Chapter 1

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

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

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

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

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

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

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

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

1. Introduction

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

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

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

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

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

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

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

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

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

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

2.2 Why leadership development is a missionary concern

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

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

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

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

> God is moving among us. The church is growing. There are new Christians. There are young, untaught, needy Christians. In many areas of Africa today there is a spirit of revival and expectancy such as has never been seen before. This is cause for rejoicing.
>
> But this exciting situation presents new problems to the leaders of the church. The church is growing faster than leaders can be trained. Here are the facts:
> 1. Old methods of training men for the ministry are not producing enough leaders to keep up with the growth of the church.
> 2. Many men who are already serving the church as local pastors or elders have not had training for their work.
> 3. Many churches have no suitable leader at all.
>
> This situation is dangerous. A Christian community which is not adequately taught is a great threat to Christianity in Africa today (Holland 1975:7).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2.3   Theological Education as a Dimension of Mission

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

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

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

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

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

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

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

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

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

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

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

1. The denominations which have a strongly sacramental conception of ministry as priesthood, regarded as the formation of priestly character. The training is preoccupied with the cultic, mythic and liturgical dimensions of religion and is preferably done away from the "world".

2. In doctrinally more conservative institutions the emphasis may be on students having to imbibe the right theological convictions. In this model affirmation is more important than critique. In a pluralistic world, this may easily lead to irrelevance and sectarianism.

3. Theological education may also be viewed as grooming candidates for service to the denomination. The goal is to produce good members of that particular denomination and to establish ecclesial boundaries.

4. Schleiermacher saw the purpose of theological education as the formulation and teaching of those skills necessary for the proper management of the church. Therefore the field of theology was divided into the three disciplines that must give the theoretical background, namely Biblical studies, systematic theology and church history, with the application in the discipline of practical theology.

5. The fifth model is a variant of Schleiermacher's ideas. Here theological training is understood primarily as training professional pastors. In this functional approach the student is taught the skills necessary to qualify to be a professional pastor that can take his place next to other professionals, like doctors and lawyers (Bosch 1991b:8-9).

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

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

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

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

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

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

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

> Theological training programs intended to equip pastoral and evangelistic ministry in many cases are outmoded and antiquated. Any advance in this crucial area must begin with a reconsideration of the basic objectives of theological education. Irrespective of the level sought, attention must be given to the integrated development of the student's total person in his *being, knowing,* and *doing,* to the end that the man of God be equipped:
>
> 1.   To lead others to commitment to Jesus Christ as Savior and Lord.
> 2.   To sustain in commitment those who have believed.
> 3.   To mobilize the church to effective evangelistic activity.
> (Ferris 1990:22-23)

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

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

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

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

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

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

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

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

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

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

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

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

2.4   The approach of this study

2.4.1 The debate up to now

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

Not too long after the Second World War, the need for other modes of rationality in ministerial formation emerged which encouraged an interest in a philosophical reflection on the means and ends in theological education. Some questions asked were:
1.   What is the Christian ministry?
2.   Who are the learners and what should our attitude be towards them?
3.   What kind of theological training is required today the churches in developing countries can afford?
4.   How can the learners be relevantly trained theologically and pastorally?
5.   Who should preferably be the recipients of theological training and how should they be recruited?

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

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

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

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

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

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

2.4.2   My approach to the missionary task of the church

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

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

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

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

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

Hedlund (1985:173) puts it this way:

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

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

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

2.4.3   The use of gender in this study

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

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

3. The need for renewal in theological training

3.1 The dissatisfaction with the current model

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

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

This dissatisfaction is with the way leaders for established churches are trained. "Anyone associated with theological education for ministers in the 'main-line' Protestant churches of the United States is surely aware that there is widespread discontent with the schools providing this education" (Hough & Cobb1985:1). But it is not limited to the training of leadership for the established churches. It also touches training for missions. As Hoke (1999:329) says: "There is widespread recognition that missionary training can no longer remain the same, but the cure must go deeper than a facelift". And Greenway and Monsma (1989:180) add: "... a large share of our past failure to minister effectively among the poor stems from the way we train church leaders..."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3.3   The current model does not train the grassroots leaders

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

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

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

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

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

3.4   The need for a new paradigm

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

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

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

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

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

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

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

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

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

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

Many seminaries are experiencing a significant decline in enrollments.

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

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

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

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

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

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

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

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

4.   Goal of study: Finding concrete solutions

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

> Farley's analysis is disturbing but the implications are dear. Theological education has wandered far from its original mission and is in desperate need of renewal. Furthermore, much of the energy invested in recent efforts toward renewal has been misdirected. The path to renewal of theological education does not lie in more detailed analysis of the tasks of a pastor or more careful preparation for clerical roles. Renewal – true renewal – must begin with a more biblical understanding of the church and leadership in the church.
>
> After his insightful analysis, Farley's proposals for renewal are disappointing, to say the least. One comment captures the essence of Farley's contribution and the current status of renewal in theological education: "In our judgment, [Farley] is unsurpassed as a diagnostician. What remains to be developed is a compelling prescription to cure the disease".

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

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

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

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

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

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

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

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

> The curriculum question is closely tied to the philosophy – explicit or implicit – of any given program of theological studies. Curriculum responds to questions such as the following:
> 1. Whom do we want to educate theologically?
> 2. For whom and for what do we want to educate them?
> 3. How do we want to educate them?

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

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

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

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

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

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

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

5.   Hypothesis

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

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

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

6.   Methodology

6.1   Qualitative research

The study uses qualitative research methods. In this study I firstly conducted a literature study on the existing methods of theological training and efforts to renew it. The sources did non only consist of theological books and magazines. I also looked at minutes of church meetings and Internet sources. In addition, church magazines, newsletters and newspapers provided insight into current tendencies.

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

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

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

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

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

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

6.2   My role as a participant observer

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

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

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

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

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

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

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

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

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

7. Definition of concepts

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

7.1 The missionary task of the church

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

7.2 Theological training

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

7.3 Church leadership development

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

7.4 The Traditional Residential Academic Model

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

7.5 Theological Education by Extension

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

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

7.6 The Daystar Model

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

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

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

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

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

7.7 The Professional Church Syndrome

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

7.8 The In-Service Paradigm

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

8. Structure of the study

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

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

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

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

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

8.2.3 Chapter 3   The process and outcomes of developing spiritual leaders

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

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

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

8.2.5 Chapter 5   Theological Education by Extension

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

8.2.6 Chapter 6   The Daystar Training Model

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

8.2.7 Chapter 7   Conclusion

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

9.   Conclusion

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

> 1 Samuel 17 records the account of David and Goliath. It also tells the way Saul responded to David's brave offer to fight the giant. This historical text relates one of the most significant moments in the life of the people of Israel. It is a model passage, demonstrating the importance of using appropriate and contextualized methods to fight the enemies we face as the people of God.
>
> This application is particularly true for the missionary movement from the Two-Thirds World, as it relates to traditional missions from the West. Methods, tools, and strategies that may have been of great value to the development of the historical movement may not fit the needs and potentials of emerging Two-Thirds World missions. In the area of training, this recognition is especially valuable. We may have a tendency to adopt the methods of others uncritically, because we feel they have worked well for some cultures. At the same time, some may attempt to impose their methods on us, just because they believe theirs is the right way to do missionary training (Girón 2006:xv).

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

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

Chapter 2

THE NEED FOR LEADERSHIP AND DEVELOPMENT OF LEADERS IN THE CHURCH

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

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

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

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

1.   Introduction

In Matthew 9: 36-38, the text from which we have taken the title of this study, the people were harassed and helpless, because they lacked people to lead them. Jesus' solution is that the disciples should pray for workers (Hendriksen 1973:438-442; Nixon1970:828). Leaders are essential for the welfare of the church, as well as for the accomplishment of the church's missionary task. However, Mostert (2002:76) points out that we live in an age where globally there is a lack of proper leadership and a lack of trust in leadership. This makes the church's task of producing leaders all the more urgent.

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

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

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

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

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

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

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

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

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

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

3.1 The Church is God's instrument of mission

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

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

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

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

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

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

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

Type 1: Small group leaders
Type 2: Leaders of small group leaders
Type 3: Leaders of small congregations
Type 4: Leaders of large congregations or small mission agencies
Type 5: Leaders who function on national and international level.

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

Type 1: 1 for every 5 - 10
Type 2: 1 for every 25- 50
Type 3: 1 for every 100 - 200

Type 4: 1 for every 200 - 1000
Type 5: 1 for every 1000 - 10 000 (Elliston 1999:261; 1992:34-35)

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

Type 1: 197,3 million
Type 2: 39, 46 million
Type 3: 9,865 million
Type 4: 1,973 million
Type 5: 197300

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The church has to train its future leaders

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This way of selecting the potential leaders for the church does not follow Paul's prescription in 1 Timothy 3 and Titus 1 that those considered for leadership should be people who have proved themselves in life and in their Christian character. Instead of the biblical requirements however, other criteria, like academic prowess are applied in the leadership selection progress (Kritzinger 1979:34;73). To take the military analogue above one step further, it is like an army were only young recruits are allowed into staff college, to emerge after a few years as generals, while there is not way to come up through the ranks. You can be the most brilliant major, but if you did not go to staff college at a young age, you will never be a general.

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

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

The people who accept the idea that a theological degree is a prerequisite for effective ministry seems to have forgotten the message of 1 Corinthians 18-28 where Paul clearly says that God uses the weak and powerless, those who are not counted as wise and learned by worldly standards, to achieve His purposes. As Roger Greenway says it so clearly: What does it take to be effective in urban ministry? ... the blessing of power of God. One of the most valued things I've learned in years of ministry is that God uses in amazing ways men and women who don't necessarily possess the highest academic degrees, attractive physical appearance, or a mountain of natural abilities. But they all have this indispensable qualification – they are fully committed to God and his service (Greenway & Monsma1989:250).

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

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

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

7.3.3   The negative effects of the skewed leadership selection process

7.3.3.1   The effect on the young ministry candidates

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

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

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

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

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

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

Roland Allan said that evangelistic growth in new churches is often inversely proportional to educational attainment (Allan1962:106). This was confirmed by the research of Schwarz (1996:23) who found that "formal theological training has a negative correlation to both church growth and overall quality of churches".

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

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

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

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

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

By restricting the ministry to a small professional class, the church is minimizing its chances of being effective in the world. It causes members to take on a passive role in which they expect to be served, instead of becoming servants themselves. They do not exercise their spiritual gifts for the benefit of the body (1 Cor 12). The members of the church abdicate their responsibility to minister to the pastor. They make the minister into a substitute minister, who does the ministry on their behalf, therefore they can duck out the awkward bits of the ministry that God has given them (Legg1989:22). Thus he becomes fully occupied trying to minster to everybody's needs while the members think their only responsibility is to inform the pastor when they encounter anybody in need (Legg 1989:4). All of this leaves the pastor with no time or energy to train the people for their ministry. The existence of paid workers to do missions has a clearly negative influence on the activation of the congregation for its missionary task. The members think that the work should be left to those who are paid for it (Kritzinger 1979:29).

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

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

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

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

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

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

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

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

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

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

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

8. Conclusion

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

Chapter 3

THE PROCESS AND OUTCOMES OF DEVELOPING SPIRITUAL LEADERS

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

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

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

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

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

1.   Introduction

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

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

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

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

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

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

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

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

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

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

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

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

Therefore the leadership development process cannot be seen only as academic

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

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

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

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

2.   Selecting the right people

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3.   The correct view of the training process

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

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

3.1 The factory model, or the metaphor of production

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

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

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

3.2 The wildflower or metaphor of growth

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

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

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

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

3.3   The pilgrim model or the metaphor of travel

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

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

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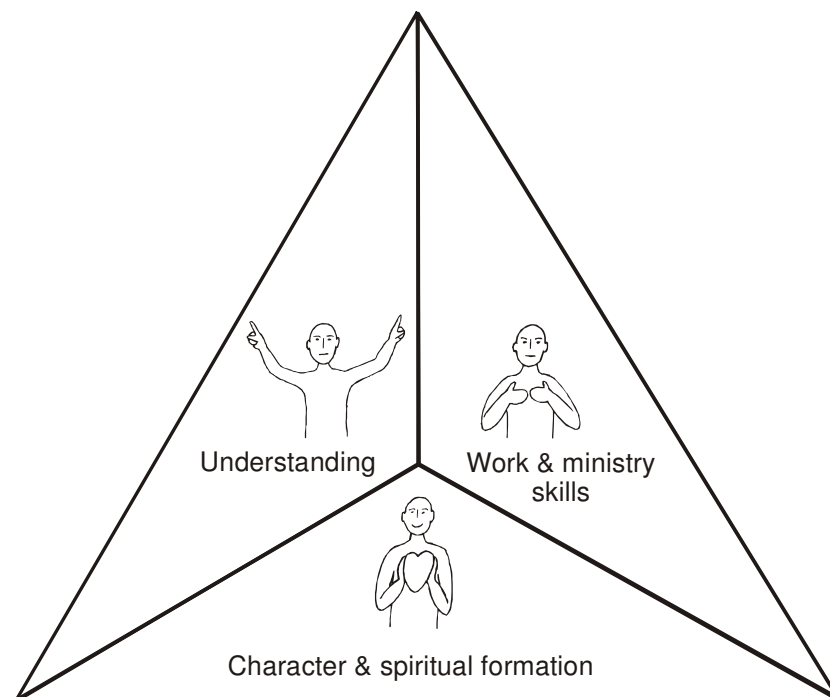
4.   **The three essential aspects of training**

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

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

> Theological training programs intended to equip pastoral and evangelistic ministry in many cases are outmoded and antiquated. Any advance in this crucial area must begin with a reconsideration of the basic objectives of theological education. Irrespective of the level sought, attention must be given to the integrated development of the student's total person in his *being, knowing,* and *doing,* to the end that the man of God be equipped:
>
> 1. To lead others to commitment to Jesus Christ as Saviour and Lord.
> 2. To sustain in commitment those who have believed.
> 3. To mobilize the church to effective evangelistic activity (Ferris 1990:22-23).

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

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

Integral Ministry Training Addresses the Whole Person

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

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

5. Spiritual formation

5.1 Spiritual formation is essential

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

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

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

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

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

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

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

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

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

Hirsch (2006:119) concurs heartily:

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

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

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

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

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

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

Only four characteristics from this list do not relate to character qualities or attitudes, because they are ministry skills. These skills can be developed, and do not describe who a person is, but what that person can do. From this list we can extract four ministry skills that the Apostle Paul mentions. These are:
1. Able to teach (1 Tim. 3:2)
2. Manages his own family well (1 Tim. 3:4; Titus 1:6)
3. Able to encourage others by sound doctrine (Titus 1:9), and its twin,
4. Able to refute those who oppose it (Titus 1:9) (Brynjolfson 2006:32)

From this Brynjolfson (2006:32) then concludes:

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

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

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

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

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

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

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

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

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

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

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

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

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

5.2   What is spiritual formation?

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

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

5.3   Spiritual formation happens in the context of intimate personal relationships

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

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

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

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

The implications of Jesus' training model are:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

> Worried, Eastern Cape writes:
>
> I, and I assume half of our congregation here in a little town in the Eastern Cape, have a heavy heart because our pastor had to leave us.
>
> I want to blame those who decide who may become a minister and who may not. Our congregation is destroyed, because members went to other churches as a result of the internal conflict and division which was caused by our pastor's inability.
>
> The problem lies there where the people learn to become ministers. There must be some type of selection process to convince theological students who for example have already as students been unfaithful to their wives or suffer from the short man syndrome or something similar, that they are not capable of the congregational ministry where they have to deal with people. Even though such students see themselves as called, they must rather be referred to other areas of employment. I cannot believe that a called person is being used by the Father to harm a congregation (*Die Kerkbode*, 12 October 2007:11).

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

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

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

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

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

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

6.   Potential leaders must be equipped with the necessary skills

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

6.1   Leadership skills must be developed in the congregation

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

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

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

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

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

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

> The best way to train someone Is to get the person working. Begin with a responsibility in the Sunday school, youth group, choir, evangelism. Move on from skill to skill with increasing levels of responsibility.
>
> The trainer's task is to create the environment, define the goals and task, and be available to work through issues at each level. The trainer has to move from giving direct supervision to being a coach, to giving limited freedom to giving full responsibility. All of this implies an action context rather than a static teaching context (Grigg 1992:240).

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

viewpoint of their different gifts and experiences.

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

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

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

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

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

7.   Potential leaders must be equipped with the necessary knowledge

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

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

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

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

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

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

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

8.   Other important criteria for a training program

8.1   The training must be affordable

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

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

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

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

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

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

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

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

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

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

8.2 Training must be accessible

8.2.1 Training must be accessible in terms of distance

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

8.2.2 Training must be accessible to the whole body of Christ

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

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

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

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

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

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

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

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

8.2.3 Training must be accessible to working people

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

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

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

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

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

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

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

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

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

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

8.3   The training must be relational

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

> The lowest level is the merely cognitive transfer of information, with no necessary behavioral reaction.
>
> The second level will call for an immediate behavioral response, but does not affect the hearer's value system.
>
> The third level concerns much of the person's behavior and deeply modifies his value system ("repentance"), due to the deep identification of the communicator with the receptor.
>
> The fourth and deepest level is "one in which the message has been so effectively communicated that the receptor feels the same type of communicative urge as that experienced by the source" (Smallman 2001:45).

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

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

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

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

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

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

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

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

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

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

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

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

8.5   Training must be done by committed Christians

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

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

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

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

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

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

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

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

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

8.6   Training must send out the right meta-message

Smallman (2000:31) says:

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

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

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

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

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

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

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

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

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

8.7   The training system must be capable of producing enough leaders

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

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

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

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

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

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

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

8.8.1   The missionary training must start at home

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

> Recovery and pursuit of wisdom, understanding, and the knowledge of truth is the key to a new reformation because the postmodern intelligentsia knows that it does not know and cannot know the truth. Deception has to rely on force. It has to enslave, destroy. Intellectual and moral slavery is now called "Political Correctness". This moral and semantic jugglery is similar to what Pagans always do. They try to make prostitution sacred by calling male and female prostitutes "gods" and 'goddesses'. While deceptive words enslave, the truth liberates. It empowers people by giving them genuine reason to live and to act in ways that are true, good and beautiful.
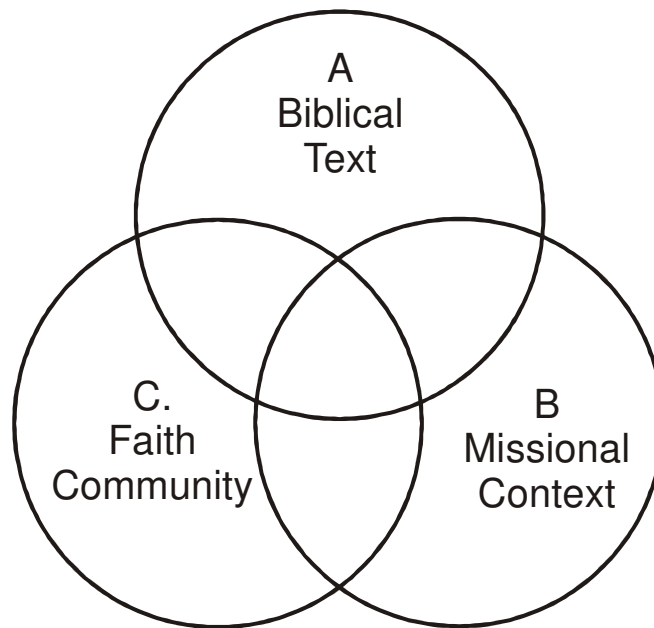
Leslie Newbigin's book: *The Gospel in a pluralist society* (1998) is an example of a Christian response to the intellectual climate of our times.

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

8.9   Training must be contextual and relevant

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

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

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

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

> In discipling there is no way to escape from life while we take time out to study life. This is one of the fallacies of much "training" for Christian service. Rather than provide a classroom learning situation or an isolated three- or four-year period, learning to follow Jesus calls us to become immersed in the reality of the world in which we are called to live.
>
> Christ called His followers to this kind of life. They knew suffering, hunger, testing, stress. They even knew the threat of death. Only in the crucible of reality could the disciples discover the joy of Jesus' presence and the power of God's Spirit available to overcome the problems.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

conform to Christian cultural forms" (Hoefer 1999:38).

In this context the distinction between the proselyte and the convert is helpful. The proselyte leaves his culture and religion to embrace the new religion and its cultural package. The convert however adopts a new message and adopts a new faith, but does not adopt another culture. By the implementation of the indiginization principle the converts brings the Christian message into their own context and makes it relevant to the life of their community. In this way the local church contextualizes the message, enabling people to understand it, receives it to become followers of Jesus. If the indiginization principle is taken to far, however, it will lead to syncretism. Within the context of the local church, the new convert must also be invited to join a pilgrimage to discover and adopt the universal principles of the message and to realize that they are not only part of the local church, but also of the universal body of Christ. In this way they become culturally relevant servants of Jesus Christ (Lingenfelter 19999:113-115).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Hoke 2006:113)

8.9.7 Training in context helps to change the students' values

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

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

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

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

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

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

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

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

8.9.8 Training in context gives the opportunity to develop skills

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

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

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

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

That was the first step in teaching skills:

> The first step in teaching your disciple how to do a particular kind of ministry is: **I do it, you watch.**
>
> The second step in teaching your disciple how to do a particular kind of ministry is: **You do it, I help you.**
>
> The third step in teaching your disciple how to do a particular kind of ministry is: **You do it, I watch you.**
>
> The fourth step in teaching your disciple how to do a particular kind of ministry is: **You do it alone, you report to me.** (As we have seen in the sending of the twelve and the seventy-two.)
>
> The fifth step in teaching your disciple how to do a particular kind of ministry is: **You do it alone (benign neglect).**
>
> The sixth step in teaching your disciple how to do a particular kind of ministry is: **You (the disciple) train somebody else** (Kriel 1995:13-15).

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

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

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

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

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

9.1   Capacity for self-direction

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

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

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

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

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

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

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

9.2   Experience

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

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

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

9.3   Adults have a problem-centered perspective

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

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

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

9.4   Adults have different learning styles

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

9.4.1 Auditory Learners

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

9.4. 2 Visual Learners

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

9.4.3 Kinesthetic Learners

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

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

9.5   Other factors

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

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

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

9.5.2 Adults have differing motivations

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

9.5.3 Adults appreciate different methods of teaching

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

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

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

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

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

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

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

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

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

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

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

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

In the newer theories of how learning takes place, the importance of practical experience in the process has more and more been recognized. For example, Colb (1984) wrote a book entitled *Experiential learning: Experience as the source of learning and development.* In it he says:
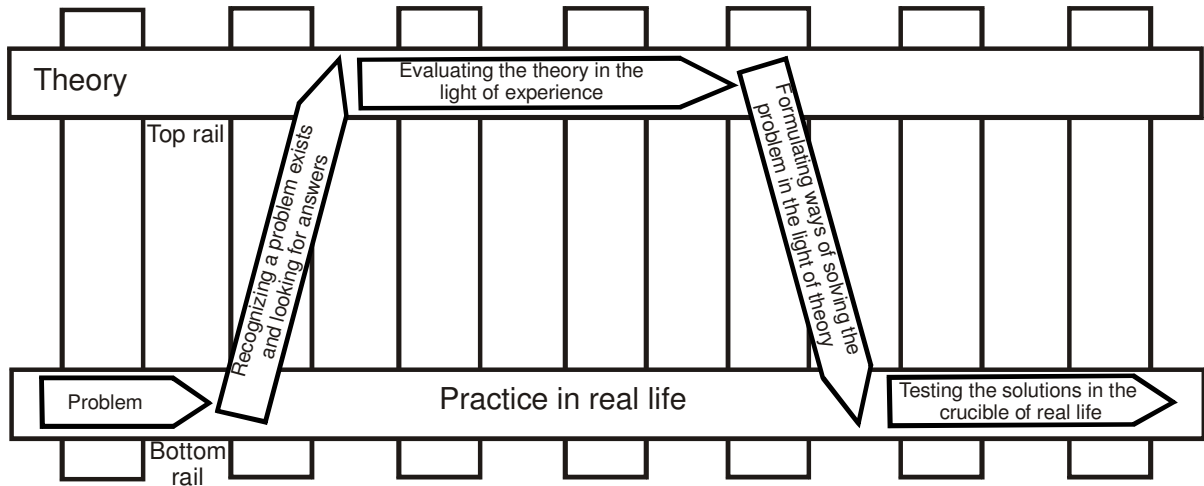
> This perspective on learning is called "experiential" ... to emphasize the central role that experience plays in the learning process. This differentiates experiential learning theory from rationalist and other cognitive theories of learning that tend to give primary emphasis to acquisition, manipulation, and recall of abstract symbols, and from behavioral learning theories that deny any role for consciousness and subjective experience in the learning process. It should be emphasized, however, that the aim of this work is not to pose experiential learning theory as a third alternative to behavioral and cognitive learning theories, but rather to suggest through experiential learning theory a holistic integrative perspective on learning that combines experience, perception, cognition, and behavior (Kolb 1984:20-21).

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

Various models have been designed on this basis to explain the interaction between the practical experience and the theoretical reflection. Hibbert (2006:59) describes them as follows:
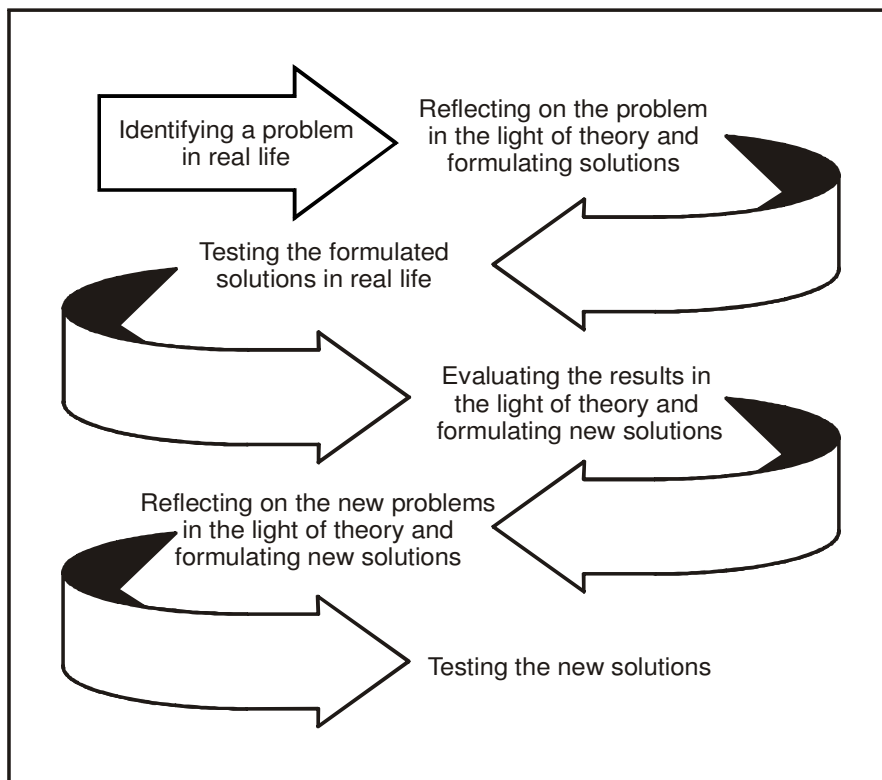
> Adults Learn by Solving Real-life Problems
>
> ... adults come to learning with life experience. They come with questions and opinions. Adults like to solve problems. Starting from problems in real life, adults bring questions to the learning experience and expect to find answers to those questions through the process of learning. The study of theory brings insight and suggests solutions to the questions and problems. These solutions then need to be tried in real life. This concept of learning is often referred to as "top rail – bottom rail," using a railway track as the metaphor. The top rail represents theory, the bottom rail, practice in real life and the railway sleepers between the rails represent reflection between the two. Reflection is the process of evaluating theory in the light of practice, and practice in the light of theory. Without reflection, theory or practice does not change. The following diagram describes this process.

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

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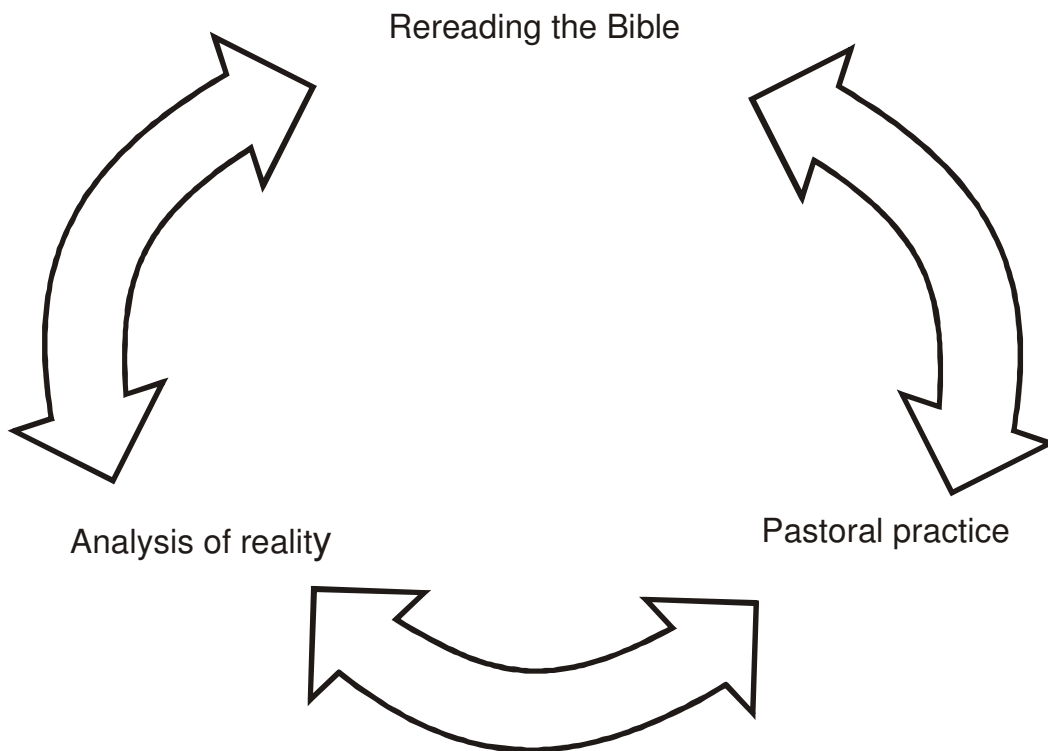

Hibbert (2006:60)

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

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

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

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

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

Rereading the Bible

Analysis of reality

Pastoral practice

A hermeneutical-pedagogical circle

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

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

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

12. Conclusion

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

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

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

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

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

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

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

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

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

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

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

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

not elite professionals.

4. Integrated programme
    The training process must combine spiritual, behavioural, practical and academic objectives, rather than just focusing just on cognitive and academic formation only.

5. Field learning
    Students must be given practical field experience in the skills they will need in the ministry, instead of just being introduced to it in the classroom setting.

6. Spiritual formation
    The programme must deliberately seek to facilitate the spiritual formation of the candidates, rather than just leaving it to evolve privately and haphazardly.

7. Churchward-orientation
    Theological programmes must be oriented towards the needs of the church, not towards personal or traditional notions of what should be done (Bowers 1982:34-35).

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

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