The Tension between the Pentecostal churches and academia: The need for deliberate spiritual formation amongst theological educators

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DECLARATION

I hereby acknowledge that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

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November 2019

DEDICATION

This study project is dedicated to my late mother, M.C. Hobe.

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I thank God for the tireless support of my family and their love at all times

My sincere appreciation and gratitude to my denomination, the Full Gospel Church of God in Southern Africa for allowing me to serve on the Board of Christian education of the church as well as lecturing in the college.

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ABSTRACT

The focus of this study was on the Tension between Pentecostal churches and academia: the need for deliberate spiritual formation amongst theological educators. “Traditionally, Pentecostals have been looked on as theologically uneducated” (Alvarez 2000: 281). The earliest Pentecostals were perceived as having little formal education who were therefore unfamiliar with sophisticated argumentation. Their critics, dismissed the whole movement as being a group of fanatics focused solely on glossolalia, a characterization that sometimes continues to the present day (Walls & Tienou 2007:173). This often repeated charge that the movement has a closed mind against academic reflection and education is unfounded, and has led to many erroneous ideas regarding Pentecostal theology, whereby in some church circles Pentecostals are undermined as far as in - depth scholarship is concerned.

It is therefore a misrepresentation to suggest that Pentecostalism and its adherents are solely concerned with the Holy Spirit. “It is therefore also unfair to accuse today’s Pentecostals of lack of cognitive discipline in doing theology. It shows a certain lack of sensitivity to the historical method to expect formal theological education among those early Pentecostal communities given their sociological origins” (Alvarez 2000: 286). The treatment of Pentecostals on the subject of education and scholarship is ironically often approached in a strikingly unscholarly manner.

In that regard this study holds that Pentecostal theological seminaries can strike a better balance between spiritual formation, professional development and academic excellence. The critical assumption therefore is that, theological institutions/ faculties must deliberately engage theological educators to be spiritually engaged. Then the Pentecostal Theological institutions will make a deep and lasting impact upon the lives of their graduates and faculty through both academic excellence as well as the practical emphasis in its theological educational endeavours.

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INTRODUCTION

1.1 BACKGROUND OF THE STUDY

“Traditionally, Pentecostals have been looked on as theologically uneducated” (Alvarez 2000: 281). “The earliest Pentecostals were perceived as having little formal education who were therefore unfamiliar with sophisticated argumentation. Their critics, dismissed the whole movement as being a group of fanatics focused solely on glossolalia, a characterization that sometimes continues to the present day” (Walls & Tienou 2007:173). This often repeated charge that the movement has a closed mind against academic reflection and education is unfounded, and has led to many erroneous ideas regarding Pentecostal theology, whereby in some church circles Pentecostals are undermined as far as in - depth scholarship is concerned. With view to the above mentioned statements Alvarez (2000: 285) further argues that:

> “It is true that in the beginning the Pentecostal movement lacked formal theological training, but objective historical research will reveal that the reason for this had to do with the cultural background of the people who started the movement. The movement did not start among the theologians or scholars of that time.”

Pentecostalism is much more than speaking in tongues, healing and miracles (Ragoonath 2004:31). There is a great deal of more intellectual pursuit in the Pentecostal movement today than is usually investigated or acknowledged by non – Pentecostals. According to Niewoudt (1997:17) it is therefore a misrepresentation to suggest that Pentecostalism and its adherents are solely concerned with the Holy Spirit. “It is therefore also unfair to accuse today’s Pentecostals of lack of cognitive discipline in doing theology. It shows a certain lack of sensitivity to the historical method to expect formal theological education among those early Pentecostal communities given their sociological origins” (Alvarez 2000: 286).

I believe that the treatment of Pentecostals on the subject of education and scholarship is ironically often approached in a strikingly unscholarly manner. Therefore the aim of this study is to offer a reflective contribution to the Pentecostal ministry of teaching as well as identify its relevant commitment to the growth and development of the Pentecostal

movement. This will serve as a model not only for Pentecostal bible colleges and seminaries but for faculties of theology even in secular universities.

1.2 PROBLEM MOTIVATING THE STUDY

"In the natural course of development Pentecostals have now come of age, and a new wind of theological discipline has emerged" (Alvarez 2002:286). The result is that we are better now than we have ever been in offering a rational account of Pentecostal faith that both satisfies the mind and leaves the Spirit free to work in us (Castleberry 2004:353). We now have theological colleges and seminaries whereby men and women who are called of God are trained. As Gibbs and Coffey (2001:94) noted, "the task of the seminary is to work alongside churches to assist in giving them resources for their manifold ministries in diverse missionary situations in a rapid changing world." Although educators are given tasks that ought to help students pursue spiritual formation, this has been turned into a mere academic function. According to Gibbs and Coffey (ibid):

> "While establishing a symbiotic relationship, both the church and the academia must also maintain their distinctive contribution to the training process, providing a challenge to the other. The church calls for relevance, while the seminary emphasizes the need for theological integrity and critical evaluation."

The spiritual formation of theological educators has an important role to play in the way theological schools prepare men and women for Christian ministry. Stuebing (1999:47) eloquently puts it this way, "without spiritual formation of students all else is in vain. For a brilliant theologian with impressive skills of communication is a disaster without a mature spiritual life. What suffers is the development of pastoral skills and spiritual formation."
Logan (2007:170) stresses that "the challenge facing theological education includes the need for balance between academic, spiritual and practical dimensions (namely: head, heart and hand issues)." Although several scholarly works were conducted in the past on spiritual formation of students, little attention has been given to the tension between the Pentecostal churches and the academia towards the spiritual formation of theological educators. With view to the above statement the following question can thus be formulated:

How can the Pentecostal theological seminary/bible college strike a better balance between spiritual formation, professional development and academic excellence?

In trying to solve the above main problem the following underlying questions will be considered:

- What is the purpose and relevance of theological education in pastoral training?
- What is the relationship between ministry praxis and spiritual development as applied to theological education?
- What is theological about theological education?
- What is the relationship between the church and the academia in terms of the curriculum?
- What are the processes and programs that could help to enhance the spiritual formation of theological educators?

1.3 AIMS AND OBJECTIVES

According to Stuebing (1999:47) pastoral training has been increasingly influenced by the world of academia which demands high standard of scholarship in pastoral training.
The purpose of the study is to identify the tension that exist within the spiritual and the academic dichotomy in the context of theological training, as well as to formulate workable guidelines to help theological institutions to make a deep lasting impact to their graduates. Therefore the study has the following specific objectives:

- To establish and provide descriptive purpose and relevance of theological education in pastoral training.
- To determine what the relationship between ministry praxis and spiritual development as applied to theological education is.
- To study the various conceptions of what is theological about theological education.

- To gain understanding of the relationship between the church and the academia in terms of the curriculum.

- To provide guidelines about the processes and programs that could help to enhance the spiritual formation of theological educators

1.4 SIGNIFICANCE OF THE STUDY

Though several researches have been conducted on the subject of spiritual formation (Warfield, B.B. 1995; Erasmus, L.J. 1996; Braskam, L. A. 2007; Hendriks, H. J. 2007; Averbeck, R.E. 2008; Thomas, J. 2008; Adam, P. 2009; Jaison, J. 2010; Craven, S.A. 2012; Naidoo, M. 2005 & 2015; Snelling, S.P. 2015), little attention has been given to the tension between the church and the academia towards the spiritual formation of theological educators in the Pentecostal context. In this regard, Pieterse (1994: 81) draws attention to the fact that "there is always a need in practical theology to address the theories for practice, for example homiletical, pastoral and Christian educational theories." As Warfield (1995: 181) describes, "the importance of the intellectual preparation of the student for the ministry is the reason of the existence of our theological seminaries." Therefore, this study will help theological institutions to appoint to their faculty men and women who are interested in fostering spiritual development. The information provided in this study will contribute to the future of theological education in South Africa, as well as be used by both students and faculty to enhance their spiritual growth.

1.5 CENTRAL THEORETICAL ARGUMENT

This study holds that Pentecostal theological seminaries can strike a better balance between spiritual formation, professional development and academic excellence. The critical assumption therefore is that, theological institutions/ faculties must deliberately engage theological educators to be spiritually engaged.

1.6 DEFINITION OF KEY TERMS

1.6.1 Tension

According to Merriam Webster (www.merriam – webster.com) tension is “a state of latent hostility or opposition between individuals or groups.”

1.6.2 Church

The word church comes from the Greek word *ekklesia* which is defined as “an assembly” or “called – out ones (www.gotquestions.org).” Horton (2006:18) defines church as a supernatural entity in process of growth toward the world to come. It is the sphere of the action of the risen and ascended Lord. Church can also refer to followers of Christ in a particular city or province; such as the church of Ephesus/ Antioch. In this study church refers to the classical Pentecostal church in South Africa.

1.6.3 Academia

This is the environment or community concerned with the pursuit of research, education, and scholarship (www.oxforddictionaries.com).

1.6.4 Spiritual Formation

The term spiritual formation is fairly new among us Pentecostals but for the purpose of a working definition for this study Logan (2007:173)’ s definition makes a lot of sense, to him spiritual formation “ is about the practical Christian life, the habit of personal existential knowledge of God motivated by deep love for God.” Whytock (2009: 33) adds value to the above definition by explaining that spiritual formation “encompasses devotion to the Lord and engagement and life in the world around one for God’s glory.”

1.6.5 Theological Education

“Theological education is the training of men and women to know and serve God” (www.theologicaleducation.org).Erasmus (199:9) further describes theological education “as the equipping ministry of the church to develop leaders for the local churches.’ Lastly Mwangi (2008: 9) sees theological education/training as instruction whose aim is to prepare persons for profession church ministry.

1.7 DELIMINATIONS OF THE STUDY

The scope of this study will be limited within the Pentecostal classical church in the South African context. Therefore the word church in this study will not be used with reference to its general usage but within the demarcation of the above-mentioned boundary.

1.8 **RESEARCH METHODOLOGY**

Practical theological research is made more methodological if the researcher follows the route suggested by one of the many research models that have been developed (Domeris & Smith: 2014: 238). This study is approached from a Classical Pentecostal tradition and it is undertaken from a practical theological point of enquiry and it embraces Browning (1993:47-51)'s four movements for theological reflection which theological education, courses, and educational experiences should focus upon, namely:

1. Descriptive:

According to Browning (1993: 47) this is a provision of a detailed, situation- specific, context – sensitive description, rather than trying to provide a broad, general description of what is happening in the whole world at large. Browning further provides the example of the kind of questions to ask in this regard.

- What, within a particular area of practice, are we actually doing?
- What reasons, ideals and symbols do we use to interpret what we are doing?
- What do we consider to be the sources of authority and legitimation for what we do?

Descriptive theology would help students learn the art of thick description of religious and cultural practices (Browning 1991:56).

2. Historical:

This is the interpretation of specific, theory laden practices which raises questions about what we really should be doing (Browning 1993:48). "Historical theology is guided by the questions emerging from the first movement" (Browning 1991:58). According Smith

(2017:78) “in what Browning calls historical theology, we take the questions raised by our examination of our practices to our normative texts, and try to determine what those texts really imply about our practices.”

3. Systematic:

This is the search for generic features of the Christian message in relation to generic features of present practices (Browning 1991:58). This movement asks two key questions:

- What new horizon of meaning is fused when questions from present practices are brought to the central Christian witness?

- What reasons can be advanced to support the validity claims of this new fusion of meaning?

4. Strategic:

This movement establishes the norms and strategies of concrete practices in light of analyses of concrete situations (Browning 1991:58). Smith (2013:79) concludes that “the strategic practical theology flows from the previous movements, and brings the overall movement back to practice.”

As a Pentecostal I maintain that there is a great deal of more academic and intellectual pursuit within the Pentecostal movement than is usually investigated or acknowledged by non-Pentecostals. Smith (2013: 142) quoting Browning says “all theology is motivated by practical concerns.”

According to Smith (2008:2004) “the key characteristics of practical theology is that it seeks to apply theological reflection to solve real - life problems.” The intent of the study is neither historical, although it reflects the historical literature, nor analytic, although it depends heavily on this scholarly literature. In connection with the main question this study will conduct empirical investigation to deal with problems identified as well as making necessary proposals in that regard. “Empirical research is one way in which we as theologians can try to gain insight into the context in which we practice our theologies (Dreyer 2004: 3).”

The empirical approach “provides practical theology with the methods and tools to describe and explain what goes on in the actual lives of actual people; to analyze and evaluate the texts which these people use as guides in their religious experience; to explore and validate the interpretations of these experiences; and finally to investigate the hypotheses that are formulated with regard to these experiences and the texts and contexts which they are connected” (Van der Ven 1993: 20).
Qualitative interviews will be launched to selected faculty members from the three (3) Pentecostal seminaries/ theological colleges affiliated with (3) three of the largest Pentecostal churches in South Africa. According to Mason (2012:1) “Qualitative methodologies are particularly good at celebrating richness, depth, nuance, context, multi - dimensionality and complexity.”

Conradie (2002:7) points out that qualitative research is usually undertaken in a natural environment. He further points out five important characteristics to explain and distinguish qualitative research:

- On the premise that any action is best understood in its normal context, qualitative research is usually undertaken in a natural environment.

- It is descriptive in nature. Data is verbal in contrast to numerical. It may include field notes, memos, interviews, etc. great attention is paid to minute details and the written word is of particular importance.

- Data is usually analyzed inductively (the observed facts are contemplated concepts used to express relationships and then a statement or generalization follows indicating the observed association). Different observations resulting in the same conclusions are used to formulate a “rule”.

- The focus is on the progress rather than merely noting results.

- Meaning is central in this approach. The researcher is particularly interested in the meanings that people attach to events and phenomena.

"An important advantage of qualitative research is that it builds on skills that theologians generally possess, such as interpersonal skills, interviewing and text analysis skills" (Dreyer 2004: 17).

1.9 TENTATIVE DIVISIONS OF CHAPTERS

Chapter 1:

This chapter serves as a general introduction of the study and gives clarity to the scope of the research though the problem motivating the study, the purpose of the study, the significance of the study as well as the study methodology.

Chapter 2:

Presents the relevance of theological education in Pentecostal pastoral training In relation to Browning's descriptive movement this chapter will provide a detailed situation – specific context of the study by answering the following questions:

- What are Pentecostals actually doing within their area of educational praxis?
- What reasons, ideals and symbols do they (Pentecostals) use to interpret what they are doing?
- What do Pentecostals consider to be authority and legitimation for what they do?

Chapter 3:

This chapter offers the interpretation of specific theory laden practices according to browning's historical movement as well as evaluates **theological education and Pentecostal spirituality**.

Chapter 4:

Chapter four embraces Browning' s systematic movement; it will therefore deal with the generic features of pastoral spiritual formation in relation to the present features of present practices and will specifically focus on **Ministerial/ pastoral spiritual formation**.

Chapter 5:

This chapter will focus on Browning's strategic movement whereby it will establish the norms and strategies of concrete situations in theological education. **Strategies and educational aims of theological teaching**.

Chapter 6:

This chapter will conclude the study by providing the research findings as well as making recommendations **towards a theology of spiritual formation**.

CHAPTER 2

THE RELEVANCE OF THEOLOGICAL EDUCATION IN PENTECOSTAL PASTORAL TRAINING

2.1 Introduction

Although practical theology has historically been limited to pastoral theology and the ministry of the Church its scope must now be extended to include every area where God rules (Domeris & Smith 2014:230). In relation to Browning's descriptive movement this chapter will provide a detailed situation – specific context of the Classical Pentecostal movement in South Africa. According to Browning (1991:56) "descriptive theology would help students learn the art of thick description of religious and cultural practices." Browning further notes that "descriptive theology begins with questions about present practices, symbols and legitimations of these practices, and the challenges to these practices (Browning 1996:223)." Therefore in the context of this study and in generating a clear distinctive of the ultimate goal of Pentecostal education the following questions would be answered:

- What are Pentecostals actually doing within their area of educational praxis?
- What reasons, ideals and symbols do they (Pentecostals) use to interpret what they are doing?
- What do Pentecostals consider to be authority and legitimation for what they do?

2.2 Historical background of the Pentecostal Movement

Conceptualizing Pentecostalism is a methodological problem that requires some attention (Wilkinson 2006:278).

When trying to make sense of Pentecostalism, (Anderson 2001:423) argues that one of the issues emerging in the study of Pentecostalism is how to understand the term 'Pentecostal' itself. According to (Tienou & Walls 2007:165) a common problem that plagues most attempts to define and characterize Pentecostalism is that the emphasis is often placed on

the distinctive of Pentecostal faith and experience rather than on the broad agreement between Pentecostals and Evangelicals. One of the disadvantages of this is that many Christians live in isolation from one another, and their knowledge they have of their fellow believers is often informed more by prejudice than truth (Roy 2017:ii).

According to (Niewoudt 1999: 15) the term Pentecostalism (and therefore also the term Pentecostal), are derivatives of the word 'Pentecost', and although they are related to a degree, the action and content of the two concepts are radically different. The Concise Evangelical Dictionary of Theology (1999:376) explains Pentecost "as the culmination of the feast of weeks (Exodus 34:22, Deuteronomy 16:10)." This is contextually supported by Niewoudt (ibid) that apart from the obvious grammatical similarities between "Pentecost" and "Pentecostalism", the primary differentiation of the two, lies in the fact that the former is a Jewish festival celebrated at a designated time in the Jewish year, whist the latter refers to a Christian religious movement which finds its doctrinal origin in Acts 2:1-13. The term 'Pentecostal Theology' therefore, already refers to a certain point of departure (Burger: 1) According to Robeck (2007:75):

> "In recent years, scholars are seeking to understand the origins of Pentecostalism have been engaged in a debate about whether there is a centre – geographical, or even a theological centre from which the Pentecostal Movement spread around the world at the beginning of the 20th century. They have wondered what meaning if any, might be ascribed to such a centre should they agree on what it is. A number of suggestions have been proposed to explain the origin of the Pentecostal Movement. Some, especially scholars in England and South Africa, have argued that one can draw a more or less straight line from the work of Edward Irving, who formed the Catholic Apostolic Church in 1832, to the current Pentecostal movement.
>
> Other scholars, notably some from the Church of God (Cleveland, TN), have argued for the priority of a revival that took place among a group who gathered at the Shearer Schoolhouse in Tennessee in 1886."

Yet there has also been another argument regarding Pentecostal origins that hence has not privileged the North American revivals and suggested instead a polycentric model of the beginnings of this renewal (Synan & Yong:2017). Synan and Yong goes on to carefully say that "from the above perspective, Pentecostalism grew of multiple revival centres, and Western missionaries hence arrived to connect these movements that, in turn, were able to

exert greater influence than if they had remained isolated." Wilkinson (2006: 278 – 282), in *When is a Pentecostal a Pentecostal? The Global perspective of Allan Anderson,* has documented that "global Pentecostalism is rightly understood by Anderson as a loosely held, contested, worldwide movement within Christianity that assumes many forms."

"To demonstrate his thesis, Wilkinson writes that, "Anderson addresses the question of Pentecostal identity, first by rooting various expressions in their historical and social context and, second by examining how the local context shaped theological developments."

In closing this section I want to affirm my agreement with Burger and Nel (2008:16) who rightly wrote that "the origins of the 20th century Pentecostal Movement can be traced back mainly to two important places and events very early in the 20th in the United States of America. There were Charles Parham's Bible College at Topeka, Kansas, 1901; and William J. Seymour's Azusa Street Mission in Los Angeles, 1906." A former student of Parham's W.J Seymour was the instrument God used to escalate the Pentecostal truth (Hamon 2003: 196). "From the beginning, the sovereign touch of God was upon William Seymour and those who were with him. For three years, revival continued essentially 24 hours a day, seven days a week, with times more than 1000 in attendance" ((Azuza Street Centennial Pamphlet April 25 – 29, 2006).

"People came from all over the world to receive their "Pentecost," many being overwhelmed spiritually before they ever reached the building" (Azuza Street Centennial Pamphlet April 25 – 29, 2006), and the Pentecostal Movement quickly spread far beyond the Holiness movement, and soon after 1906 Pentecostal Churches could be found all over America and in many countries all over the world (Kretzschmar 2000:43). "What has been termed the " world's greatest revival" has, in our day, resulted in a vast army of over 600 million spirit – filled believers touching every nation of earth. While it is possible to identify a number of factors that contributed to the emergence of Pentecostalism what is most important, are the theological factors from which Pentecostalism drew its energy" (Hollenweger 1997: 495). "South Africa was the first country on the continent to receive Pentecostalism in 1908" (Anderson 2005:67).

2.3 The Classical Pentecostal Doctrine

The "term 'Classical Pentecostal' has been used by American writers, to distinguish between the 'original' and older Pentecostal churches and newer 'Neo-Pentecostal' churches and

Charismatics" (Anderson 1992:7). The classical Pentecostal, which had their origins in the US at the beginning of the century, have since grown to the largest family of Protestant Christians in the world (Burgess & McGee 1989: 219 – 220). The classical Pentecostal believe that what sets them apart from the rest of Christendom is their doctrine concerning the work and ministry "of the Holy Spirit in the life of the believer" (Thomas 2001:3). Niewoudt (1999:17) states that "all traditional and classical Pentecostal movements interpret the historical event of Acts 2, as the commencement of the Pentecostal movement as we know it today. Therefore Pentecostalism, while referring to the historical event of the feast of Pentecost, actually refers to the phenomenon of the Pentecost of Acts 2 and the resultant inclusion of this experience into the dogmatic belief codes of Christianity."

The three oldest Pentecostal churches in South Africa, namely the AFM, the FGC and the AOG "all began as independent missions, at first mainly to black South Africans, and steadily grew into fully – fledged denominations" (Hofmeyr & Pillay: 1994:193).

Anderson (1992:7) refers to them as the Pentecostal mission churches, so called because of their origins in predominantly white 'mission' churches, and also known as 'classical Pentecostal churches'. Therefore the term Classical Pentecostalism in the context of this study will be used with specific reference to the Apostolic Faith Mission, The Assemblies of God and the Full Gospel Church of God because of their shared similarities and experiences as well as both their historical trace to either the Azusa Street revival of 1906 or the experiences at Bethel Bible College, Topeka Kansas, 1901. The classical Pentecostals are very active and growing phenomenon in South Africa, and played a significant role in the emergence of some newer groups (Anderson 2005: 69). "The rise of Pentecostalism at the dawn of the twentieth century released a spiritual dynamic that has continued to expand and evolve new forms which have increasingly influenced the church and the world" (Roy 2017:202).

2.3.1 The Apostolic Faith Mission

The Apostolic Faith Mission is part of the worldwide Pentecostal movement born at the beginning of the twentieth century (Thomas 2000:1). According to Burger in Clark (2005:144) "The Apostolic Faith Mission was the earliest Pentecostal denomination to register in South Africa. It was founded in the 1908 in response to the preaching of John G. Lake and Tom Hezmalhalch from the USA. Hezmelhalch was its president, and he was succeeded in 1915 by Le Roux, who held this position until his death in 1943" (Roy

2017:120). (De Wet 1989:82) in Hofmeyr and Pillay (1994:190) contextually confirm the above in the following way:

> "On 2 March 1909, five elders, Hezmalhalch, Lake, Lehman, Van der Wall and Elliot, were appointed to the executive committee of the mission. All were in full – time service without remuneration. On the May 27 that same year the following people were elected to the executive committee to represent the AFM in South Africa: President: Tom Hezmalhalch; vice –president: John G. Lake; treasure: H.M Turney; secretary: J.H.L. Schumann and members: Lehman, Vander Wall and Eliott."

The apostolic Faith Mission of SA (AFM) is a large indigenous South African Pentecostal denomination (Clark 2009:174).

2.3.2 The Full Gospel Church of God

According to Roy (2017: 123) "although the largest, the AFM was not the only Pentecostal church to emerge in South Africa in the early decades of the twentieth century. Two other major bodies of the classical Pentecostal type were formed, namely, the Full Gospel Church (FGC) and the Assemblies of God." "The Full Gospel Church in its early years evolved around two Pentecostal preachers", namely: A.H Cooper and George Bowie (Hofmeyr & Pillay 1994: 191). Du Plessis (1986:15 -17) gives the following background about A.H. Cooper:

> "Archibald Cooper was born at Seacombe in the country of Cheshire in England on the 5th October 1882. On the 3rd of March 1901 he stepped ashore at Cape Town to do military service in the South African Constabulary. In October 1906, he received his conversion experience and by 1908 he found himself as a member of the AFM church."

By this time Cooper was already quite influential, since he found himself as an office bearer on the first minutes of the AFM. At this time Cooper joined John. G.Lake and Le Roux for about a year. This unity did not last long. As a result Hofmeyr and Pillay (1994:191) records that "the following year tension emerged between Cooper and the other leaders of the AFM and he was not re – elected to the seven member council. He left the AFM to establish a

mission in the Middelburg district. Another founding leader of the FGC is George Bowie." According to Burger and Nel (2008:76), "George Bowie was born around 1860 in Scotland and emigrated to the USA in 1900. George Bowie came to South Africa as a missionary, sent from Bethel Pentecostal Assembly (Newark, New Jersey, USA) in the year 1909" (Du Plessis 1979:5). "It was in the month of April 1910 that the Pentecostal mission was started, and that this Pentecostal mission was to become the Full Gospel Church of God in Southern Africa" (Du Plessis, ibid.).

2.3.2.1 Amalgamation

"On the 28th March 1951 the Full Gospel Church amalgamated with the Church of God (Cleveland, Tennessee, USA), and lengthened its name to the Full Gospel Church of God in southern Africa. In America the church continued as the Church of God" (FGC Constitution 1997:11- 14).

2.3.2.2 Church of God

According to Rhodes (2015:344) "the Church of God (Cleveland, Tennessee) had a humble beginning in 1886 when eight Christians, under the leadership of Baptist minister R.G Spurling (1810 -1891), gathered at the Barney creek meeting House on the Tennessee – North Carolina border."

"They were not satisfied with formalism and spiritual indifference and had a deep desire for a closer relationship with Christ. They were not convinced that the churches they attended could be reformed, so they established a new church with the objective of restoring sound scriptural doctrines, encouraging deeper consecration, and promoting evangelism and Christian service. The newly formed group agreed to eliminate all man – made creeds and concentrate on the teaching of the New Testament. The church eventually became known as the church of God (Cleveland Tennessee) for identity reasons (Synan 2001:119)." The movement grew from the initial eight Christians in 1886 to one of the largest Pentecostal denominations in the world today (Rhodes 2015:344).

2.3.3 The Assemblies of God

Together with the AFM and the FGC, the AOG "are one of the oldest Pentecostal churches in South Africa" (Roy 2017: 127). "In 1908 a missionary couple, R.M Turney and his wife,

arrived to conduct a Pentecostal mission in South Africa. Turney had been a Baptist minister in the USA and became a Pentecostal in 1906. The Turneys started a mission station in the Middelburg district and were joined by Hannah A. James who began mission work among the Pedi people" (Hofmeyr & Pillay 1994:192).

According to Raboroko (2014: 7) "the General Council of the Assemblies of God (USA), one of the largest Pentecostal denominations in the United States, was structured in 1914 by a broad coalition of ministers who desired to work together to fulfill common objectives, such as providing fellowship and accountability and commissioning missionaries."

"The AOG found its beginnings in South Africa as an umbrella organization which numerous missionaries chose to operate. Some of these folk had been involved in missions in South Africa since 1908, and in 1912 one of them, Hannah James, applied to the USA Assemblies of God for permission to operate under that name in South Africa. This was granted, and the denomination received official recognition in South Africa from the South African Authorities, from that time (Clark 2005:146)." Clark (ibid.) further notes that the AOG was registered as the Assemblies of God in South Africa, under the supervision of the missions' office in the USA. However, this decision by the USA AOG was reversed the very next year, and the AOG found itself existing independently in South Africa. Roy (2017: 127) put the AOG history contextually as follows:

> "Until 1935 there were no white AOG congregations in South Africa, as AOG churches were established among various peoples. Three AOG "groups" emerged which were united in a common General Executive. For much of its history the General Executive has had a majority black leadership. Associated with the AOG of South Africa was a man who, on account of his extraordinary gifts of evangelism and leadership, became famous throughout Africa and was described in the November 1959 issue of Time magazine as the "black Billy Graham," Nicholas Bhengu."

According to Watt (1992:31) "Bhengu influenced the development and ethos of the AOG in South Africa." According to Anderson in (Roy 2017:128) "in April 1952 a mass baptism of 1,300 converts was held under Bhengu's direction. Five years later a church building seating four to five thousand people was dedicated in east London. This became the headquarters of his evangelistic and church planting ministry."

By 1959 at least fifty churches with about 15,000 members had been established. The churches planted by Bhengu and his workers soon became the biggest group within the AOG (Roy 2017:128). According to Resane (2018:4) the year 1964 was marked with pain in its history. There emerged an inevitable first split. Bond in Resane puts it this way, “in 1964 the American split away, taking a number of Black churches with them out of the AOG. In all, 15 missionary couples left us and two single ladies, a total of 32 missionaries.” The American led by Morris Williams constituted themselves under the name ‘International Assemblies of God’ (IAG). “Until today, the AOG and IAG exist side by side as two denominations with synergy or symbiosis, except n some international requests as the two communions are members of the international structures above their national delimitations” (ibid).

2.4 What are Pentecostals actually doing within their area of educational praxis?

“The dialectical relation between theory and praxis provides insight into the situation of ecclesiastical and social action” (Heintink 1999:154). According to Dingemans (1996: 93) “Practical Theology should always realize that the church has a mission of translating and transferring the gospel whereby churches must understand themselves as instruments of Christ in the world (*Christopraxis*).Cochrane *et al* (1991: 30) outlined that “the practical theologian needs to have some sense of the larger context of his/her community in a society, and some criteria by which to judge which perspective on this society is to be the starting point (in order to understand the ministry and the mission of the church as affected by the specific situation in which it is practiced), a way of analyzing the local context as part of the larger context.”

According to Heintink (1999:126) “practical theology refers to the act of pursuing a goal, to work toward an intentional and active realisation of certain plan by utilising specific means in a given situation.” This section concerns itself with Pentecostal educational praxis. Pentecostals are being seen as outsiders without a theological tradition or contribution to be made to the theological world, or even any interest in developing and formulating a theological structure that compare with other theological structures (Nel 2016: 1).
Stephenson (2009:2) in Nel (2016:1) argues that “the Classical Pentecostals along with the Holiness and Fundamentalist traditions have been dismissed as a profoundly anti – intellectual movement that strove to achieve spiritual perfection through strong emotional experience” (Hunt 2002:13). It is true that in the beginning the Pentecostal movement lacked

formal theological training as (Sun 2000:227) asserted that “many early Pentecostals felt that formal theological training was to be avoided at all costs since it would stifle the Spirit-filled life.” I have already highlighted the reason for that in chapter one where Avarez (2000:285) argued that “the reason for lack of theological training at the initial stages of the Pentecostal movement was due to the fact that the movement did not start among the theologians or scholars of that time.” Therefore I think it is critical in this section to look at the evolution and development of theological training within the Pentecostal movement.

2.4.1 Theological Education in the Apostolic Faith

According to (Erasmus 1996:25) “theological education went through different theoretical and practical changes that need to be explored, and in order to do that it is necessary to start right at the beginning.” No theological education was required for the different levels of ministry in the AFM. There was a clear hierarchy, starting with every church member as a witness, then a local preacher, deacon, elder and finally an overseer (Burger & Nel 2008:385). Dr. Matthew Clark on what is called the occasional Pentecostal lecture series in session 3 offers the following sequence of details on the development of theological education in the AFM:

- In 1920 a certain Scott Moffat started a Bible School Training in the AFM, as an interdenominational venture. Although he taught evening classes for a while, the project never really got off the ground.

- In 1929 a Mrs. Henrietta Fruen from the USA was appointed by the Executive Council of the AFM as the principal of a Bible College. This work was terminated early in 1932 when Mrs. Fruen left the AFM.

- In 1937 Pastor A.P Visser of Bloemfontein presented a Bible correspondence course. Many prospective pastors followed this course. Up till this time Bible Training was not compulsory for pastors. Indeed, the Executive Council objected to such a notion, particularly to any idea of theological training.

- In 1939 Pastor Charles Bennett, originally from the UK, joined the AFM. He had been the principal of the Berea Bible College of the FGCOG, and was now appointed as head of the Apostolic Bible College (ABC) of the AFM. At this time the processes by

which a person became a pastor were formalised, with some (limited) Bible training and probation period being part of the programme. Sadly, in 1947 the ABC was closed down.

- In 1950 the ABC was opened again, with Dr, F P Möller as principal. It was initially a correspondence school, but soon began day classes. Möller was a recent convert from the DRC, and held a PhD degree in psychology. He later achieved two doctoral degrees in theology, and served as president of the church from 1966 to 1988. However, in 1955 it was Charles Bennett who was re- appointed as principal, a position which he occupied until the end of 1968, when he retired.

- During this period formal training became compulsory for ministry candidates, as did the possession of a Matriculation certificate (Grade 12).

- In 1969 the college was renamed the AFM Theological College (AFMTMC), offering a three – year diploma in theology. The principal was F H J Cronjė, who was followed by W.J Hattingh, the current principal.

- Although between 1969 and 1993 a number of university recognition schemes were negotiated for holders of this three – year diploma, it was only in 1993 that a significant arrangement was arrived at with the Rand Afrikaans University (RAU). In terms of this a joint degree and honours degree would be tutored by the two institutions. Since the property of the two adjoined each other, it was possible for students to attend classes at both places on the same days.

- In terms of the arrangement, RAU would offer 5 first year – courses, and the AFMTC the rest of the credits toward a BA (Theology) degree RAU took responsibility for Greek 1, Hebrew 1, Biblical Studies 1, Classical culture 1, and an optional 1 year course. The College would teach 10 semester courses in Theology, including 2 in the first year and four in the 2nd and 3rd years. The training of pastors was extended to be a 4 year Honours course, with 2 to 3 – hours examination papers being offered by Biblical studies department at RAU, and 3 similar papers in theology by the AFMTC.

- Since 1995 an additional post – graduate programme in theology has been offered, in which an MA (Theology) or D Litt et Phil (Theology) can be achieved, with AFMTC staff acting as supervisors or promoters. As far as can be ascertained, this makes the AFMTC the first Pentecostal school/college in the world where a complete, fully accredited theology programme can be followed at a secular university with all theology courses prepared, presented and/or supervised by Pentecostal scholars.

- During this time the Bible and theological training of pastors of other race groups had not been totally neglected. By 1990 the AFM had four day-colleges and one correspondence institute for members of these groups. The latter was the Pan African Bible Institute, which offered correspondence courses for Pentecostal workers throughout Africa. In 1992 it was renamed the International Theological Institute, and in 1997 was incorporated as the correspondence (distance education) arm of the AFM.

- In the 1970's a training school for Coloureds (people of mixes race) was opened in the Cape by a White pastor. This became known as the Sarepta Bible College, and has in recent years been run by Coloured staff.

- In the 1980's a Bible School, known as Covenant Bible College, was opened in Durban, with the help of American missionaries, by the Executive Council of the Indian work in Natal. This is currently run totally by the Indians themselves, and has become the first totally multi – racial college in the AFM.

- In the 1980's a Black training school was opened in Soshanguve, north of Pretoria, as Central Bible College. This was also done with the help of overseas vision and funds. It is currently run totally by the Black Pentecostals, under the name AFM of SA Theological Institute.
- Other rural Bible schools were opened from training Zulus in Natal, for training Xhosa in the Trankei, and for training Vendas in the Northern Transvaal.

Even though part of the AFM ethos has been that of anti – intellectualism since 1965 it has produced the largest group of academically trained pastors and theologians of any Pentecostal church in Africa, with some 26 pastors holding doctoral degrees in Theology (or

equivalent), with a few score holding or working on masters degrees (Dr. Matthew Clark – Occasional Pentecostal Lecture series). Looking at the above developmental details we realize that the evolution of theological training has been very significant in the AFM. Erasmus (1996:31) concludes that currently theological education in the AFM is compulsory for all intending to enter the ministry of the AFM as pastors.

2.4.2 Theological Education in the Full Gospel Church of God

According to van Niekerk in the (FGC Herald 1989:8 - 9) “the twenties and the middle of the thirties was a time of beginnings in the FGC. The founding missionaries that became instrumental in the formation of the FGC received training before leaving their respective countries. This gave South Africa a well prepared corps of men and women well suited to a training program. One such man was Charles J.H. Bennett. He first made contact with the FGC through the person of C.J. Beetge in 1924.”
On the 21st September 1934 the FGC adopted a new constitution in which they committed themselves to the creation of Bible Schools for the training of potential workers. This was good news, but there was no single person in the FGC that had the inclination to take the first step.

2.4.2.1 Berean Bible College

Bennett was in Johannesburg at this time with his Berean Bible College, but moved to Pretoria where he hired a house at 703 Church Street for his Bible College. It was here that he made contact with again with C.J Beetge. Very soon the new College ran into serious financial trouble. In 1935 P.B Viljoen, the then moderator of the FGC, propagated the organizing of a Training School for potential workers. Pastor C.J Beetge volunteered to make his home available for a Bible College and F. Burke was asked to become the principal. All went well until the latter half of 1937 when Viljoen appointed a second lecturer in the person of Greware to the College without consulting Burke. A clash ensued and Burke who did not want to become involved in a Church dispute, left, and returned to the missionfield. Greware could not maintain the college and at the end of 1937 the Berean Bible College was closed.

2.4.2.2 Pentecostal Bible College

The Executive Council took up the matter in 1938. On the Executive Council, for the first time, was a young academic, F.L.K Howard Browne. He was saddled with the responsibility to start a Bible College in the name of the Full Gospel Church. This young principal of the newly formed Pentecostal Bible College opened his home at Pine Street 227, in Pietermaritzburg, to start the Bible College with two students. The year was 1938. The Pentecostal Bible College had a profound influence on the Full Gospel Church. Ninety percent of the FGC moderators attended the Pentecostal Bible College during the time of its existence.

2.4.2.3 Berea Theological College

The time came where Howard Browne could not manage his growing assembly (congregation) as well as run the Bible College. There was therefore a meeting in 1947 and here the issue of a Bible College was discussed. Of the six members that attended the meeting four had been students at the Pentecostal Bible College. The Executive Council was contacted and a College council was created to start an educational institution. Berea theological College of the FGC was therefore officially inaugurated at Strang Street, Kroonstad in September, 1951.

The leadership of the College was under Dr. D.C Grobelaar. Very soon the house in Strang Street became too small and the college had to move to Plot Ruhe, where the still growing Seminary burst its seems, to the extent that a brand new college had to be built at the Head Office of the FGC in Irene, ten minutes south of Pretoria. In March 28th 1951 the FGC in South Africa amalgamated with the Church of God in America. Then since 1965, Berea Theological College enjoyed recognition with Lee College (Now Lee University), Cleveland, Tennessee (USA) and the University of South Africa. Students with a Licentiate in Theology (L.Th) diploma were able to enter directly for the degree of Honours Bachelor of Theology (Hons. B. Th) at the University of South Africa. The minimum entrance requirements for the study a Berea was standard 10 (Now Grade 12), or equivalent. Lectures were given in both English and Afrikaans (FGC Herald 1989: 8 - 9).

Courses - Major Subjects:

- Practical theology I – Introduction, methodology, constituting scientific theory, homiletics, pastoral orientation and meeting procedure.

- Practical theology II – Pastoral communication, guidance, general pastorate, pastoral involvement, types of services, pastoral essentials, the church and financial institutions, pastoral loyalty and counseling.

- Practical Theology III – The church and its horizontal outreach, crises and the pastorate, pastoral care, teaching structures, church models and matrimonial studies.

- Biblical Studies I – Old Testament and New Testament introduction, origin of the Bible, Bible Geography, Pentateuch, OT poetic books.

- Biblical Studies II – four Gospels, life of Christ, OT writings and the inter-testamental period.

- Biblical studies III – Hebrews, Pauline letters and the OT prophets.

- Systematic Theology I – Introduction and methodology survey of the subdivisions, doctrine of creation, doctrine of revelation and doctrine of God.

- Systematic Theology II – Christology, Soteriology, Anthropology.

- Systematic Theology III – Dogma history, eschatology, Church doctrine and Pentecostal Theology.

Additional Subjects (One or two year courses):

- Greek 001 – Introduction to grammar.

- Greek 002 – Grammar, Lexicography, Textual criticism and the art of translation.

- Greek 003 – Hermeneutics and its application.

- Pastoral Education – Pedagogics, Andragogics, Gerontagogics and its practical application.

- Ethics – Fundamentals of Ethics, casuistry and pastoral ethics.

- Church History – The early church, the medieval Church, the Reformation and the modern period.

- Missions – The charge and mission of the church, theology of missions, problem of missions, Science of Religions, a study of world religions.

Church subjects:

- Sunday school work.

- Youth work.

- Social work.

- Church administration.

- Evangelism.

Although Berea Theological College was primarily a training institution of the Full Gospel Church students of other denominations were also considered for training.

2.4.2.4 Bethesda Bible College

According to the information pamphlet presented at the FGC Spiritual Conference held in Durban in 1999 this college was the brain child of Dr. John Francis Rowlands. He was born in Bristol, Great Britain, in 1909, settled in South Africa with his parents, brother and sister. As early as early as 1933, Dr Rowlands had started classes in Bible studies on a part – time basis. Full – time workers, as well as other interested members, enrolled as students. Examinations were conducted and certificates were presented to successful students. Over

the years, the need for a fully – fledged Bible College became evident. In pursuance of this, Dr. Rowands made visits to the USA at the invitation of Cecil r. Guiles, who was the general director of the Church of God youth and Christian Education at that time.

The Youth World Evangelization (YWEA), a new programme of this department, raised $ 214, 333. 92 towards the building project. A four-story complex in Chatsworth near Durban was completed and Bethesda Bible College was officially opened on October 11, 1975. Full – time classes were given by Pastor Schimper with teaching sessions commencing on February 10, 1976. The purpose of Bethesda Bible College was to prepare men and women for a fruitful ministry. The FGC Executive Council, Board of Christian education and the College Board of Control controlled this college.

The courses were structured so as to give the students a sound theological practical basis from ministry. There were three programs of study leading to a Certificate in Theology or Diploma in Divinity. Matriculated students, those who received 50% in their courses, qualified to receive the Diploma in Divinity at the end of the three years. Others received the Certificate in theology. The Bethesda Bible College was fully accredited with Unisa, University of Durban Westville and Lee University in the USA.
Student with a diploma and a matriculation exemption, gained admission into the Honours Bachelor of Theology degree at Unisa and the UDW. This college served the Indian community of the FGC.

Syllabus:

The syllabus covered a three – year Ministerial course and was grouped under the following headings:

- **Biblical Studies**: Old and New Testament.

- **Theology**: Systematic and Historical Theology.

- **Applied Theology**: Devotional theology, Pastoral Theology (Christian Education, Child Psychology, Psychology of Youth, Homiletics, Pastoral Counselling, leadership, Church administration and Constitution & Personal Evangelism), Church growth, World Religions (Missions).

2.4.2.5 The Full Gospel Bible Institute

The need for a Bible College for Black students arose in the FGC in 1952. In August of the same year, Dr Jacobus Saayman, the moderator of the FGC, officially opened the Bible College on his farm near Koster. Seven years later, the church decided to move the college to a “better” area, and in 1963, the “Full Gospel Bible Institute” became the new college situated at Taung in the Northern Cape. Because of urbanization, millions of people moved to cities and the Gauteng area needed a Bible College. In April 1980, the FGC Bible Institute was moved to Jabavu (White City) at Soweto, and was dedicated to God (Information Pamphlet 1999).

Source of life Bible College

The need for training bible students in the Gauteng area, especially after working hours became evident and many such bible colleges came into being in the 1980’s.
In 1991 the Source of life Theological College was founded by Pastor J Pretorious at Alberton Full Gospel Church of God. The college officially opened on 10 February 1991 and lecturers were appointed together with Brother T Voster and Prof. D. Voster.

Towards the end of 1996, Pastor R.H Roberts started negotiating between the boards of control of the Full Gospel Bible Institute and source of Life Theological College in order to unite and centralize the Christian Education in Gauteng. In April 1997, the two colleges became one under the name Bophelo (Life) Theological College, stationed at Alberton with Pastor J.C Pretorius as the first Rector and Pastor JZ Mvelase s Vice Rector.

Curriculum for First, Second and Third Year:

- Biblical studies
- Systematic Theology
- Practical Theology
- Missiology

- Background studies
- Hebrew
- Hermeneutics

2.4.2.6 Chaldo Bible Institute: (FGC Herald 1989:10 -11)

Chaldo Bible Institute owes its existence to a decision of the Executive Council of the FGC in 1955, whereby Pastor C.J van Kerken was appointed and commissioned to found a Bible College in Cape Town supposedly to train pastors in the former coloured race group. This coincided with and brought fruition on a dream of the late Pastor Ben Dodds who had bequeathed property to the Church. It was his clear and written desire, amongst others, that a bible college be established and that it be named in memory of his late wife Charity Althea Dodds (FGC Herald 1989:10 -11).

On the 11th of May, 1959, full – time classes commenced to train men and women for the pastoral ministry. Chaldo offered a three – year Diploma in Divinity to students who fulfilled the academic requirements of its compressive curriculum. This diploma met the denominational needs for acceptance into the ministry of the FGC. The University of Western Cape accepted students to earn the B. Th. after completing a bridging course. Alternatively, students were accepted in the BA (Hons) programme with religious subjects (FGC Herald 1989:10 -11).

2.4.2.7 Other Bible Institutions

According to van Niekerk (1984:11) “the other Bible institutions or schools under the auspices of the FGC were, Ebenezer Bible School (Okavango 1965), Lesotho Bible School and Transkei Bible School. All the above developments prove that the FGC has a proud history with regards to the education and training of its ministers.”

2.4.3 Theological Education in the Assemblies of God

According to Sun (2000:228) “the Assemblies of God, USA, had a strong commitment to establishing indigenous churches in every country. From the beginning they believed the

national worker was the key to the evangelization of every mission field and to the development of a strong self – supporting, self – governing, and self – propagating national church. That is why theological education has been, and continues to be, the heart of the assemblies of god foreign missions strategy. So, a growing interest in bible institutes began in the United Sates and it soon carried over to the mission field. The training institutions that the early missionaries established varied widely in program format and in the details of curriculum. It was up to the vision, ability, and experience of the founding missionary, as well as his/her perception of the specific needs of the local situation. The training in these institutes generally included courses in biblical studies, the baptism in the Holy Spirit, prayer and evangelism. It is known that the AOG internationally embraced theological training as a way of ministerial formation and missionary expansion, regardless of Pentecostal reservation towards education elitism" (Resane 2018: 2).

According to Easter (2013:2) in Resane (2018:2) "the Assemblies of God established institutions dedicated to theological, doctrinal and practical commitments. The bible schools became the growth spurt for AOG in the Third World" (ibid).

2.4.3.1 African Bible Training Institute

"Fred Burke with a burden to train lay – workers started a bible training course for Christian workers on his farm at Witbank. Paul and Miriam Wright gave much needed help in erecting proper buildings for the African Bible Training Institute (ABTI). The school grew in popularity and in size" (Raboroko 2014: 61). "Due to the racial segregation legislation the Spring Valley farm was declared a white area and the African Bible Training Institute located at Witbank, Transvaal, south Africa will have to relocate" (Resane 2018:3 - 4). A property was eventually purchased in Rustenburg to build African Bible Training Institute.

2.4.3.2 Southern Africa School of Theology (SAST)

After the college moved to Rustenburg the African Bible College changed its name to Southern Africa School of theology. The faculty of SAST comprised of qualified local lecturers and also missionaries of the Assemblies of God in the USA. A three year diploma in Bible course was offered and cross enrollment with the International Correspondence Institute made it possible for those desiring further studies to earn a BA Degree in Theology.

Curriculum

First Year	Second Year	Third Year	Fourth Year
Soteriology	Principles of teaching	Man & Sin: Theology	Introduction to Psychology
O.T Survey	Pentateuch	Romans & Galatians	World Religions
Church Administration	Counselling	Hebrews	Greek
Bibliology & Ecclesiology	Bible Manners & Customs	Pastoral Ministries	Apologetics
Evangelism	Cultural Anthropology	Typing	General science
Introduction to Music	Corinthians	Genesis	Hebrew
Bible Introduction	Holy Spirit	Minor Prophets	
Basic English	Sociology	Principles of Preaching	
Speech	Pauline Epistles II	Hermeneutics	
English Composition	Historical Books	General Epistles	
Gospel of John & Acts	Major Prophets	Church strategy	
Missions Orientation	Teaching in the Church	Homiletics	
Orientation & Etiquette	Christology	Church History	
Theology & Angelology	Human Relations	Applied Leadership	

3.4.3.3 International Correspondence Institute (ICI)

The International Correspondence Institute (ICI) was founded under the auspices of the division of Foreign Missions. George M. Flattery, who had made the proposal to establish the school, was appointed as president. For its five years, ICI operated its ministry out of a small office in Springfield, Missouri. To meet an expanding international constituency, in 1972 ICI moved to Brussels, Belgium, where the rented facilities soon became too small for the institution. To meet the growing needs, a five – story building was constructed in Rhode – Saint Genese. This facility housed the ICI International Headquarters from 1975 until 1991 (ICI Catalog 2003: 14). The ICI course called Mission Orientation was the one that became a core for satellite campuses because it articulated into a bachelor's degree. In essence, ICI was designed for ministry trainees outside the United States. It was embraced overseas and

grew extensively (Resane 2018:4). ICI was also used in reaching out to students of South Africa everywhere, through the efforts of John and Lucille Frisen, the first directors of ICI in South Africa (Raboroko 2014:64).

3.4.3.4 ICI University

2003 academic catalog reports that, in 1993, two years after the transition of the ICI International office from Brussels, Belgium, to Irving, Texas, several factors indicated the need for a name change:

(1) Its growth,

(2) Its varied structure of schools and centres,

(3) The addition of a school of graduate studies, and

(4) The need for an all – inclusive name recognizable to other educational and governmental institutions around the world.

International Correspondence Institute became ICI University. But through the move and the name change, the school's mission remained the same: evangelism, discipleship, and training.

3.4.3.5 Global School of Theology and Global University

Resane (2018:7) asserts that:

> "What used to be known as ICI ceased in 2004. The other colleges under the oversight of IAG (Durban, Cape Town, and Rustenburg) merged and consolidated to form Global school of Theology (GST). In a real sense, GST is a South African expression of Global University. It operates from the IAG National Office in Roodepoort, Johannesburg. Because GST is a distance – education programme, all administration is held from the National Office. Global school of Theology South Africa was accredited and registered with the Department of Education as a private higher education institution under the Higher Education Act, 1997."

“Global University is a Christian university in the Pentecostal tradition that: integrates education and service through a worldwide network for student support, provides access for ministerial training from institute to graduate level, produces curricular materials in multiple languages as well as serves the local church and Christian community through evangelism, discipleship, and leadership training through nonresidential distributed learning methods” (GU Catalog 2003:16).

3.4.3.6 Nicholas Bhengu Theological College

“The college is named after the founding father of the African work of the AOG in South Africa, namely Nicholas Bhengu. He conceived the idea of a Bible School as early as 1963. He challenged believers in the Transkei, Eastern Cape, to voluntarily contribute towards the building of a Bible school. In 1966 he spoke to the late Bill Kirby, a British AOG missionary, to go for training at the London Bible College.When Bill returned to South Africa in 1969 the schoolhad not yet begun until long after Nicholas Bhengu had passed. In 1991, Kirby went to Swaziland at the invitation of Dr. Lukhele and others, to open a Bible School. The school later moved to Ladysmith in 1992 and again moved to Henly on Klip in 1994. The college now occupies some of the premises of the AOG Centre (1922 Regetta Road, Henly on Klip, near Meyerton in the Midvaal area of Gauteng. The college exists to train aspirant ministers of the AOG and anyone wishing to prepare for ministry in any sphere of life” (Resane 2018:7-8).

2.5 What reasons, ideals and symbols do they (Pentecostals) use to interpret what they are doing?

According to Browning (1993: 47) “the descriptive movement is a provision of a detailed, situation - specific, context – sensitive description, rather than trying to provide a broad, general description of what is happening in the whole world at large. Browning further adds that descriptive theology begins with questions about present practices, the symbols and legitimations of these practices, and challenges to these practices. According to Rhodes” (2015:337 – 338) the following are ideals and reasons Pentecostals use to interpret what they are doing:

(1) *The Bible.* The Bible is the verbally inspired Word of God. It is the infallible, authoritative rule of faith and conduct.

(2) *God.* The one true God is the Creator and Redeemer of human kind. In the perfect unity of the one God are three persons – The Father, the Son, and the Holy Spirit. The Father is the Begetter, the Son is the Begotten, and the Holy Spirit is the one proceeding from the Father and Son.

(3) *Jesus Christ.* Jesus is fully divine. He is the eternal Son of God. In the Incarnation, He was fully God and fully man. He lived a sinless life and performed many miracles, thereby attesting to His identity. He died a substitutionary death on the cross, rose bodily from the dead, and ascended into heaven, where He is now exalted at the right hand of the Father.

(4) The Holy Spirit. All believers are entitled to and should seek the promise of the Father – the baptism of the Holy Spirit. With this baptism comes the endowment of power for life and service, an overflowing fullness of the spirit, a deepened reverence for God, an intensified consecration to God, and a more active love for Christ.

(5) *Sin and salvation.* By voluntary transgression, man fell and thereby incurred both physical and spiritual death. Humanity's only hope of redemption id through the blood of Jesus, shed at the cross. Salvation is received through repentance toward God and faith in the Lord Jesus Christ. The two evidences of salvation are the inward direct witness of the Holy Spirit and the outward evidence of a life of righteousness.

(6) *The church.* The church is the body Christ and the habitation of God through the Spirit. Each believer, born of the spirit, is an integral part of the church. The church is called the agency of God for evangelizing the world, a corporate body of human beings may worship god, ad a channel of God's purpose to build a body of saints being perfected in the image of His Son.

(7) *The sacraments.* All who repent and trust in Christ as Saviour and Lord are to be baptised. By this ordinance, believers declare to the world that they have died with Christ and have been raised to newness of life.

The Lord's Supper is a symbol of the believers sharing the divine nature of the Lord Jesus Christ, a memorial of His suffering and death on the cross, and a prophecy of His soon second coming.

(8) The end times. Christ will come one day to rapture His saints. This will be followed by the return of Christ, at which time Christ will set up His millennial kingdom and rule for 1000 years. There will be a final judgment. The wicket will be consigned to everlasting punishment in the lake of fire, while believers look forward to a new heaven and a new earth.

Thomas (2011: xi) asserts that our doctrine must derive from the biblical text, and our understanding of any particular passage of scripture must arise from the doctrine taught in Scripture as a whole.

I therefore agree with Tienou & Walls (2007:165)'s argument that the "overwhelming majority of Pentecostal groups practice their faith solidly within the ideological boundaries of historic orthodoxy.

2.6 What do Pentecostals consider to be authority and legitimation for what they do?

"Pentecostal are evangelical and theologically they are in the right wing of conservative thought. Yet there are other theological distinctions of the Pentecostal movement which may not be held by its evangelical brethren." According to Dr. Matthew Clark, "in the 1970's and 1980's the notion of Pentecostal *propria* or distinctives was very much in vogue. Dr Clark quoted in his article schorlars such as (Ledere 1981), who was of traditional Reformed background and theological education, were attempting to understand the implications of experiential aspects of Pentecostalism for theologising." An emerging Pentecostal schorlaship was equally keen to articulate the essentials of their theology as distinct from the non – Pentecostal varieties. (Shaull 1998:8) argues that, "while the Protestant Reformation's paradigm centres around the recognition that humans are sinners, who stand guilty and condemned before a just God but that death and resurrection of Jesus offers forgiveness as a free gift and justifies and sustains believers, Pentecostals' message has a further an different focus: it also centres on the meaning of the life, death and resurrection of Jesus, but then leading to and culminating in the manifestation of the spirit leading to believers' living from Jesus' daily presence."

What do we mean when we speak of Pentecostal distinctive? According to Keys (1995:591), "the word is defined as that which distinguishes, or as separate from. A distinctive clearly

marks a person or thing as being different from others. A distinctive characteristic is an identifying feature of an individual or group."

"Pentecostals added to the body of Christ a dimension that for centuries had remained dormant" (Alvarez 2000:285). Accordingly (Tienou & wall 2007:165) states that Pentecostals affirm the following doctrines:

- Pentecostals fully affirm the authority of the Bible.
- The centrality of Christ's work on the cross for salvation.
- The historic reality of the resurrection of Jesus Christ.
- They affirm the importance of repentance,
- Conversion and living a holy life.
- They eagerly anticipate the glorious return of Jesus Christ at the age of the age.

Pentecostal theology categorically rejects the liberal views of man and Christ, and the neo – orthodox view of scripture and existential encounter and therefore embraces the above doctrines as well as the following distinctives:

- A New Dimension of Worship

Another earmark of the Pentecostal movement is its exuberance and joyful worship. Pentecostal worship is creative in that strict formal program is usually
not followed ad it is democratic since outward expressions of congregational praise are encouraged. To the casual observer this rather informal approach to the worship of God often seems to be distracting., but the sincere worshiper finds spiritual release and tangible expression of his/her love for god in following the exhortation of Paul (Ephesians 5:18-21). Admittedly there are abuses to this freedom of worship just as there have been frequent abuses of all the freedoms endowed on the believer by the grace of God. To some, even some Pentecostals, this has been reason enough to revert to formalism in the house of God, rather than to remedy the excess. Let it be noted that there are forms in Pentecostal worship,

in the sense that the service is not a haphazard collection of meaningless parts. The minister is in full control, but he invites rather than rejects the congregation's participation. And this is our "liturgy" in the sense that it is the work of the people of God even though it is usually creative rather than stereotyped. The Pentecostal, in sum, believes that public worship is one place where we follow Paul's admonition to Timothy (2 timothy 1:6, 7).

- The Gifts of the Spirit

One of the greatest distinctive of the Pentecostal movement has been the exercise of the gifts of the Spirit as enumerated in 1 Corinthians 12: 1- 11. There is no reason to believe that God ever intended these manifestations of the Spirit to cease during the Church age (1 Corinthians 12:7).

- A New Dimension in Personal devotions

Pentecostal churches are theologically orthodox. On the great foundational and fundamental truths of the word of God they are in complete agreement with other evangelicals. This includes faith in the infallibility and inerrancy of the Bible. It is the experience of the Baptism in the Holy Spirit that has made Pentecostal people different from other evangelical Christians. These differences find expression in the following:

(1) Instead of a sense of form and rigidity, one feels a warm atmosphere of freedom in the Holy Spirit.

(2) The singing is spirited. Spirit – filled believers sing with a special zest and anointing of the spirit.

(3) There is no formal order of service that cannot be changed, should the Spirit so lead.

(4) The preaching can be described as "orthodoxy set on fire." The preacher himself is often so full of the Spirit and of the truth of his message that he may preach with unusually great fervour.

(5) The gifts of the Spirit are frequently in evidence.

(6) The alter service is a distinctive part of a Pentecostal service. Its purpose is to give believers an opportunity to wait on God in prayer until He meets their needs and blesses their souls. The alter service has played an important part in the services of Pentecostal churches from the beginning of the Movement.

(7) Divine healing is an integral part of the gospel. Deliverance from sickness is provided in the atonement.

Having gone through the above in detail I will close this section in the words of Nel (:305) that an attempt was made to describe the theological distinctive of the Pentecostal movement. To do so it was necessary to analyse the Pentecostal hermeneutic that determines the way the movement reasons about God and itself. The distinctive were described in terms of the historical developments that led to the movement and analysed as an emphasis on conversion, sanctification, the Baptism of the Holy Spirit, divine or faith healing and an eschatological expectation of an imminent second coming. The distinctive were illustrated by referring to the daily practice and worship service of Pentecostals, demonstrating that it determines the way the Pentecostal ethos formed and exists today. As a movement of the Holy Spirit, Pentecostals have identified and established theological, doctrinal and practical commitments that serve the as foundation, and source of strength and unity.

Some of those have been incorporated as educational commitments (Alvarez 2000:283).

2.7 Conclusion

Although the founding fathers of Pentecostalism in South Africa did not have the benefits of formal education and training and have been labelled as anti – intellectuals who were opposed to learning, having gone through the development of the movement we could conclude that the Pentecostal movement was in fact a theological movement from the beginning. As (Burger 2000:2-3) argued that “although the movement did not have a high esteem for theology or reflection thereon during the first few decades the development of its own particular theology was a long process.”

This chapter therefore strongly argues that despite the initial Pentecostal anti – intellectual allegations in the last few years Pentecostals have realised that a decent theological training is very important for having a successful ministry, whereby in addition to short term ministerial training there has been a development of bible colleges, seminaries and

universities to produce knowledgeable, competent, and authoritative workers to fulfil our obligation as a church to the Kingdom of God. As McClung suggested in (Alvarez 200:285), “the Pentecostals were able to activate a legitimate spiritual domain in the Christian movement that had suffered from neglect.” As a result of such developmental activation the following happened:

- The Pentecostal movement was able to safeguard its holiness Pentecostal heritage and identity.

- Ensured the movement’s continued opportunity for ministry training and leadership development.

- Guarded against the pitfalls of shallow feeling – only spirituality and spiritual experience which lacked Biblical knowledge.

- Have better equipped the movement’s future pastors and leaders to fulfil their call.

- Assisted committed individuals better to take advantage of specialised opportunities for service, such as military, correctional and the national police service chaplains.

Theological education in Pentecostal pastoral training is indeed relevant and therefore requires resources and attention so that Pentecostal theological education can also be suitable for the present time. According to Alvarez (2000:283) most Pentecostals would agree that the following commitments could be found within the foundations of Pentecostal theological education:

(1) Pentecostal education is passionate for God. It pursues intimacy with the Lord Jesus Christ in the fellowship of the Holy Spirit.

(2) Pentecostal education aims towards the fullness of the Holy Spirit in the life of the students. It seeks for a radical dependency on the Holy Spirit both inwardly and outwardly.

(3) Pentecostal education is rooted in sound biblical doctrine. It develops a worldview and lifestyle of holiness, consistent with the teachings of scriptures.

(4) It also aims towards efficacious service and academics. This is reflected in men and women of integrity in all areas of responsibility and service.

(5) Pentecostal education is also dynamic, critical and creative. It is aware of contemporary issues that affect the world and the environment. It also aims to speak the truth in love.

(6) Pentecostal education is also missiologically involved.

According to (Alvarez 2000:281) “the Pentecostal movement has completed its first century of Christian service, successfully, due to a solid biblical and theological spirituality. And that these elements are observed in the curricular of the different educational programs among most Pentecostal schools.”

CHAPTER 3

THEOLOGICAL EDUCATION AND PENTECOSTAL SPIRITUALITY

3.1 Introduction

This chapter will specifically focus on theological education and Pentecostal spirituality in accordance with Browning's Historical theology. According Smith (2017:78) "in what Browning calls historical theology, we take the questions raised by our examination of our practices to our normative texts, and try to determine what those texts really imply about our practices." Questions are formed by the problems of life that impede our action (Browning 1991:56). This is the interpretation of specific, theory laden practices which raises questions about what we really should be doing (Browning 1993:48). "Historical theology is guided by the questions emerging from the first movement" (Browning 1991:58). Browning further notes that there are at least four basic questions that drive us to strategic practical theological thinking which I find to be very important to this chapter:

1. How do we understand this concrete situation in which we must act:

It entails questions about this concrete situation in all its particularity. This consists of the special histories, commitments, and needs of the agents in the situation. It consists of the interplay of institutional systems and how they converge on the situation. And it includes an analysis of the various religio – cultural narratives and histories that compete to define and give meaning to the situation.

2. What should be our praxis in this concrete situation?

This question brings the general fruits of descriptive theology into contact with the concrete situation of action. According to Maddox (1991: 165 -166) "praxis" has been retrieved to capture the dialectical relationship between action and reflection. Praxis then, designates creative action, inspired by critical reflection that gives rise to both change and insights (Lane 1984) in Maddox above.

3. How do we critically defend the norms of our praxis in this concrete situation?

The critical defense of norms of action is what distinguishes the revised correlational approach to practical theology from all simple confessional, narrative, or cultural – linguistic approaches. In the words of Smith (2013:144) “once we understand the concrete situation, we must propose and defend, a particular theory of action. We try to answer the questions: What should we do, and why is it the best course of action?

4. What means, strategies, and rhetorics should we use in this concrete situation?

This is the communication question par excellence. It poses the issue of where people are and how ministry in its various forms takes the first step and begins the process of transformation. This is important because as asserted by Maddox (1990: 670) by contrast, a lack of reasonable consistency in theological judgments would surely weaken confidence in any claim to truth, thereby jeopardizing the norming praxis.

3.2 Spirituality

The need for a definition of spirituality is necessary at this point in time before we could detail what Pentecostal spirituality is all about. According to (Köstenberger 2011:67) spirituality is a word with almost as many definitions as there are people using it. It is a buzzword that is popular both in Christian circles and in the larger general culture. Hagberg and Guelich (1995:2) in Cettolin (2006:26) warn that ‘spirituality’ may be the most ambiguous term in our time: “For those in the church, some take the term for granted, some rigidly define it, and others seldom give it a thought. In broader circles, spirituality has come to mean an urge or power within us that drives us toward meaning for our lives.’ In the words of Schmidt (2008:xii) when *Spirituality* first appeared in the seventeenth- century France, it carried both positive and negative connotations whereby one referred to the a personal relationship with God leading to a holy life, but also to a fanatical behaviours suggesting an unbalanced personality.

Carson (1994:387) observes that “spirituality is a person – variable synthetic theological construct. Köstenberger interprets Carson statement as meaning that “one must always inquire as to what components enter into the particular construct advocated or assumed by a particular writer and what components are being left out.” Defining spirituality (Demarest & Matthew 2010: 194) declared that:

> "The word spirituality is a noun isn't found in the Bible, but it's closely related to the Christian use of the word spiritual (*pneumatikos)*. Christian belief has always maintained that humanity images God in the fact that we are "embodied spirits." In effect, all of humanity fits into the category of "unceasing spiritual beings" and this spiritual condition is what makes humanity uniquely special to God."

According to Cettolin (2006: 26) "although the English term 'spirituality' may have been originally coined by Roman catholic theologians to refer to a mystical relationship with God, it is now commonly used to refer to a whole range of approaches existing in different branches of the church that allow a more personal and life transforming relationship with the God revealed in Jesus Christ through the work of the Holy Spirit." Martsolf and Mickly (1998) in Holmes (2005:28) mentions five central features of spirituality which may offer a helpful place to start in understanding spirituality:

- MEANING: the ontological significance of life; making sense of life situations; deriving purpose in existence.

- VALUE: beliefs and standards that are cherished; having to do with truth, beauty, worth of thought, object or behavior; often discussed as 'ultimate values'.

- TRANSCEDENCE: experience and appreciation of a dimension beyond the self; expanding self – boundaries.

- CONNECTING: relationships with self, others, God and the environment.

- BECOMING: an unfolding of life that demands reflection and experience; includes a sense of who one is and how one knows among other things.

Schmidt (2008: xiii) continues to say that "by whatever name, spirituality has been traditionally been associated with theology." And to him (Schmidt) theology is disciplined reflection on Christian faith. The Concise Evangelical Dictionary of Theology (1991:484) defines spirituality as "a state of deep relationship to God." It is important to note that the dictionary offers the following to differentiate spirituality which I consider worth noting:

3.2.1 Orthodox (Greek) Spirituality

According to the Concise Evangelical Dictionary of Theology (1991:485) “the creation of a school for catechumens in Alexandria in the 3rd century stimulated an intellectual and speculative type of spirituality. It owed much to Philo, who sought to combine Judaism and Platonism. This led to a dualistic view of matter and spirit, scriptural allegorism, the method of abstraction in apophatic attitudes and in a tendency to think dialectically. To this was added a Christocentric view by Athanasius (296 – 373) completing what Irenaeus had emphasized beforehand, of the recapitulation of humankind’s purpose in Christ. There is a strong asceticism, influenced by desert fathers such as John Cassian (ca. 360 – 435), Evagrius (ca. 346 – 399), and John Climacus (ca. 570 – 649), who considered the monastic model of *apatheia* as the ideal.”

Elwel (1991:486) further notes that “ this is not the apathy of the Stoics, but the fiery love of God, that both burns up human passions and possessiveness and flames in living desire for God. Orthodox piety is also deeply liturgical in its dispensing of the sacraments and the celebration of the church calendar, which frames the whole year with its commemoration of all the stages of the saviuor’s earthly life in ministry. There is a strong contemplative element in the tradition of hesychasm (***hesicha,*** *“*quiet”). “Prayer without ceasing” goes back to the contemplative life of the desert fathers, but it was richly developed by Symeon the New Theologian (949 – 1022).”

3.2.2 Western Medieval Spirituality

Gregory the Great (540 – 604) is the father of medieval spirituality. He systematized Western monasticism, and developed the imagery of the vision of God. To experience this, he emphasized the need of purity of heart with the associated virtue of humility. Practical service was another Western trait of Gregory’s teachings. Isidore (ca. 560 – 735) bishop of Seville, and the Venerable Bede (673 – 635) developed Gregory’ s idea further, with stress on reading (*lection*), meditative memory (*meditation*), prayer (*oratio*), and practice (*intento*) as guides for the spiritual life in the dark ages of the barbarians. Maximus the Confessor (ca. 580 – 662) was the first to give expression to the Catholic tradition of the three ways to God (purgation, illumination, and union). The High Middle Ages (1000 – 1300) was primarily concerned with monastic reform, the clash between scholasticism and the contemplative life, and role of the laity in the church. An intensely affective expression of spirituality was promoted by Bernard of Clairvaux (1090 – 1153). And his followers. The imitation of Christ

was aroused by the example of friars, notably Francis of Assissi (1181 – 1226) and his followers, Bonaventure (1221 – 74) and Raymond Lull (1235 – 1315). The Late middle Ages (1300 – 1500) was marked by a dramatic change of mood to one of pessimism in Western life with famines, plagues, intellectual sterility, and skepticism, and the break-up of feudal society. Individual mysticism deepened, although regional associations of mystics were discernible, the Concise Evangelical Dictionary of Theology (1991:485 – 486) .

3.2.3 Modern catholic Spirituality

According to the Concise Evangelical Dictionary of Theology (1991:486) “more than anywhere else, the founders of the tradition of modern Catholic spirituality are the Spanish mystics. Ignatius of Loyola (1491 - 1556) was the founder of the Jesuits and author of The Spiritual Exercises. Teresa of ‘Avila (1542 – 91) were Carmelite reformers. In France there was sharp conflict between the more rationalistic views of men like Bossuet and the quietest views of Francis Fėnelon (1651 – 1751). Before him the great influence on French spirituality was Francis of Sales (1567 – 1715), who followed the combined influences of Ignatius and Teresa. Sales focused on the spiritual needs of the laity. A more theological emphasis on spiritual renewal of the clergy was made by Pierre de Brulle (1575 – 1629), who founded the Oratory for that purpose in 1611.”

3.2.4 Caroline (Anglican) Spirituality

England, the spirituality of the Anglican Church is associated with the Book of Common Prayer. Although “Caroline” refers to the reign of Charles I and II, it is still characteristic of much Anglicanism today. Its balance between the contemplative life of prayer and the vocal liturgy of communal prayer is the genius of its spiritual continuity in the life of the church, the Concise Evangelical Dictionary of Theology (1991:487).

3.2.5 (Protestant) Puritan spirituality

While the Reformation of Martin Luther (1483 – 1546) and John Calvin (1509 – 64) developed into classical Protestantism, subsequent reforms of Puritanism, pietism, and Methodism were distinct, and sometimes divergent. To Luther the essence of spiritual life could be sustained on the actualization of the Ten Commandments, as the Lord’s Prayer, and the Apostles’ Creed. Calvin is a much more sophisticated spiritual guide, and in the third

book of his institute he has left rich teaching on the spiritual life. He gave his own distinctive alternative to the catholic model of purgation – illumination – union with the biblical themes of justification – sanctification – glorification. It was out of Calvinist teaching that Puritan spirituality developed in England and later in New England. It focused on the centrality of the Word of God and its preaching, the preparation of heart to receive the Word, the need for a godly walk and accountability to God, and the strength and watchfulness required in pilgrimage and conflict. The heavenly hope of believers enabled them to anticipate heaven while still on earth, the Concise Evangelical Dictionary of Theology (1991:487).

3.2.6 German Pietism

In reaction to the sterile theology of Lutheranism in the 17th and 18th centuries, pietism was somewhat anti – intellectual and reactionary. Phillip J. Spener (1635 – 1705) was its classical exponent, although Johann Arndt (1555 – 1621) was its founder. Arndt's True Christianity was widely read as an inspiration for "a new life." August H. Franckle (1663 – 1727) was the organizing genius of the lay movement. Both Spener and Franckle practiced their devotion in the establishment of poor schools, orphanages, farms, printing shops, and other enterprises, the Concise Evangelical Dictionary of Theology (1991:487).

3.2.7 Methodism and Modern Holiness Movements

John Wesley (1703 - 91) who lived and died an Anglican priest, founded the Methodist movement. While preaching was the main emphasis of his ministry, he developed hymnology with his brother Charles as an investment of spirituality, and developed class organization as a means of instruction. The aim was to achieve Christian perfection/scriptural holiness. The Keswick convention was established in England in the late 1800s to promote the message of victorious Christian living, the Concise Evangelical Dictionary of Theology (1991:487).

3.3 Pentecostal Spirituality

While the above forms of spirituality noted by the Concise Evangelical Dictionary of Theology (1991:484) are helpful, their suggestion fail to explain what Pentecostal spirituality is all about in greater detail. Historically, Pentecostal spirituality as a protest against reformed spirituality can, and must be dated before the Pentecostalism of the 21st century.

The Pentecostal movement emerged out of intense Wesleyan – holiness and reformed evangelical revivals of the late nineteenth century, s well as from the early 2th century Azusa Street experience (Phiri 2009:56). Writing about Pentecostalism Elwell (1991:487) declared:

> Pentecostalism, beginning in the early part of this century out of the holiness teaching, and the more interdenominational charismatic movement since World War II have been significant renewal movements. The release of self-consciousness, the exercise of touch, the emphasis on spiritual gifts, the strong awareness of the satanic and need for exorcisms, the ministry of all believers – these have marked the character of its spirituality.

Pentecostalism shares in a basic Christian experience in many of its aims, values and features to other Christian traditions as well. Pentecostalism spirituality does however bring a unique emphasis on the initiative and work of the Spirit in the believer (Cettolin 2006:42 - 43). As Martin Luther is the fountainhead of Lutheranism, John Calvin of Reformed Theology, and John Wesley of Methodism, so Charles F. Parham stands as the fountain of Pentecostalism (Stronstad 1988:1). Stronstad further asserts that Charles F. Parham bequeathed to the Pentecostal movement its definitive hermeneutics, and consequently, its definitive theology and apologetics. In Parham's report we find the essential distinctive of the Pentecostal movement namely:

- The conviction that contemporary experience should be identical to apostolic Christianity.

- The separation of the baptism in the Holy Spirit from sanctification as Holiness movements had earlier separated it from conversion/incorporation.

- And that speaking in tongues is the indisputable evidence or proof of the baptism in the Holy Spirit.

The Pentecostal theology and spirituality can be described as an embodiment of hope that, coupled with faith and hope, conquers the obstacles (Kärkkäinen 2006). Pentecostal spirituality's beliefs and practices shape each other in an enduring, mutually conditioning relationship akin to the relationship between knowledge and lived experience Stephenson (2009:46).

3.3.1 Christian Spirituality

Having seen that Pentecostalism shares in a basic Christian experience in many of its aims, values and features with other Christian traditions it is significant in this section to focus on Christian spirituality. In answering the question what is Christian Spirituality, Howard (2008:16) distinguishes between the three levels of meaning with reference to the Christian tradition:

- At the level of practice: Christian spirituality is a lived relationship with God. We actually live it out. In practice, a relationship God. Thus we can speak spirituality as describing the character of our actual, lived relationship with God through the Spirit of Christ as describing our practice of relationship with Christ.

- At the level of dynamics: Christian spirituality is the formulation of a teaching. Therefore this level often involves the development of models of understanding and synthesizing the dynamics of how relationship with God works.

- At the level of academic discipline: this level identifies the use of the term to refer to the formal study of the first and second levels. Hence we may speak of the academic field of Christian spirituality, which reflects systematically on lived experience of Christ and the formulations surrounding that experience.

Pointing the way forward, Carson (1996) in (Köstenberger 2011:68) helpfully list the following necessary components part of a distinctively Christian spirituality.

- Spirituality must be thought of in connection with the Gospel.

- Christian reflection on spirituality must work outward from the centre (spirituality must not become an end in itself).

- At the same time we should be rightly suspicious of forms of theology that place all the emphasis on coherent systems of thought that demand faith, allegiance and obedience but do not engage the affections, let alone foster an active sense in the presence of God.

- Nevertheless, what God uses to foster this kind of Gospel spirituality must be carefully delineated [Carson emphasizes the spirituality of the word].

- Finally, such Work – centred reflection will bring us back to the fact that spirituality, as we have seen, is a theological construct.

Köstenberger (2011: 68) declares that no discussion of Christian or biblical spirituality can be legitimately be divorced from the gospel of salvation of salvation in Christ alone and the coming of God's kingdom in his person and work. Köstenberger further argues that there are two foundational components in arriving at the biblical understanding of spirituality. The first such aspect is union with and abiding in Christ. The second element is the presence and activity of the Holy Spirit.

3.3.2 The Foundations of Christian Spirituality

According Howard (2008:36) gives us the fundamental pattern or "foundations" characterizing Christian relationship with God in general, foundations that support our practice, our understanding of the dynamics of the divine – human relationship, and our formal study of Christian spirituality:

1. Christian spirituality refers to relationship with God as lived in practice, as people formulate an understanding about the dynamics of lived relationship with God, and as a formal discipline of academic study that investigates that relationship.

2. Christian spirituality is distinct from mysticism in that mysticism addresses special experiences of the presence of God, whereas spirituality addresses the entirety of the relationship. Spirituality is distinct from spiritual theology in that spiritual theology tends to focus on the individual's growth toward perfection. It differs from sanctification in that it is not the investigation of a doctrine, but of a lived relationship. Spirituality differs from religious studies in that it does not attempt a scholarly neutrality; spirituality is somewhat engaged. Finally, Christian spirituality differs from spiritual formation in that spiritual formation looks toward the means of maturity, whereas spirituality explores the whole of the life.

3. Christian spirituality appears in a variety of forms. There are different forms of lived spiritual practice based on the differences in personality, geography, situation, and the like. Spirituality takes on different forms of formulation when groups of people collect around ways of understanding the dynamics of relationship with God (for example, the Lutheran approach to spirituality). The academic discipline of Christian spirituality can take on different forms as distinct expressions of the aims and methods of the discipline are expressed.

4. Scholars and practitioners of Christian spirituality currently have a tendency to approach relationship with God from the perspective of describing actual life, to emphasize experience, to explore the corporate aspects of a relationship with God, to permit careful study and personal transformation to influence one another, and to use a variety of disciplines in the exploration.

5. Although we may see a wide range of diversity in Christian spirituality, this diversity is built upon a few foundational principles. Christian spirituality is rooted in the sacred text and teachings of the Christian faith. It assumes the reality of God and spirit. It acknowledges the fullness of human experience. Our understanding of Christian spirituality is constructed in terms of the real relationship between God and humans, the possibility and actuality of God and humans sharing lives. It brings us to the recognition that the God – human relationship is ordered to be a relationship of love.

In conclusion of this section is important to take note of the remarks by (Demarest & Matthew 2010: 194) that spirituality is a topic deeply embedded in the minds of most people, Christians and non – Christians alike. Scripture makes it clear, that, prior to regeneration, we are all “dead in trespasses” and sins” (Ephesians 2:1) in relation to God. But we are not hopeless, because God in Jesus Christ constantly reaches out to restore us and make us alive to God. In common use today, spirituality offers people two primary things: (1) a sense of identity (gives me a sense of who I am as a person), (2) a sense of empowerment (a reason for action or living) (ibid). Lastly a vibrant and full – orbed spirituality, as exhibited by Jesus, involves active engagement with the world on mission for God and as empowered by the spirit Köstenberger (2011: 71)

3.4 Theological Education and Pentecostal spirituality

In an article entitled “Lessons from the Past: what our History Teaches Us,” (1999: 84 - 91) William W. Menzies reminds us that the Pentecostal movement was born in revival and that it was in Topeka in Charles Parham’s Bible school that the theological identity of the modern Pentecostal movement was established on 1st January 1901. Menzies articulates the important role of education filled those early years. From 1901 until 1914, many churches and missions were established. These produced an army of spirit – baptized believers with a burning passion to proclaim the message to the world. The purpose of Pentecostal education in a Pentecostal institution is not only to train students to remain faithful to the inspired word of God, the tenets of faith of the organization and the traditional lifestyle and practice, but to equip the students to function in Pentecostal power with the operation of spiritual gifts flowing through them and the congregation McKinney (2000:258)

This section therefore will reflect on the relationship between the experience of Holy Spirit which determines Pentecostalism and theological education. It is arguably important to know what is the way forward in dealing with the interface between theological education as an academic endevour and the experience of the Holy Spirit. The scholar of global Pentecostalism, Allan Anderson (2004:187) claims that ‘If there is one central and distinctive theme in Pentecostal and charismatic theology, then it is the work of the Holy Spirit. Wood in Kilpatrick (1998) said:

> It is critical that in the classroom you deal with hermeneutics, exegesis and the like, but at some point we’ve got to pray students through to an experience that will give them…empowerment and help them to expect that a gateway in their own prayer life will open as they yield to the Spirit and speak as He gives utterance.

Gary McGee (1991: 203 – 206) states than an “ openness to the fullness of the Spirit’s work as portrayed in the Book of Acts and as articulated in 1 Corinthians 12 and 14 established the paradigm of Pentecostal spirituality.” Theologian Russell Spittler (1988: 409 – 413) makes the observation that, “ much Pentecostal success in mission can be laid to their drive for personal religious experience, their evangelistic demand for decision, the experiential particularism involved in every baptism of the Holy Spirit. Pentecostal preaching is a call to personal experience with God – nothing less.”

Asamoah – Gyadu (2017:4) define Pentecostal education as “any conscious attempt to impart knowledge regarding the Gospel of Jesus Christ in order to ensure that Christians

grow in the grace of God and the maturity of the Spirit. Therefore in its narrow sense Pentecostal theological education is formalized through the work of seminaries and Bible schools and its main aim is to train Christian leaders and pastors for the work of the ministry." A century ago Pentecostalism was a grassroots movement that focused on experience rather than learning and had few resources for theological research. Today, many prominent theologians come from Pentecostal backgrounds, and what is more, reflection on the movement has had deep theological impact – not only on Pentecostal theologians but also ecumenically (Kim 2017:22). McKinney (2000:256) writes that:

> "Pentecostal spirituality has played a major role in the rapid growth of the Pentecostal movement. Pentecostal ministers touched by the Spirit are unafraid to come against the dark side of spirituality, recognizing that the arena in which ministry takes place includes combating the activity of Satan. Anointed Pentecostal teaching is required in the class room, and while the Spirit and the word combat and diffuse any efforts to thwart the effectiveness of the teaching/learning experience there are times when teacher and student must take the authority given them by Christ and rout the enemy forcibly."

Having pondered on the Pentecostal educational spirituality and development we can conclude in the words of McKinney (2000:278) that an education in a Pentecostal institution does not carry with it an either – or option as it relates to the academic and the spiritual. it is like the old song of yesterday, "Love and marriage go together like a horse and carriage….You can't have one without the other." knowledge, skills, and techniques are important, but the student must be touched by the Spirit and prepared as a spiritual person to be able to function as a Pentecostal in the real arena in which ministry takes place. Keener writes (2001:18) "the Holy Spirit, like the Father and the Son, is not just a doctrine, an idea, or an experience to be tagged on the other doctrines and experiences of our Christian life. He is the God who has invaded our lives with his transforming presence." In the final analysis Asamoah – Gyadu (2017:17 - 18) says, theological education and Pentecostal spirituality must help us to achieve the following educational objectives:

- First, theological education must help to deal with uncertainties surrounding the presence of the risen Christ. We learn that the Lord, through the abiding presence of His Spirit, is willing to walk with us amidst the uncertainties of life. What the Spirit of God does is endow people with gifts required for their calling. Theological education

exists to help nurture these gifts of grace for the constructive building up of God's people into maturity so that as Paul says, they are not tossed to and fro by every wind of doctrine. The Holy Spirit works to sustain, nurture, probe and challenge the Christian church in ways that accomplish Jesus Christ's agenda for the world.

- Second, in theological education, we learn that Jesus Christ is willing to stay if we are willing to invite Him. Through the Spirit, Jesus who is in the Father comes to dwell within each disciple (John 14:23) and by that presence transforms each individual into a temple fit for God's dwelling. This indwelling must be desired as part of theological education. Without this indwelling or infilling, people may know who God is on paper but they cannot experience His worshipful presence in their Christian lives as living reality. the presence of the living Christ fills those who hunger and thirst after fellowship with Him.

- Third, through theological education, we learn that we can have guaranteed fellowship with the Jesus who broke bread and warmed the hearts of the disciples. That was a sign of fellowship. The recurrence of the Spirit's impact upon individual lives keeps the truth from becoming dead tradition; the persistence and cumulative effect of His work historically recorded guards men from extravagances and mistakes.

According to Asamoah – Gyadu (2017:20) the chief mission of the Spirit is presenting Christ and making Him known to the world. He continues to confront the world with the person of Jesus through our proclamation of Him as Lord so that what we teach will serve the interest of the people of God, the church. I therefore agree with Asamoah – Gyadu that it is possible to redeem Christian education from the clutches of those who have turned it into a mere academic exercise devoid of any spiritual experience and power.

3.5 Conclusion

"It could be argued that Pentecostal theology has come of age. It now has its own academic societies, journals, monograph series and biblical commentaries," (Cartledge 2017:92). However there is still more work to be done regarding its place within the academia and also that, as (Asamoah – Gyadu 2017:19) puts it "In the Pentecostal/charismatic sectors of African Christianity in particular, ministry has become a means of personal gain and the baptism of materialism as a prime indicator of God's favor.

We are in danger of losing our way through the distortion of Scripture to suit fallen human tastes and inclinations. Elsewhere, Christianity has come under siege with the exclusion of religious faith from the public sphere and discourse."

Ogunewu (2008:74) declares that "Pentecostalism as a force within Christianity holds a lot of prospects for the future. The fact that it is expanding as a denomination indicates that there will continually be a need for trained ministers within the movement so as to be able to cope with its rapid expansion. Consequently, it might be safe to postulate a bright future for theological education within the movement. However, there are major challenges which need to be tackled by leaders of the movement."

Ogunewu (ibid) mentions that the first concerns which comes as a challenge is the adequacy of the Pentecostal programmes of theological education. For any programme of education to achieve worthwhile result, it must be adequate both in quantity and quality. Quantity wise, it means that the content must be comprehensive, while quality wise, it must contain purely relevant and authentic information. The content must be rich enough to be able to transmit the required knowledge to the learner. There is also the need for the teacher to be qualified, be conversant with relevant methodologies and possess the ability to transfer this relevant knowledge to the learners. It is only when this is done that the required objectives could be achieved. The ultimate aim of theological education is the production of capable leaders, such as would be able to produce committed Christians. Our concern in Pentecostal educational institutions must be the product of our schools. what must they be? What must they be able to do? We must never be satisfied that we help our students successfully master academic programs. "The real test of the effectiveness of a Pentecostal institution is how the product is able to function in Pentecostal ministry" McKinney (2000:278). A certain tension exists between academic integrity and spirituality, especially when education does not seem to further Christian spirituality (McKinney 2000:253). Having looked at theological education and Pentecostal spirituality, we are left with the question of coordinating the two with the art of using theology for spirituality. Howard (2008:61) is therefore asking a relevant question in this regard: "How do we take the terms, categories, tasks and fruits of theology and relate them meaningfully to those of spirituality so that theology serves as a valuable resource for our exploration of relationship with God?" Howard concludes by saying, since the function is to provide a somewhat unifying view related to a traditional community, our job is to appropriate this function within the context our of our own community. He (Howard 2008:61-62) further gives four specific ways we can do this:

- First, because theology reflects deeply and carefully on themes that are especially relevant to our understanding of relationship with God, we are wise to reflect on the big themes of Christian spirituality in dialogue with theologians and how we view God's transcendence and immanence will significantly shape not only our academic theories of spirituality, but also our personal congregational habits of drawing close to God.

- Second, because theology presents general frameworks for interpreting relationship with God as a whole, we are wise to evaluate those theological frameworks within which we see relationship with God. Whether we admit it or not, we are all theologians to a certain extent. a whatever level of sophistication, our history in the faith provides us with a set of control beliefs – an integrating factor that serves to make sense of our spiritual world. by doing theologically informed spirituality, insights from history, psychology, personal experience, and so on can be placed into a dialogue with a big picture presented and corrected by those who have gone before.

- Third, theology nourishes and sustains spirituality. Theology, by addressing the hard questions of God and by presenting the big picture of God, constantly inspires, feeds, and challenge relationship with God, this is true whether we are thinking of spirituality as lived relationship, reflected dynamics, or formal study. Theology confronts us with aspects of the things of God we have not considered. Think of theology as a formal way of acting out your fascination with the Beloved. Allow theology to pull you into God. One who never studies theology can conveniently avoid facing what it may mean to live in the presence of God as God really is.
- Finally, theology functions as a critic of spirituality. Theological categories are used to determine an approach to relationship with God that is or is not authentically Christian. Theology is also frequently employed to help evaluate religious experience: for example, repeated visions of a powerful being who acts cruelly or who encourages self – destruction would be rightfully questioned concerning their divine origin. This picture of God simply does not fit with traditional theology (Howard 2008:61- 62).

Though according to Anderson (2001:287) it is difficult to determine how "spirituality," because of its very nature, might be "educated" in doing theology in theological education it

is my conclusive appeal that Pentecostal theological educators take serious the relevance of Pentecostal pneumatology to spirituality and spiritual formation of their students, whether we are engaging in biblical studies, church history, missions or ecclesiology that has to be done with pnuematological imagination so that we bring some freshness in doing academic theology and finally that emphasis within the Pentecostal leadership context will be on the striking of balance between the spirituality of the leader as well as his/her intellectual abilities and ministerial skills. The goal and aims of Pentecostal education in the words of Anderson (ibid) is to create an educated elite that often has lost touch with ordinary people.

CHAPTER 4

MINISTERIAL/PASTORAL SPIRITUAL FORMATION

4.1 Introduction

"One of the fascinating things about Browning's work is its inclusiveness as well as how clear he is about the need to define the character and goal of Practical Theology" (Dakin 1996: 211). The heart of Browning's proposal is thus the dynamic reflection of Practical theology: a movement from situation through reflection and back to practice (Dakin 1996:210). While all theology is practical and situated (just as any academic endeavour is a practice), it is still useful to foreground a dimension of theological reflection as its practical task. "Practical theology describes the critical reflection that is done about the meaning of faith and action in the world" (McClintock 2007:7). Practical Theology, as central to church leadership, pastoral practices and missionary contexts is emerging as a distinct discipline in theological education (Jaison 2010:1). For this reason (Logan 2007:176) quoting Hough and Cobb in their work: Christian Identity and Theological Education, declares that professional ministers are often advised to become "Reflective Practitioners" and "Practical Theologians." (Jaison (2010:4) further notes that:

> "Practical Theology provides theological foundation for ministry stimulates theological reflection on contextual as well as conventional situations and simultaneously reflects on theology from a ministerial perspective."

This chapter therefore embraces Browning' s systematic movement; it will therefore deal with the generic features of pastoral spiritual formation in relation to the present features of present practices and will specifically focus on Ministerial/pastoral spiritual formation.

4.2 The Call to Ministry

According to Sugden and Wiersbe (2005:11) too often people enter and leave the ministry because they lack the sense of divine urgency that comes with a call. Lutzer (1998:11) observed that ministerial failure can sometimes be traced "to the very threshold of the entrance to the work." Therefore the relevant question to ask in dealing with the call to the ministry would be the following: How do we know we are called?

4.2.1 The Call in the Context of God's Call

Elwell (1991:78) in the concise evangelical dictionary of theology said that the developed biblical idea of (*Call- kaleõ* or *Calling- klësis*) is that God summons by His word and compels by His power, those who must take part or enjoy the benefits of his gracious redemptive purposes. Prime and Begg (2004:20) further adds that the words *call* and *calling* are used in a number of ways in the New Testament, and the call to ministry is not the only call from God an individual receives. 1 Corinthians 1:1-9 provides a typical example:

- The primary call is to fellowship with God's Son Jesus Christ (verse 9) – a call to union with Christ and all its glorious benefits.

- The second call is to holiness (verse 2) – the call and justification which leads to the inevitable consequence and privilege of sanctification.

- The third call is to service, and frequently to specific service. In Paul's case, his primary service was to be an apostle (verse 1). Therefore God's call to be a shepherd and teacher is a specific call.

After all has been said and done we must seriously heed what Johnson (2002:10) said about the call that, "God's call cannot be manipulated or shaped by human hands but must be obeyed without any certain knowledge about where it will lead." In conclusion, Elwell (1991:78) identifies two subordinates New Testament Applications of the term calling: (1) God calls and designates individuals to particular functions and offices in His redemptive plan (apostleship, Roman 1:1; missionary preaching, Acts 13:2; 16:10; high priesthood, Hebrews 5:4). (2) God's call takes into account the individual's external circumstances and state of life (1 Corinthians 1:26; 7:20).

4.2.2 The Origin of the Ministry

According to the New Bible Dictionary (1993:781) there has been much debate over the precise relationship between the original and unrestricted mission of the apostles and evangelists, on the one hand, and the permanent and local ministry of pastors, teachers, administrators and helpers, on the other hand. The latter class appears to have been appointed by the former. (Ephesians 4:11) asserts that ministry is given to the church Christ. It may be suggested that, while Christ is the source of all authority and the pattern of every

type of service, the church as a whole is the recipient of His divine commission (New Bible Dictionary 1993: 781). According to Elwell (1993:317) the consistent New Testament teaching to the work of a minister is “To prepare God’s people for works of service, so that the body of Christ may be built up” (Ephesians 4:12). The mister is called of God to a position of responsibility rather than privilege, as the Greek words for “minister” show (*diakonos* – “table waiter”; *hypēretēs*, “under rower” in a large ship; *leitourgos*, “servant,” usually of the state or temple), (ibid).

4.2.3 Old Testament Examples

Prime and Begg (2004:20) outlines that the Old Testament call came in a variety of ways ad circumstances but as essentially the same. God called the Old Testament prophets as follows:

- For Moses it came fourty years after his failure to wait God’s time as he foolishly took matters into his own hands by physically defending a fellow Hebrew. At the time of his call he was carrying out his daily occupation of caring for sheep in the desert (Exodus 3). He was immediately aware of God’s holiness (verse 5), and he was overwhelmed at the implications of god’s call that he asked, “Who I am, that I should go…?” (verse 11).

- Isaiah’s call came when he visited the temple during a period of national crisis (Isaiah 6:1). He, too, was acutely conscious of God’s inexpressive holiness. But in hearing God ask, “Whom shall I send? And who will go for us?” (verse 8).

- Jeremiah was told that before he was formed in the womb God both knew and set him apart for the work of a prophet (Jeremiah 1:5). This staggering truth did not stop Jeremiah from responding, “Ah, Sovereign LORD…. I do not know how to speak” (verse 6). But the call was irresistible.

4.2.4 What Constitute a Call?

According to Bo (2010:3) a call is constituted by the following: (1) God calls and it may be spectacular or common place, but there is inner conviction that God has placed on that person for special service. (2) A call to the ministry involves an objective element. This is the testimony of the church and of godly men that the requisite gifts are present and that the

blessing of God is evident on your ministry. The subjective sense is not to be followed in isolation from the objective inprimatur of the church. (3) A sense of call may be a progressive thing, increasing in intensity as opportunity arises to serve and is not always an immediate and powerful sense. (4) The call has little to do with external appearances but the heart. (5) Responding to the call involves a willingness to leave family and possessions to follow Christ. (6) Responding to the call is accompanied by a powerful anointing of the Spirit.
When looking at the above it is significant to note in the words of Sugden and Wiersbe (2005:12) that, in the Bible God preferred to call people who were busy: Gideon was threshing wheat; Moses was tending sheep; David was with his father's flock; Peter and Andrew were fishing. Therefore it is important to conclude while on this very mood that our students "shouldn't enter ministry because they have failed at a dozen other jobs, or because there is nothing else to do." (Sgden & Wiersbe 2005:13).

4.3 Goal of Pastoral Training

Richard (1987:966) noted the Random House Dictionary definition of education as "the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life." To Richards the goal for teaching should not be limited to just gaining intellectual knowledge because to him Bible knowledge is never an end in itself! It is to produce love, faith, and godliness in our lives. Ordained ministry demands knowledge of the Christian faith, an understanding of it in relation to human life an ability to present it effectively in the contemporary world (Pato 1994:8). I definitely agree with Alshire (2008:30) that, "In a theological school, the overarching goal is the development of theological understanding, that is, an aptitude for theological reflection and wisdom pertaining to responsible life in faith. Comprehending in this overarching goal are others such as deepening spiritual awareness, growing in moral sensibility and character, gaining an intellectual grasp of the tradition of a faith community, and acquiring the abilities requisite to the exercise of ministry in that community." Dobbins (2004:35) declare the following:

> In the past our seminaries and ministerial training institutions were better prepared to provide a disciplined approach to spiritual formation that was more likely to work these virtues into the character of future ministers. For example, administrators had physical control over students for at least the first year of their training. Daily attendance was required, dormitory life with enforced morning and evening devotional times were part of the minister's daily training. Today, more and more

ministerial students work their way through Bible College or seminary and are gaining too little if any imposed spiritual discipline. In addition, more and more of our ministers are gaining credentials through distance education were their conscience and character are subject to even less impact from mentors or peer groups.

Coupled with the goal of training students to be theologically reflective Pato (1994:8) adds that students will have to be empowered to uphold and integrate the intellectual, spiritual, moral, and practical elements of theological education as well as provide the environment and means by which theological training liberates and develops their gifts and personal qualities. Before looking at pastoral spiritual formation it is appropriate to look at what pastoral work entails.

4.3.1 The Meaning of Pastoral Work

According to De Jongh van Arkel (1991:96) pastoral work involves relating to people in a very personal way, dealing with people in caring by entering into their situation in a redeeming and revitalizing manner. In pastoral work, we turn towards and interact with fellow human beings (Bons –Storms 1984:11). It is therefore an encounter and a conversation with individuals or groups (Heintink 1983:11). Pastoral work is directed towards sinful, sorrowful people; people in distress – in other words, to a variety of circumstances and situations. Although the work of the pastor can be most satisfying and rewarding, it also involves extreme difficult, discouraging, and disappointing experiences that can sap the energy and frustrate the efforts of even the most dedicated servant of God. It is not only the work of preaching and the administrative duties that tax the energies of the pastor but the physical weariness and nervous exhaustion that can result in strained relationships (De Haan 1979:2). The challenging thing is that as much as the pastoral work is demanding in the words of Dobbins (2004:35) “academic requirements, doctrinal exams, interviews, and references are largely the basis of our credentialing process and although they are sources that provide us with important information about the applicant for credentials, they furnish us little or no insight into his/her spiritual formation. Consequently, an increasing number of people whose character structure and spiritual formation ill equips them for exercising the power of the pastoral office and dealing with the stresses of public ministry are given ministerial credentials.”

4.4 Spiritual Formation

The challenges facing theological education include the need for balance between academic, spiritual, and practical dimensions or the need to balance head, heart and hands issues (Cole 2007:169). Entering into this section it is important to ask the following question, is a completed course of theological training a guarantee of ministerial success or does academic ability always translate into ministry competence? In answering this question I think Cole's discussion is worthy of note: he alleges that in the usual discussion of theological education, focus is too often given to formal theological education to the neglect of vitally complementary aspects of the non-formal and informal. To him a holistic approach of all three modes must be considered in a discussion of theological education and spiritual formation. This section therefore seeks to address to address such a holistic approach in the context of what spiritual formation is all about.

4.4.1 What is Spiritual Formation?

Spiritual formation, without regard to any specifically religious context or tradition, is the process by which the human spirit or will is given a definite "form" or character (Willard 2012:19). Howard (2008:295) further note that spiritual formation refers to the process by which communities and individuals become more fully conformed and united to Christ, especially with regard to maturity of life and calling, whereby it does not focus on appearance, politics, or particulars. Rather responding to the gracious work of God, it involves the intentional and ongoing Godward reorientation and rehabituation of human experience itself, expressed in the concrete realities of everyday life. Lindbeck (1988:287–288) defines spiritual formation non-theologically, to accommodate different religious traditions, saying it is "deep and personally committed appropriation of a comprehensive and coherent outlook on life and the world" then he specifies its Christian form as dispositions and capacities for speech, feeling, and action, which are distinctive of Christianity and also shaped deeply by culture, personal history, and genetic constitution.

Dobbins (2004:31) see Spiritual Formation as a process that begins with conversion. The speed and intensity with which it proceeds will be determined by the degree to which we expose our hearts to scripture and submit our wills to the Lordship of Jesus, truly becoming His disciples (John 8:32). Therefore the product of spiritual formation is a growing Christ - likeness in us (Galatians 4:19). In addition, however (Logan 2007:174) says it is crucial to recognize that spirituality is virtually about developing a relationship. Glerup (2010:249) asserts that spiritual formation is directed by the Holy Spirit for the purpose of conforming disciples to the image of Jesus as the Spirit indwells, fills, guides and empowers people to

live their faith. To Logan this is why discipleship (the lifelong process of following Jesus Christ and becoming like Him, i.e., "transformation" as a result) is a vital aspect of spiritual formation. Spiritual formation is about the practical Christian life, the habit of personal existential knowledge of God motivated by deep love for God (Logan 2007:173). Snelling (2015:11-12) defines transformation as follows:

> "Spiritual transformation is the process by which Christ is formed in us. It is an organic process that goes far beyond mere behavioral tweaks to deep fundamental changes at the very core of our being. In the process of spiritual transformation the spirit of God moves us from behaviors motivated by fear and self-protection to trust and abandonment to God, from selfishness and self- absorption to freely offering the gifts of the authentic self, from the ego's desperate attempts to control the outcomes of our lives to the ability to do God's will even when it is foolishness to the world around us."

Dobbins (2004:31) further describe it this way: "Theologically, spiritual formation is part of the believer's sanctification, a continuing work of grace that transforms us through the renewing of our minds (Romans 12:2). Put in more practical terms, sanctification is God's provision for healing believers from the hurts of their past and delivering them form habits and other aspects of their carnality that hinder the expression of Christ in their attitudes and behavior."

4.4.2 Christian Spiritual Formation

Schmidt (2008: xiii) suggests that the word *spirituality* derives from the Latin *spiritus, but* the concept goes back to the Jewish and Christian scriptures. Schmidt (ibit) continues to highlight that *spititus* was used to translate the Greek *pneuma*, which the New Testament authors had earlier used for the Hebrew *ruach*. According to Howard (2008:268) the term formation brings to mind shaping and modeling, influencing the development of a potential into a completed actual. Howard then goes on to say that Christian spiritual formation refers to similar shaping process with reference to our relationship with God. Understood in this way, "spiritual formation" is first of all, above all, and throughout the shaping (i.e., "forming") work of the divine Holy Spirit, carried out according to the will of God the Father, for the purpose of conforming us to the image of Christ (Averbeck 2008:28).

To Horton (2006:672) Christian formation is the process and product of motivating, nurturing, and internalizing values, priorities, perspectives and responses that are from God. While

there may be slight differences in the above definitions it is noteworthy to consider that the source of spiritual formation is God. This is nicely put in context by (Willard 2012:22) that Christian spiritual formation is focused entirely on Jesus, its goal is an obedience or conformity to Christ that arises out of an inner transformation accomplished through purposive interaction with the grace of God in Christ. Christian spirituality is any spirituality which sees God in Jesus Christ (Schmidt 2008: xvi). I want to conclude this section by noting four profound pointers noted by (Howard 2008:295) as the summary of Christian spiritual formation:

1. Christian spiritual formation is undertaken within contexts. Life itself acts as a context of spiritual formation, shaping the ways in which we perceive and receive form. There are also the specific contexts related to the settings in life wherein our spiritual life is nourished: solitude, home, spiritual guidance relationships, and congregational life. Each of these contexts offers unique contributions and challenges to our own growth in maturity. More specifically still, we give permission for some, the agents of spiritual formation, to take initiative in our lives with regard to our own formation. The Holy Spirit is our primary agent of spiritual formation, initiating encounters that facilitate transformation and provide a unique supernatural dimension to our experience. Human agents can be formally identified: spiritual directors, supervisors, and such. They can also be less formally recognized: a spiritual friend, a small group, one group that leads another, and so on.

2. The aim of Christian spiritual formation is conformity with Christ. Yet this aim can be described variously, leading to different emphases within our practice. Some speak of deification, others advocate holiness. One may talk about personal realization of perfection, while another encourages the corporate realization of the kingdom of God. From day to day, however, our aim is simply increase – growth in mature likeness to Christ one step at a time.

3. The task of Christian spiritual formation is essentially a task of “putting off and putting on,” a task of “practicing” the gospel. It generally includes, to some degree or another, a variety of steps along the way: gaining a clear vision of the end; cultivating determination; nurturing community support; identifying areas to be formed; selecting strategies and means; paying attention to context; implementing the transformation of life through practice, revision, and experimentation; and, finally, rehabituating life

itself. It can touch every aspect of human experience; every operational system, every stage of experience, every relationship, from the shallows to the depths.

4. Spiritual formation involves the use of a variety of means – activities, situations, relationships – that cultivate growth in Christ. Our experience of the Holy Spirit itself can be a means spiritual formation. We open ourselves to experience of the Holy Spirit when we are prepared, open, attentive, appreciative, and responsive to the Spirit. The trials of life (both context and means) empty us and expand us. We encourage their work when we ritualize the details of our lives. The community of Christ cultivates our formation through general guidance, group guidance, one - on-one guidance, and hidden guidance. Spiritual disciplines are activities of mind and body undertaken to bring our total being into corporation with the divine order. They shape in specific ways each step of the process of spiritual formation.

4.4.3 The Task of Christian Spiritual Formation

According to Howard (2008:282) the task of spiritual formation can be a process that involves a series of acts and attitudes that together integrate the context, agents, aims and means of formation. This process such steps as:

- Gaining a *clear vision* of the aims of spiritual formation. This is accomplished in a general way by acquiring a knowledge of the greater glory of God and the ultimate aim of spiritual formation however defined. But the vision must move beyond the general to the particular. What would the ideal rule of God look like in my life (or our life), right now here and now? What are some realistic proximate aims of spiritual formation?

- Cultivating a *strong determination* not to give up the process of growth even if things don't seem to work.

- Nurturing *community support* to facilitate Godward re-orientation and re-habituation.

- *Identification* – where i/we may be suffering from deformation, disorientation, wrong habituation. What must I put off, what must we put on – not just generally, but here and now.

- *Selecting* disciplines, practices, rules, circumstances, relationships, experiences, and the like, through which one hopes to introduce or reinforce a new and Godward orientation/habit.

- Giving careful *attention* to the nuances of one's own context such that selection and revision are made in light of one's own real situation.

- *Implementing* an intentional program of activities (or leaving off certain activities).

- *Experimenting* with and revising the ongoing process.

Figure 4.4.3.1: Adapted form (Howard 2008:285)

Steps of the process of formation… that are Appropriate to the Length of Formation

- Clear vision
- Strong determination
- Community support
- Identification
- Attention
- implementation
- experimentation

———————

- first year
- Spiritual childhood.
- Spiritual adolescence
- Spiritual adulthood
- maturity

Are applied to aspects of the breadth of human experience and relationship with God

Operations

- Cognition
- Affectivity
- Volition

Stages

- Being Aware & Experiencing
- Understanding & Judging
- Deciding/Acting & Integrating

Relationship

- With spiritual realities
- With God and others
- With nature and self

According to (Averbeck 2008:29) there are basically three dimensions of the spiritually forming work of the Holy Spirit (demonstrated by the three concentric circles in the chart below). Each of them has important implications for any biblically based “spiritual formation” ministry, practice, or program. These three dimensions of the work of the Holy Spirit are intimately bound together, not mutually exclusive or isolated from each other, and have direct impact on the effective working of each other in the lives of believers.

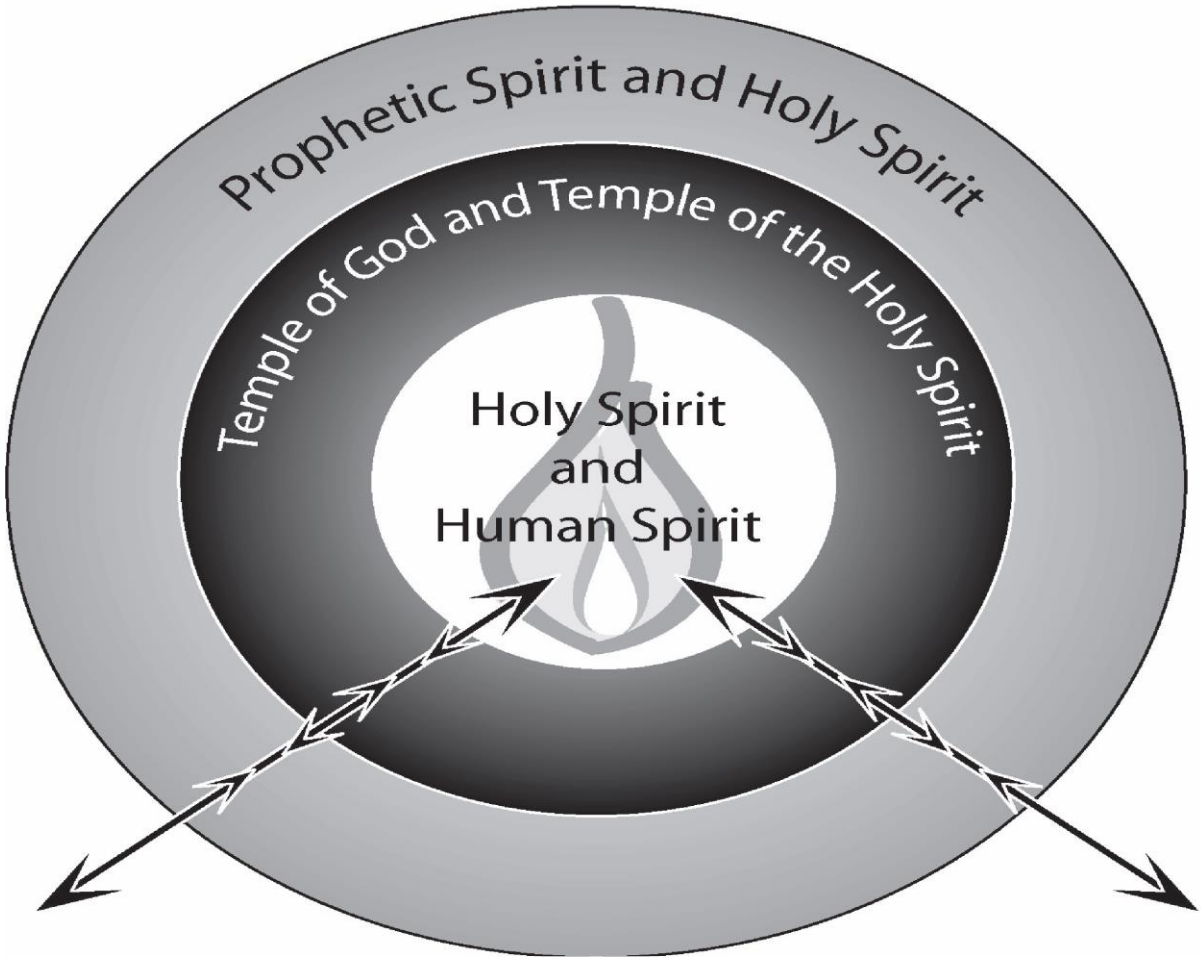

Figure 4.4.3.2 (Adapted from Averbeck 2008:29)

Christian spirituality is the process of general spirituality brought under the direction of and in submission to the Holy spirituality brought under the direction of and in submission of the Holy Spirit in the life of professing believers in Jesus (Snelling 2015:26). We could conclude therefore in the words of Fant (2012:13) that, the Christian faith shapes how we live, how we think, how we write books, how we govern society, and how we relate to one another in

our churches and social structures. Logan (2007:176) refers to that forming process as it relates to theological ministerial train as follows:

> "In Christian ministry as profession, however, "practice" is inseparable from lifestyle. If professionals "profess to know better than others the nature of certain matters," the Christian minister, as a professional, professes in both knowledge and life. Thus, any dichotomy between knowing and being is unwarranted – both in the ministerial profession and in training for the ministerial profession."

Figure 4.4.3.3 (Adapted from Howard 2008:290)

Outlines of Spiritual Disciplines in Selected Christian Literature

Celebration	**Spirit of Disciplines**	**Soul Feast**	**Spiritual Theology**	**Path to Salvation**
Inward Disciplines: Meditation Prayer Fasting Study	**Abstinence:** Solitude Silence Fasting Frugality Chastity Secrecy Sacrifice	Spiritual Reading Common worship Fasting Self-examination Confession Awareness Spiritual direction Hospitality rule	**Fundamental Means**: Sacraments Meritorious good Works Petitionary prayer **Aids to Growth:** Presence of God Examination of conscience Desire for perfection Conformity to God's will Fidelity of Grace Plan of life Spiritual reading Holy friendships Spiritual direction	**Rules for preserving the zeal for God:** Being within Vision of another world Remaining in feelings that lead to resolve. **Exercises for conforming the Believer in Goodness:** Mind – read, study, ask, talk. Will – Submission to church, civil order, God, conscience. Heart – church, prayer, icons, holy customs. Body – guarding senses, tongue and abstinence.

Having looked at the above it is appropriate to indicate that in the coming section focus will now be given to the link between spiritual formation and ministerial/pastoral leadership.

4.5 The Relationship between the Church and Theological Colleges

Bunting (1980:121) gives us the four aims of the nature and purpose of the church as follows:

1. The church exists to proclaim, by work and act, the kingdom of God and to extend its borders. In other words, the church cannot live for her own sake but engages in Christ's own mission to tell the good news beyond the boundaries of her own fellowship.

2. The life of the church is that which communicates most effectively the challenge of the gospel. A style of life is the most powerful agent of change which the church possesses.

3. Every member of the church has a ministry to be recognized, trained and used. This understanding of ministry will take the typical parish into structural and procedural change.

4. There is a world - dimension to the Christian mission. Therefore the church must not be fascinated by herself, live in isolation from what God is doing in the rest of the world.

According to Mvula (2006:1) that means "the seminary is a servant of the church; but this servant hood is not a silent one; but one that is symbiotic, characterized by constant dialogue to meet the needs of society." According to Logan (2007:170) this outlook has affected the church, as it accepts naturalistic instead of religious explanations of the changing social institutions. Therefore if the theological academy is plagued by a crisis of credibility in many calls within and without it for reform, the church is plagued by a crisis of identity, not knowing clearly what it is and exactly why it exists – as the central forum in which God is at work today, and all of the factors contribute to making direction of formation quite uncertain and it is no wonder that spirituality is endangered, shunted aside, sometimes eclipsed, and occasionally even lost completely (ibid).

The task of the seminary is to work alongside churches to assist in giving them resources for their manifold ministries in diverse missionary situations in a rapidly changing world

(Gibbs & Coffey 2001:94). “Therefore theological colleges need to deal with the reality of the tension between Christian faithfulness and academic learning” (Green 2014:7). It is indeed a fact as eluded by Rhea (2001:1) that “the leadership of the early Pentecostal movement consisted of men and women who were not highly trained theologically.” But Lee (2000:311) shows us that there is a difference of approach now as far as the present day Pentecostal Movement and churches are concerned and observes that:

> “Pentecostal church have high expectations of their schools of higher education, and justifiably so. Intellectual and spiritual formation of the next generation of ministers and lay persons is imperative. So it is a hopeful sign that, while many churches have surrendered their schools to an increasingly secular education culture, for most part Pentecostal churches have worked to keep the Pentecostal academy vitally connected and institutionally responsible. The Pentecostal academy is, therefore, regularly reminded of what the church needs from the academy in terms of authentic, pervasive, and effective Christian education. The relevant question therefore is: What does the academy need from the church in order to render the expected service.”

Having looked at the above we could rightly conclude this section in the words of (Pazmino 1988:232) that, “while the seminary is a community of scholars, it is also an arm of the church, and its participants have personal and corporate relationship with Jesus Christ and the Christian church.”

4.5.1 The Essence of Ministerial Training

Thomas (2008:30) asserts that any attempt at the discussion on theological education needs to consider the questions such as the following:

- What is theological college for?
- What are the aims and purposes of theological education?
- Does current theological education pay adequate attention to church ministry formation?
- Is the existing relationship between theological institutions and churches satisfactory?
- Are theological institutions making ongoing interactions with churches?

- What has motivated church leaders to develop alternative programmes for theological training?

Thomas (2008:22) refers to 'ministry formation' as "the holistic approach in education, by which students receive experiential training, reflective – practice learning, community interactions and dialogue skills, awareness of and commitment to personal spiritual formation, intellectual academic development and the ability to integrate various disciplines effectively to fulfill the ministerial task. It is all about preparing men and women to meet the challenges and demands of Christian ministry successfully by providing a firm base through the academic, spiritual and ministerial aspects of theological training." Again, preparation for ministry needs to be reconciled as engagement in ministry (Gibbs 2005:185). Gibbs continues to clarify this fact by saying that, if mission is the mother of theology, then our theological development must best take place within a mission environment, in churches and agencies that are involved in the cultures encountered in the community they serve. This is basically what Green (2014:5) calls the "Integration of faith and learning." This integration according to him (Green) seeks, in various ways, to inform – and transform – the various disciplines of the academic curriculum with insights drawn from a Christian worldview. The following assertion by (Wegert 1998:1) is relevant in this regard:

> "It has been generally been assumed that preparing students for ministry includes more than educating them in theology, including certain skills such as preaching, counseling and training them in methods of church growth. One primary reason for this is that the New Testament's criteria for church leadership centre more on the extent of the minister's personal likeness to Christ than on any other factor."

The above then means that the essence of theological training must be to prepare our students to engage their communities, serve the church and society. "Thus a real challenge facing formal theological education is not just plurality of the field that is dispersed and lacks material unity in its various disciplines, but there is also the underlying need to integrate head, hands, and heart into a holistic process of formation" Fiorenza 1996: 318 – 341) in (Logan 2007:171). In this regard I think it is appropriate to consider what Thomas (2008:54) citing the Asia Theological Manual for accreditation (2000) noted with regards to the general objectives for an accredited theological institution:

1. **Academic Formation**:

- To facilitate a comprehensive knowledge of the scriptures and an understanding of Christian theology.

2. **Ministry Formation**:

- To equip students for a ministry in the church by adequate knowledge of cultural, socio – economic and political issues.

- To instill a vital vision for evangelism, missions and social service and action

3. **Spiritual Formation**:

- To cultivate Christian life and experience.

- To equip students spiritually, mentally, physically, emotionally, morally and socially.

But on the same breath we should take into consideration what Gibbs (2005:186) said, that: "leaders will grow in a more holistic manner, intellectually and experientially, when their learning context challenges performance and creates risk." According to Gibbs it is important to note that the same challenging environment will also bring hidden personality issues to light as the emerging leaders work through stressful situations. Mvula (2006:5) quoting Bruce. J Nicholls's manifesto on the renewal of evangelical theological education declares that, "to this end, we must establish multiple modes of ongoing interaction between program and church, both at grassroots and official level….our programs must become manifestly of the church, through the church and for the church."

4.5.2 Theological Educators and Spirituality

"Educators are ordained and esteemed with the opportunity, responsibility, and honour to deeply impact our students's lives" (Jung 2015:9). According to the journal of the interdenominational theological centre (1985:160) "faculties are more than dispensers of historical truths: they are contemporary theological resources for the entire church." According to (Dreeckmeier 199783) educators are communicators of knowledge and skills with the following implications:

- They must have a sound command of factual content of their subject.

- They must possess the skills necessary for the acquisition and application of subject knowledge.

- They should know what the nature, structure and epistemology of their subject entail.

- They should realize that they are not merely transmitters and communicators of factual contents, but rather their subject teaching helps to shape the students' world and life view.

- They must be able to identify norms for subject disclosure, formulate clear subject aims and refine these to learning objectives.

- They must select and teach subject matter or learning content as a means of disclosing reality to the child.

To Aleshire (2008:62- 63) "teaching that guides students toward theological understanding involves curricular and course design, but it transcends them as well because it is the work of persons who know an area of theological inquiry intimately well, care about it deeply, and understand and value the work for which students are preparing, and engage their students with honesty and integrity." Just like the pastor in the local church, the theological – college lecturer also suffers from the imposition of unrealistic expectations (Gibbs & Coffey 2001:103). According to Horton (2006:674 - 675) Christian formation is characterized by these factors:

- There is constant awareness of moving toward the goal of maturing and maturity. Information is evaluated by "How does this enable the learner to move toward maturity in Christ?" Learner situations are assessed by "What is needed to experience God's truth in this situation? Methodology is chosen on the basis of "What process will best enable this person to move toward maturity?" Experiences are part of the maturity process through such queries as "What does this experience contribute toward maturing in godliness? How can this learning experience be best structured to lead to a step of maturation? "Christ being formed in them" is the filter by which all teaching, nurturing, information processing is examined.

- The whole person is included. Since persons are integrated wholes and since formation requires a holistic response, Christian formation takes into consideration the total person and seeks to tap into all parts of the whole. It is never enough just to stimulate the mind. The heart and will must be challenged also. A conceptual response is never sufficient – tests, projects and evaluations must call for life responses that integrate them all.

- Formation always involves openness to God and His Word. That Word is never seen as just knowledge to be acquired but as reality to be lived. It is always framed in "believing this, how then shall we live?" Knowing God is personal, relational and priority. He is the Source and End of all learning for formation. Everything is evaluated or enhanced by Him. There is no source of learning where He is not found.

- Formation is developmental, building on maturity in Christ. The formational stages of human development may affect the process of spiritual formation and should be factored in by the Christian educator. However, the Creator is greater than those delineated stages and is not limited by them.

- Formational learning requires the learner to be actively involved in interacting with the truth on a personal basis. The teacher's role is conditioned by this factor, giving away responsibility for learning and opportunity for personal processing whenever possible. This will mean diminishing of the teacher role as the learner grasps and begin to apply truth. It will affect the choice of methodology to gain maximum learner involvement. Formation empowers the learner to learn.

- Christian formation is always related to life. This means it will begin and end in life perceptions and experiences as shaped by God for knowing Him and for a person's growth in Him. This factor ensures that truth and life will always be teamed together in a formational learning experience.

- Christian community plays a powerful role in formation. It is in community that the learner discovers needed arenas of growth and in community that the learner

receives insight, support, and opportunity to express his or her uniqueness as a facet of the person of Christ to the group.

- The Spirit of God is the primary force in moving persons toward maturity and in forming Christ in them. Christian formation follows His lead. The human teachers serves as “teaching assistant,” always acknowledging the supremacy of the master Teacher in bringing about God’s plan.

This point is argued by Kasera (2015:1) in the following terms: “While discussions on spiritual formation offer a renewed zeal and growth amongst students, they also call for rethinking our practices as theological educators.” Kasera further gives four reasons why he thinks that this should be pursued:

- To counter the philosophy, culture and assumption that theological educators are complete and spiritual formation is something reserved only for the students.

- To counter the worrisome artificial involvement and understanding of spiritual formation amongst theological faculty.

- To reiterate that spiritual formation of theological educators has an important role in the way theological schools prepare men and women for Christian ministry.

- To return to a biblical perspective that the Holy Spirit builds communities of faith through men and women who themselves are subject to the leading of God.

The selection of godly faculty and the monitoring of their spiritual development and their impact on students must take precedence over any kind of academic criteria if theological education is to differ from that which is secular (Hulbert 1988:39). Thus, spiritual formation is the process through which theological educators seek to stimulate and support the ongoing spiritual transforming work of the Holy Spirit and through the personal lives, relationships, and ministries and themselves so that they all progressively become more conformed to the image of Christ according to the will of God the father (Averbeck 2008:27). As Christian educators we support this process that moves a person beyond information and beyond desire into the realm of life – changing transformation (Horton 2006:673). (Ryan & Wilson 2004:28) put it this way: “as teachers, we must recognize that the training we give others constitute our ministry. From this training come the future leaders, pastors, teachers,

missionaries, helps, evangelists, organizers, exhorters and all the other ministry gifts the Lord has given to the body of Christ, therefore each student should be trained to serve others."

Craig & Gould (2007:110 -111) lists a eight (8) principles for Christian academics to fulfill their assignment in helping the students, but I am going to focus on just four (5):

- *"Let your light so shine before your students and colleagues, that they may see your good deeds and glorify your Father in heaven"* (Matthew 5:16).

  Living a life that exemplifies Christian love and compassion is necessary but not efficient. Students must know that the good things that we do as educators are a result of \god's light as it shines through our lives.

- *"Serve wholeheartedly, as if you were serving the Lord, not your departmental head" (*Ephesians *6:7).*

  While I want my life and my work to be pleasing to my departmental head, my first priority is to spend my time in ways that are pleasing to God.

- *"Whatever you do, work at it with all your heart, as if you are working for the Lord, not for your dean"* (Colossians 3:23).

  Great motivation in seeing each day as a whole series of opportunities to fulfill God's purposes for me, but I must be listening to let God's voice the many conflicting voices that make demands on my time.

- *"Let us professors not give up meeting together, as some are in the habit of doing, but let us encourage one another – and all the more as you see the day approaching"* (Hebrews 10:25).

  Christian professors need a support system of other professors who understand their challenges and share their same struggles.
- *"Professors who sow sparingly reap sparingly, and professors who sow abundantly reap abundantly"* (2 Corinth 9:6)

> Christian professors are uniquely placed to make a spiritual difference in the lives of their students. We should each student as being in our class by divine appointment, wherever they may be in the spiritual journey, and God has placed them there for a purpose. God also places us in our respective departments to be a light to our colleagues.

This conveys the investment that lecturers should make in students, and it also conveys the fact that students should be ready to be personally transformed and equipped for their future lives and ministries (Adam 2009:14). Adam (ibid) further argues that colleges must be committed to two dimensions of learning, namely: the intelligence/academic (includes: information, skills, the ability to think, patterns of learning, etc) and the formational (includes: personal, social, spiritual, communal and professional formation and training).

According to Adam both are essential, and if we do one without the other we will fail to produce effective servants of Christ. Teaching then is either the depositing of information into the empty vessel, or the providing of appropriate stimuli to activate and enhance internal learning processes (Dreeckmeier 1997:71)

Figure 4.5.2.1 (Two Dimensions of Learning illustrated by: Adam 2009:14)

Intelligence/Academic includes:

- Bible and language
- Christian Thought
- Ministry Practice

This demands time and energy from Faculty and students and access to a library.

The expected outcome

- People who are skilled in learning, lifelong learners. Able to think and to reflect.
- Able to articulate and discuss ideas.
- Able to research ideas, to think deeply. Able to communicate. Skilled in their cultural context of life and ministry.
- Able to conserve the Gospel and also interact with current ideas and culture.
- Skilled in every aspect of the Bible and biblical theology.
- With emotional, relational, and pastoral intelligence.

Personal and spiritual formation by:

- Community – shared values and experiences, activities, meal and space.
- Chapel – worship, prayer, bible, sacrament.
- Faculty- counseling, mentoring, talking, Chapel, models of life and ministry.

This demands time and energy from faculty and students, because the Outcomes require deep, subtle, elusive changes in personal life. It involves chapel, dining room, student centre, etc.

The expected outcome

- Mature in marriage, parenthood or singleness, family relationships and friendships. Mature and wise in self-discipline and professional standards. Able to communicate, teach and train effectively.
- Able to recognize their own gifts and abilities with humility. Able to respect authority.
- Able to deal with conflict. Able to think and work strategically.
- Emotionally healthy & resilient. Wise, discerning, quick to listen, thoughtful, reflective, good members of teams.

4.5.3 Conclusion

According to Kretzschmar (2006:338) “the value of Christian spirituality for Christian leaders is that it creates an overall interpretive framework, or umbrella, within which reality is perceived.” Therefore in the words of Castleberry (2004:347) “in order to stay focused on their particular mission, seminaries must regularly recognize their strengths and face up to their shortcomings.” Theology ought to provide a foundation for faith and ministry not just be seen as an acquisition of concepts and theories that need to be analyzed and explained (Kasera 2015:5). In connection with the above we could conclude that a completed course of theological training does not guarantee ministerial success. The one who is called for ministry must display a desire (1 Timothy 3:10), qualifications which are visible to the Church (1 Timothy 3: 2-7) as well as acceptance by the people of God (Acts 20:37).

According to Dreeckmeire (1997:64 – 65) “the complete and balanced development of each student to his/her fullest potential, to respond affirmatively to God’s calling for his life, implies the formation of Christian character building of each student.” The following diagram indicates some of the qualities that educators should consider in planning their teaching and learning strategies:

Figure 4.5.3.1

Character Quality	Definition	Scripture reference
WISDOM	To see the world and life from God's perspective.	Proverbs 9:10
OBEDIENCE	To do what is right with a happy spirit.	1 Samuel 15: 22
PROMPTNESS	To make the best use of my time and of every opportunity to extend God's kingdom on earth.	Colossians 4:5
FAITH	To lean with my entire being on God in absolute trust and confidence in His power, wisdom and goodness	Hebrews 11:1
HOSPITALITY	To share with a happy spirit my home, friendship, and blessings with others.	Hebrews 13:2
SELF-CONTROL	To continually submit in obedience to the control and guidance of the Holy Spirit in my life.	Galatians 5:16
FAIRNESS	To be honest and just in my relationship with others.	Matthew 7:12
GENEROSITY	To share what I have with a happy spirit.	1 Timothy 6:18
ENDURANCE	To keep going until the end, not through one's own strength but through the power of the Holy Spirit.	2 Timothy 4:7- 8
SERVICE	To serve God and my neighbor in a self – sacrificing way.	Matthew 20:26 - 28

COMPASSION	To feel the hurts of others and then to do something about it.	Ephesians 4:32a
PERSERVERANCE	The inward strength to withstand stress so as to achieve God's purpose for my life.	1 Samuel 16:7
DISCERNMENT	To look at a situation from God's perspective.	James 1:4
DILIGENCE	To complete a task in a way that will please God.	Colossians 3:23
PATIENCE	To wait upon the Lord with a happy spirit.	James 5:8
CONTENTMENT	To be satisfied with what the Lord has given to me	Hebrews 13:5
ATTENTIVENESS	To pay close attention to what God is saying to me and to do what He commands	Isaiah 30:21
LOVE	To reach out to others and meeting their needs unselfishly and unconditionally.	Jon 15:12; Philippians 2:4
MEEKNESS	To accept whatever God brings across my way quietly and with humility.	Matthew 5:5; Psalm37:11
HUMBLENESS (Humility)	To put God and others first with my whole heart.	James 4:6b; Philippians 2:3
ORDERLINESS	To do everything at the proper time and in its proper order.	! Corinthians 14:40
FORGIVENESS	To treat someone as though he had never wronged me.	Colossians 3:13

COMMITMENT	To seek and to do the will of God under all circumstances.	Psalm 37:5
TOLERANCE	To see others from God's perspective and to accept them even if they are different.	Romans 12:16
KINDNESS	To show with a happy spirit openness to others.	2 Timothy 2:24
PEACE	To live in harmony with others and foster harmony between people.	Romans 12:18
UPRIGHTNESS	To act with honesty of purpose in all relationships.	Proverbs 11:3
INITIATIVE	To do something about a need without being asked.	Acts 10:37-38
RESPONSIBILITY	To do what God expects of me.	1 Corinthians 4:2
THANKFULNESS	To show appreciation to God and others who enrich my life.	1 Thessalonians 5:18
JOYFULLNESS	To have a happy spirit regardless of my circumstances because of my close walk with the Lord.	Nehemiah 8:10b
HONESTY	To be transparently truthful without anything to hide.	2 Corinthians 8:21

Spiritual formation, to some degree, is the most relevant at the personal level, secondly at the church level, and finally at the academic level (Castleberry 2004:348). According to Castleberry (ibid)"

> “A thorough exploration of scriptures, of the scriptures, of our Christian theological tradition, and of the psychological and social task of ministry is the primary role of seminaries, and no agency can do this task that seminaries do. The specific spiritual formation task of seminaries is directly related to processing the spiritual issues that emanate from such deep investigation of the “basic theological sciences.” If students come to seminary from the church without a deep sense of calling (and the spirituality that produces it and then flows through it), without a personal habit of spiritual discipline and walking in the spirit, and without a commitment to the church as the Holy Spirit’s primary instrument in achieving the Great Commission, then seminaries are in a poor position to meet their need for basic spiritual formation.”

I definitely agree with Goldingay (2011:77) when talking about the relationship between theology and praxis he rightly says, “Practical theology or critical reflection on praxis in the light of the world can and must be complemented by applied theology or critical reflection on theology in the light of praxis.”

CHAPER 5

STRATEGIES AND EDUCATIONAL AIMS OF THEOLOGICAL TEACHING

5.1 Introduction

While it could be argued that education (the process of teaching and learning) is one of the most central functions within man's existence (MacArthur 2003:241), "the primary goal of theological education is to equip thinking practitioners and practical thinkers" (Smith 2013:148). "If they are good practical thinkers, the richness and virtuosity of their work can contribute greatly to both the life of the church and the common good beyond it" (Browning 1996:55).

In an attempt to deal with the above topic this chapter will focus on Browning's strategic movement whereby it will establish the norms and strategies of concrete situations in theological education. The primary question in this regard is - what strategies and insights does theological teaching require? Browning (1993:10) is right that all theology is motivated by practical concerns.

Browning (1996:235) sees "the rhythms of Christian education as following the movements of practical theology whereby Christian education is also seen as a process of practical communal enquiry." It is a critical, constructive and grounded theological reflection by communities of faith, carried on consistently in the contexts of their 'praxis', which here denotes a combination of knowledge born of analytical objectivity and distance, practical wisdom and creative skills (Jaison 2010:4).

Pattison and Woodward (2000:7) view practical theology "as a place where religious beliefs and practice meets contemporary experiences, questions, and actions and conducts dialogue that is mutually enriching, intellectually critical and practically transforming." The educational vision embedded in Practical Theology seeks to develop this interdisciplinary skill in Christians to read their Bible, the world around them and the traditions and cultural practices they uphold for a much deeper perception of the situation rather than knowledge accumulation confined to classrooms (Jaison 2010:9).

5.2 Teaching and Learning Strategies

A teaching strategy can be defined as a broad plan of action for teaching activities with a view to achieving an aim (Fraser, *et al* 1993:143). According to Dreeckmeier (1997:100) teaching strategy refers to a comprehensive instructional plan which includes all elements – form content arrangements, principles, teaching aids and the like. Van Rooy *et al* (2000:25) looking at the teaching strategies for experienced based learning approach noted the following requirements:

1) Linking learning material with prior experiences.

   According to Van Rooy (1997:18) linking learning material with prior experiences can be done by:

   - Establishing similarities and differences between the old and the new.
   - Pinpointing analogous relationships.
   - Trying out new applications, and
   - Making logical extensions and possible synthesis.

2) Relating learning to current experiences.

   New learning material enables learners to solve immediate problems and concerns they experience. Learning becomes more successful as learners regard the activities as relevant and useful. Instead of asking, “How can I use my past experience to make sense of this material?” the learner now asks “How can I use this knowledge to make sense of my current experiences?”

3) Creating new experiences.

The trainer can provide for group experiences where the experience itself becomes the focal point of learning. This type of experience can be created through simulations, games and role plays in which the shared experiences result in learning. As a result of the active

participation in the simulated experience and subsequent analysis of the experience, learning takes place. The learner thus learns from direct experiences and not prior or current experiences from outside the classroom.

4) Using experience as the primary source of learning.

Rooy *et al* (2000:26) refers to two ways in which experience can become the primary source of learning:

- The meanings learners attach to their individual experiences are subjected to critical scrutiny by the group acting as medium. In this process learners' previously taken-for- granted interpretations of their experiences are queried, ambiguities and misconceptions exposed and, as a result, new interpretations emerge from this exercise.
  In this approach to learning from experience, the learners firstly have to talk about their experiences, analyze their experiences (individually or in a group), identify the implications of what has been revealed and, lastly, respond by acting upon them.

- Reflecting on experiences and events while "experiencing" them promotes learning. This implies that learners must, actively in real contexts, be able to test and experience ideas, skills and insights introduced in the classroom while at the same time reflecting on these experiences.

Louis Malcolm (2002:1) argues that "seminaries are responsible for educating students for a different world and entails discerning God's justice and mercy in the full complexity of life, and to do that we cannot escape the difficult task of integrating the multiple dimensions of our lives." Foster *et al* (2006: 32 - 33) offers four areas that teaching in theological schools tended to focus on namely:

5.2.1 Interpretation of Texts

Most theological learning is textually based, and interpretation is crucial to theological learning and pastoral practice. Foster *et al* (2006:89) continues to say that, interpretation is never only about a text; it is a process of using a text in the context of situations and

relationships. I therefore agree with foster that, “these characteristics of interpretation are closely associated with how theological educators understand critical thinking.”

5.2.2 Formational Pedagogy

Formational pedagogy aims at students learning “dispositions, habits, knowledge, and skills that cohere in professional identity and practice, commitments and integrity. According Foster *et al* (2006:100) formational learning is critical to theological students, and it is central to the deepest intentions in professional service that are present in medicine, law, and teaching. Formational teaching therefore refers to students who have been formed for ministry and have learned the practice of the presence of God, who have learned to attend to the mystery that is the first and last chapter of true religion.

5.2.3 Contextualization

According to Cosden & Fairbairn (2001:125) “it is commonly recognized among Christian thinkers today that all theology is contextual. That is to say, every expression of theology has been significantly and necessarily, although not exclusively, influenced by the context in which it is done.” Contextualization is therefore the “task of making explicit the socially situated nature of all knowledge and practice.” To function faithfully in ministry, students need to learn the context of text, historical events, religious practices, and ministerial work (Aleshire 2008:66). Foster further notes that context are not just backgrounds that serve as settings for text or religious practices. Contexts consist of patterns of relationship and social structures, historical trajectories and local particularities, status and power configurations, values and commitments, and dispositions and habits (Foster *et al.* 2006:132). The process of contextualization relates to many activities in theological study and ministry practice and it is a way to bring religion’s long and ancient traditions in dialogue with the current realities, and it is a crucial form of theological learning (Aleshire 2008:66). Werner *et al* (2010:126 argues that,

> “Theological education as a mechanism to spread theological knowledge is responsible for opening up the students’ sights towards different contextual theologies developed from all kinds of contexts. Therefore, theological education should commit itself to inter-contextual or even multi-contextual approaches of doing theological education. There is no doubt that the inter-contextual or multi-contextual

approaches adopted by theological education in order to study particular contextual theologies may bear critical fruits of connectedness between these individual contextual theologies which enrich as well as challenge a particular contextual theology."

Contextual sensibility is key to our theological attempt in seeking meaning and reading our world and the conventional practices (Jaison 2010:7. "The manner in which students are trained in seminaries has a bearing on how they perform in ministry" (Mvula 2006:6)

5.2.4 Performance

Ministry is a public profession, and students need to learn the performance skills that preaching, liturgy, public leadership, and other ministerial tasks required. Developing competence in the performance of the public dimensions of ministry is crucial to the leadership of communities of faith; it is not performance for its own sake. The minister or priest "performs" as a person of faith, and this performance guides the community into its own shared and corporate faith. Therefore the process of learning "to perform" should strengthen students' faith, just as participating in the "performance" in worship should strengthen the faith of worshipers. Foster *et al* (2006:181) concludes that "engaging students through pedagogies of performance includes paying attention to the importance of their spiritual and vocational formation."

Further it may be argued that God has established the educational process as the human mechanism for perpetuating and advancing life on earth (MacArthur 2003:241).

5.3 Curriculum Development in Theological Education

According to Fraser et al (1993:92) "a curriculum may be defined as the interrelated totality of aims, learning content, evaluation procedures and teaching – learning activities, opportunities and experience which guide and implement the didactic activities in a planned and justified manner." And curriculum development is defined as all the processes necessary to plan, design, implement and evaluate functional curriculum (Vander Schyff 2000:35). Prah (2016:30) asserts that "the curriculum lies at the core of all educational systems. It is through the curriculum that the larger social objects and values of the social order are implemented and achieved."

The term “curriculum” is a broad one, and its meaning has changed greatly over the years, especially in the course of the twentieth century (Dreeckmeier 1997:8). The purpose of the curriculum and methods of education changed dramatically as a result of the enlightenment (MacArthur 2003: 243). Curriculum can be defined as the teaching and learning activities and experiences provided by schools (Booyse & Du Plessis 2008:1).

The definition of Booyse & Du Plessis includes the following: Aims and objectives of the education system as well as the specific goals of the school, selection of the content to be taught, how it is arranged into subjects, programmes and syllabi, and what skills and process are included, ways of teaching and learning and the forms of assessment and evaluation used. A broader definition of curriculum is that of NEPI (1993) in Booyse & Du Plessis (2008:3) that: “curriculum refers to the teaching and learning activities and experience which are provided by schools.”

With regard to the curriculum Lopes (2014:255) asks the following question:

- “How can an academic institution promote reflection on and practice of holistic mission as the centre of its theological curriculum?”

- What are the consequences of developing a holistic framework for the theological method and classroom practice?

In an attempt to answer these questions, it is appropriate to note that the overarching goal of the theological curriculum is a “theological understanding,” which is an aptitude for theological reflection and wisdom pertaining to responsible life and faith (Aleshire 2008:30).

5.3.1 Key elements to enhance theological reflection

According to (Kinast 1990) “theological reflection describes the process of learning directly from our experience. As an intentional and systematic activity in the classroom as well as through personal assignments, it attempts to enable individuals to discover God's presence in their experience, the difference God's presence makes in their lives, and what God expects as a result.”

Barns (2002:11) identified eight steps in the pedagogical process for effective theological reflection:

- Reflecting on “practice stories.”
- Reflecting on the structural challenges of the profession.
- Reflecting on the ethical framework of professional practice.
- Articulating the gospel as a framework for public faith.
- Living a Eucharistic way of life.
- Recovering the vocation of the Kingdom of God.
- Christian casuistry in professional practice.
- Fostering Christian solidarities.

The educational vision embedded in Practical Theology seeks to develop this interdisciplinary skill in Christians to read their Bible, the world around them and the traditions and cultural practices they uphold for a much deeper perception of the situation rather than knowledge accumulation confined to classrooms (Jaison 2010:9). Reflective processes are characterized by acute observation and analysis of roles and context (Graham 2017:175). So in the final analysis when all is said and done in the words of (Trokan 2013:144) the nature and purpose of Christian theological education must:

> “Promote personal wisdom. As students pursue answers to their life questions they surface the core foundational issues of personal identity, right relationship, and human agency. Theological reflection is an excellent tool to enable students systematically to explore life's experiences, to reflect critically upon their meaning, and to theologize explicitly about the God event in their lives in light of the Judeo-Christian tradition. Tapping students' life and relational experiences can be a treasure chest of rich theological insight and growth.”

5.3.2 Selecting Learning Content

Reflecting upon the development of pastoral education Bunting (1980:119) writes:

> "Theological education and pastoral training are like other branches of education: suffering from a constantly growing mass which threatens any truly educative process. Proliferation of curricular and syllabuses is no way at all to tackle future needs of the pastor. The aim must be to train the person to be able, when need arises, to educate himself in the particular subject, skills and areas at that time. Therefore selectivity is the guiding principle."

To sum up what Bunting is saying above I think to note what Anderson (1999:51) would be appropriate:

> "To develop a Christian view of education we must first discern a Christian vision of life, and then look within it for what affirms both about an ideal stature for persons, and then about processes of intervention aimed at developing such stature. From a Christian viewpoint, the mature person and the mature community are expressions of a worthy stature of Christ; and the related process of intervention is edification or upbuilding, its transforming factor being love or *agape*. Both person – building and community – building are achieved through involvement in personal relationships, which, together with understanding, are central to a Christian view of education. A Christian vie of schooling, developed in the light of a Christian view of education, envisages groups which function as "communities", and which are subject to evaluation according to the central criteria of: the total nurture of participants; their selective exposure through involvement in purposeful enterprise; cognitive breadth and interpretive clarity in curriculum design; and the provision of pastoral care and physical welfare."

When writing about curriculum development and design MacArthur (2003:256) says teachers need to be very sensitive in the selection of topics to be taught and also in the way selected topics are presented, to avoid inadvertently cultivating nay of these possible negative side effects in the lives of their students. Schyff (2000:49) asserts that, "trainers use instruction to achieve aims, and this is only possible through the use of appropriate subject material whereby the subject content selected should therefore contribute to the development and realization of the instructional aims and objectives." Fraser et al (1993: 129 – 132) indentify and discuss a number of criteria which should be used to select learning content for instructional purpose as follows:

- *Applicability.* Trainers regard relevance as an important criterion for the selection of content. If certain tasks are to be excused and performed by learners, the learning selected should bring about the development of the skills necessary for these tasks

- *Validity and significance*. The selected learning content should contribute to the development of skills that the trainer wishes learners to acquire as a result of instruction.
- *Learnability*. The learning content should coincide with the learners's intellectual abilities and level of development. Cultural differences should be taken into consideration. Learning content which is appropriated for one cultural group will probably have to be adapted before being presented to another group of learners.

- *Durability* (*life span*). The subject curricula should be changed to and adapted on a regular basis to make provision for change.

- *Viability*. To be viable, content should be selected and incorporated into subject role curricular not only "for the sake of knowledge itself", but because it has a major role to play in the development of the learner. The development value of the subject content should always be considered, since it should keep up with the reality of life by relating to the learner's frame of reference.

- *Balance between superficiality and depth.* The selected content should not only represent a wide spectrum of reality to learners, but also give them the opportunity to study the given themes in greater depth.

- *Intrinsic interest.* The learning content selected will be considered interesting if it coincides with the learner's objectives, experiences expectations, needs and problems. Learning content selected to achieve a particular long – term objective (such as preparation for a vocation and vocational training) should relate directly to the learner's immediate objective and problems.

- *Cultural and environmental compatibility.* Learning will be enhanced if the new subject content to be taught is user friendly and culturally compatible. This means that the content taught should be taken from the cultural environment of the learner.

According to Bunting (1990:119) in the context of pastoral training the above should lead inevitably to only two major requirements for the future ministry name: (1) training in the area of personal and inter – personal relationships, and (2) training in openness and readiness to find out. Bunting further declares that the college can, however, foster by courses and learning – experiences the kind of openness which will approach the ministry equipped with tools rather than ready – made solutions. Mvula (2006:14) says:

> "Seminaries can at the same time be so preoccupied with ideological debates that have no relevance to the ministry. There is a need for a healthy meaningful interaction the church and seminaries so that there may be academic excellence and practical training without compromising the needs of the church and the needs of the students which are varied."

To facilitate learning with students is to humbly acknowledge the eclectic if not messy nature of teaching and to trust the process of collaborative learning (Trokan 2013:157). The following tips for facilitating theological reflection are noteworthy:

- A positive and cooperative learning environment based upon trust, mutual respect, and openness is essential. Establishing group ground rules and modeling appropriate self-sharing strongly enhance the learning environment.

- Develop small groups as learning communities. Wisdom is most often exchanged in personal conversation where experience is valued., listened to, and empathized with. Build upon the insights and learning from these small learning communities.

- Develop learning contracts to preserve confidentiality, enhance listening skills, and integrate homework reflection with class activities. Utilize group theological analysis as a springboard to address the questions of Christology, ecclesiology, and salvation.

- Model appropriate self-sharing which focuses on the personal interpretation of the experiences reflected upon.

- Focus the reflection and processing of the experiences in the class setting on the specifically theological dimensions of the event, so as not to deteriorate into the therapeutic classroom.

Ministerial work requires knowledge and skills, to be sure, but skills, abilities, and knowledge are not the ultimate goal of theological education (Aleshire 2008:30). Farley (1983:128) argues that the more theological education focuses on ministerial tasks, the less qualified the minister will be to perform those tasks. Refusing to limit itself to academics or certain areas of pastoral practice, training has to extend to the personal and spiritual needs and queries of people by maintaining the hermeneutical balance in theological reflection (Jaison 2010:10). Freire (1987:54) mentions few pedagogical models namely:

- The banking - Model (the teacher owns information and the student is a passive recipient of the knowledge),

- Expert-Apprentice Model (The teacher is the master who moulds and trains his/her disciple),

- Consumer Model (the student is a consumer and the teacher is a sales person; the student buys whatever interests him/her), and the

- Therapeutic-Individualistic Model (the teacher helps, gives wise counsel to select courses that would help the student to find satisfaction and personal edification) operate within the traditional patterns of theological education.

Foster (2006) in Lopes (2014: 158) wrote that in theological education and training especially in designing the curriculum we need to overcoming the dichotomy between theory and practice. Lopes quoting Boff and Boff (1987) further explains that this could be done by embracing the theological process or methodology known as a 'seeing – judging – acting model.'

5.4 Toward a Curriculum for Ministerial Training as Holistic Formation

The ultimate aim of theological education is the production of capable leaders, such as would be able to produce committed Christians (Ogunewu 2008:74). Logan (2007:182)

argues that if theological education is to extend to the whole people of faith and if it is to be accomplished by means of reflection – action, there should be different levels to those means. Logan further mentions three level which should be discerned when ministerial training is conceptualized:

1. The Grassroots level

   This is where most members of the community are. Education at this level must be characterized by practical Christian life, that personal existential knowledge of \god motivated by the deep love for God. The biblical and theological understanding that this habit of the Christian life produces would have both *relational* (inner and outer) and *ecclesiastical* elements. The curriculum for theological education at the grassroots level is, in significant ways similar to that found in the formal school setting. The similarity is in terms of the broad areas of divisions of the course of studies, so that most things in the school curriculum may conceivably be covered at the grassroots level. Vital to the promotion of grassroots theological education is the leadership of the church – both lay and professional. This leadership must be so trained as to facilitate at the grassroots level an education that is similar to what leadership itself has received. Believers must be trained in action –reflection as they respond to situations - in - life.

2. The Middle (Professional) level

   This is the level that historically served and catered to training of the professional clergy whereby the seminary served a double function: first as a place for the movement of the mind toward God, second as a centre that provides service for the church's other activities, such as bringing criticism to bear on those activities. Training at the middle level is both strategic and pivotal. Those trained at this level must be able to facilitate in the faith community a level of biblical and theological understanding necessary for the faith life and for the role and functions of the church in the world.

It is worth noting that Logan (2007:186) continues to argue that on this level the practical Christian life and the practical skills of ministry should be both be guided by informed

reflection and that in the same manner reflection should be balanced at every level with informed action.

3. The Specialist/Technical level

   Students trained at this level possess skills in carrying out high level, pure research. These individuals deal with the mode of understanding that attends the life of enquiry and scholarship. While specialist concern is about self-conscious inquiry under scholarly and scientific requirements, for such specialist concern to be genuinely Christian in character, it must be carried on at the same time as the scholar personally develops in his/her Christian life and in his/her personal relationship with God.

"While training at the professional level should not primarily be geared to specialist interest, training in action – reflection should, at the same time, help to cultivate the Christian mind as well as the discipline basic to the life of inquiry and scholarship" (Logan 2007:188). For this reason Logan adds that, it is not justifiable to have a curriculum at the middle level that assumes everyone is training for a technical and specialist career.

5.4.1 Core formation components and knowledge areas

Robinson (2000:32) identifies a two – level purpose for theological education: "in a broader sense it is for preparing the people of God for doing God's will in this world; and in a narrower sense it is for preparing candidates for doing ministry of the church. Carroll (1985:28) has given three dimensions of expertise that are required of ministers and which should be cultivated right from theological colleges:

- As 'definer of meaning' especially in their roles of preacher, teacher, counselor, bringing the Word of God to meet the needs of their situation.

- As 'builders of community', bringing theological insight into the nature of the Christian community and assisting them to be built up into maturity as Christians.

- As 'mediators' in the "church – social context interface" mediating not only between individuals and God but between individuals and society.

Figure 5.4.1.1 (Adapted from Dr. R Marie's presentation to the BCE: 07/11/2018)

Spirituality	**Personal Growth/Social Skills**	**Personal Morality/ Ethics**	**Transformational Leadership**	**Vocational Praxis**	**General/ interdisciplinary Knowledge**
Living in the presence of God.	Psychometric Evaluation	Personal Integrity	Defining Leadership	Practice of Ministry	Language Skills
The Spiritual Disciplines	Skills for healthy relationship	Professional Ethics	Theory of Leadership	Worship	Computer Literacy
Spiritual Direction	Caring for your family	Gender Sensitivity	Inspiring Vision	Preaching	Cognitive/ Learning Skills
Rule of life	Marriage Skills	Sexual ethics	Inspiring Vision	Ministry of the local congregation	Introduction to Sociology
Sacramental Life	Parental Skills	Financial Honesty	Leadership traits	Christian education	Introduction to Anthropology
Forms of Spirituality	Communication Skills	Understanding and Use of power	Ethical Leadership	Pastoral Care of the congregation	Introduction to Economics
Call/ Vocation	Relating to Social Environment	Trust and Loyalty	Building leadership	Denominational Studies	Introduction to Environmental Studies

5.5 Conclusion

The ministry is indeed beyond doubt the highest calling. It calls for great sacrifice. Undoubtedly the people who claim to be called should have a desire (1Timothy 3:1), should have qualifications which are visible to the church (1 Timothy 3: 2-7) and they must be accepted by the people of God (Acts 20:37 -38).

When we think about ministry preparation and theological education in particular questions we need to thoroughly answer the following question: Is a completed course of theological training a guarantee of ministerial success? There is therefore a great need and space for theological training in the Pentecostal church. As Marie (2018) put it, There is undoubtedly a need for ongoing and quality equipping leaders, pastors and Christian workers by providing the spiritual formation, academic training, vocational and practical training required to develop skilled leaders of integrity, faithfulness and excellence.

The Pentecostal movement has been and will always engage in theological training and those who have charged this movement as having a closed mind against teaching and education should allow us who are within to speak for ourselves. Alvarez (2000: 285) is arguing rightly by saying that: “in the beginning the Pentecostal movement lacked formal theological training, but objective historical research will reveal that the reason for this had to do with the cultural background of the people who started the movement. The movement did not start among the theologians or scholars of that time.” But the other side of the coin is that that was then and this is now.

The challenge facing the Pentecostal movement in theological education includes the need for balance between academic, spiritual and practical dimensions. Because spiritual formation according to Logan (2007:173) “is about the practical Christian life, the habit of personal existential knowledge of God motivated by deep love for God. When we integrate the above into our notion of teaching we will discover that our teaching is shaping lives and deals with every aspect of our lives. Therefore our training should ultimately bring the insights of scripture to bear on the daily lives of our students by modeling, instructing, encouraging, advising, urging, exhorting, guiding, exposing and convicting. At the end of it all as Marie (2018) noted: our vision of theological training and ministerial formation should consider the following:

- Biblical and theological spirituality.
- Personal growth and social skills.
- Personal morality/ethics.
- Transformational leadership.
- Vocational praxis.

- Academic/ theological education.

- General/ inter-disciplinary knowledge.

In simplicity what it means is that our ministerial candidates must be able to listen to God and read the bible much more than the average member of his/her congregation. They must also be able to talk to God. That means their prayers as preachers and leaders should be far better than the people they are ministering to. The training should equip them to be able to prepare and preach relevant sermons that are contextually relevant. They must not be satisfied in their preparation unless and until they clearly see Jesus Christ in the passage. Reading must not be an exercise which is left out for formal theological training in preparation of assignments and examination, but once in the ministry that habit should be maintained. As part of spiritual formation pastoral candidates must be readers by so doing they will avoid disappointing people who listen to their sermons. As Schmidt (2008:xiii) puts it anyone engaged in theology would have made a personal faith commitment; a theologian's credibility depended on such a commitment.

CHAPTER 6

TOWARDS A THEOLOGY OF SPIRITUAL FORMATION

6.1 Introduction

This study was approached from a Classical Pentecostal tradition and it was undertaken from a practical theological point of enquiry and it embraced Browning's (1993:47-51) four movements for theological reflection, with the aim to establish which theological education, courses, and educational experiences the church should focus on. The study was divided into the following six chapters: Chapter 1: served as a general introduction of the study and gave clarity to the scope of the research through the problem motivating the study, the purpose of the study, the significance of the study as well as the study methodology. Chapter 2: presented the relevance of theological education in Pentecostal pastoral training in relation to Browning's descriptive movement as well as provided a detailed situation – specific context of the study by answering the following questions:

- What are Pentecostals actually doing within their area of educational praxis?
- What reasons, ideals and symbols do they (Pentecostals) use to interpret what they are doing?
- What do Pentecostals consider to be authority and legitimation for what they do?

Chapter 3: offered the interpretation of specific theory laden practices according to Browning's historical movement as well as evaluating theological education and Pentecostal spirituality. Chapter 4: embraced Browning' s systematic movement; it also dealt with the generic features of pastoral spiritual formation in relation to the present features of present practices and specifically focused on ministerial/ pastoral spiritual formation. Chapter 5**,** focused on Browning's strategic movement whereby it has established the norms and strategies of concrete situations in theological education. Chapter 6 is therefore concluding the study by providing the research findings as well as making recommendations towards a theology of spiritual formation.

It was therefore the observation of the study that, traditionally, Pentecostals have been looked on as theologically uneducated (Alvarez 2000: 281). This often repeated charge that the movement has a closed mind against Christian teaching and education poses a serious problem and is unfounded because it has led to many erroneous ideas regarding Pentecostal theology, whereby in some church circles Pentecostals are undermined as far as in - depth scholarship is concerned.

As a Pentecostal I feel that it is arguably problematic and also unfair for those outside the movement to accuse today's Pentecostals of lack of cognitive discipline in doing theology. I believe that the treatment of Pentecostals on the subject of education and scholarship is ironically often approached in a strikingly unscholarly manner. Based on this research it was established that there is a great deal of more intellectual pursuit in the Pentecostal movement today than is usually investigated or acknowledged by non – Pentecostals. The purpose of the study was to identify the tension that exists within the spiritual and the academic dichotomy in the context of theological training, as well as to formulate workable guidelines to help Pentecostal theological institutions to make a deep lasting impact to their graduates. Smith (2008:204) correctly indicates that research in the field of practical theology begins with a real – life problem and hopes to end with a workable solution that will change the situation.

Therefore in trying to solve the main problem of the study the following underlying questions were considered:

- What is the purpose and relevance of theological education in pastoral training?

- What is the relationship between ministry praxis and spiritual development as applied to theological education?

- What is theological about theological education?

- What is the relationship between the church and the academia in terms of the curriculum?

- What are the processes and programs that could help to enhance the spiritual formation of theological educators?

Alvarez (2000: 285) argued that: “in the beginning the Pentecostal movement lacked formal theological training.” I definitely agree with him but also believe that it is equally significant for objective historical research to be undertaken to reveal the reason for this, not forgetting the cultural background of the people who started the movement. Since this is the last chapter of the study it is important to note that this study presupposes that Pentecostal theological seminaries can strike a better balance between spiritual formation, professional development and academic excellence. The critical assumption therefore is that, theological institutions/ faculties must deliberately engage theological educators to be spiritually engaged. This chapter will therefore conclude the study as well as make recommendations towards a theology of spiritual formation. It is, therefore, absolutely necessary to note as Logan (2007:199) asserted that “qualified ministers are not naturally born or dropped from heaven as gifts. They become who and what they are after years of training.”

6.2 Research Methodology

Qualitative interviews were launched to selected faculty members from the three (3) Pentecostal seminaries/ theological colleges affiliated with (3) three of the largest Pentecostal churches in South Africa. The following are the interview questions in the questionnaire as well as the summary of common responses in that regard:

1. How does the college recruit faculty?

2. What are the general methods used by the college to recruit students?

3. What type of curriculum is best suited for equipping Pentecostal ministerial candidates?

4. What ordained ministry does the Pentecostal church require?

5. What is the relevance of spiritual formation in theological education?

6. How do you ensure that the spiritual formation of students is taking place during theological training?

7. How would you define a successful graduate?

8. What recommendations would you have for a better Pentecostal theological education?

QUESTION NUMBER	RESPONSES
1.	Recruitment is drawn from those academically qualified and ordained by the denomination selected and interviewed by the educational board responsible of governance of the college as per the availability of a vacancy/post.
2.	Cooperation between local churches, pastors and engagement of different regional structures and leadership within the denomination.
3.	A Classical theological curriculum which is doctrinally sound and with a Pentecostal emphasis.
4.	Sound Pentecostal academic education with a well-balanced spiritually matured outcome for one to satisfy the denominational expectations.
5.	For the creating of opportunity in character building, integrity and maturity.
6.	Through practical sessions as well as assignments based on what it is taught in terms of growth and maturity.
7.	A student who has successfully completed the curriculum and demonstrates all the criteria of academic and anointed pastor of God's flock who has shown sign of readiness to be in the ministry.
8.	Every person involved in theological education should have sound academic education and expertise as well as experience in the field of Higher education.

There was some sense of resistance since some of our Pentecostal institutions are currently dealing with challenges that warrant their silence. I therefore admit that it will be unrealistic to generalize findings but it is also important to consider that there are common elements that both Pentecostal denominations shares among themselves and that those have been highlighted in this study. Five questions were raised to guide the focus of the study in an attempt to address the purpose and problem of the study. According to Osmer (2008:41) “empirical research proves especially helpful in allowing interpretive guidelines to better understand the people who participate in this dialogue while it also helps them recognize social trends that impact people’s lives and shape the context of ministry.” Osmer’s theory is therefore expanded by Smith (2008:204) that “the key characteristics of practical theology are to seek to apply theological reflection to solve real life problems.”

6.2.1 The Central Theoretical Argument

This study holds that Pentecostal theological seminaries can strike a better balance between spiritual formation, professional development and academic excellence. The critical assumption therefore is that, theological institutions/ faculties must deliberately engage theological educators to be spiritually engaged. In connection to the above research interviews what this study has established will be incorporated and dealt within the following concluding remarks:

6.3 Concluding Remarks

According to Kasera (2015:7) “theological institutions that seek to make a deep and lasting impact upon the lives of their graduates should by all means encourage their faculty to break away from the dichotomy of spiritual and academic.” We need both the academic excellence and the practical training without compromising the needs of the church and the needs of the students, which are varied (Mvula 2006:14).

It is arguable also that Pentecostal theory of education would attempt to link the moral aspect of education and the role of the teacher. In other words, a Pentecostal theory would be concerned with the use to which knowledge is put, the purpose of the whole educational enterprise, the ethical relationship between teacher and learner, and the connection between education and Christian living.

6.3.1 Faculty

Educators are called to be apologists in the classroom, which is a vital aspect within the mission of theological education. Theological educators must therefore be able to answer several questions such as “what ways, if any, does spiritual unity of faculty differ from theological unity of faculty?” They also need know why they are teaching because they have been called to participate in the mission of theological education. The faculty must engage the Bible for the purpose of doctrinal agreement and cooperation because there can be serious problems or questions arising in the area of our practice that could cause us to look again at Bible teaching and our doctrines. Here then we also have practice prompting theological research. Theological learning wisely takes place in a dialogical approach, therefore each department should be connected to every other – that means each sub – discipline within the theological encyclopedia is meant to be in dialogue with every other one: Systematic Theology, Biblical studies, Church History, Pastoral Theology and Missions. Beside seriously engaging the students biblically and theologically the faculty must engage in the following practices which will help them express and enhance their theological reality:

- Practices that highlight unity in Christ: (engaging in devotions, prayer and bible study as well as appreciating individual gifting).

- Practices that provide a relationally supportive context: (The typical example here would be having constant staff retreats, being together and having fun outside the class, fellowshipping around a meal as well as creating a safe space where they can disagree).

- Practices that help provide and celebrate common goals and plans: (This has to do with collaboration in team building/teaching as well as in strategic planning).

Kasera (2015:7) “concludes that theological institutions that seek to make a deep and lasting impact upon the lives of their graduates should by all means encourage their faculty to break away from the dichotomy of spiritual and academic. He further adds that there is a greater demand upon those who instruct others on spiritual matters to demonstrate superior levels of spiritual growth.”

6.3.2 Curriculum

According to Dreeckeier (1997:71) “teaching then is either the depositing of information into the empty vessel, or the providing of appropriate stimuli to activate and enhance internal learning process.” Alshire (2008:30) further argues that the overarching goal of theological curriculum is a “theological understand,” which is an aptitude for theological reflection and wisdom pertaining to responsible life and faith. Theological reflection is by definition contextual activity. Therefore the Pentecostal educational aim must seek to bring theological resources to bear on the problems and challenges encountered in the church and society. In this regard Nyende (2009:136) stressed that “for theological education in Africa to engage adequately with the subject matter of theology and at the same time meet the goals of theological education, it must have a curriculum which is appropriate to the African context.”

That means in the words of (Bellah1982:32-39) in developing the course we have to be guided by an epistemology of “practical reason”. That is, we don’t start with abstract ‘theory’ and then move to practical application. There is no perfect curriculum where “one size fits all.” An excellent program equips specific students for ministry within a specific context (Hardy 2016:85).

6.3.3 Conclusion

The Pentecostal movement in South Africa is indeed meeting the challenge of theological education, but still lack biblically and theologically grounded leaders. The neo – Pentecostal movement is really posing a serious challenge to the Pentecostal movement in South Africa. Ironically, in the immediate future, Pentecostals could suffer from a growing secularism and materialism that could shake their Christian values (Hartch: 146) in (Synan 2016: xlii).The reason for this is as Jones & Woodbridge (2011:93) in Synan (2016: xl) asserted that “neo-Pentecostal pastors are prone to embrace contemporary teachings (Wealth and Prosperity Gospel) related to financial prosperity, spiritual authority, and excessive supernatural experience.” Hence Synan continues to emphatically say that” Every new Christian fad finds fertile ground in neo- Pentecostal congregations, as they do not have ways to regulate their approach to these teachings. Coupled with that are the challenges of the curriculum and the faculty as well as the following aspects: Accreditation, technology, affordability, library, governance and research.

The curriculum and a Pentecostal theory of education have to be geared towards addressing African realities as well as intergenerational changes. In other words in order to evaluate our educational Pentecostal process in adoption of what Hardy (2019:2) noted the following five broad areas should be considered:

- Do we have the right teachers? Are they qualified to teach with training in the right areas? Do they have practical experience in their areas? Do they know how to teach so as to help others to learn? Do they have personalities that build relationships? Do they know how to offer pastoral care so as to encourage growth to maturity? Are they role models, secure in their faith, and with lives that illustrate what they believe and teach?

- Do we have the right students? Are they educationally, emotionally and socially qualified to be in our programme? Do they have the ability and willingness to learn> are they mature enough to be trained for ministry? Do they bring spiritual gifting and previous ministry skills? Do they sense that they have been called to ministry? Have they become a healthy learning community?

- Do we have a coherent, integrated and contextual programme that is designed to get students from where they are to where they need to be by the time they finish? Are our classes sequenced well to build on each other? Do we have enough teaching hours to justify the degrees we offer? Is there a balance in the subject matters that are taught? Does our programme teach skills and help students to maturity, or does it just offer content.

- Do we have the physical and financial resources to make our programme work? Are our classrooms large enough for learning? Are they clean and well maintained? Are the classrooms well lit, with heat or fans and without too much noise? Are there enough comfortable chairs and tables? Do teachers have maps or white boards with pens that actually write? Do we have power point, with spare light bulbs? Does our library have the books and journals that actually support the curriculum? Do our students have textbooks that they can take with them when they graduate to help them remember what they have learned? Do we have computers and internet to help student learn for themselves? If we are providing housing and food for students, is it

clean and is the food edible? Do we have adequate and stable income from multiple sources?

- Do we have a good administrative or governance structure to make our programme successful?

Finally I agree with Oliver (2014:2)'s suggestion that a positive paradigm shift can help both theological educators and students to embrace the challenges and opportunities that the postmodern world offers, to take Christianity to a new level of positive influence in society. That means making use of the available options in the world of technology to enhance the quality and impact of theological training. The following important examples in that regard are given by Oliver (2014:2):

- Technology can erase obstacles like geographical differences.

- Learning can take place anywhere and anytime and no longer needs to be costly.

- Informal and non-formal learning and skills development could impact on society.

- Theological education could play a leadership role by equipping change agents that can bring positive change in society.

The conclusive objective outcome of theological training and education therefore should consider the following: Biblical and theological spirituality, Personal growth and social skills, personal morality/ethics, transformational leadership, vocational praxis, academic/theological education and the general interdisciplinary knowledge.

6.4 Further Research

Since the Pentecostal denominations in South Africa share a number of similarities, experience, distinctives and challenges it would be appropriate that the contextual frame work for partnership could be fostered for cooperation, information sharing and possibly the establishment a united Pentecostal University with a comprehensive Curriculum in different educational disciplines to cater for their growing vast constituencies and educational needs.

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