. Only usual teaching from behind pulpit.

Tshipise Baptist Church

One of the deacons trains youth in Personal Evangelism. Twice a month members are trained in preaching. Prayer and fasting every July.

Twefontein 'F' Baptist Church

No special equipping of the saints for ministry.

Vaaltyn Baptist Church

No special training yet.

Vezubuhle Baptist Church

Non functional.

Vosloorus Baptist Church

Not yet. Once taught men to preach.

Question 13

Does your church have special facilities for Christian education (classes, chalkboards, study manuals, learning and teaching aids, overhead projectors, etc)? What plans do you have for extending your buildings for Christian education accommodation? Do you have a special budget for Christian education?

Atteridgeville Baptist Church

We do have a chalkboard, manuals for children, pictures, whiteboard, flipcharts, charts for Sunday school. No special Christian education building or classes. No special budget for Christian education.

Daveyton Baptist Church

Chalkboard only. No classes as yet. We aim to put partitions in the church. Budget caters for refreshments for children and material. There are books, monthly tests, pencils, etc.

Ekangala Baptist Church

Sunday school does have a special room, but it is a cry room. There is one chalkboard. Learning and teaching aids not enough. No plans for extending the church. No budget for Christian education.

Fairley Baptist Church

Posters and books. We do have a plan for children's ministry.

Jouberton Baptist Church

Rev. Wes Hook donated some facilities. Chalkboard, white board, not a lot of facilities. Plan for ideal church did have classes. Budget for Christian education in the pipeline.

Jubilee Baptist Church

No special Christian education facilities, meet in church and outside. One classroom for FBH and children's church in future. No budget for Christian education, only Bible week once a year, catered for by the church.

Kagiso Baptist Church

Four white boards, one overhead projector, charts, books, pictures for children, newspaper cuttings, three chalkboards, objects, study manuals. Christian education director has plans for extending buildings to accommodate Christian education, but not yet carried out. FBH makes own contribution, no church budget.

Kgabalatsane Baptist Church

There are three classes attached to the church building. One is being used for children. No Christian education budget. No plans to extend building further.

Kwa-Thema Baptist Church

We have a chalkboard and teaching aids for children. We grab them everywhere. They are not enough. We also have a flannel board. We intend building a hall and dividing it into partitions for classes. Classes are held outside. No special budget for Christian education.

Lebowakgomo Baptist Church

Self-made teaching aids from magazines, books, family-weekly, etc. They are very effective. There are plans to extend building for Christian education. No budget for educational ministry.

Lwamondo Baptist Church

Do not have a Christian education budget. No special plans for extension of building to accommodate Christian education. Teachers fend for themselves with regard to learning and teaching aids.

Mabopane Baptist Church

Special day care center has been built. It is used by men for their meetings and by others. It was not specifically meant for Christian education. No special budget for Christian education, nor are there any plans for more accommodation for it. Have learning and teaching aids for children. Need more.

Maleleng Baptist Church

We do have a chalkboard. There are no classrooms at all; nor are there any plans for extension. The church has no budget for Christian education.

Meadowlands Baptist Church

There are chalkboards, flannel boards, pictures. No special classrooms. Present plan does have classes. Not so sure about Christian education budget.

Ntoane Baptist Church

Wanted to build a church library, but there was no good response to the request for donations. Bought chalkboard and sound system. There was a budget for Christian education in church finances.

Orlando Baptist Church

Classes, chalkboard, flannel boards, pictures, stationery. No plans for classes as we already have them. No budget for Christian education.

Revival Baptist Church

No plans for Christian education facilities or buildings. However, there is a budget for Christian education.

Sharon Baptist Church

One chalkboard only. Planning to build a hall to accommodate 450 people. No special budget for Christian education.

Temba Baptist Church

Though we wanted to extend building, it had nothing to do with Christian education. Objects and pictures are used for children only. We use a manse, a shack, sowing machine, puppets for children, white board, pictures bought and self-made facilities.

Tembisa Baptist Church

No classes as church is small. There are plans however, to extend the church to accommodate Christian education. Designed own teaching aids. No special budget for Christian education, except to say that it has been made to cater for children.

Thengwe Baptist Church

No plans for new buildings. No budget for Christian education. Teachers have to design make shift learning and teaching aids.

Thohoyandou Baptist Church

No plans for future buildings. No budget for Christian education. No deliberate attempt to look for learning and teaching aids.

Tshipise Baptist Church

No facilities. No plans for extension. No budget for Christian education.

Tweefontein 'F' Baptist Church

There are no special facilities for Christian education, but in the proposed building plan, there was room for classes for the same purpose. The church did not have money to do so. No budget for Christian education.

Vaaltyn Baptist Church

There are plans to extend the building for Christian education. Moreover, we also have a chalkboard and pictures for our lessons. No budget for Christian education; children and youth have to contribute money for themselves.

Vezubuhle Baptist Church

We have a small chalkboard. There is one class attached to the church for Sunday school; it is not a vestry. No plans of extending; no Christian education budget.

Vosloorus Baptist Church

No plans whatsoever for extension. No budget for Christian education as yet. Make shift learning and teaching aids by Sunday school teachers.

Appendix 'E'

Lists of Baptist Convention ministers for 1927, 1957, 1980 and 2000¹⁶⁷

(1) Baptist Convention ministers in 1927

The South African Baptist Missionary Society.

II. NATIVE.

MABENA, M., Box 20, Springs.
MAQANDA, A. K., Kentani, Transkei.
MASHEGO, SAMUEL, Frankfort, Box 124, Pilgrims Rest.
MASHOLOGU, S., Mkemani, Mount Frere, E. Griqualand.
MITI, HOFMAN B., Parys, O.F.S.
MNTWINI, MAURICE JOHN, Toleni, Transkei.
MONEHI, LUCAS, P.O. Hebron, Transvaal.
MGWIGWI, JAMES, Cofimvaba, Tembuland.
NTLEKI, PERCY DOUGLAS, Cancele, Mount Frere.
OSTRICH, W. E., 204, Marabastad Location, Pretoria.
PULE, S. R., Nigel, P.O. Box 11, Heidelberg, T.P.
TUSINE, SOLOMON, Cornfields, Estcourt.

INDIAN (AFFILIATED).

JACOB, VALPULA CHINNA, Kearsney, Natal.
RANGIAH, T. M., Kearsney, Natal.

¹⁶⁷ Year 2000 is important in that it represents the current position as it relates to Baptist Convention ministers, as opposed to 1980, which is a picture before the Convention and the Union break up in 1987.



(2) **Baptist Convention ministers for 1957**

BANTU

Ministers

DUMA, WILLIAM, Bantu Baptist Church, 807 Umgeni Road, Durban.

GUMEDE, JEREMIAH, Bantu Baptist Church, P.O. Orlando, Johannesburg.

JALI, WILSON, P.O. Sterkspruit, C.P.

LEBELO, PHILEMON, P.O. Box 234, Potgietersrust, Tvl.

LEPELE, J. J., Bantu Baptist Manse, P.O. Ntabazwe, Harri-smith, O.F.S.

LITANA, BOB, Fiwale Hill, P.O. Ndola, N. Rhodesia.

LUKUKO, LLOYD, Bantu Baptist Manse, Sandile Avenue, Langa, Cape.

LUPUNGU, ANASI, Kafulafuta Mission, P.O. Luanshya, N. Rhodesia.

MABENA, E., No. 1530, Katlehong, P.O. Natalspruit, Tvl.

MALEPE, LUCAS, P.O. Box 124, Pilgrim's Rest, Tvl.

MASILELA, SHADRACK, Witlaagte 445, P.O. Rus-der-Winter, Tvl.

MBEKWA, J., Tshabo, c/o P.O. Box 5, Berlin, C.P.

MDUBEKI, RICHARD, c/o Mjozi Baptist Mission, P.O. Bizana, E. Pondoland.

MITI, SOLOMON, 502 Pondo Street, No. 2 Location, Kimberley, C.P.

MKWANAZI, ELIJAH, Bantu Baptist Church, P.O. Orlando, Johannesburg.

MOCUMIE, JAMES P., P.O. Box 131, Krugersdorp, Tvl.

MOHLALA, LUCAS, Mogano School, P.O. Boyne, via Pietersburg, Tvl.

NTSIKO, H., Buchanan Mission, P.O. Middel drift, C.P.

RADEBE, JAMES, P.O. Box 90, Thabazimbi, W. Tvl.

SEKESE, ABEL, 917, Wesleyan Street, Location, Potchefstroom Tvl.

SELOANE, PETROS, P.O. Driekop, via Lydenburg, Tvl.

SIGASA, THOS., P.O. Box 6, Cornelia, O.F.S.

SNYMAN, T. M., 644 Ferguson Road, New Brighton, Port Elizabeth.

SOLWANDLE, J., Xameni Baptist Mission, c/o Mr. H. E. Smith, P.O. Box 66, Mount Frere, E. Griqualand.

THUSINI, S., Cornfields, P.O. Chieveley, Natal.

PROBATIONER MINISTERS

KATOLEZA, R. K., 46 Nyasa Street, No. 2. Location, Warrenton, C.P.

MAKAYE, E., Mzimba School, P.O. Gezibuso, Natal.

MAKHUBU, PAULUS, Bantu Baptist Church, P.O. Orlando, Johannesburg.

MAKHANYA, JOSEPH, 275 Eighth Street, Location, Bethal, Tvl.

MAMATELA, ISAAC, P.O. Box 120, Petrus Steyn, O.F.S.

MANAMELA, FRANS, Wallmansthal, P.O. Pyramid, Tvl.

MDINGANE, D., Bantu Baptist Manse, Berlin, C.P.

MKIZWANA, S., c/o Ntabezulu Store, Bizana, E. Pondoland.

MOLOI, E., Bantu Baptist Church, Location, Warden, O.F.S.

NDABA, W., 1337, Fifteenth Avenue, P.O. Payneville, Springs, Tvl.

PAPU, C. S., P.O. Middel drift, C.P.

POWAH, LAMBERT, Baptist Coloured Mission, P.O. Campbell, C.P.

SNYMAN, C. L., Zone 2, No. 181, Zwelitsha, C.P.

TSHABALALA, SCOTCH E.,



STUDENT MINISTERS

BATA, S., P.O. Box 32, Bedford, C.P.
JOJO, ISAAC, Bantu Baptist Manse, Duncan Village, East London.
MAPHUMULO, R., Ekubongeni G.A. School, P.O. Ingogo, Natal.
MASIMULA, TIMOTHY, Themba Village, K.B. 128, P.O. Hammanskraal, Tvl.
MSIZA, THOS., 752 Charterston, P.O. Bantu-Batho, Nigel, Tvl.
NDLOVU, S., 210 Mendi Street, Sobantu Village, Pietermaritzburg, Natal.
NQETHO, S., c/o P.O. Box 301, Umtata.
SILINGA, SONWABO, Qora Baptist Mission, c/o Gwadana Store, P.O. Idutywa.
THOOE, JOEL, P.O. Box 153, Bloemhof, Tvl.
TSOARI, M., Bantu Baptist Church, Eastern Native Township, P.O. Denver, Johannesburg.

EVANGELISTS

CEBANI, D., c/o Mahlaba Store, Bizana, E. Pondoland.
DUBE, J., Bantu Baptist Church, Kraalhoek, P.B. 1027, Ponghalt, via Rustenburg, Tvl.
GEBUZA, J., Jozana's Hoek, P.O. Bensonvale, via Sterkspruit, C.P.
HLALELE, I., 2347 Sharp Native Township, P.O. Sharpeville, Vereeniging, Tvl.
LUKELE, JOEL, Welgelegen, P.O. Machadodorp, Tvl.
MADIKIZELA, C., c/o Mjozi Baptist Mission, Bizana, E. Pondoland.
MAKOHLISO, S., Gqogqovo Store, P.O. Tsomo.
MALAMBILE, JULIUS, 2347 Sharp Native Township, P.O. Sharpeville, Vereeniging, Tvl.
MDUBEKI, B., c/o Mjozi Baptist Mission, Bizana, E. Pondoland.
MCAKUVANA, J., c/o Kohlo Store, P.O. Blg Umgazi, via Umtata.
MGWANGQA, G., Cizele, P.O. Box 3, Idutywa.
MNISI, EPHRAIM, 57 Moolplaas, P.O. Schoemanskloof, Tvl.
MOLOJA, SAMUEL, Bantu Baptist Church, Location, Frankfort, O.F.S.
MTAMO, A., c/o Lukolo Baptist School, Redoubt.
MTAMO, E., c/o Mr. G. van Nlekerk, Kanyayo Store, P.O. Flagstaff.
MTANYA, D., c/o Mr. G. R. Rawlins, Connemara Store, Mqabeni, Natal.
MVIMBELI, THOMAS, P.O. Box 3, Vermaas, Tvl.
NAZO, DOUGLAS, c/o Box 1, Berlin, C.P.
SETOLE, JOHN, c/o Leeupoort Tin Mine, via Warmbaths, Tvl.
SHILUBANE, W., Millard Baptist Bible Training Institute, Orlando, Johannesburg.
SIXISHE, E., Mpotulo Mission, P.O. Mpotulo, via Queenstown.



(3) **Baptist Convention ministers for 1980**

**BAPTIST CONVENTION OF SOUTHERN AFRICA
MINISTERS**

- Aphane, Dennis**, (BBI), Bethal 1965; Kwa-Thema 1966-67; Mamelodi 1968-74; Kwa-Thema, Springs 1975-79; Seshego 1979—; P.O. Box 164, Seshego 0742
- Bantu, Stephen**, (BBI), Stutterheim 1973-76; Boland 1977—; F79 Mbekweni, Paarl 7646
- Bata, Solomon**, (BBI), Karroo 1960-70; Langa 1971—; P.O. Box 61, Langa 7455. Phone (021) 53-4142
- Chaka, Newman L.**, (SBS Gwelo), Botswana 1976—; Private Bag 20, Mahalapye, Botswana
- Dingiso, Ezra**, (BBI), Umtata 1974-77; Bible Society 1977—; P.O. Box 265, Umtata, Transkei
- Dube, Daniel Kaifase**, (BBI), Bloemfontein 1964-69; Zululand 1969-71; Orlando 1971—; P.O. Box 29, Orlando 1804. Phone (011) ~~94-1581~~ 744-320.
- Duma, Patrick**, (BBI), Compounds 1976—; c/o Vryheid Coronation Colliery Ltd. No. 4 Room 255, P.O. Coronation 3107
- Dwaba, Michael**, (BBI), Uitenhage 1973-76; Luthando 1977-78; New Brighton 1979—; P.O. Box 9050, Estadeal, Port Elizabeth 6012. Phone (041) 41-3668
- Gebuza, Johannes Sibamba**, (UBI), Mpotulo 1957-66; Herschel 1966—; Baptist Manse, P.O. Box 37, Sterkspruit, Transkei
- Gobidolo, Benumen**, (BBI), Cornelia 1971; Baptist Manse, P.O. Box 31, Cornelia 9850
- Gobile, Arthur Butinyane**, (UBI and BBI), Rookdale (Bergville) 1968—; P.O. Box 1164, Ladysmith 3370
- Hlabangane, Samboko Philemon**, (BBI), Nelspruit 1974—; P.O. Box 83, Kanyamazane 1200
- Hlalele, Lucas Boy**, (Millard), Carletonville Compounds 1964-67; Harrismith 1967-69; Welkom Compounds 1969-73; Mpho 1974; Welkom Compounds 1975—; P.O. Box 961, Welkom 9460. Phone (017) 7-0235
- Hlangeni, John Jenkins**, (BBI), Thembisa Village 1964-67; Hartswater, Taung 1967-72; Kimberley 1973—; 1350 off Mokgeledi Street, Galeshewe Village, Kimberley 8335. Phone (0531) 4-2199
- Hlatshwayo, Meshak Velaphi**, (BBI), Sobantu, Pietermaritzburg 1963-77; 2024 Mbhelebhele Street, Imbali Township 4503
- Jojo, Isaac Malinga**, (Millard), King William's Town 1955-56; East London 1956-57; Atteridgeville 1957-58; East London 1959-61; Mount Frere 1961-64; Orlando 1964-65; Mount Frere 1965-69; Mjozi 1969—; Baptist Mission, Private Bag 502, P.O. Bizana, Transkei
- Jongilanga, Albert**, (BBI), Mossel Bay and Adelaide 1976; Mossel Bay and Sada/Thornhill 1977; Sada/Thornhill 1978—; P.O. Box 135, Whittlesea 5360
- Khanyile, Siphon Alpheus**, (BBI), Ezibovwini (Pietermaritzburg) 1971-77; Thembalihle 1977—; c/o P.O. Box 570, Estcourt 3310
- Kolisang, Petros Lepekola**, (UBI and BBI), Free Baptist 1959-67; Compounds 1967-68; Bible School 1968-69; Klerksdorp 1970—; 1263 Jouberton, Klerksdorp, P.O. Box 16, Jouberton 2574
- Kumalo, Osiel**, (UBI and BBI), African Presbyterian 1961-66; Cornelia 1969-72; Warden 1973-79; Welkom Mine Hostels 1979—; P.O. Box 961, Welkom 9460
- Latyeba, Benford Z**, (BBI), Cornelia 1967-69; Kroonstad 1969-71; Harrismith 1972-78; Bloemfontein 1978—; 3477 Dingaan Road, Bochabela, Bloemfontein 9301. Phone (051) 8-2429
- Lethale, Geoffrey**, (BBI), Sharpeville and Sebokeng 1974—; P.O. Box 70, Sebokeng 1982. Phone 87 Sebokeng
- Letsie, Sonki Elias**, (Millard), Jabavu 1958-62; Atteridgeville 1962-68; Jubilee Mission Hospital 1968—; P.O. Box 1, Hammanskraal 0400. Phone (012012 Y) 20



- Mabhena, Petrus Themba**, (BBI), Standerton 1968-70; Diepkloof 1971—; P.O. Box 50, Khotso, Johannesburg 1864. Phone (011) 944-1918
- Mahola, Thoso Petrus**, (BBI), Frankfort 1971-72; Witzieshoek 1973—; P.O. Box 5338, Home: 3609/10, Phutaditjhaba, Witzieshoek 9870. Phone 155 Witzieshoek
- Makhanya, Gideon**, (BBI), Standerton 1975-76; SCM 1976-78; Jabavu 1978—; 1390 White City, Jabavu 1856. Phone (011) 935-1515
- Manamela, Frans**, Delmas 1920-39; Walmansthal 1939—; K 129, Soshanguve 0152
- Mangwana, Mlungisi Smuts**, (BBI), Bedford 1973-79; 4 Mabija Street, New Brighton 6205
- Mantlha, Stephen Fanie Tsogwana**, (BBI), Atteridgeville 1969—; P.O. Box 76, Atteridgeville 0008
- Mapheto, Phineas Makgale**, (BBI), Bantu Presbyterian Church, Bloemhof 1969-73; Witbank 1974-76; Mpho 1976—; P.O. Box 24, Thembisa 1628. Phone (920 Y) 121
- Masala, Esau**, (Millard), Botswana 1960—; Parr's Halt, via Mahalapye, Botswana
- Mashaba, Johannes**, (BBI), Potgietersrust 1976—; Vaaltyn Baptist Church, P.O. Box 102, Mahwelereng 0626
- Mashiane, Johannes Matome**, (BBI), Boekenhoutfontein 1967—; P.O. Box 124, Mabopane 0100
- Masimola, Timothy**, (Millard), Middelburg 1954-56; Jubilee Mission Hospital and Themba Village 1956-64; Jubilee Mission Hospital 1956—; P.O. Box 1, Hammanskraal 0400
- Mataboge, George D.**, (BBI), Potgietersrust 1971-74; Ga-Rankuwa 1975—; P.O. Box 224, Ga-Rankuwa 0208
- Mbatha, Brian Sipho**, (BBI), Wela 1973—; Wela Baptist Church, c/o Wela Bantu Community School, P.O. Nongoma 3950
- Mbesa, Jacob**, (Team BI and BBI), Rankuwa 1965-66; Orlando 1967-71; Baptist Mission Publications, Colporteur 1971—; 6503 Orlando East, Johannesburg 1804. Phone (981 Y) 125
- Mbongo, Johannes**, (BBI), Tokoza, Alberton 1970—; P.O. Box 55, Tokoza 1421
- Mburwana, Daniel**, (Millard), Queenstown 1961-64; Langa, Cape 1965-69; De Aar 1970-72; Baptist Bible Inst. Lecturer 1973—; Baptist Bible Institute, P.O. Debe Nek 5604. Phone 12
- Mcambi, Ernest Bekikhaya**, (BBI), Asst. at Sobantu Village 1968-70; Ngwelezane (Zululand) 1970-77; Madadeni 1977—; P.O. Box 14122, Madadeni 2951. Phone 196 Madadeni
- Mcoyana, Tosi Moses**, (UBI and BBI), Colesburg 1963-67; Campbell 1967-68; Colesburg 1970-73; Prieska 1974—; c/o P.O. Box 149, Prieska 8940
- Mdubeki, Ahednego**, (BBI), Xameni 1970—; Private Bag 372, Mount Frere, Transkei
- Mgwangqa, Garrison**, (UBI and BBI), Evangelist 1956-57; Cizele 1958-60; Western Pondoland 1961-63; Cizele 1964-69; Port St. Johns 1972-74; Tsomo 1974—; c/o Xume Store, P.O. Tsomo, Transkei
- Mkwanazi, Elijah**, (UBI), Orlando, Western Township 1944-55; Orlando 1956-57; Itinerant Evangelist 1957-60; Meadowlands 1961-72; Zululand 1974—; Makhuba Trading Store, P.O. Box 730, Empangeni 3880
- Mnqanqeni, Milton**, (BBI), Engcobo 1961-63; Cizele 1964-68; Engcobo 1968-75. Sitebe Store, P.O. Clarkebury, Transkei
- Mogano, Moses, M.** (BBI), Dennilton 1967—; P.O. Box 104, Dennilton 1030
- Mogoera, Gongakwe Lawrence**, (BBI), Welkom Mine Compounds 1974-79; Carletonville 1979—; P.O. Box 50, Carletonville 2500
- Mogotlane, Hans**, (BBI), Mogano 1967-68; Themba 1968-69; Sheshego 1970-76; Mamelodi 1976—; P.O. Box 85, Mamelodi 0101
- Mohlala, Marcus Ngoaketsi**, (BBI), Pietersburg 1969—; Molepo Baptist Church, P/Bag 19, Mphogodiba 0732



- Mokone, T.P.**, Tlhabane 1976—; 88 David Street, Tlhabane 0305
- Moloele, Walter**, (BBI), Mafeking 1973—; P.O. Box 367, Mafeking 8670
- Moloi, Philemon**, (BBI), Welkom 1963-65; Orlando 1965-66; Lecturer at Baptist Bible Institute 1967—; P.O. Debe Nek 5604. Phone 12
- Monageng, Samson**, (BBI), 530a Mabopane. P.O. Mabopane 0100
- Morakabi, Shadrack M.**, (BBI), Vosloorus, Boksburg 1976—; P.O. Box 12057, Rusloo 1468. Phone (011) 863-0817
- Moselakgomo, Malose Johannes**, (BBI), Mabopane 1974; Mogogela 1975-77; P.O. Box 6, Swartklip 0370
- Motatinyane, Sydney**, (BBI), Petrus Steyn 1967-71; Nigel 1971—; P.O. Box 609, Nigel 1490. Phone (011) 734-4111
- Motaung, Zacharia**, (BBI), Carltonville 1974-79; Randfontein Estate Mine Hostels 1979—; c/o Mr J. Camps, c/o R.E.G.M., Box 2, Randfontein 1760
- Mothiba, Obed Matsobane**, (BBI), Rust de Winter 1973-77; Driekop 1977-79; Lebowaqgomo 1979—; P.O. Box 285, Chuenespoort 0745
- Mothiboseng, David D.**, Postmasburg 1976—; Baptist Church, P.O. Box 394, Postmasburg 8420
- Mothlabane, Owen Baakile**, (BBI), Thaba 'Nchu 1969; Harrismith 1969-75; Kroonstad 1975—; P.O. Box 5017, Lengau, Kroonstad 9503
- Mithembu, Davies Thepa**, (BBI), Daveyton 1967—; P.O. Box 220, Daveyton 1507
- Mthwana, John Zondani**, (BBI), Ilings 1974-78, 69 White Blocks, Philipstown 8795
- Ncapayi, Holford**, (BBI), Middelrift 1961-69; Grahamstown 1969-72; Cradock 1972-76; Mooiplaats 1977-79. P.O. Box 28, Berlin 5660
- Ndamase, John**, (UBI and BBI), Engcobo 1963-65; Herschel 1966; Mpotulo 1966; Umtata 1967-68; Xume 1968-72; Bolotwa 1972-74; Zibungu Store, P.O. Libode, Transkei
- Ndebele, Modise Ariel**, (BBI), Presbyterian Church 1941-62; Vrede 1966-79.
- Ngamlana, George Motale**, (JBI and BBI), SAGM Youth Worker 1969-71; Meadowlands 1973-79; Zwelitsha 1979—; P.O. Box 185, Zwelitsha 5608
- Ngubane, Ishmael Mushumayeli**, (BBI), Madadeni 1965-77; Sobantu, Pietermaritzburg 1977—; Henley B.C. School, P. Bag 7009, Pietermaritzburg 3200
- Nguza, Albert**, (UBI), Rochdale 1951-67; Xolo 1967—; Xolo Baptist Church, c/o Mdonivale, P.O. Box 11, Izingolweni 4260
- Nkanjeni, Abner**, (Millard), Grahamstown 1960-65; East London 1966—; Baptist Manse, 4905 Unit 2, Mdantsane, East London 5219. Phone (043242 Y) 289
- Nkosi, Nathaniel Vusumuzi**, (JBI) Youth Alive 1964-67; SABMS Christian Education 1968-70; Mission '70, 1970; Scripture Union 1971—; P.O. Box 80, Orlando 1804
- Nkuhlu, Waugh**, (JBI and BBI), Mpotulo 1969-75; Bible Society Translation project and part-time Mpotulo 1975—; P.O. Box 47, Zwelitsha 5608
- Nontshinga, Edward**, (BBI), Adelaide 1967-73; Queenstown 1973—; Baptist Manse, CS2 Mlungisi Township 5321 (via Queenstown)
- Nqeto, Mongezi**, (BBI), Port St. Johns 1974—; Macibi Baptist Church, P.O. Port St. Johns, Transkei
- Nqeto, Stanford Sitando**, (UBI), Queenstown 1953-55; Western Pondoland 1055—; Ngavungavu Store, P.O. Libode, Transkei
- Nqolo, Piet Zanempi**, (BBI), Kimberley 1964-73; Engcobo 1973—; Baptist Manse, Engcobo, Transkei
- Ntamehlo, Albert**, (UBI and BBI), Evangelist Mpothulo Circuit 1971; De Aar 1974—; 22 Street 9, New Location, De Aar 7000
- Nyawose, Gideon**, (BBI), Mandini 1976—; c/o Thokoza Trading Store, P.O. Box 69, Mandini 4490
- Nyezi, Wilfred**, (UBI and BBI), Umtata 1962-72; Idutywa 1972—; Mazizini Baptist Church, P.O. Sterkspruit, Transkei



- Nxazonke, Temi Douglas**, (BBI), Upington 1973-75; Butterworth 1975—; 651 Msobomvu Township, Butterworth, Transkei
- Nxumalo, Clifford**, (UBI), Cato Ridge and Stanger 1958-59; Chesterville 1960—; P.O. Box 4224, Durban 4000. Phone (031) 81-3380
- Phanyeko, Impi John**, (Millard), Sharpeville 1958-59; Potchefstroom 1960-64; Krugersdorp 1964-69; Cizele 1969-75; Association Evangelist 1975-77; Umtata 1977—; P.O. Box 295, Umtata Transkei
- Pule, Sabata Solomon**, (BBI), Welkom 1973-79; Harrismith 1979—; P.O. Box 295, Harrismith 9880
- Ramotsoenyane, Hakseus**, (BBI), Potchefstroom 1973—; Site P, Moloi Street, P.O. Lesedi, Ikageng 2525
- Rhayi, Edmund**, (BBI), Idutywa 1965-70; Jansenville 1971-76; Kwazakhele 1976—; Kwazakhele Bethel Baptist Church, 3209 Kwazakhele 5205. Phone (041) 66-3038
- Rhoyi, Leonard**, (BBI), Nxantathu 1976-79; Dimbaza 1979—; P.O. Box 842, King William's Town 5600
- Segooa, Philip**, (African BTI and BBI), Religious Instruction Day Schools 1968—; P.O. Box 1, Hammanskraal 0400
- Selebano, Wellington Mothibedi**, (BBI), Carletonville 1967-73; Kagiso 1974—; P.O. Box 41, Kagiso, Krugersdorp 1744. Phone (011) 762-2905
- Sheyi, Lameki**, (BBI), Rochdale 1975—; Rochdale Baptist Mission, c/o Matulo Store, P/Bag 130, Matatiele 4730
- Shilubane, Wilson**, (Millard), Mamelodi 1959-62; Bloemhof 1963-68; Natalspruit 1968—; P.O. Box 12178, Katlehong 1832. Phone (917 Y) 64
- Sibiya, Alpheus**, (BBI), Lamontville (Assistant) 1976—; F 958 Mofolo Road, Kwa Mashu City, P.O. Kwa Mashu 4360
- Sigasa, Moses Siphoh**, (Millard), Kimberley 1960-64; Cornelia 1965-66; Sebokeng 1968-72; Delmas 1972-76; Witbank 1976—; P.O. Box 5024, Emalaheni 1039
- Sikakane, Ebenezer Mndeni**, (UBI), Union Bible Institute, Lecturer 1959-69; Africa Enterprise 1970-78; United Church, Sept-Iles 1978—; P.O. Box 505, Sept-Iles, P.Q. G4R 4K7, Canada
- Snyman, Clifford L.**, (UBI and Millard), Pietermaritzburg 1948-56; Zwelitsha 1956-77; Zone 2, No. 181, Zwelitsha, King William's Town 5600
- Sokhela, Norman T.F.**, (BBI), Thembalihle 1971-74; Kwa Mashu 1974—; P.O. Box 47081, Greyville 4023. Phone (032142 Y) 311
- Solani, Theunis Ntoninji**, (UBI and BBI), Noupoort 1960-63; De Aar 1963-65; Upington 1965-70; Noupoort 1973—; Baptist Manse, New Location, Noupoort 5950
- Tanda, Nathaniel Lizwi**, (BBI), Keiskamma Hoek 1972-74; Tshabo 1974-78; Grahamstown 1978—; Baptist Manse, I B Block, Joza Location, Makanaskop, Grahamstown 6140
- Tlhageng, George**, (BBI), Postmasburg 1971-75; Pampierstad 1976—; c/o P.O. Box 96, Pokwani 8565
- Tshuka, Oswald Siphoh**, (BBI), Port Elizabeth Schools 1970; Port Elizabeth 1971-75; c/o P.O. Box 1, New Brighton 6200
- Wessie, Solomon Molefi**, (Stofberg Gedenkskool and BBI), Postmasburg and Campbell 1961-64; Brakpan 1964-69; Boksburg 1970-76; Thembisa 1976—; P.O. Box 113, Thembisa 1628. Phone (920 Y) 293

PROBATIONER MINISTERS

- Bokuva, Belton**, (BBI), Tarkastad 1978—; P.O. Box 118, Tarkastad 5370
- Cindi, Joseph**, (BBI), New Farm Work 1978—; P.O. Box 463, Standerton 2430
- Keepilwe, Joseph Modisaotsile**, (BBI), Bloemhof 1975-77; Itsoseng 1977-78. P.O. Box 268, Lichtenburg 2740



- Kunene, Abednego**, (Phumelela BS and BBI), White River 1970—; c/o Legogote School, Box 299, White River 1240
Masanya, Elias Ntlabukana, (BBI), Kromkuil 1973-77; Rust De Winter 1977-78; Private Bag X566, Mabopane 0100
Mofokeng, Raymond, (BBI), Parys 1974-76; Witzieshoek (Assistant) 1976-78; Vrede 1978—; P.O. Box 85, Vrede 2455
Nthane, John, (BBI), 4 Nkittle Street, Atteridgeville 0008

CANDIDATES FOR THE MINISTRY

- Duitlwileng, Kerneels**, (BBI), Itsoseng 1978—; No 136, Zone 3, Itsoseng, Lichtenburg 2740
Kephe, Samuel, (BBI), Bloemhof 1979—; P.O. Box 153, Bloemhof 2660
Lata, Johannes, (BBI), Willowvale 1979—; P.O. Willowvale, Transkei
Mangaliso, Kortman, (BBI), Upington 1979—; 91 Omega Street, Paballelo Village, Upington 8800
Mhlophe, Peter, (BBI), Temba 1979—; P.O. Box 1, Hammanskraal 0400
Motlhom, Shadrack, (BBI), Rust de Winter 1980—; P.O. Box 22, Rust de Winter 0406
Mvunyiswa, Isaiah, (BBI), Ngqeleni 1979—; P.O. Box 295, Umtata, Transkei
Sebua, Shadrack K., (BBI), Sakhile 1979—; 1103 Sakhile, Standerton 2430
Sefamela, Kenneth, (BBI), Namakgale 1979—; P.O. Box 53, Namakgale 1391
Stuurman, Daniel, (BBI), Cradock 1979—; P.O. Box 169, Cradock 5880

EVANGELISTS

- Coso, B.**, Ncumbe Baptist Church, c/o P.O. Box 44, Mount Frere, Transkei
Komanzi, Dickson, (UBI), Idutywa 1964—; P.O. Box 166, Idutywa, Transkei
Mani, J. Port Alfred 1972-78; Riebeeck East 1978—; No. 37 Riebeeck East Location, Riebeeck East 5805
Masondo, Abraham, Wela Nongoma 1950—; c/o Wela B.C. School, Private Bag 233, P.O. Nongoma 3950
Matara, A.; c/o Lukolo School, P.O. Redoubt, Transkei
Mbele, R., Mjozi Baptist Mission, c/o P/B 502, Bizana, Transkei
Mdaidai, J. c/o Mr Johnson Lutshiti, Msibomvu Store, P.O. Tsolo, Transkei
Mdubeki, B., Mjozi Baptist Mission, c/o P/B 502, Bizana, Transkei
Msesiwe, A., Mjozi Baptist Mission, c/o P/B 502, Bizana, Transkei
Ntozini, M., c/o Rev. A. Nkanjeni, 4905, Unit 2, Mdantsane 5219
Pama, A., Mjozi Baptist Mission, c/o P/B 502, Bizana, Transkei
Stuurman, W., Mpotulo Mission, c/o P.O. Box 602, Queenstown 5320
Swapi, M.J., East London 1972—; c/o Rev. A. Nkanjeni, 4905, Unit 2, Mdantsane 5219
Zekani, M.; Mjozi Baptist Mission, c/o P/B 502, Bizana, Transkei

SUNDAY SCHOOL WORKERS

- Gatyeni, Miss N.G.**, c/o Mr W.T. Jaxa, Vaalbank Cash Store, P/Bag 1143, Lady Frege, Transkei
Gcanya, Miss F., Xonya Store, P.O. Engcobo, Transkei
Langa, Miss Beauty, c/o Dangwana Store, Private Bag, Umtata, Transkei
Mabusela, Miss Lulama, P.O. Willowvale, Transkei
Ndwalaza, Miss Sarah, (UBI), Northern Cape 1973—; c/o P.O. Box 758, Kimberley 8300

RETIRED MINISTERS

- Gumede, Jeremiah G.**, 2662 Matella Ext., P.O. Moroka 1860
Katoleza, R., 45 Botlolo Street, No. 2 Location Warrenton 8530
Makhanya, J.M., Tweefontein, P.O. Xipame 0452
Makhaye, E., c/o Henley B.C. School, Private Bag 7009, Pietermaritzburg 3200
Mhekwa, J.X., P.O. Box 5, Berlin 5660
Papu, C.S., Njwaza Post, Middledrift 5685



(4) **Baptist Convention Ministers for year 2000**¹⁶⁸

Title	Last Name	First Name	Address	City	PC
Rev	Adams	Aubrey	53 Spinel Avenue	Fleurhof	1710
Rev	Aphane	Denise	P.O Box 164	Seshego	
* S	Boikanyo	Gloria	P.O. Box 2425	Rosslyn	0200
Rev.	Boyi	Teddy	980 Diepkloof	Soweto	1864
Rev	Broadous	M. Cecilia	P.O. Box 30045	Wibsey	1717
Rev	Bruce	Williams	P.O. Box 1597	George	6530
Rev.	Bruce	Debbie	P.O. Box 1597	George	6530
Rev.	Bvumbi	Jonas	P.O. Box 330	Thohoyandou	0950
Rev	Chapole	Thabiso	3161 Trafford St.	Protea North	1818
SP	Cindi	Joseph	P.O. Box 144	Siyabuswa	0472
Rev	Claas	Regina	P.O. Box 1722	Silverton	0127
Rev	Cock	Johan	P.O. Box 2297	Florida	1709
Rev.	Daniels	Hedley	P.O. Box 4887	Mmabatho	2735
Rev	David	Vusumzi	No 10 Lupuwana	Kwanobuhle	6242
Rev	Dayi	Simon	P.O. Box 959	Alice	5700
Rev	Dayi	Nonkululeko	P.O. Box 959	Alice	5700
Rev	Dikana	Christopher	P.O. Box 891	Utienhange	6230
* S	Dikana	Nolitha	20 Hopkins	Yeoville	2143
* S	Dilikane	Conny	6791 Xovu-xova St	Kagiso	1754
Rev	Dingiswayo	Thamsanqa	P.O Box 73	Kagiso 2	1754
Rev	Dlamini	Sipho	P.O. Box 1840	Escourt	3310
* M	Duncan	Alan	P.O Box 19138	Liton Grange	6015
Rev	Gaduka	Daniel	202 Somngena Drive	Kwa-Thema	
Rev	Ggetywa	Hector	13277 Ext 8	Kagiso	1754
Rev	Gogotya	Attwel	5295 Robert Sobukwe St	Phillipi	7785
* S	Hasenpusch	Kristina	P.O.Box 2287	Florida	1710
Rev	Hlangeni	John	4084 Modisenyane St	Rocklands	9323
* Mr.	Jack	Mxolisi	P.O.Box 151	Bisho	5605
Rev	Jacob	Livingstone	P.O Box 48670	Quarlburt	4078
Rev	Jentile	Thembelani	6503 Mooki St	Orlando East	
Rev.	Jones	Vincent	8061 Sefatsa St.	Sharpeville	1933
Rev	Jonga	Loyiso	P.O. Box 9050	Estadeal	6012

¹⁶⁸ Those marked with an asterisk are not ministers. SP stands for senior pastor.

Title	Last Name	First Name	Address	City	PC
Rev	Keagile	Modise	404 Block BB	Soshanguve	0152
Rev	Khanyile	Sipho	P.O Box 47587	Greyville	4001
Adc	Khumalo	Bongani	Private Bag 270	Houghton	2041
Rev	Klammt	Thomas	P.O Box 2297	Florida	1710
*S	Klammt	Conie	P.O. Box 30045	Wibsey	1717
Rev	Kongela	Thandi	6416 Constantia	Kroonstad	9499
Prof	Kretzschmar	Louise	P.O Box 329	Pretoria	0001
SP	Kunene	Abednego	P.O. Box 20209	Ext 11 Apex	1548
Rev	Lamola	Samuel	P.O.Box 3144	Pietersburg	0700
SP	Lebelo	John	P.O. Box 102	Mahwelegeng	0206
Rev	Lethale	Jeffrey	P.O. Box 184	Sebokeng	1982
SP	Lukwe	Simon	1871 New Zone	Whittlesea	5360
*Mr	Lumadi	Peter	P.O.Box 3814	Thohoyandou	0950
Rev	Mabaso	Lawrence	38 Muzaffar Crescent	Azaadville	1750
Rev	Mabena	Hendrick	633 Section D	Enkangala	1021
Rev	Madolo	Bhekinkosi	11 Maple St.	Brackendowns	1449
Rev	Madolo	Diba	P.O. Box 21924	Port Elizabeth	6000
SP	Mahola	Petrus	P.O Box 5338	Phuthaditjaba	9866
Rev	Maimie	Helen	P.O Box 102	Mahwelereng	0626
*S	Makalima	Andile	5218 Zone 5	Pimville	1809
*TS	Makasi	Thamsanqa	1174 Gelukwaats	Kroonstad	9499
Rev	Makhanya	Gideon	P.O Box 70	Sebokeng	1982
Rev	Makhetha	Vaidah	1007 Goapelev St.	Molapo	
Rev	Makoro	Frank	3 Tafelboom St.	Leondale	1401
Rev	Malepe	Maurice	P.O Box 550	Marishane	1064
Rev	Malepe	Ricky	P.O Box 550	Marishane	1046
Rev	Maluleka	George	P.O. Box 59	Swartklip	0370
Rev	Manda	Thuli	20159 Umhlaba St Ext 1	Vosloorus	1475
Rev	Mangena	Ephraim	P.O.Box 623	Hazyview	1242
Rev	Manne	Lillian	P.O Box 38	Central City	0199
Rev	Manne	Joseph	P.O Box 38	Central City	0199
SP	Mantlha	Stephen	P.O Box 16299	Leondale	1424

Title	Last Name	First Name	Address	City	PC
Rev	Maotoe	Dorah	1530	Mabopane	0190
SP	Mapheto	Phineas	P.O Box 17099	Norkem Park	1618
Rev	Mashatola	Shakes	P.O.Box 11578	Johannesburg	2001
Rev	Mashiane	Hendrick	121 Kronbek St	Birch	1619
Rev	Mashiane	Johannes	P.O Box 124	Mabopane	0100
Rev	Mashigo	Douglas	P.O. Box 38696	Garsfontein	0042
* Mr.	Mashishi	Mike	P.O Box 2085	Rooihuiskraal	0154
* S	Masiu	Daniel	P.O. Box 30045	Wibsey	1717
Rev	Mathebula	Samuel	P.O. Box 3885	Giyane	0826
Rev	Mathibedi	Ramakatsa	P.O Box 568	Meadowlands	1852
Rev	Matjeni	Elias	14 Block BB	Soshanguve	1744
Rev	Matshiga	Dumile	236 Lindenboom	The Orchards	0201
Rev	Mazabane	Ndaba	Private Bag X 1023	Hillcrest	3650
Rev	Mbanjwa	Khosi	P.O. Box 4467	Sundumbili	4467
Rev	Mekula	Zola	P.O. Box 103	Kwa-Langa	7455
SP	Mhlophe	Peter	P.O. Box 2664	Florida	1710
Rev	Mhlophe	Jessie	P.O. Box 2664	Florida	1710
* M	Mitchel	Brad	P.O. Box 19139	Linton Grange	6015
Rev	Mjekula	Mzukisi	No 1720 Innshos Cort	173 Lovedale St	0002
Rev	Mkwayi	David	123 Meadowlands	Riverlea	1852
Rev	Mmako	Elizabeth	P.O. Box 481	Majaneng	0402
Rev	Mmoledi	Joseph	P.O.Box 911 686	Rosslyn	0200
Rev	Mnisi	George	P.O. Box 72	Ga-Rankuwa	0208
Rev	Mntambo	Elijah	65A Livingstone	Vereneering	1928
Rev	Modise	Samuel	P.O. Box 1101	Pretoria	0001
Rev	Mogale	Samuel	818 Block F West	Soshanguve	0152
Rev	Mogano	Moses	Private Bag 19	Mphogodiba	0732
Rev	Mogase	Tamsanqa	P.O.Box 297	Kagiso	1754
Rev	Mohau	Daniel	220 Samngema Dr	Ext 1 KwaThema	
Rev	Mohlamonyane	Elias	P.O. Box 79088	Rethabile	0122
Rev	Mokgatle	William	2425 Protea North	Soweto	1818
Rev	Molapo	Sepetla	532 Klipspruit	Soweto	1809



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Rev	Morajane	Phillip	18685 Mashigila St.	Kwa-Thema	
Rev	Mosoma	Michael	P.O. Box 5202	Pietersburg North	0750
Rev	Motatinyane	Sydney	1404 Radebe St	Duduza	1496
Rev	Motaung	Zacharia	P.O Box 95	Kagiso	1744
Rev	Mpendulo	Lucas	5295 Robert Sobukwe St	Phillipy	7785
Rev	Msiza	Paul	104 Lanhan St. Jan Niemand	East Lynne	0186
Rev	Mthobeni	Joseph	89 Nierne St	Leondale	1401
Rev	Mudzweda	Harrison	P.O.Box 626	Mutale	0956
Rev	Mulaudzi	Tebogo	118a Zone 1	Diepkloof	1864
Rev	Muthivhi	Philemon	P.O. Box 1985	Lwamando	0985
Rev	Ndala	William	53 Kameel Doring	Chantelle Ext 1	
Rev	Ndungu	John	38 Rocky St	Yeoville	2143
Rev	Nenzhelele	Godfrey	P.O. Box 170	Mutale	0956
Rev	Ngcobo	Benjamin	4587 Madi St	Ikageng	
Rev	Ngcobo	Velaphi	P.O.Box 12057	Vosloorus	1468
Rev	Ngodela	Elias	P.O.Box 4632	Witbank	1035
Rev	Nguxa	Benjamin	P.O.Box 70	Ennerdale	1826
*S	Nguxa	Lerato	P.O.Box 70	Ennerdale	1826
Rev	Nkoana	Daniel	P.O. Box 91	Driekop	1192
Rev	Nkumbi	Owen	P.O.Box 5241	Suurbekom	1787
Rev	Ntate	Simon	3299 Zone 3	Pimville	1809
Rev	Nthane	John	P.O. Box 8884	Edeleen	1625
Rev	Ntombana	Luvuyo	No 2105 New Zone	Whittlesea	5360
Rev	Nyembe	Jeremia	Plomer Ave.La Hoff	Klerksdorp	
Rev	Nzima	Amos	P.O.Box 4467	Sundumbili	4491
Rev	Peter	Pumelelo	Mlakalaka Location	K/Williams Town	5600
Rev	Qangule	Sandisiwe	6 Klopper St	Danpienarville	1739
Rev	Rapelego	Klippie	865 Block DD	Soshanguve	0152
Rev	Rapelego	Selaki	P.O. Box 477	Bochum	0790



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Rev	Richards	Carol	P.O. Box 94175	Yeoville	2143
Rev	Satyi	Phumlani	P.O.Box 1165	Bisho	5605
Rev	Sefamela	Kenneth	P.O.Box 164	Seshigo	0742
Rev	Seleka	Rebecca	P.O.Box 1689	Mafikeng	2735
Rev	Seleka	Edward	P.O.Box 1689	Mafikeng	2735
Rev	Selolo	Jacqualine	2786 Zone 2	Seshego	0742
*S	Seloro	Keabetswe	5429 Riverside	Kagiso	1754
Rev	Seshabela	Koki	3 Tier St Brackus	Alberton Ext 2	
Rev	Setshogelo	James	P.O.Box 792	Kagiso	1744
Rev	Sgudla	John	P.O.Box 383	Harts-Water	8570
*S	Sibisi	Morris	20 Hopkins	Yeoville	2143
Rev	Sibiya	James	P.O. Box 8415	Ulundi	3838
Rev	Sillah	Harvey	1081 Ext 1	Kwa Thema	1563
Rev	Soga	Andile	639 Amatola St	Munsieville	1739
Rev	Tladi	Modidi	Plot 14	Winterveld	
Rev	Tshuka	Sipho	21 Forest Crescent	Colorando	7787
*S	Tsoai	Eunice	P.O.Box 220	Daveyton	1507
SP	Tsoai	Philemon	P.O.Box 220	Deveyton	1507
*S	Tuckey	Coroline	10 Constancia	Emmarentia	2195
Rev	Wentzel	Derrick	21 Arctic Crescent	Crowford	7764
Rev	Xontana	Samuel	P.O.Box 1249	Potchefstroom	2520
*S	Zondo	Sylvia	26 Raleigh St	Yeoville	2143
Rev	Zwane	Cyril	P.O.Box 50	Carletonville	2500

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¹⁷⁰ Hand-Books marked with asterisk do not reflect printers, except that they were published under the direction of the Baptist Union of South Africa as indicated in an earlier footnote.

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¹⁷¹ For the 1975-76 and the 1980-81 handbooks, nothing is said about where they were published.

1.2 Oral Sources (Interviews)

Baptist Convention Ministers

The following ministers were interviewed on behalf of their churches.¹⁷²

Bvumbi, J. (Thohoyandou Baptist Church)

Hlangeni, J. J. (Bathobotlhe and Rocklands Baptist Churches)¹⁷³

Lamola, L. S. (Fairley Baptist Church)

Letsie,¹⁷⁴ S. E. (Atteridgeville Baptist Church)

Lebelo, S. J. (Vaaltyn Baptist Church)

Mabena, H. (Ekangala Baptist Church)

Maime, H. (Vaaltyn Baptist Church)

Makhetha, V. (Orlando Baptist Church)

Mako, E. (Temba Baptist Church)

Mantlha, S. T. (Atteridgeville and Orlando Baptist Churches)

Mashiane, M. J. (Mabopane Baptist Church)

Mbedzi, A. (Tshipise Baptist Church)

Mhlophe F. P. (Temba and Meadowlands Baptist Churches)

Mnisi, G. (Vosloorus Baptist Church)

Mogano, M. (Ntoane Baptist Church)

Mohlamonyane R. E. (Jubilee Baptist Church)

Moloi, D. (Orlando Baptist Church)

Morajane, P. (Kwa-Thema Baptist Church)

Muthivhi, P. (Lwamondo Baptist Church)

¹⁷² Responses to interview questions were recorded in my own words. They appear as appendix 'D' on pages 390-434.

¹⁷³ Rev. John Hlangeni was interviewed on Christian education in the Baptist Convention in general as he is one of the older pastors who was very much involved with Sunday school work.

¹⁷⁴ He has passed away already.

Nenjelele, G. (Thengwe Baptist Church)
Ngcobo, V. (Vosloorus Baptist Church)
Nkwana, D. (Maleleng Baptist Church)
Nthane, J. (Atteridgeville and Tembisa Baptist Churches)
Setshogelo, J. (Jouberton Baptist Church)¹⁷⁵
Sgudla, V. J. (Kgabalatsane and Sharon Baptist Churches)
Tsoai, P. (Daveyton Baptist Church)

Baptist Convention church members

Dilikane, N. C. (Kagiso Baptist Church)
Gaduka, D. (Kwa-Thema Baptist Church)
Mashiane, A. (Tembisa Baptist Church)
Mbokane, G. (Tweefontein 'F' Baptist Church)
Mohlmonyane, B. (Ntoane Baptist Church)
Molokomme, P. (Sekgoma and Maranatha Baptist Churches)¹⁷⁶
Mpja, R. P. (Lebowakgomo Baptist Church)
Ngwenya, P. M. (Vezubuhle Baptist Church)
Ngwenya, T. E. (Vezubuhle Baptist Church)
Nkumane, A. (Meadowlands Baptist Church)
Ramputa, A. (Mabopane Baptist Church)
Segoa, O. (Revival Baptist Church)
Segoa, V. (Revival Baptist Church)
Selebano, D. (Kagiso Baptist Churches)¹⁷⁷

¹⁷⁵ At the time of the interview, Rev. James Setshogelo had just graduated from the Baptist Convention College. He was interviewed as a member of this church.

¹⁷⁶ Interviews for these two churches have not been included among other interviews because Sekgoma was comprised of three churches which soon assumed autonomy. The transition was shortlived.

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¹⁷⁷ Dorothy is a widow of the late Pastor Wellington Selebano. Owing to the fact that she worked so closely with her husband, she got very involved with the life of the church and has a lot of information about the Kagiso Baptist Church especially.

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2.4 Other sources

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