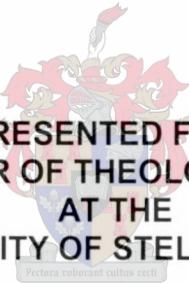


**AN APPRAISAL OF THEOLOGICAL TRAINING  
FOR UNTRAINED CHURCH LEADERS IN SUB SAHARAN AFRICA  
WITH PARTICULAR REFERENCE TO  
THE TRAINING PROGRAM OF VERITAS COLLEGE**

**BY**

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## DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature:

Date:

## ABSTRACT

This study is an appraisal of the training program of Veritas College as an answer to the training need of the untrained church leaders in Sub Saharan Africa, focusing on the country of Malawi.

Partly as a result of the impact of the Church Growth Movement the number of churches in Africa has increased significantly during the last decade. These achievements have created a major training problem. Theological training institutions have been unable to cope with the massive influx of church leaders. Despite remarkable efforts by them, new methods of theological training have had to be developed in order to fulfil the training needs of Africa. The situation in Africa has changed due to many political and historical developments, creating a need for Christians to be trained in how to impact their context. There is a new environment and challenge for theological education in Africa today.

Ideally, theological education should develop all levels of Christian leadership, so that leaders become devoted, effective and knowledgeable workers of God. The Church has always tried to provide theological training for these workers, and has created various educational models. Formal and non-formal education are important modes of training, and form, together with the church, an important triangle in the provision of learning services for the body of Christ.

Formal as well as non-formal theological training models, however, have various weaknesses, including a tendency to dominate from the top; a fixed curriculum out of context; an over-emphasis on a content approach; the inaccessibility of training for the untrained church leader; the inaffordability of training for the really poor untrained church leaders in Sub Saharan Africa. This creates a need for change in theological training today.

Principles for an appropriate theological education for Sub Saharan Africa should include i) the development of local church leadership within the context, for the context; ii) a holistic approach to theological education; iii) a focus on character formation in leadership training; iv) training in the context of the local congregation;

v) the equipping all levels of church leadership; vi) training to practise theology; and vii) the provision of 'basic theological training'.

The training model proposed by Veritas College has an education philosophy called "Integrated Leadership Development" (ILD). This training model is integrated into the functioning of the local congregation and the life of the trainee. ILD also promotes an integrated theological practice, where the trainee is taught how to practise theology. Veritas' training program is built around the basic skills of how to do understand, apply and communicate the Bible.

An appraisal is done of the training program of Veritas College as presented in the Synod of Nkhoma of the Church of Central Africa, Presbyterian (CCAP) in Malawi. From the perspective of the unique training context of Malawi and the CCAP, the development of this program is described and evaluated in the light of the training needs of Sub Saharan Africa. The potential of the Veritas training model to contribute to the training need of Sub Saharan Africa is evaluated. The model has the ability to i) present technical theological training for a semi-literate church leadership; ii) implement basic theological training for church leaders in the local congregation; iii) offer a theological training program not bound to many theoretical books; iv) help semi-literate church leaders to make use of the only piece of literature they possess, namely the Bible; and v) to teach the illiterate through an oral medium.

It would indeed appear that Veritas is able to make a positive contribution to the training needs of Sub Saharan Africa.

## OPSOMMING

Hierdie studie beoordeel die opleidingsmodel van Veritas College as 'n antwoord op die opleidingsnood van die onopgeleide kerkleiers in Sub Sahara Afrika, met die fokus op Malawi.

Gedeeltelik as gevolg van die Kerkgroei Beweging was daar gedurende die laaste dekade 'n aansienlike groei in die aantal kerke in Afrika. Dit het gelei tot 'n geweldige opleidingskrisis. Teologiese opleidingsinstansies kon net nie voldoen in die aanvraag vir opleiding in die steeds toenemende kerkleierskap nie. Ten spyte van noemenswaardige pogings om in hierdie behoefte te voldoen, was daar 'n besef dat nuwe metodes ontwikkel sou moes word om in die nuwe opleidingsbehoefte van Sub Sahara Afrika te voldoen. Verder vra die benarde sosio-ekonomiese konteks in Sub Sahara Afrika dat gelowiges toegerus word om iets aan hulle konteks te doen.

Teologiese opleiding moet daarna streef om alle vlakke van Christelike leierskap te ontwikkel tot toegewyde, effektiewe en ingeligde werkers van God. Die kerk het nog altyd probeer om in die behoefte vir opleiding van hierdie werkers te voorsien deur in 'n verskeidenheid van opleidingsmodelle te voorsien. Formele en informele onderrig vorm saam met die kerk 'n belangrike driehoek in die voorsiening van opleidingsdienste vir die liggaam van Christus.

Formele en informele teologiese opleidingsmodelle toon verskeie tekortkominge, insluitend 'n geneigdheid om voor te skryf van bo af; 'n vasgestelde kurrikulum wat nie konteksgetrou is nie; die ontoeganklikheid van opleiding aan die onopgeleide kerkleier; en duur opleiding vir die arm kerkleiers in Sub Sahara Afrika. Dit alles skep die behoefte aan 'n nuwe benadering in teologiese opleiding vandag.

Sekere beginsels word voorgestel vir 'n toepaslike teologiese opleiding in Sub Sahara Afrika vandag, insluitend i) die ontwikkeling van plaaslike kerkleierskap binne die konteks, vir die konteks; ii) 'n omvattende benadering tot teologiese opleiding; iii) 'n fokus op karakterontwikkeling in leierskapsopleiding; iv) opleiding binne die konteks van die plaaslike gemeente; v) die toerusting van alle vlakke van

kerkleierskap; vi) opleiding om teologie te kan beoefen; en vii) die voorsiening van 'n 'basiese teologiese opleiding.'

Die opleidingsmodel wat Veritas College aanbied se opleidingsfilosofie word saamgevat as "Geïntegreerde Leierskaps Ontwikkeling"(GLO). Hierdie opleidingsmodel is geïntegreer in die funksionering van die plaaslike gemeente en die lewe van die opgeleide persoon. GLO bied ook 'n geïntegreerde teologiese praktyk aan, waar die student geleer word hoe om teologie te beoefen. Veritas se opleidingsprogram is ontwikkel rondom die basiese vaardighede hoe om die Bybel te interpreteer, toe te pas en aan te wend vir effektiewe kommunikasie.

Binne die konteks van die Nkhoma Sinode van die *Church of Central Africa, Presbyterian* (CCAP) in Malawi vertoon die opleidingsprogram van die Veritas College potensiaal. Dit het die vermoë om i) 'n tegniese teologiese opleiding aan te bied op die bevatlikheidsvlak van die laaggeskoolde kerkleierskap; ii) 'n basiese teologiese opleidingsprogram vir die kerkleiers binne 'n plaaslike gemeente te implementeer; iii) 'n opleidingsprogram wat nie gebind is aan baie handboeke vir die aanbieding van opleiding vir laaggeletterde kerkleiers; iv) laaggeskoolde kerkleiers te help om die enigste boek in hul besit, die Bybel, beter aan te wend; en v) om die ongeletterders mondelings te onderrig.

Dit lyk dus inderdaad of Veritas wel 'n bydrae kan lewer tot die opleiding van die baie onopgeleide kerkleiers in Sub Sahara Afrika.

## DEDICATION

I would like to dedicate this work, first of all, to my wife, Carin, who motivated me to start with this study, and supported me in every way throughout the process. Especially to the one who always gave me every opportunity to study – thank you very much.

I would also like to dedicate this work to my parents, Dirk and Magrieta, Wiid, whose constant motivation, academic stimulation and financial support made this study possible. I know that this qualification was a special wish of my father, and this is therefore a special gift for him.

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## DEDICATION/ACKNOWLEDGEMENTS

And last, but not least, to my heavenly father and project leader, God Almighty, thank you – we made it!

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## CHAPTER 1: RESEARCH PROPOSAL

### 1. BACKGROUND OF STUDY

#### 1.1 The Transkei experience

When I completed my theological studies at the theological seminary of the Dutch Reformed Church in Stellenbosch in 1984, I started my ministry in Transkei (one of the homelands in the old dispensation of South Africa). The area where we worked was Pondoland, home of the Pondos (a combination of Xhosa and Zulu speakers). Living in a rural area, and being the only whites in a vast area, we were confronted with the reality of the Sub Saharan African context. Harsh living conditions, traditional values, and poverty were part and parcel of our lives, and we soon gained a good understanding of the world of the Sub Saharan African people.

We were also the pioneers of the new dispensation of the so-called “post mission station era” in Transkei, when Transkei gained independence and hospitals and schools were handed over to the government. In this newly defined context, we and the congregation had to find a way of functioning. In this new dispensation, we were still treated as missionaries by the Dutch Reformed Church in South Africa, even though we were functioning within congregations with the same structure as those of our colleagues in South Africa, the only difference between us and our congregation being the colour of the skin. As we were still fully funded by synodical structures in South Africa, the indigenous congregations unfortunately never took up the responsibility of being self-sufficient.

This situation was made even more complex by the fact that Transkei had just gained its so-called independence in a volatile ‘Apartheid South Africa.’ Their own structures were undefined and unstable, and relationships with whites were not good at all.

In this context I had to define my ministry, and this was no easy task. I soon realised that, if I wanted to make the congregation work, I had to empower the local leadership to take up their responsibilities. To train them was no easy task. Only a few of them had any scholastic background, and so, in order to train them, I had to

simplify the material to a very basic level and focus mainly on skills. I soon discovered that this practice had a profound effect on the congregation. The empowerment of the semi-literate church leadership soon became a passion in my life, and it all began in Transkei.

## **1.2 Academic experience**

While busy finding my way in the ministry, I was asked by IMR (the Institute for Missiological Research) at the Faculty of Theology at the University of Pretoria to conduct research on the uncompleted mission task in Transkei. This study yielded interesting statistics, all pointing to the need for the church to undertake tasks such as community development and leadership development.

This research eventually led to a MTh degree in Missiology at UNISA (University of South Africa) under the late professor David Bosch. He had a profound influence on my understanding of missiology and practical missions. The topic of my thesis, which I completed in 1988, was "A new missions strategy for Transkei". This study confirmed my conviction that, for the church to be relevant in the 'new' Transkei, it had to empower the indigenous leaders to lead the church in a proper way, to help the members to make an impact on all levels in society, and to become self-sufficient.

## **1.3 The sending church experience**

After we had served for 3 years in Transkei, God called us to an Afrikaans-speaking congregation in the little town of Colenso, in the present Kwa Zulu Natal province of South Africa. In this conservative, white, rural context, close to a huge Zulu homeland, I gained some significant new insights. Firstly, the indigenous churches in Africa, as well as the mainline sending churches, will have to find their own identity in a polarising black/white South African context. Secondly, the indigenous churches in Africa (mainline as well as independent churches) will have to form a new generation of church leadership, able to lead and motivate members in difficult circumstances.

Thirdly, the indigenous churches in Africa have church leaders who are both capable and committed, despite their lack of basic theological training.

#### 1.4 The Africa experience

After serving in Colenso for four and a half years, we moved to Alberton (adjacent to Johannesburg) for a year, to learn the Portuguese language and culture in view of a missionary vocation. We then moved to the small town of White River, on the eastern border between South Africa and Mozambique, two hundred kilometres west of Maputo, the capital of Mozambique. I was called by the Dutch Reformed Church of White River as entrepreneur pastor (generating my own income), with the commission: "missions". My instruction was to reach out to Mozambique with the back-up of the local congregation. In the process of this outreach, I attempted to reach out to the people in various ways, trying to establish the best manner of assisting them with my gifts. During this outreach, I observed various facts. Firstly, there are many churches, with many committed leaders, but few of these leaders have access to proper theological training. Secondly, most of these leaders have little or no scholastic background, making their chances of qualifying for any formal theological training very small. Thirdly, as Mozambique is one of the ten poorest countries in the world, these leaders are unlikely to be able to obtain funding for any training. Fourthly, thirty years of turmoil due to suppression under Communist rule and, later, the devastating effects of the civil war, have left the people with demolished infrastructures. Church leaders have had to lead their members in difficult circumstances due to factors such as poverty, unemployment and health risks. The problem appeared to be how to remove the leaders from their unstable environment for any form of training.

In the process of investigating the best way of helping church leaders to meet their greatest needs, I also worked with various organisations. These included *OMS International* (the old *Oriental Missionary Society*), *Child Evangelism Training*, and "*The Word for the World*" *Bible Translators* (a training body for pioneer Bible translators)

Eventually, I met Dr Bennie Wolvaardt, founder and international director of Veritas College, a training body focusing on the training of church leaders by providing them with the basic skills necessary to interpret, apply and communicate the Bible. Dr Wolvaardt asked me to test the training material in Mozambique. In doing so, I recognised the potential of this training program, and I became involved in Veritas College in 1995, first as National Director for South Africa, and, from 1998, as International Training Consultant. In this capacity, I trained spiritual leaders, who had a theological background, to be trainers in the Veritas College training model, so that they, in turn, could train the next level of church leaders. It has been my privilege to train people from countries such as Mozambique, Malawi, Zambia, Uganda, Egypt, Romania, England, Russia, Portugal, Germany and the Philippines.

## 2. THE PROBLEM

The situation I encountered in Sub Saharan Africa, with numerous semi-literate church leaders without any basic theological training, is a world-wide trend, especially in the so-called "Third World". Figures reveal an estimate of two million church leaders without basic theological training in Third World countries (see figures in the TOPIC 2000 Report, which will be discussed in the next chapter). Due to the *Church Growth Movement*, a wave of church planting has occurred, which has left thousands of newly established congregations without trained leaders. During the past few years, much of the focus of the church has gone into such things as church multiplication, with the aim of "a church for every people group", evangelisation, with the aim of "the Gospel for every person", and mission strategy initiatives, with the aim of "reaching the least evangelised groups in the so-called '10/40 Window'".

Remarkable results are claimed to have been achieved. According to these claims, 180 million people saw the Jesus film in 1999; one million new churches have been planted in 149 countries between 1990 and 2000; 176 000 people respond to the Gospel of Jesus Christ every day; approximately one thousand new churches are planted in Asia and Africa alone every week; *DAWN* (Discipling A Whole Nation) *Ministries* expect three million new churches to be planted in the next ten years. (TOPIC Mission Statement May 2000. Ibero-American Consultation)

But these achievements have created a major training problem. Formal training bodies just cannot cope with this massive influx of church leaders, their facilities being too limited. Most of the leaders coming from Third World Countries would, in any event, not have been able to attend such facilities, due to such problems as lack of financial resources, low level of literacy, and other commitments, such as week day responsibilities at work and in the society.

This problem does not apply only to the newly planted, mostly independent churches, but also to the mainline churches. I have encountered this problem in two of the countries I have visited as training consultant for Veritas College. In Mozambique, most of the preaching on any given Sunday in the *IRM (Igreja Reformada em Moçambique, the Reformed Church in Mozambique)*, is being done by the elders. These elders serve as spiritual leaders at the so-called "prayer houses" (wards in a rural context), where they take on more or less all the spiritual and pastoral responsibilities in a given area of a congregation. These elders are mainly rural inhabitants. They are illiterate and have no basic theological education at all. Ministers almost never visit their prayer houses, due to numbers and distance. The elders are acting, in effect, as ministers, taking full pastoral responsibility for the members of the prayer houses.

In Malawi, I encountered a similar situation, this time with the Nkhoma Synod of the *CCAP (Church of Central Africa, Presbyterian)*. While doing some training with seventeen of their ministers at the lay training centre at Chongoni, the following statistics staggered me: they represent 17 congregations; together, they have 58 000 members under their care; these members are ministered to by 900 untrained elders.

Much progress has been made with regard to lay leadership training in the Nkhoma Synod of the *CCAP*. A lay training centre has been established for the training of the untrained church elders. Ministers are motivated to use their congregations as lay training centres for the training of their elders and members. The problem, however, is that few elders can attend training courses at the lay training centre, due to the fact that they depend on subsistence economy and cannot afford to leave home for any training courses.

A similar situation was encountered in the *IRM*. Once again, a large number of people in church leadership positions played a vital role in the building up of the church in Africa, without being trained to do so. Furthermore, in too few of these cases is there any possibility of training them, due to such factors as the low levels of literacy, lack of access to training, and cost of training. The introduction of lay training courses such as the *Timothy Training Program*, as well as the courses prepared by the *Nehemiah Bible Institute* as part of the training of the ministers at Hefsiba Theological School at Vila Ulongue, must be mentioned. These courses are used as introductory courses for the students' theological training. As was highlighted above, one problem is the elders' inability to attend courses for long periods of time due to the fact that they are farmers. Another problem, making matters even more complex, is the general tendency among trained leaders to keep their elders untrained. When asked why they do this, trained leaders revealed that, in their context, training is a luxury. When they attain it, it gives them a certain status, and they are not prepared to put it at risk by training their elders. In their words, "Then they will think they are also pastors and start to threaten my leadership".

The problem, therefore, is that leadership training is lacking for the thousands of untrained leaders in Sub Saharan Africa. Formal and non-formal training bodies cannot always cope with the demands of training these people due to their numbers, their socio-economic position, and their levels of literacy and scholastic achievement.

### 3. HYPOTHESIS

The task of training the untrained church leaders in Sub Saharan Africa calls for new methods of training, as formal and non-formal training bodies cannot cope with the demands of the new mission context. Training bodies, in order to catch up with the training of the untrained church leaders in Sub Saharan Africa, will have to consider training models that meet the following goals:

- a) Make training more accessible to the right people i.e. the untrained church leaders

- b) Accommodate the level of scholastic achievement of the untrained spiritual leaders
- c) Take into consideration the socio-economic position of the untrained leaders
- d) Be prepared to instil a basic theological education that will be sufficient for these leaders to minister more effectively in their areas.

The hypothesis is that the Veritas Training Model (to be discussed below) takes these principles into account, and is maximally appropriate for leadership training in the Sub Saharan African context.

#### **4. DELIMITATION**

The aim of this thesis is to offer a critical appraisal of the training model of Veritas College as a non-formal theological training program for untrained church leaders in a Sub Saharan African context. In keeping with the African context, I will refer to a project being carried out by Veritas College and *NIFCOTT* (the *Nkhoma Institute for Continued Theological Training* of the *CCAP* in Malawi), in which a group of pastors are being trained as facilitators of a program aimed at their untrained leaders (the elders). As the project only began in the year 2001, it will not be possible to fully evaluate its success. The aim, therefore, amounts to a preliminary appraisal of the Veritas College training model.

#### **5. METHODOLOGY**

The researcher has been involved with leadership training for untrained church leaders since the beginning of his ministry in 1985, and has been collecting information in the field during this time. In his capacity as training consultant for Veritas College, the researcher is well acquainted with its training methods and its results in various countries. The study will, in particular, draw practical results from his latest involvement in Malawi, where he has been supporting a colleague, Martin Etter (national director: Veritas College Malawi), to establish the Veritas training model in the *CCAP* Nkhoma Synod as part of their *NIFCOTT* program.

Most of the information in this study is therefore drawn from practical experience and research over the years. Reading on the topic over the last four years contributes to the theory discussed in the study.

## 6. EPISTEMOLOGICAL DIMENSION

To position myself theologically is not an easy task, due to my varied exposure on the mission field, as well as the many positions I occupy in my ministry in God's world. I do, however, position myself as follows:

- As a minister in the Dutch Reformed Church for sixteen years, I am reformed in my approach as theologian.
- Due to extensive contact over the years with the Church Growth Movement, I have been influenced by the Evangelicals, and have a strong passion for the spreading of the Gospel to the so-called "unreached".
- Due to extensive exposure to the harsh realities of the Sub Saharan African context, I am strongly convinced that mission involves doing something about the broken structures of Sub Saharan Africa. In this, I identify myself strongly with the Ecumenicals.
- Having worked with Veritas College for seven years makes it almost impossible for me to stand neutral regarding Veritas. The opinions I will be offering will be of a personal nature, although I will do my best to supplement these with objective opinions.
- Having worked as a training consultant among many different denominations, I understand the value of the contributions of the different denominations. I stand for ecumenical co-operation on the mission field, as well as in training ministries.

- Having worked as training consultant in many different countries, among a variety of cultures, I respect the value of culture, and will always take it into consideration in my opinions.
- Working from a local congregation as spiritual base, and training leaders mainly in congregations, proves that I strongly believe that the church is the vehicle God has chosen to reach the world.
- Working as a tentmaker at a bus company for the last four years, I am well aware of the needs of the working world. This heightens my awareness of the fact that the working world is also God's world, and also needs to be reformed and become part of God's new world.
- Over the years I have developed a love for the people of Sub Saharan Africa, and I am passionately committed to involving them in making Sub Saharan Africa a better place to live in.

## **7. TELEOLOGICAL DIMENSION**

The eventual purpose of this research is to propose a training model for untrained church leaders in a Sub Saharan African context. Veritas College has developed its training program in the field over the last ten years, and I have been part of the process for the last six years. This study will entail an appraisal of the Veritas training program recently started in Malawi. The aim is to see whether this training program has the potential to contribute towards the training of the thousands of untrained church leaders in Sub Saharan Africa.

## **8. CONTENTS**

The thesis consists of seven chapters. The first chapter forms the introduction. The second chapter considers the changed situation in Africa, which necessitates a new approach to training. Firstly, the contemporary crisis of Christian mission today is

considered. Next, the appearance of Christianity in Sub Saharan Africa today, and transitions in modern missions are considered. Following this, a description of the reality of the Sub Saharan African context is given, by considering its needs and the ways in which this context affects missions in Sub Saharan Africa. Finally, the Church Growth Movement is described and evaluated.

The third chapter provides a conceptual framework of theological training as a tool for analysing different forms of theological education to be applied in the following chapters. Here, a theoretical and historical overview of theological education, and a description of formal and non-formal training, is discussed.

Chapter four offers an evaluation of formal and non-formal theological training, leading to a challenge of renewal in theological education.

Chapter five considers principles for an appropriate theological education for Sub Saharan Africa. This is done in order to formulate a new basic theory for theological education, against which a training model can be measured in order to be relevant for the training needs of Sub Saharan Africa today.

In chapter six, the training model of Veritas College is described. The history of Veritas College is discussed, and thereafter the training philosophy and training process are described. This is followed by an outline of the curricula of the four modules. There follows an illustration of the unique exegetical application of Veritas College, and the chapter ends with the application of the training strategy on specific target fields.

In chapter seven, there is an appraisal of the Veritas model, as it is applied within the Nkhoma Synod of the *CCAP* in Malawi. This chapter begins with a description of the methodology of this evaluation, as well as a delimitation of the evaluation and criteria for evaluation. This is followed by a description of the training context of Malawi, including the uniqueness of the Malawian context, an historical overview of both the *CCAP* and Veritas College in Malawi, and an overview of the training process. Finally, the results of the training process are discussed, and an evaluation of the

Veritas training model within the *CCAP* in Malawi is given. Some final conclusions on the potential of the Veritas model in Sub Saharan Africa are also given.

## CHAPTER 2: A CHANGED SITUATION IN AFRICA REQUIRES A NEW APPROACH IN THEOLOGICAL TRAINING

Looking at Africa today, the scenario has changed in many ways. Paradigm shifts have taken place in mission theology all over the world, forcing people to look differently at mission in Africa today. The situation in Africa has changed due to many political and historical developments, as well as influences from the outside, making the backdrop of mission's stage different, forcing one to measure the results of mission in a different way. The last decade of the twenty first century saw the climax of the *Church Growth Movement*, with dramatic growth of the *Two-Thirds World Missions* all over the world, and especially in Africa. All of this has had a profound effect on church leadership training and has created a very specific training need. However, before one can evaluate the training needs for Africa, it is necessary to describe, firstly, how the new mission scenario developed, and, secondly, the reality of the new context in Africa.

One of the factors which impacted upon Africa during the last two decades of the 20<sup>th</sup> century was the rapid growth of the church due to *the Church Growth Movement*, as driven by the *AD 2000 and Beyond Movement*. This makes it necessary to describe and evaluate these movements. (The fact that the mainline churches still have the majority of members in Africa, and that the African Independent Churches have experienced a rapid growth in membership as well, is not to be ignored.) Describing these movements must begin with an overview of their history. Although the viewpoints of the movements are not always the viewpoints of the author, their contributions must be recognised, as they have made a huge impact in the last decade. This would, in any case, be evaluated in the light of the new mission context, as well as the reality of the African context.

This approach does not ignore the fact that the mainline churches also experience major challenges in the new mission paradigm. Although the *AD 2000 and Beyond Movement* mainly resulted in the growth of independent churches, the fact cannot be ignored that the mainline churches are also challenged with new training needs. Both groups have thousands of untrained leaders needing leadership training (in the mainline churches these are the elders), with more or less the same profile (low

income; low scholastic background etc.); both groups have experienced rapid growth in membership due to many newly planted churches; and both groups function in the same new African context.

This chapter will begin with a description of the new mission paradigm, with the aim of understanding mission in the 21<sup>st</sup> century. A picture will then be given of the new African context, with the aim of understanding the playing fields of the untrained leaders. The last decade of church planting will then be described, in order to understand the unfinished task of the church. The chapter will end with an evaluation of the *Church Growth Movement*.

## **1. THE NEW MISSION PARADIGM**

### **1.1 Paradigm shifts in mission theology – the contemporary crisis of Christian mission**

Due to the present situation in the context of mission, the church once again has to face reality and re-evaluate its position in that reality in order to be maximally relevant. Schreiter (1990:3) puts it this way: “No one can predict entirely just what direction the future of mission will take. But there are a number of fundamental shifts that have already begun - both in the context and in the conduct of mission - that suggest some significant changes we can anticipate in the coming decades.”

Because the world changes as time goes by, the Christian church constantly needs to re-evaluate its position in order to remain relevant. Things have changed dramatically during the last few decades, and, therefore, the church once again faces a new reality. For Bosch (1991:3-4), this is a crisis, particularly due to certain factors. Firstly, the advance of science and technology, and the world-wide process of secularisation, appear to have made faith in God redundant. Secondly, the West, traditionally the home of Christianity and the base of the entire modern missionary enterprise, is slowly but steadily being dechristianized. Thirdly, the world can no longer be divided into so-called “Christian” and “non-Christian” territories separated by oceans. We now live in a religiously pluralist world due to the dechristianization of

the West and the multiple migrations of people of many faiths. Fourthly, because of its complexity in the subjugation and exploitation of people of colour, the West tends to suffer from an acute sense of guilt, which often leads to an inability for Christians to share their faith with people of other persuasions. Fifthly, today, more than ever before, we are aware of the fact that the world is divided between the rich and the poor, and that, by and large, the rich are those who consider themselves to be Christians. This creates anger and frustration among the poor, and, on the other hand, reluctance among affluent Christians to share their faith. Finally, for centuries, Western theology and Western ecclesial ways and practices were normative and undisputed, also in the mission fields. Today the situation is fundamentally different. The younger churches refuse to be dictated to and are putting a high premium on their 'autonomy'. In addition, Western theology is suspect in many parts of the world today.

All of these factors make it clear that we have to face paradigm shifts in the theology of mission in order to stay relevant in the times to come. We have to look at new ways of engaging in mission. Sometimes this will require dramatic adjustments in our approaches and endeavours. McKinney (1993:56) states that churches and agencies have to create dramatic changes in the ways they engage in mission. Mission during the Enlightenment period has been largely from the top down. The rich and the powerful have ministered to the poor and the oppressed. As one enters a new century, mission is increasingly from the context of poverty. Evidence of this shift is seen in the growth of Third World mission movement, basic Christian communities, house churches, cell groups, and other ministries involving the whole people of God. This shift in the locus of mission does not yet represent a full-blown expression of what we may expect to see as the twenty-first century progresses. According to McKinney (1993:56), "Mission within a post-Enlightenment paradigm will go beyond a mere reversal of colonial patterns. It will be neither from the top down nor from the bottom up, but rather carried out side by side, arm in arm, as international partnerships emerge".

To understand the new mission paradigm, it is first necessary to take a step back and look at major trends that have occurred during the history of mission in the church. It is then useful to take a look at the state of Christianity in Africa today.

After this, one can understand how paradigm shifts took place over the centuries, and one can get a better understanding of transitions in modern mission.

## **1.2 Trends in the mission history of the church**

This study will not go into depth with regard to trends in the mission history of the church. Reference will be made to only a few authors who describe this mission history. The divisions proposed by Bavinck (1979) will be used as a point of reference.

### **1.2.1 The first period of the mission history of the church**

Bavinck (1979:187-289) highlights various trends in this first period in mission history. Firstly, mission was based upon the spontaneous witness of each church member. Secondly, cultural barriers were not a serious issue. Thirdly, the activity of mission lay outside the political sphere. Fourthly, love for one another (*koinonia*) and caring for one another by serving one another (*diakonia*). Finally, missionary activity was not comprehensive.

### **1.2.2 The second period in the mission history begins with the recognition of Christianity as state religion (350-1700)**

This second period in the mission history was characterised by various other trends. Firstly, the work of mission was now more connected with the transmission of culture in the broadest sense. Secondly, mission took place in close liaison with the state (Bavinck 1979:289-294). Thirdly, the motivation for mission was the sense of urgency surrounding the desire to reach the world before the year 1000 AD (Neill 1964:99).

### 1.2.3 The third period in the mission history begins when pietism and related streams began to play a bigger role in Germany

This third period in the history of mission was characterised by another set of trends. Firstly, mission freed itself from the political and cultural alliances which had so greatly affected its functioning in the past. Secondly, mission came to be conceived of as evangelistic preaching. Thirdly, mission initiatives were gradually taken over by so-called "movements", claiming that the church was not fulfilling its missionary task (Bavinck 1979:294-297). Fourthly, new patterns of mission began to emerge. It was thought that church and school had to go hand-in-hand; that the Bible had to be available for people in their own language; that the preaching of the Gospel had to be based on an accurate knowledge of the mind of the people; that the aim had to be personal conversion; that an indigenous Church had to come into being (Neill 1964:229-230).

### 1.2.4 The fourth period of mission history coincided with the nineteenth century, called "the great century of mission"

This fourth period in the history of mission was characterised by yet other trends. Firstly, mission work became almost entirely separated from the government (this changed during the colonial phase); and was conducted by associations or societies. Secondly, due to the influence of liberal theology on many people, mission came to signify a social renewal, a new development, and this on the basis of different principles. Thirdly, people began to regard mission as a work of long duration, as an attempt to become established in a foreign world (Bavinck 1979:297-300). Fourthly, it was felt that mission had to be interdenominational. Fifthly, the direction of mission came to be the crossing of international boundaries. Sixthly, identification with the local culture came to play a stronger role in mission work. Finally, the main aim was that of widespread evangelism (Neill 1964:333-334).

### 1.2.5 The fifth period (the twentieth century) included both world wars, with a profound effect on mission

Although Bavinck (1979) does not include the twenty-first century in this fifth period, it makes sense to include it here, as trends in the twenty-first century have been carried over from the last quarter of the twentieth century. In the twentieth century mission history is characterised by various trends. There is the realisation that the church, rather than various societies, is called to do missionary work. There is also a growing ecumenical interest within the missionary enterprise. Furthermore, there is a strong awareness of the dangers which accompany any forced extension of Western culture. Along with this, there is a rising sense of nationalism.

There is also a growing awareness of the eschatological character of missionary work. Furthermore, there is a feeling of mutual responsibility toward one another among both older and younger churches (Bavinck 1979:300-305). In addition, there is an increasing sense of autonomy in the younger churches since the beginning of the century. Unfortunately, missionaries were very slow to recognise and trust the gifts of indigenous Christians. With the rise of national feeling, the foreignness of the church caused distress and anxiety among leaders in the younger churches, hence the present emphasis on the *indigenous* church (Neill 1964:515-516).

Another trend in this period of mission history is the growing problem of leadership training in the younger churches. According to Neill (1964:517),

[a] church cannot become genuinely independent unless it has *local leaders capable* of replacing the missionary on every level of thought and activity. *Lay leaders are indispensable*; but much depends on the quality of the ordained ministry. *Theological training is at the very heart of the life of a younger church.* [emphasis my own]

All of this indicates the beginning of the recognition of the vital aspect of the training of the untrained lay leaders in the church. Investigation has shown that, in many areas, the training given to ministers of the Gospel was gravely inadequate to prepare the indigenous leaders for the burdens of ministry (Neill 1964:519).

Another trend in this period of mission history is the struggle of the indigenous church to gain genuine independence. There is also a growing sense of mutual responsibility as expressed in a series of conferences of missionaries in the various major areas of the world. This has led to the beginning of the ecumenical movement in the church (Neill 1964:540, 554).

Another trend concerns the fact that Europe is reaching out to the very ends of the earth, but still with highly mixed motives; intermingled commercial and spiritual interests are both a blessing and a plight. Yet, during this period, the entire non-western world has suddenly been stirred into development as the colonial powers greatly reduce war and disease. Never before have so few affected so many. Conversely, never before has so great a gap existed between the two halves of the world (Winter 1999:213).

A final trend worth noting here is the beginning of the *Church Growth Movement* during the last part of this period. According to Larry Pate (1991:27-39), there is a missionary movement in Asia, Africa, Latin America and Oceania called the "Two-Thirds World Missions Movement". The majority of the world's people and landmass are in these areas – two-thirds of the inhabited landmass and an even greater percentage of the world's population. The mission movement in the *Two-Thirds World* is growing at an annual rate of 13,29%, which is 248% per decade. Between 1979 and 1980, the Western missionary movement grew at an annual rate of 4%, or 48% per decade. This means that the *Two-Thirds Mission Movement* has grown approximately five times faster than the Western missionary movement during the same period (Pate 1991:27-39).

### 1.2.6 Concluding observations

As this study focuses on the untrained church leaders in Africa today, the following trends should be taken into consideration, as they appear to be highly relevant in the training context today. Firstly, the emphasis on the indigenous church and its struggle for independence is important. The growing awareness of the importance of

the local culture is also important. Furthermore, the rising need for leadership training in the younger churches must be considered, as well as the important role of the lay leaders in the local context.

The realisation that churches in Africa are also called to do missionary work is important. Another trend to be taken into consideration is the feeling that missionary work is meant to be a comprehensive enterprise. Further, there is a new focus in local churches to proclaim the gospel in areas it has not reached before that is important. Finally, it must be noted that the church in Africa has come to be one of the fastest growing churches in the world, as well a major missionary force.

### **1.3 The state of Christianity in Africa today**

Having gained an understanding of some trends in the mission history of the church, we now need to get a picture of the state of Christianity in Africa today. This will enable us to better understand the transitions in mission today.

#### **1.3.1 Important statistics**

The World Christian Encyclopaedia (Barrett, Kurian & Johnson 2001) is the authoritative source on statistics for religions, churches and ministries in the world. Two tables have been reproduced here to provide a picture of the compilation of Christianity in Africa and its position in comparison to other religions. Table A reflects the state of organised Christianity, and numbers of denominations and members, while Table B reflects the numbers of adherents of major religions in Africa.

**TABLE A: Organised Christianity: denominations and memberships (Barrett, Kurian & Johnson 2001:12)**

Denomination	Affiliated members: 1900	Affiliated members: 1970	Affiliated members: 1990	Affiliated members: 2000	Affiliated Members: 2025	Denominations: 1970	Denominations: 1995	Countries
Anglicans	369 000	7 729 000	31 820 000	42 542 000	76 119 000	39	40	39
Independent	39 000	17 944 000	62 602 000	83 841 000	139 813 000	4 460	9 603	59
Marginal	1 000	1 004 000	1 811 000	2 427 000	5 547 000	113	183	53
Orthodox	4 600 000	18 395 000	27 966 000	35 304 000	59 783 000	59	82	31
Protestant	1 837 000	27 292 000	67 032 000	89 000 000	157 300 000	891	1 528	58
Roman Catholic	1 910 000	45 073 000	90 655 000	120 386 000	228 295 000	60	60	60
<b>TOTAL</b>	<b>8 756 000</b>	<b>117 070 000</b>	<b>255 621 000</b>	<b>335 116 000</b>	<b>600 527 000</b>	<b>5 622</b>	<b>11 496</b>	<b>60</b>

**TABLE B: Adherents of major religions in Africa (Barrett, Kurian & Johnson 2001:13)**

Religion	1900 Adherents (%)	mid-1970 Adherents (%)	1990 Adherents (%)	mid-2000 Adherents (%)	mid-2025 Adherents (%)	Countries
Christians	9 938 588 (9,2)	143 818 494 (40,3)	276 497 939 (45,0)	360 232 182 (45,9)	633 803 970 (48,8)	60
Muslims	34 485 292 (32,0)	143 095 965 (40,1)	251 066 766 (40,8)	317 374 423 (40,5)	519 347 830 (40,0)	58
Ethno-religionists (primal religionists)	62 685 865 (58,2)	67 429 897 (18,9)	79 519 748 (12,9)	96 805 405 (12,3)	126 051 000 (9,7)	49
Non-religious	7 210 (0,0)	583 740 (0,2)	3 588 570 (0,6)	5 023 704 (0,6)	10 575 560 (0,8)	60
World A (unevangelised persons)	85 586 225 (79,4)	139 973 054 (39,2)	159 574 355 (26,0)	176 794 822 (22,5)	241 415 415 (18,6)	60
World B (evangelised non-Christians)	12 283 287 (11,4)	73 247 052 (20,5)	178 773 906 (29,1)	247 510 682 (31,6)	423 224 415 (32,6)	60
World C (Christians)	9 938 588 (9,2)	143 818 494 (40,3)	276 497 939 (45,0)	360 232 182 (45,9)	633 803 970 (48,8)	60
Population: Africa	107 808 100	357 038 600	614 846 200	784 537 686	1 298 443 800	60

### 1.3.1.1 Comments on statistics

Table A: Organised Christianity: denominations and memberships

- a) Although all the denominations experienced growth over the years, the growth of the Independent churches is the most significant. This growth is partly as a result of the negative after-effect of colonialism since the 1960's (see Pauw's class notes in this regard).
- b) The Roman Catholic Church has the most affiliated members in Africa, followed by the Protestant Churches and, in the third place, the Independent Churches. However, experience shows that most of these members are not committed Christians, and so this does not give a true reflection of Christianity in Africa. Nevertheless, the statistics provide an indication of the sizes of the denominations.
- c) From 1970-1995, the Independent Churches and the Protestant Churches have more or less doubled their denominations. (A denomination is defined by Barrett, Kurian & Johnson (2001:27) as "any agency consisting of a number of congregations or churches voluntarily aligning themselves with it".) This is actually a sad reflection of the tendency among Christian churches to divide and form separate groups when they differ on a certain issue.
- d) The Roman Catholic Church is found in the largest number of African countries (60), followed by the Independent Churches in 59 countries, and the Protestant Churches in 58 countries.

Table B: Adherents of major religions in Africa

- a) Christianity is the only religion that has kept on growing in terms of percentage of the total population over the decades, with its largest growth between 1900 and the mid-1970's. This growth is expected to keep on until

2025, although not so spectacularly. A factor affecting this growth may have been the colonialisation of Africa from 1885-1945/60.

- b) The growth of Christianity coincided logically with the decline of the number of the unevangelised people of Africa.
- c) Evangelised non-Christians (people who have heard the Gospel but have not respond to it) are constantly growing in number and these numbers are expected to keep on growing till 2025. This suggests that, although more and more people are reached with the Gospel, there is not a proper follow-up of people in order to help them to make a decision for Jesus and to live a changed life.
- d) Although the number of Muslims has increased between 1900 and 2000, percentage-wise these numbers have been declining gradually since 1990.
- e) Although the number of ethnoreligionists (defined in Barrett, Kurian & Johnson (2001:28) as "followers of a non-Christian or pre-Christian religion tied closely to a specific ethnic group, with membership restricted to that group") increased between 1900 and the mid-1970's, percentage-wise it started to decline.

### 1.3.1.2 *General comments*

- a) One must remember that the above-mentioned statistics give no indication of the quality of Christianity in a given context. Life-change and life-impact in society are not reflected in these statistics.
- b) The statistics mainly give indications of how many people are reached with the Gospel and how many have joined churches. This does not fully reflect the successes of the church in Africa.

- c) Kinoti (1997) questions the effectiveness of Christianity in Africa when one considers its economical crisis, unstable political situation, socio-cultural problems, deteriorating infrastructures, health disasters, etc. The question is asked, if there were so many Christians in Africa, why didn't they make Africa a better place? This issue will be discussed later in this chapter.

## 1.3.2 The Christian mission in Africa in the twentieth century

### 1.3.2.1 *Mission in Africa up until the First World War*

The colonialisation of Africa led to the so-called "scramble for Africa". Colonial boundaries were drawn, ignoring tribal borders. Together with this came the Christian mission efforts, sometimes confusing Africans by equating Christian values with Western culture. Important contributions included the establishment of education, medical work, agriculture and industrialisation. Many countries were occupied, and before the end of the 19<sup>th</sup> century, there was no country in Africa without some form of mission work taking place (Pauw class notes).

### 1.3.2.2 *Mission in Africa during the first half of the twentieth century*

Factors that influenced mission work during the first half of the 20<sup>th</sup> century included the two world wars; a rising sense of nationalism; a new appreciation of traditional religions and traditional values; materialism under the influence of the West; and the rise of the Independent African Churches. The Protestant mission aim between 1914 and 1960 became church planting. The younger indigenous churches started to come to the fore, with their own unique ministry needs.

In Western, Central and East Africa there was rapid growth in the number of Christians. In Southern Africa there was also rapid growth in the number of younger churches (Pauw class notes).

### 1.3.2.3 *The Christian Mission in Africa since 1960*

During this phase, the de-colonialism of Africa took place at an rapid rate. The church continued to grow at a healthy rate, although many people returned to traditional African religions (as a result of the negative after-effect of colonialism), and Islam began to grow in many countries. The African Independent Churches went from strength to strength, and churches in Africa began to take responsibility for reaching out to the people of their own continent. Churches were negatively affected by factors such as political instability, poor economic conditions, war, discrimination, and internal leadership tensions. Most churches did little or nothing about the socio-economic conditions of their countries (Pauw class notes).

## 1.4 **Transitions in modern mission**

In light of the above-mentioned statistics on the state of Christianity in Africa, as well as trends in the mission history of the church in Africa, it is clear that a shift in mission is taking place in Africa. According to Schreiter (1990:3-12), three major shifts are occurring that will shape mission into the third millennium. These shifts are discussed below.

### 1.4.1 A shift in the agents of mission

The number of full-time missionaries in First World countries who commit themselves to lifelong foreign mission is decreasing, while the growth in agents of mission is to be found among lay men and women who commit themselves to mission for certain shorter periods of time. Many of these latter groups have associated themselves with mission sending religious congregations as a vehicle for outreach and engaging in mission.

Within the Third World, the missionary outreach to other countries has already begun, for example from countries in Latin America, Africa and Asia.

#### 1.4.2 A shift of supporting structures

If one looks at the economic context, one sees a shift away from the North Atlantic basin as the forum of economic power to the Pacific basin as the central focus of economic power for the twenty-first century. For the first time in five hundred years, the majority of the world's wealth lies in the hands of non-Christians.

On the socio-political front, the gradual 'perestroika' in the Soviet Union, and in the countries dependent upon the Soviet Union, changed the scene for the mission of the church in many ways.

Economic and socio-political shifts in the structures that have supported mission until now are bound to have an effect on the conduct of mission into the third millennium. As the majority of Christians sink deeper into poverty, as the traditional North Atlantic resources for mission diminish, as the effective exercise of authority finds itself in an ever more anomalous predicament, African Christians will have no choice but to face the accompanying changes that the millennium places before us.

#### 1.4.3 A shift in the sources of identity for mission

The above-mentioned shifts will involve the redrawing some of the boundaries that shape identity and direct purpose as we move into the third millennium. These shifts may have various consequences. Firstly, conflict will be a heightened feature of life, as the types of shift mentioned are unlikely to happen easily. Secondly, with the majority of Christians living in a poor Southern Hemisphere, the church will definitely be a poor church. Thirdly, the shift of the world's wealth to the Pacific basin and the oil-producing countries could well lead to substantial restrictions of the possibility of dialogue with the great literate religious traditions of Buddhism and Islam. Finally, all these shifts call for new forms of gospel witness, for example hospitality and solidarity in a poor church.

Beaver, in his article "The history of mission strategy" (Winter 1999), said that, since World War Two, a radically different mission strategy, based on Paul, was

expounded by Roland Allen. His strategy entailed that the missionary has to communicate the gospel, and transmit to the new community of converts the simplest statement of faith, the Bible, the sacraments, and the principle of ministry. He then has to stand by and oversee as the Holy Spirit leads the new church, self-governing and self-supporting, to develop its own forms of policy, ministry, worship, and life. Such a church is spontaneously missionary. Allen's theory came to be applied to pioneer mission work. The old boards and societies had been dealing with churches already old and set in their ways - they seldom sought untouched fields. One after the other, the mission organisations in the field were dissolved. Resources were placed at the disposal of the churches. The Western boards and societies initiated very little that was new in the way of strategy, but did much to develop new methods, including agricultural mission and rural development, urban industrial work, mass media communications, and more effective literature (Winter 1999:251-252).

This was the final stage of a mission that had been in progress for three hundred years. The world was now no longer divided into Christendom and heathendom. There could no longer be a one-way mission from the West to the remainder of the world. The base for a mission was established in almost every country, because there existed a Christian church and community with an obligation to give the gospel to the whole world. The moment for a new world strategy had arrived.

## **1.5 Mission in Africa in the twenty-first century**

It appears that mission in Africa in the twenty-first century will have to take certain facts into consideration. Firstly, the context (i.e. the socio-economic reality) will need to be taken seriously. This will mean not only exegeting the Word of God in a proper way, but also exegeting society and its needs. Contextualisation will have to take place in order for the church to be relevant in a specific context. According to McKinney (1993:57-63), mission in the twenty-first century will grow out of a contextualised theology and a missionary spirituality (where missionaries, agencies, and churches respond to the Word in witness, bringing both together in missionary spirituality).

Local theologies growing out of a real praxis will never look exactly alike. As we enter a new century, population explosions, economic chaos, the widening gap between the rich and the poor, the resurgence of world religions, the power shift to the East and the South, and other changes will continue to make the process of contextualizing theology a demanding task of mission. Bosch (1991:420) talks about “the revolutionary impact of contextualisation”.

Secondly, doing mission in the twenty-first century will imply having to keep on exegeting the Word. People will need more and more to be equipped in finding the answers to the questions in their contexts. God’s principles, as contained in the Bible, will only be available for people to apply in their lives when they can interpret the Bible in a responsible and proper way.

Another fact to be taken into consideration is that exegeting the world where the word is taught and applied will also be a priority in the twenty-first century, due to the diversity of the world’s cultures and the complexity of the process of contextualisation. It begins with an exegesis of the Word, but cannot stop there. It must go on to exegete the cultures of the world as well. Christ and culture, text and context, the normative and the derivative must be brought together in a moment of praxis.

Furthermore, due to the new and complex mission situation Africa experiences, the discipline of Missiology should be prepared to keep the other disciplines informed about what unique aspects of missiology should be addressed by them (Pauw in Du Preez, Pauw & Robinson 1986:83). Within the Enlightenment paradigm, theological knowledge was gained largely through theory and conceptual reflection. The study of theology was divided into four basic disciplines, namely biblical studies, systematic theology, church history, and practical theology. The ‘queen of sciences’ lost much of her authority as she became fragmented into discrete disciplines and sub-disciplines (Bosch 1991:489-490).

In addition, churches and institutions in Africa will have to take the initiative and the leadership role in mission. This means that the large-scale organisations for sending

in armies of missionaries from outside Africa should cease to do so. Pritchard (1998:87-8) quotes Kendall in saying that we must come to terms with the fact

that we can begin to develop mature relationships as Christians in the West with Christians in Africa. To ignore it, and to seek to equivocate and find reasons for maintaining the old pattern, leaves the Western churches in uncertainty and confusion, and increasingly harms our relationships in Christian fellowship...Western Christianity will not come to terms with its responsibility in mission to the societies of the West until it has shed the special involvement of leadership in world mission which has characterised the immediate past...Christians of the continents are the prime bearers in mission to the continents. Especially for the Western world, our social, communal, intellectual, and spiritual needs are so pressing that they must make first claim on our mental and spiritual resources. We can probably best begin by ceasing to use the word "missionary" and re-examining the concept.

The local church will have to take up its responsibility in becoming the primary agent of mission in a given society. This means ministry by the whole people of God. Bosch (1991:378) talks about "the liberating impact of the rediscovery of the local church" in this regard.

Thus far, the paradigm shifts in mission theology have been discussed. Transition has taken place up to the twenty-first century, and this has forced the church to rethink the concept of mission. To be able to do that, one needs, first of all, to look at the new context in Africa.

## **2. THE CHURCH IN AFRICA TODAY**

Africa has changed through the ages due to many influences on the continent. The people of Africa have gone through much turmoil and frustration. To serve Africa properly with the Gospel, its new reality must be taken seriously. Churches in the Third World are searching for a theology that takes seriously their struggles and

suffering (Saracco 1988:33). It is therefore necessary to understand their struggles and frustrations to be able to understand the needs of mission in Africa today.

## 2.1 The pain of Africa

Regarding the needs of Africa, John de Gruchy (1996:10) talks about “the pain and promise of Africa”. The pain of Africa he summarises as follows: famine, refugees and ecological damage; the subjugation and marginalisation of women; slavery, colonialism, racism and tribalism; wars, oppression, dictatorships, corruption, and genocide; disease, poverty, hunger, AIDS, street children, informal settlements and the struggle for survival; economic and cultural dependency and global marginalisation; lack of education, illiteracy, and the brain drain.

In his book “Hope for Africa” (1997), George Kinoti, a professor of Zoology at the University of Nairobi in Kenya, describes the plight of Africa in an extensive and passionate way. In the following pages extensive reference will be made to his book, as he, as an African, a Christian and an expert in his field, appears to understand the African context very well. He describes the aims of his book as follows:

The first is to share what I have learned about the extent and the causes of the African crisis. I do so because I believe that the first important step towards resolution of the crisis is to make the extent and the causes of our problems as widely known as possible in Africa. Africans must not leave our problems to the politicians, economists, administrators and other experts. We all need to understand the problems and where the solutions lie. We all can and must do so. And then we must play our part, and encourage or require others to play theirs, in finding solutions. Secondly, I would like to challenge African Christians to play their part in the struggle to bring dignity, peace and prosperity to our people.

(Kinoti 1997:iv)

### 2.1.1 A growing economic crisis

Regarding the African economy, Kinoti (1997:20-27) sees a growing economic crisis. He states that there is a growing trend toward a concentration of poverty in Africa (UNDP Human Development Report 1990). He mentions that agricultural production has been on the decline for the last two decades, and Africans have thereby become dependant on food imports and on the so-called "food aid". Furthermore, our production continues to decline and our poverty to increase.

The rapidly growing population, which doubles every 20 years in Africa, compared with 40 years globally places an enormous burden on food supplies and on education, health and other social services. In addition to these problems, low and rapidly declining profits have discouraged investment, and poorly developed factors of production (land, labour and capital) contribute significantly to the poor economic performance. In many African countries, bad governance by civilian or military regimes has led to political instability or civil war, resulting in the collapse of the economy.

A host of socio-cultural problems exist, which include a poor work ethic, an inability to adapt modern technology and management concepts, a lack of incentives for creativity and entrepreneurship, economically crippling extended family responsibilities, preference for imported goods, and a natural tendency to think small, whether at the individual or at the national level.

Another problem is that African economies are still colonial. A fundamental weakness of African economies is that they are still based on the principle of unequal exchange, which was developed and applied by Africa's colonial masters. Furthermore, Africa is increasingly unable to attract foreign investment because of political instability, deteriorating infrastructure, corruption, and low returns on investment (1997:20-27).

Finally, says Kinoti, Africa is a guinea pig. Many development theories and strategies have been tried out in Africa. Not one has made a significant impact on the problems of underdevelopment, poverty or external dependency.

## 2.1.2 An unstable political situation

The economic situation in black Africa mirrors the political situation. Democracy in many countries has failed to bring about a genuine change in the national leadership, and the same old rulers continue in power with greater or less legitimacy. Attempts at political and economic co-operation at the continental level met largely with failure (Kinoti 1997:27-33).

The task of democratising Africa is beset with numerous obstacles. Firstly, the majority of African leaders have little or no education and are therefore not in a position to understand the real issues or to make informed decisions. Secondly, there is widespread poverty, which makes corruption almost inevitable and voter buying easy. Thirdly, the problems of ethnic and religious differences must be solved. Finally, we have to deal with the interference of powerful foreign forces that have much to lose if Africa becomes a well-managed society.

Lastly, as a result of gross economic and political mismanagement on the part of African leaders, Africa has largely lost whatever measure of freedom she gained at independence thirty-odd years ago.

## 2.1.3 A socio-economic crisis

Kinoti (1997:36-55) discusses the causes of what he calls "Africa's economic and social wretchedness", describing various factors that have led to the socio-economic crisis. His opinions will be discussed below.

### 2.1.3.1 *Government*

The single most important cause of Africa's social and economic problems appears to be bad government. Kinoti suggests that this situation was brought about by such problems as sheer incompetence; the misuse of public institutions, embezzlement of public funds; and bad governance that led to extensive militarisation of Africa.

### 2.1.3.2 *African culture*

There are many aspects of the African culture that are major hindrances to progress, including the African disregard for time; the fatalistic attitude to life; and the tolerance of evil.

### 2.1.3.3 *Management*

Poor management is a serious problem throughout Africa, and affects all its institutions. The question may be asked why the Africans are such poor managers. One answer may be that Africans do not fully appreciate the crucial importance of good management to development and well-being. A second problem is the brain drain. Thousands of highly trained Africans work in developed countries where wages and working environments are more attractive than at home. A further problem may be the 'bossy' style of management. Furthermore, Africa appears to lack a culture of efficient organisation.

### 2.1.3.4 *Education*

The quality of African education is also a matter of grave concern. There are various possible reasons for these problems in education. Firstly, there is political interference in educational matters. In many African countries, government has taken complete control of the educational system, which in many cases has crippled the system. Secondly, due to economic reasons, there is a shortage of teaching materials in most of the training institutions. Thirdly, curricula, and the way they are implemented, tend to promote rote learning. In many places the education provided has little obvious relevance to the needs of the country or the graduates. Finally, the church is no longer a significant participant in the education process. If Africa is to have leaders with integrity, ability and a genuine concern for others, the church must once again become a leader in the field of education. They have to do their best to

ensure that students receive an education that develops the whole person – body, mind and soul.

#### 2.1.3.5 *Morality*

Lastly, development ought to mean an improvement in the quality of life, such that every human being has their basic needs (food, clothing, shelter, health, education) fulfilled adequately, their dignity and self-esteem respected, their freedom honoured, and their potential given full scope for realisation. Such development is only possible if it has a strong moral basis. Moral failure is at the heart of the prevailing socio-economic crisis in Africa.

Africa's moral capital has been severely eroded by urbanisation and other forces originating in the West, including Christianity, colonial rule and secularism. The African church has a special responsibility to fill the growing moral vacuum with the glorious morality of the Bible, which, being God-given, applies everywhere. The challenge is awesome. It calls for a church that will effectively transmit biblical values by both word and deed. It calls for a church that is more deeply reflective and more godly. It requires a church leadership that is better trained theologically.

## 2.2 **The challenge of mission in Africa today**

The picture of Africa's economic and social problems discussed in the previous section is a rather depressing one. In light of this reality of the African context, the question is, what are the challenges of mission in Africa today?

### 2.2.1 The renewing vision of African Christianity

The church in Africa needs to renew its vision of African Christianity. Kinoti feels that the church in Africa must become genuinely African if it is to be an effective agent for God in Africa. The people need to internalise the gospel to make it genuinely their

own. African Christians need to make this God known through proclamation, by their own lives, and by active participation in the political, social and economic life of their nations. They need to make Christianity truly biblical and truly African – truly African in expression (worship services and music) and relevance. Finally, they need to fully identify with Africa and play an active role in her reformation (1997:91).

According to De Gruchy (1996:10-14), there is a need for vision of various natures. Firstly, there is a holistic vision, a vision that goes beyond dualisms of gender, body/soul/mind, spiritual/material; visible/invisible. Secondly, there is a healing vision, a vision of transforming the human, social and ecological condition. Thirdly, there is a communal vision, stressing and celebrating the human family tree of interrelatedness and partnerships. Lastly, there is an ecumenical vision, inclusive of all confessions, denominations, people of other faiths; a recognition of all God's children created in God's image.

## 2.2.2 The need for ecumenical theological formation

Regarding the needs of Africa, ecumenical theological formation "is vital if the church is to witness to the reign of God and participate in God's redemptive mission in Africa" (De Gruchy 1996:11). Nyambura Njoroge (in De Gruchy 1996:12) further states that "[e]cumenical theology and theological education should help us to understand how we travel with God our creator and source of life in a church and world full of strife and tensions".

Africa needs to locate ecumenical theological formation within the context of African society as a whole and in relationship to people of other faiths. With this understanding, Africa must nonetheless consider ecumenical theological formation in relation to the following factors.

### 2.2.2.1 *The church as people of God*

Ecumenical theological formation for the church as people of God entails the recognition of the Bible as its primary text, that belongs to the whole people of God;

a critical communication and dialogue with the tradition; and the recognition of the variety of gifts (leadership, etc.) (De Gruchy 1996:12).

#### 2.2.2.2 *The understanding and application of the Bible*

The church in Africa must be equipped to interpret and apply the Word of God in a proper way. In doing so, it will be able to find answers to the questions Africa poses all by itself, and apply the Word of God in a relevant way in order to put things right. Kinoti feels that the greatest challenge facing the church in Africa today is how to teach and how to live by the whole Word of God. "What we need is a holistic theology, a theology that is God-centred and that treats man and the creation in the integrative manner that Scripture does. This calls for African Christians to take a fresh look at Scripture, the liturgies and church structures" (Kinoti 1997:88).

According to Mbiti (1986:59), the question of the Bible in African theology is an open-ended matter: "The Bible is playing a major role there is no doubt...It exerts a greater impact on oral theology than on what can be gathered in the extremely sparse published materials. Any viable theology must have a biblical basis, and African theology has begun to develop on this foundation."

Taking the close relationship between the Bible and the context into consideration, Anthony Nkwoka, a theologian in Western Africa, defines theology as "[a] science which has as its field of study, the Bible and the cultic life of man. It should do exegesis of the Word of God in a relevant manner, so that this can serve the growth and flourishing of the life of faith of the children of God" (Nkwoka:1996:34).

For O'Donovan (1995:5), "the need is not to mix the truth of the Bible with the teachings of other religions, but to state the Biblical truth in ways that are true to African life and experience...[T]heology must be truly Christian but also truly African in expression". Mbiti (1986:62) feels "that as long as African theology, both oral and written, keeps close to the scriptures, it will remain relevant to the life of the church in Africa and will make lasting contributions to the theology of the Church universal".

Scholars in Africa need to give more attention to the Bible. As Mbiti (1986:63) states, “[a]s long as we keep the scriptures close to our minds and close to our hearts, our theology will render viable and relevant service to the church, and adequately communicate the Word of the Lord to the people of our times”.

#### *2.2.2.3 Training and the role of pastors*

There is, above all, the need for pastors to be trained as practical theologians. This need, and the need to produce pastors whose training equips them for ministry in the African context, indicates an urgent need for curriculum reform. It recognises and insists upon the need for ongoing theological formation after initial theological education (De Gruchy 1996:12-13).

#### *2.2.2.4 The role and responsibility of church leaders*

Today, there are thousands of lay Christians ministering all over Africa with little or no form of theological training. Kinoti (1997:88-89) feels that the gap between the clergy and the laity requires narrowing. Lay Christians, as the term implies, have limited knowledge of the faith, which limits their effectiveness in the world in which they work and live. Most keen evangelical Christians regard evangelism as their sole responsibility. They have neither the inclination nor the time to deal with the economic, political, cultural or other issues, which are the principle concerns of their countrymen.

This calls for a different kind of training for Christians preparing to be full-time servants of the Church. The church should saturate the world with theologically trained, spiritually minded, lay Christians. Then we can expect Christianity to have a real impact on the world (Kinoti 1997:89).

### 2.2.2.5 *The training and role of theologians working in the academy*

The training of pastors at formal theological training institutions should play an increasingly stronger role in Africa. De Gruchy (1996:13) maintains that “[t]hey have a special responsibility in the equipping of pastors for their ministry”.

### 2.2.2.6 *The spiritual formation of spiritual leaders*

There is a need in Africa for spiritual leaders with integrity, especially when one looks at the moral crisis in Africa. Kinoti appeals to leaders to ‘practise what they preach’. He says that “[w]e preach integrity but practise corruption” (Kinoti 1997:89).

If the church is to be an effective agent for changing Africa, it must itself first be thoroughly transformed.

Christianity must be seen much more in the *character, attitudes and behaviour* [emphasis my own] of those who claim to be Christians than in their words as is often the case now. Pastors and church leaders have the responsibility to develop Christian character and attitudes in those they lead

(Kinoti 1997:90)

## 2.2.3 Catholicity and contextuality in African Christianity

Catholicity means, inter alia, expressing a common humanity with all people and cultures as well as belonging to the church universal. According to De Gruchy (1996:11), “Catholicity also means that the search for unity as expressed in ecumenical formation does not mean uniformity, but a respect for and an encouragement of the enriching differences of culture, tradition and experience”.

Contextuality means that the universal faith of Christians must find expression in local and regional contexts. But it also means the emergence of new forms of faith expression, forms that inevitably reshape the content of faith as Scripture reflected

upon in the light of experience. As De Gruchy (1996:11-12) maintains, "African contextual theology is not simply a matter of transplanting something universal within a particular locality, but the growth of theological reflection within the rich soil of African culture, religious tradition, and communities of faith and struggle".

Pobee uses the Greek word "skēnōsis" (meaning 'tent; dwelling; lodging') to describe what he understands under practising theology in the African context. For Pobee (1992:105), skēnōsis stands for "translating the Word of God into real African context; to culture Christianity on the African mainland....Skēnōsis ultimately is a matter of taking seriously also the local circumstances."

In view of certain ambiguities of contextualisation and of the tendency in contextual theology to over react, Bosch (1991:425-432) makes certain remarks which are relevant here: Mission as contextualisation is an affirmation that God has turned toward the world. The historical world situation is not merely an exterior condition for the mission of the church; it ought to be incorporated as a constitutive element into our understanding of mission, its aim and its organisation. Mission as contextualisation involves the construction of a variety of 'local theologies'. As well as affirming the essentially contextual nature of all theology, one has to affirm the universal and context-transcending dimensions of theology.

Bosch further suggests that there is not only the danger of relativism, in which each context forges its own theology, tailor-made for that specific context, but also the danger of absolutism of contextualism. This entire issue needs to be looked at from yet another angle, namely that of "reading the signs of the times". In spite of the undeniably crucial nature and role of the context, it is not to be taken as the sole and basic authority for theological reflection. Furthermore contextualisation should not only be interpreted as a problem of the relationship between praxis and theory; we also need the dimension of poiesis (missionary spirituality). Finally, Bosch notes that the best models of contextual theology succeed in holding together in creative tension *theoria*, *praxis* and *poiesis*.

## 2.2.4 The taking up of its mission responsibility by the church in Africa

The church in Africa should take up her responsibility to do something about the new mission context of Africa. Musimbi Kanyoro, a Kenyan and general secretary of the World YWCA in Geneva, thinks that Africans in general have misunderstood their call to mission. She states that “[w]e therefore often understand mission as receiving something rather than as giving” (1998:221). Calling herself a practising Christian and theologian, she calls upon all Africans to adhere to the Biblical mission mandate in Matthew 28:18-20 and Acts 1:8. She summarises her beliefs in this regard in the following statements:

Me too, and all Africans too, have been mandated with this call to be missionaries, beginning in Jerusalem. Our localities in Africa are our Jerusalem; they are our home base where our mission work must begin.

Africa, my continent, is a place of mission. We have many needs and challenges.

Africa, my continent, is a place of mission. Many of our people need their hope restored.

Africa, my continent, has learned to wait and to pray and to believe. That is why the church is growing on this continent with so many ambiguities.

This taking up of the responsibility for mission by the church in Africa, came only by the year 1974.

The realisation that the responsibility for world evangelisation belongs equally to the younger churches of the developing countries dawned with power on many of us for the very first time at the Lausanne Congress for world evangelisation in 1974. There we began to learn that we also were expected to participate in taking the Gospel cross-culturally to those who have not heard.

(Osei-Mensah 1990:70-71)

The above discussion appears to illustrate that Africa wants to take up her responsibility and handle the cruel reality of her devastating context. Kanyoro (1998:225) raises the question of whether the task of Christians in Africa is mainly to preach the gospel by word. She asks, "How can we, as a church, be involved in programmes which provide not only for the witness of the gospel by word, but also by deed?" Structures need to be affected by Christian witness. Kanyoro (1998:225-227) confirms this by saying

[t]herefore, we wonder within ourselves how individual Christians and the churches in Africa can or should witness to the risen Jesus within this set-up in which so much effort is needed just to alleviate human suffering and to improve community life...We must show by our lives that the churches' resources are used to heal society. We as a *community of empowered believers* [emphasis my own] must be able to risk our own security by being sincere and open about getting to the root of what is wrong in our society and how the wrong should be put right.

This confirms that believers should be empowered not only to interpret the Bible themselves, but also to put it into practice. Is that not what it means to practise theology? The starting point for this empowerment is the ability to read the Bible in a proper way. For Kanyoro(1998:226), this means "to re-read our Scriptures with new eyes and see that God is calling us and empowering us to do the more difficult tasks of our mission – that is, to *speak out of the truth* [emphasis my own]. We must rethink our mission tasks as Africans in Africa." It all comes back to the point of helping the people of Africa to find the answers of their questions in the Bible themselves.

A major problem in the period before 1960 was that very few efforts were made to relate Christian theology to the African context. Many Africans found that the presentation of Western issues in theology did not answer their innermost questions or solve any of the spiritual problems related to African culture. Western methods of thinking and learning were often unsuited to African ways (O'Donovan 1995:5).

For the African, Christianity and culture cannot be separated. As Osei-Mensah (1990:62) says, “[m]ost African Christians live in the awareness of the unity of the reality, material and spiritual, and of man’s relationship both to God and to one’s total environment”.

### 3. A DECADE OF CHURCH PLANTING

An outstanding feature of the last decade of missionary work in Africa was the new focus on evangelising and church planting. Thousands of people have been reached by the Gospel and thousands of new churches have been planted in Africa (as seen in the statistics in 1.3.1 above), and this has created a leadership crisis in the church all over the continent. For this reason, attention will now be given to the *Church Growth Movement* by describing and evaluating it.

#### 3.1 The AD 2000 and Beyond Movement

##### 3.1.1 The beginning of the *Church Growth Movement*

Donald Anderson McGavran was the father of the *Church Growth Movement*. He believed that a good missionary strategy takes good account of existing social relationships and works for the conversion and transfer to Christianity of the whole ‘homogenous unit’. This could be a tribe, a caste, an extended family, a subgroup, etc. It is any group whose members self-consciously belong together (Verkuyl 1978:67). This was the beginning of the idea of reaching out to people groups, the so-called “people’s movements”.

McGavran also believed that missionary organisations ought to concentrate on areas where growth and receptivity are most likely to occur and give the highest priority to building up the churches there. He made a passionate appeal to proclaim the gospel “to the millions who have not heard” (Verkuyl 1978:68), and this caused an echoing and universal response. Once again, this was the beginning of the ‘reaching out to the unreached’. Although this idea may be criticised for its one-sidedness, there can

be no doubt that McGavran focused the attention on a very important aspect of the world missionary enterprise.

People like Ralph Winter and C Peter Wagner took up this focus of McGavran and started the School of World Missions at the Fuller Seminary in California, USA. Due to their initiatives and influence, the *AD 2000 and Beyond Movement* got its momentum.

### 3.1.2 The dramatic growth of *Two-Thirds World Missions*

The dramatic growth of the *Two-Thirds World Missions Movement*, discussed in 1.2.5 above, demands attention here. Taking statistics into account, one sees that, at the end of 1988, there were an estimated 35 924 non-western missionaries serving in 118 countries among 2 450 people groups, representing 30 % of the total Protestant missionaries in the world. In the year 1900, only 10% of evangelicals were from non-western countries. By 1985, fully 66% of Evangelical Christians were from *the Two-Thirds World*.

By the end of 1988, Asia was the largest missionary-sending continent in the *Two-Thirds World*, with an estimated total of 17 299 missionaries. Africa had an estimated total of 14 989 missionaries, Latin America 3 026 and Oceania 610. The statistics in 1.2.5 above, too, illustrate that the *Two-Thirds Mission Movement* has grown five times faster than Western mission movements.

Keyes (1999:744) estimates that by AD 2000 there will be 164 000 *Third World* missionaries working cross-culturally around the world compared to an estimated 132 000 Western workers. He then asks the question whether it is any wonder that many are expecting that the bulwark of mission leadership and resource in the years ahead will come from the *Two-Thirds World*.

According to Keyes' (1999:745) statistics, the same tendency as shown by Pate (1991) occurred in the *Two-Thirds World* during the last decade of the 20th century. From Korea, at least 4 402 missionaries now serve in 138 countries around the

world. This is a 116% increase from 1972 to 1996. In the Philippines, there was a 23% increase in missionary involvement from 1972. The figure in Singapore is 40% larger from 1972. According to research just completed in Latin America, 1997 saw at least 3 921 cross-cultural missionaries on the field working through 284 mission agencies in 86 nations of the world.

Luis Bush and Beverly Pegues (1999) offer further interesting statistics:

- In 1997 27 million intercessors prayed for unreached areas (31).
- India now has 23 million believers (149).
- In Algeria, more than 400 Muslims became born again believers in a few months (151).
- Every day, an estimated 20 000 or more Chinese became Christians (153).

Although one may not agree with all the methods of *the AD 2000 and Beyond Movement*, one must admit that the above-mentioned statistics tell an impressive tale. Even if only a quarter of these statistics are correct, it still proves that a lot of ground has been won for God's Kingdom.

Many critics of the *AD 2000 and Beyond Movement* say that they their focus is one-sided, as it focuses on evangelisation and church planting. But Keyes (1999:746) states that *Two-Thirds World Mission* endeavours also include training schools, clusters of mission-minded churches and country-based mission associations. There are annual mission conferences and special congresses where information and friendships are gained. To assist in the rapid growth, local publications on evangelistic strategies have originated, with more to come. Many organisations have established goals and are working toward their accomplishment. Most are very aware of the locations of unreached people groups, and have focused energy and resources on these needs.

Johnstone (1999b:214-218) says there is much cause for rejoicing. The growth of the church today is on a scale that is unique in the history of the world. During the last 10 years, more were added to the evangelical community, through new-birth conversions and birth into evangelical families, than the population on earth in that Pentecost year. For Johnstone, the exciting thing today is that never before have we had so clear a picture of the boundaries of the unfinished task in discipling populations. He states that nearly half the world's populations today have a majority of people that would claim to be Christian. Furthermore, many mission breakthroughs have been achieved, where Christianity has become a viable component of the indigenous culture (about 3 000 population groups by the year 2000).

In addition, Johnstone states that about 3 500 population groups are still pioneer fields for mission endeavour. The indigenous church is either non-existent or still too small or culturally marginalized to impact their entire population in this generation without outside help. Of these, probably about 1 200 - 1 500 populations have either no indigenous church at all or no residential cross-cultural team of missionaries seeking to reach them.

Johnstone also mentions that about 1 700 ethno-linguistic populations are listed as people not reached by the Gospel. The criteria for inclusion are: population over 10 000 and less than 5% Christian or 2% Evangelical. These populations are listed in the *AD2000 Movement Joshua Project List* (a list compiled by researchers using various listings of the world's populations from 1994 onwards).

Winter and Koch (1999:509-510) talk about the amazing progress of the Gospel. It took 18 centuries for dedicated believers to grow from 0% of the world's population to 2.5% in 1900, only 70 years to grow from 2.5% to 5% in 1970, and just the last 30 years to grow from 5% to 11.2% of the world's population. Now, for the first time in history, there is one evangelical believer for every nine non-Christians world-wide. Protestants in China grew from about one million to over 80 million believers in less than fifty years.

Even though the figures of the growth of the *Church Growth Movement* over the last decade look impressive, there are various facts that must be taken into consideration. Firstly, the growth of the mainline churches over the same period looks equally impressive. The figures in Table A above reflect the following results:

- Independent Churches: from 62 602 000 affiliated members in 1990 to 83 841 000 members in 2000 (more or less 33% growth)
- Protestant Churches: from 67 032 000 affiliated members in 1990 to 89 000 000 members in 2000 (more or less 33% growth)
- Roman Catholic: from 90 655 000 affiliated members in 1990 to 120 386 000 members in 2000 (more or less 33% growth)
- Total of Christian denominations: 255 621 000 members in 1990 to 335 116 000 members in 2000 (more or less 31% growth)

This shows that the different branches of Christianity in general have grown with more or less 33%, in spite of the numerical growth of the newly planted churches due to the *Church Growth Movement*. One wonders how many of the 'new converts' of the *Church Growth Movement* were members of the mainline churches.

Secondly, the question must be asked whether one can measure growth by looking at quantity and not at quality. The problem with the quantitative viewpoint is that, in focusing only on quantitative growth and ignoring qualitative growth, the other aspects of mission work are totally ignored. Such important aspects include a holistic vision of transforming the human, social and ecological condition of the person in Africa; the need for spiritual formation after conversion; the need for contextualisation to practise theology in a relevant manner; and the need for the local church to develop its own leaders to be able to take responsibility for their own ministries.

Nevertheless, even though the emphasis was only on quantitative growth, a movement aimed at looking at the 'unreached' was, at least, established, and the so-called "unfinished task" became defined.

### 3.1.3 The unfinished task

According to Johnstone (1999a:541-543), there are still many areas in the world without a significant indigenous Christian witness. He mentions, for example, the area called "the 10/40 Window", due to its location between the latitudes 10 degrees and 40 degrees north of the equator and between the Atlantic and Pacific Oceans. The countries in or near the 10/40 Window that are under-evangelised have only 35% of the world's surface area, but 65% of its population.

Johnstone also states that, of the 6 billion people in the world in 2000, between 1.2 and 1.4 billion have never had the opportunity of hearing the gospel, and 95% of these individuals reside in the Window area. Furthermore, over 90% of the world's poorest and most deprived live in the Window area. This is where diseases such as AIDS, TB and malaria rampage largely unchecked and untreated. It is also these areas that are the least accessible for any overt mission endeavour, either because of antagonistic political and religious systems, geography or lifestyle.

The problem with the term "unfinished task" is to determine when the task may be called "finished". As far as Johnstone is concerned, "finished" was defined as having received the gospel of Christ at least once. Surely that cannot be the case. What about the spiritual formation of a person after conversion? Can the church consider the task finished when a person has just become a Christian without any discipleship taking place? And what about the impact a church has on its society? The problem with these types of conclusions, is that success is measured by quantity and not by quality. This is the concern regarding the *AD 2000 and Beyond Movement*.

## 3.2 **DAWN 2000**

While the *AD 2000 and Beyond Movement* focused on the evangelisation of the unreached people groups, the *DAWN 2000 Movement* focused on the task of the local congregation not only to evangelise, but also to plant churches. Jim Montgomery is the founder and president of *DAWN Ministries* in Colorado Springs, Colorado. He served with *OC International* (Overseas Crusades) for 27 years.

According to Montgomery (1999:606-607), *Saturation Church Planting* (SCP) is the vision of seeing the incarnate Christ present in the midst of every small unit of population in a people group, a region, a city, a country and in the world. To carry that vision, an organisation called "DAWN" (Discipling A Whole Nation) was formed. Of the four letters of the acronym "DAWN", the emphasis is always on the third: whatever it takes to reach the *whole* nation. Their goal was 7 million churches by the year 2000. By 1998, the *DAWN* strategy was in some or other phase of development in over 140 nations. In the Philippines, the church pursued its goal of increasing from about 5 000 churches in 1975 to 50 000 by AD 2000. In 1997, there were over 29 000 by actual count, with an additional 5 000 to 10 000 new churches estimated.

For *DAWN*, the emphasis is always on church multiplication. According to Montgomery(1989:23), gifted people were given to the church to equip the saints for the work of the ministry. To make sure that at least some have really comprehended the gospel in a given community, and to provide for the continuous evangelisation of that community, requires that a church is planted in it (Montgomery 1989:39). Montgomery's definition of church reads: "In our thinking, by minimum definition, there is a church when at least a small group of believers led by an elder meets on a regular basis for worship, instruction, the basic NT sacraments and for witness and service" (1989:79).

Once again, the factor of quantity is seen as more important than quality. Merely counting churches being planted is not good enough. Questions concerning the fellowship, ministries, leadership, impact on society, reaching out to other areas with the gospel, etc. remain unanswered.

The aim of the following discussion is to evaluate the *Church Growth Movement*, to look at its contributions to the church today, as well as its shortcomings.

### 3.3 Evaluation of the *Church Growth Movement*

#### 3.3.1 Contributions of the *AD 2000 and Beyond Movement / DAWN 2000*

##### 3.3.1.1 *Focusing the church's attention on the unreached areas of the world*

The greatest contribution of the *AD 2000 and Beyond Movement* is its ability to focus the attention of the church on areas not reached by the gospel before. The tendency of churches before was to focus only on its own needs, rather than on spreading the gospel to areas with limited or no Christian witness. According to Bush and Pegues (1999:184), there was a revitalisation of mission during this period. This is another valuable contribution of this movement. Numerous mission initiatives have started all over the world, even in countries previously considered as mission fields. Reports like those mentioned below make wonderful reading.

##### a) Nigeria *AD 2000 & Beyond Movement* report

The Nigeria *AD 2000 & Beyond Movement* had its last annual review and strategy consultation on 10-13 November 1999. The theme was "GOING BEYOND THE BOUNDARIES." There were about 1 000 pastors, church leaders and workers from almost all of the 36 states of Nigeria. The focus was on the remaining unreached peoples of Nigeria and how to reach them. The challenges from the presentations were so vivid that none of the participants escaped making one commitment or another to reach the tribes with the gospel.

(AD 2000 Announcement).

##### b) Chingola Geographical Consultations – 25 September 1999 (Copperbelt: Zambia)

In a continued effort to mobilise and sensitise the church, a geographical consultation was held in Chingola on the 25<sup>th</sup> of September 1999 in a further effort to mobilise and sensitise the church. The purpose of this

consultation was to examine the local vision and strategy for pioneer church planting and saturation church planting.

(AD 2000 Announcement. Copperbelt working committee report)

### 3.3.1.2 *Mobilising younger churches to reach out with the gospel*

Another contribution of the *Church Growth Movement* was its ability to mobilise the countries, previously being considered as mission fields themselves, to take up their responsibility to reach out with the gospel themselves.

## 3.3.2 Criticism of the *AD 2000 and Beyond Movement / DAWN 2000*

### 3.3.2.1 *Creating a leadership training crisis*

The planting of many churches where untrained people were placed as spiritual leaders created a training crisis. TOPIC (Trainers Of Pastors International Coalition), an international movement of leaders, started in 1999 in Manila in the Philippines with the purpose of combining efforts in the training of these untrained spiritual leaders. They described the crisis as follows: "Presently, there are an estimated two million pastoral leaders in Africa, Asia, Latin America, and the former Soviet Union, of which only five percent have formal training." (TOPIC Strategic Plan 2000:1)

TOPIC's declaration of intention states that

TOPIC is an international movement of leaders, united through a supportive network, which serves the Body of Christ in all its diversity. Having a firm desire to obey the Great Commission of our Lord, we are committed to accelerating the formation and enablement of pastoral leaders and future Christian workers, working in contexts where the explosive growth of the church demands it.

(TOPIC Mission Statement 2000:1)

According to TOPIC (Strategic Plan 2000:1), this creates a training need. Many pastoral training efforts were raised up to meet the needs of training for equipping pastoral leaders world-wide. The current efforts of the *AD 2000 and Beyond Movements* are not, however, adequate to meet the growing need.

Although training institutions in Africa over years have supplied quality training for church leadership, they would not be able to cope with the multitudes of spiritual leaders needing training today. The pilot committee of TOPIC (Buys 2000:2) realised that institutions of formal theological training would never catch up with the extreme backlog of basic theological training of spiritual leaders in these parts of the world. In terms of the number of students these bodies train per year, they will only be able to meet 10% of the present demand.

### 3.3.2.2 *Ignoring other church planting efforts over the years*

At times, the modern church planters give the impression that they regard themselves as the first church planters in Africa, and that they ignore the fact that many churches have been planted in Africa over the last hundred years.

### 3.3.2.3 *Creating an unrealistic target for reaching the unreached*

By setting the target for reaching the unreached people groups on the year 2000, the *Church Growth Movement* created for itself an unrealistic goal. At the Global Consultation of World Evangelisation (GCOWE '95) in Seoul, South Korea, in May 1995, which was considered a "mid-decade check-up", various questions were raised. The questions read as follows: i) how can we measure whether the world is reached by 2000? ii) how can we project the work that is undone in the next century? iii) how can we steward the millennial symbols with credibility? (Gary 1996:292)

The central question concerned whether the vision should be extended beyond 2000. Gary (1996:293) quotes David Barrett in his bimonthly newsletter, saying that "AD

2000 is too close for goals related to comprehensive evangelisation of the unreached”.

Gary then asks whether we are past the time for the world mission to consider the millennium as a finish line for frontier mission. Instead of promising a full-blown church-planting movement among every remaining unreached people by 2000, people now appear to be talking about ‘minimal’ goals for 2000. Rather than “A Church for Every People,” people are describing goals in terms like “A Prayer for Every People,” or “A Team for Every People” by the year 2000 (1996:293-294).

Although it is obvious that they have proved themselves wrong in their calculations, one must admit that it at least gave a time-target focus for mission. The statistics of the decade 1990-2000 speak for themselves. George Verwer, international director of the biggest mission organisation in the world, *Operation Mobilisation*, says in a summary report of the *AD 2000 and Beyond Movement* that “[i]t is harvest time and more churches and people on the field and home are involved in mission than ever before”. The only question now is whether a time-target focus for mission into the 21<sup>st</sup> century can be found. (AD 2000 Announcement)

#### 3.3.2.4 *Narrowing mission work to only evangelism and church planting*

The narrow focus of the movement on church planting and evangelism is also a matter of great concern. In a summary report of the *AD 2000 and Beyond Movement* (4), the following profound statement was made:

A stronger focus on holistic mission, including such things as caring for the poor, fighting injustice and working for peace and reconciliation in keeping with the Lausanne Covenant would have strengthened the movement and laid a better foundation for mission in the new century. The narrow focus of the movement on church planting and evangelism cut us off from large segments of the Church, such as those mainline Protestants, Catholics and Orthodox concerned for world evangelisation.

In a certain sense, one can say that the focus was too much on quantity rather than on quality. The above-mentioned report also states that "the last 20 years has been a race to find the URPs and start ministry among them. The next 20 years will change the task from quantifying the task, to quality of ministry in the task."

#### 4. THE NEW MISSION PARADIGM REQUIRES A NEW TRAINING APPROACH

##### 4.1 A need for change

The new situation in the Christian world today has created a new environment in which the church must function. A new mission paradigm features the liberating impact of the rediscovery of the local church, the dynamic impact of contextualisation, the need for inculturation, ministry by the whole people of God, and a context of pluralism. The pain and promise of Africa calls for the Christians to do something about their economic and social wretchedness. The decade of church planting led to the planting of thousands of churches and the evangelisation of hundreds of unreached population groups, creating a training need of more than two million untrained spiritual leaders world-wide.

Larry Pate (1991:39) made the following profound statement on the way ahead for mission in light of the rapid rise of the church and missionary activity in the *Two-Thirds World*:

The rapid rise of the church and missionary activity in the *Two-Thirds World* promises to change both the church and missionary enterprise in the future on a global scale. The mission movement of *the Two-Thirds World* promises to be approximately as large as the Western mission movement some time towards the turn of the century. This rapid growth demands a serious assessment by Church and missionary leaders around the world as to the need and potential for international co-operation. This is particularly true in the area of *providing missionary training* [emphasis my own].

Looking at the way ahead, various questions come to mind. Firstly, as the Western missionary steps aside to make room for his/her non-western counterpart, who has rapidly come alongside, how will his/ her role change? Secondly, how will partnership patterns develop in areas such as missionary support, internationalisation and international co-operative efforts? Thirdly, what kind of missionary training patterns will emerge in the global missionary enterprise? Fourthly, will missiology become globalized? And finally, how will the changes brought on by the Two-Thirds World Missions Movement affect the whole church's understanding of itself and its collective role in world evangelisation? (Pate 1989:52-53)

#### **4.2 A new centre of gravity in the geography of the church: a need for change**

The change in the centre of gravity for world Christianity is vitally important when considering theological education. The dominant forms of theological education in today's Christian world are associated with the geographical centres of yesterday's Christian world. As Hovil (1999:5) puts it, "[t]he forms of theological education typical of the twenty-first century need to be shaped by events and processes 'in the southern continents', and it is an important moment for contributions to this process".

#### **4.3 A new centre of gravity in the ministry of the church: a pressure for change**

Not only has the centre of gravity shifted from north to south, it has also undergone an equally radical shift 'downwards' in terms of the recognised centre of active ministry. It is a shift, in the words of theological educator Ross Kinsler (1991:5-6), "from hierarchies and institutions to the basic, grassroots church of the people". As Kinsler points out, this change accompanies the one mentioned above, because the life of the growing churches has been generated with little formal theological education. "There is a real need to re-evaluate theological education in the light of this change" (Hovil 1999:6).

One is dealing with a new generation of church leaders with new capacities, and this demands a new approach in theological education.

#### **4.4 A new openness in the situation: an opportunity for change**

The new situation in the Christian world today creates a new environment for theological education. Reflecting this, Bosch's own final paradigm for mission does not point to a singular and specific environment for theological education, but instead suggests that we are in a new era that provides fresh opportunities for theological education. Bosch speaks of the emergence of a post-modern paradigm (1991:349-362) and an emerging ecumenical missionary paradigm (1991:368-507), reflecting a context in which there is a new willingness to explore alternatives.

### **5. CONCLUSION**

This discussion has raised various questions. For example, what type of training would be needed to address the above-mentioned issues? What are the principles underlying theological education? What has happened in the field of theological education over the years in Africa? What types of training have been attempted in Africa? These questions will be dealt with in the following chapter.

## **CHAPTER 3: A REFLECTION ON THEOLOGICAL EDUCATION**

It is important to form a conceptual framework as a tool for analysing different forms of theological education. This will allow such forms to be assessed critically, and offer guiding principles for the subsequent investigation into alternatives. This chapter aims to provide such a frame of reference, through describing the models of theological education. In the following chapter, the resulting framework will be applied to a brief critique of the models in light of what theological education is needed for Africa today.

### **1. INTRODUCTION**

The new situation in Africa today has created a need for a new kind of training in the church. This situation came about due to a new mission paradigm, the painful reality of the African context, the planting of thousands of churches, and the evangelisation of hundreds of unreached population groups.

The questions to be dealt with below include i) What type of training is needed to address the above-mentioned issues? ii) What are the principles underlying theological education? iii) What has happened in the field of theological education over the years in Africa? iv) What types of training have been attempted in Africa?

### **2. A THEORY OF THEOLOGICAL EDUCATION**

#### **2.1 A definition of theological education**

A definition of the actual meaning of the term "theological education" has never been easy, as it is a term with a broad spectrum of usage. Although it is almost impossible to define the term, it is important to have a working definition, as any discussion of theological education flows from the way in which the term is used.

It may be helpful to start by looking at the purposes of the term. Theron (1993:51) quotes Nyblade, who identifies a twofold purpose:

Firstly, theological education should enable Christians to do theology, i.e. help them to fulfil their theological task of reflecting on the meaning of their faith for their lives more effectively. Secondly, theological education is the training for the effective carrying out of the ministry. It is the development of those attitudes and skills that will enable individual Christians and the Christian community to minister effectively.

Three things are salient in this definition. Firstly, theological education should help Christians to put into practise the information they have gained through their training. Secondly, it should affect the lives of the trainees. Thirdly, it is the developing of attitudes and skills to enable the trainees to minister effectively.

Hovil (1991:7) quotes Kenneth Mulholland, who gives a helpful and holistic definition of theological education: "Theological education is all of the systematic biblical and doctrinal teaching, both theoretical and practical, that has as its purpose the preparation of the believer, especially the leader, for the role of a special ministry in the Church."

Once again, there are three salient points in this definition. Firstly, it incorporates both 'theoretical and practical' poles of theological knowledge and teaching. Secondly, it makes room for both leadership and laity. Thirdly, it sets the task of theological education in the context of ministry.

Noelliste (1995:299) states that theological education consists in the formation of the people of God in the truth and wisdom of God for the purpose of renewal and meaningful participation in the fulfilment of the purpose of God in the church and the world. But to be theological, theological education must be theocentric, that is to say it must be education. Thus it must be education in the knowledge of God (Noelliste 1995:300), of the whole people of God (303) and for renewal and participation in the purpose of God (304).

For Gnanakan, theological education must be committed to the imparting of the knowledge of God; to build people to reach people; to building of values; and to relevance (1995: 280).

A definition of theological education could possibly be summarised as follows: Theological education should develop all levels of Christian leadership, in their spiritual formation; for the mastering of skills for effective ministry in congregations; in the obtaining of relevant information for practical applications; and towards a commitment to build up the people of God.

## **2.2 A historical overview of theological education**

From the time of its birth, the Church has tried to provide theological training for those who have heard the call of God. Through the centuries, it has created varied educational models, according to the changing socio-economic, political, and cultural context within which the Church has found itself immersed. According to Padilla (1988:158), understanding this is important as it demonstrates that there is no single way of completing the educational task. Methods, techniques, and modalities must change to adapt to a given situation.

### **2.2.1 Models of theological education according to Sidney Rooy**

Sidney Rooy (1988:68) examined the models of theological education as they developed in different periods. The first was the catechetical model, used since the end of the second century, which emphasised discipleship. The monastic model was developed two centuries later and put great emphasis on spirituality. During the Middle Ages, the scholastic model prevailed. This model concentrated on the academics of the theologians, while lay Christian education was relegated to symbolism (the mass, art, music, architecture), with no exposition of the Word, and the laity was submerged more and more in 'sacred magic'. Finally, Rooy describes the seminary model, which came into being during the sixteenth century and has persisted up until present times.

## 2.2.2 Models of theological education according to De Villiers

De Villiers (1975) describes the development of theological training in two phases, namely theological education before the Reformation and theological education after the Reformation.

### 2.2.2.1 *Theological Education before the Reformation*

Throughout this period of history, the Church always strove to provide theological training in one form or another. Jesus trained His disciples, they passed it on to following generations. In the early church, there were people like Origenes (AD 253/4), for whom the study of the Holy Scriptures was central. He started the catechism school in Alexandria, which led to the establishment of similar schools in Caesaria, Antioch and Eldessa. Elements of religion and science were included in the curriculum, and new Christians and aspirant pastors were trained. Formal elements of the Greek/Roman culture were included, and the Socratic method of teaching was used.

In some areas, trainees first had to complete some courses in heathen schools, after which they were trained in convents. In the fifth century, a new phase in the training of pastors arrived when admission requirements were demanded. Practical experience was an important requirement before candidates were ordained. The emphasis in the training was on liturgy, and no longer on the Bible. Latin took the place of Greek and Hebrew. The gap between the laity and the ordained increased. Benedictine convent schools (6<sup>th</sup> century), cathedral schools (8<sup>th</sup> century), as well as city schools, were the new type of institutions where training was done.

Out of these church and state schools, universities developed. In the process, faculties developed, where lecturers of different study fields formed their own departments. Two faculties handled the training of prospective ministers. To be allowed to study in the theological faculty, a candidate first had to do his *facultas artium*. Training was done, in Latin, in subjects like Grammar, Logics, Physics and Metha-physics. After two years, an exam had to be passed, whereafter the

successful candidate had to get some experience in teaching, and acquire further training in Astronomy, Ethics and Music. The works of Aristotle served as source for all these subjects, and that caused the method of training to be deductive rather than empirical. Knowledge was the issue in training.

In the faculty of theology, the training methods of Aristotle were also used. Doctrine, and not Bible interpretation, took the most important place in theological training. Training took almost 14 years, and all emphasis was laid on so-called "intellectual gymnastics" (De Villiers 1975:20-21).

#### *2.2.2.2 Theological education after the Reformation*

During the Reformation, theological training institutions kept on functioning as before. In addition, the new insights of the Reformation were added to the curricula. Training now consisted of two elements, namely languages and philosophy. The emphasis was placed on languages, with Greek and Hebrew receiving priority. Considerable time was now spent on Biblical studies, and the subject 'Exegesis' was introduced. In all the subjects, the Bible was seen as the source of all information. Over the years, subjects like Doctrine, Ethics, and Church History were added to the curricula, while Homiletics, Counselling and Missiology were handled within the other subjects.

The manner of teaching was primarily through lectures and discussions and the sharp distinction between the clergy and the laity was put aside during the Reformation. In Germany, it was not expected that all should reach the same level of training. A distinction was made between those concentrating on the exposition of the Scriptures (the so-called "doctores" of the church), and those concentrating on the pastoral activities of the church (the so-called "pastores").

The French Revolution led to the secularisation of universities. This, together with the rise of modernism, led to the ruling of rationalism at universities. This entailed that the theological seminary could only keep its position as a faculty of religious science. In reaction to this state of affairs, some Reformed leaders established an independent university at the Vrije Universiteit te Amsterdam. In 1854, a Theological

School in Kampen was also established, and these two institutions served as the main training institutions for the training of theologians in the Reformed world. Here, there was better control over professors, students and curriculum content (De Villiers 1975:80-83).

### 2.2.3 Models of theological education according to Conradie

Conradie (1997:351) describes the development of theological education in terms of three models of theological education (referring to models developed by David Kelsey and Frederick Herzog), based upon the three aims of theological education. These aims are i) the need for spiritual and character formation (Model A); ii) the pursuit of academic excellence through knowledge acquisition (Model B); and iii) the urge towards more efficient practical training to develop skills for the ministry within a given social context (Model C) (1997:350).

Conradie calls his models "the ABC of theological education", where "the 'A' stands for 'Athens', the 'B' for 'Berlin', and the 'C' for 'Calcutta". These models are discussed below.

#### 2.2.3.1 Model A: Athens

In ancient Greece, various forms of training focused on the development of certain virtues. In all these cases, the aim was to develop a person's character, instead of simply the learning of skills or the transmitting of information. The Greeks then formed schools where people could master a particular discipline by simply imitating the master. The early Christians followed this example for the training of ministers (e.g. the disciples learning from Jesus; rabbi schools etc.).

For centuries, pastors and ministers were trained in Christian monasteries and cathedral schools. Here the focus was on the building of Christian character. The pattern of theological education in the monasteries followed the *lectio divina*, which

included three aspects, namely grammar (the reading of classic texts of the Bible), meditation (thinking about what was read) and prayer (responding to God).

Conradie (1997:353) quotes Edward Farley, who shows how various historical developments prepared the way for a different model of theological education. In the Dark Ages in Europe (450-800), theology was exclusively taught in monasteries. After the time of Charlemagne, Christianity again flourished as an official and public religion. This enabled the establishment of cathedral schools; monks were trained in monasteries, while the clergy was trained in the cathedral schools. A gradual shift concerning the content of the *lectio divina* took place. The second element of meditation was eventually replaced by logic (the practise of critical thinking), while the third element of prayer was gradually replaced by a new emphasis on disputation (argumentation with others). These developments prepared the way for the rise of the highly intellectualised theological system of scholasticism (Conradie 1997:353-354).

#### 2.2.3.2 Model B: Berlin

Farley (in Conradie 1997:354) argues that model A remained the dominant notion of theological education up to 1800. By this time, a new culture of learning had emerged in Europe. Many universities were established in Europe after the 12<sup>th</sup> century, where a new culture of learning was gradually promoted. Under the impact of the Enlightenment, new emphasis was laid on the scientific or rational character of all knowledge.

The aim of the universities was to search for knowledge through critical, scientific methods, based on empirical evidence. In the year 1800, the University of Berlin was established in Germany. One of the founders of this university was a famous theologian, Friedrich Schleiermacher. He argued that theology belonged to this institution, mainly due to two reasons. Firstly, theologians needed professional training like any other professional occupation. Secondly, theology had an empirical object, which could be investigated at a research university. This led to the start of

theological disciplines, e.g. Biblical Studies; Historical Theology; Systematic Theology.

Schleiermacher's model was soon adapted and expanded. Theology became a science, concerned with gathering knowledge. Numerous sub-disciplines emerged, each with their own history, methodologies, textbooks, etc. Many theological institutions (especially church-based seminaries) in Southern Africa still follow this approach of 'academic excellence' (Conradie 1997:354-356).

#### 2.2.3.3 *Model C: Calcutta*

In Schleiermacher's model, the aim of theological education was regarded as the professional training of students for the ministry. The unity of the theological curriculum was based on the idea that the knowledge gained in the various theological disciplines should contribute to the process of professional training. The real emphasis of this model is therefore on practical theology. Students are coached in the techniques of preaching, liturgy, pastoral care, catechism, community development, etc.

The emphasis is not so much on the theoretical reflection on each of these aspects, but on the acquisition of practical skills. These practical ministerial skills can only be acquired through experience and practice. Exposure to clinical experience is therefore built into the theological curriculum. This clinical experience may, for example, be gained through fieldwork in one of Mother Theresa's projects for the down-and-out people of Calcutta. This is why this model is called "Calcutta". This model of theological as professional training for the ministry is widely followed in many theological institutions (Conradie 1997:356-357).

#### 2.2.4 Models of theological education according to Cheesman

Cheesman (1993:484-485) argues for an integrated balance in spiritual, academic and practical training in theological education. He looks at the dominant models as

paradigms (a model of interpretation of the task of theological education which has become dominant in a particular era or culture and which today competes for importance with other historical and cultural models as one seeks to understand the nature of theological education today). Cheesman's description of the various paradigms is discussed below.

#### *2.2.4.1 The academic paradigm*

Within this paradigm, theological education as the training of the mind is placed first, not because it is historically prior, but because it presently dominates theological education. The great universities were founded in the 12<sup>th</sup> and 13<sup>th</sup> centuries and swiftly became the loci for theological work and training. Theology was broken down into separate disciplines, following the fourfold pattern of Biblical studies, dogmatics, Church history and practical theology.

The academic paradigm holds some advantages. Firstly, theology becomes an academic discipline. Secondly, it teaches both knowledge and the ability to think. However, the academic paradigm also holds some disadvantages. Firstly, in measuring success of preparation for ministry, academic attainment is often regarded as the most important measurement, thereby disqualifying people of lower scholastic levels. Secondly, status in Two-Thirds World colleges often becomes dependent on academic excellence. In many cases, this may lead to intellectual snobbery. Thirdly, it usually projects the educator primarily as a lecturer (1993:485-487).

#### *2.2.4.2 The monastic paradigm*

Within this paradigm, theological education is seen through a firmly structured community with the primary goal of personal spiritual development. The monasteries were concerned with theological education almost from the beginning, leading the way in the 7<sup>th</sup>, 8<sup>th</sup> and 9<sup>th</sup> centuries. This model re-entered the Christian training scene more recently with the rise of the Bible Colleges, and was a reaction to the academic paradigm. The major difference between the older monastic paradigm and

the early Bible College movement, is that, whereas monasticism became bi-polar, creating saints and scholars, the early Bible Colleges were not concerned with scholarship. Spiritual development was placed as the first objective by the colleges. It is within the spiritual community of believers that such growth is designed to occur for believers.

The biggest advantage of the monastic paradigm is that the spiritual and community atmosphere of the college involves commitment to the Lord and the task to love one another, an openness and enjoyment in fellowship, a corporate devotional and prayer life, which has reality. All of this contributes to quality spiritual formation.

The biggest disadvantage of the monastic paradigm is that the spiritual atmosphere it creates is in many cases artificial and has little to do with the world of service the students will eventually enter (Cheesman 1993:487-490).

#### 2.2.4.3 *The training paradigm*

Within this paradigm, theological education as training for service follows a task-oriented model. It takes its justification for a view of the ministry or missionary service as a profession. Its natural home is the seminary, an institution which became important in Roman Catholic circles after the Council of Trent, which entered North American Theological Education in the last century and which now dominates the scene there. The emphasis on relevant training has been strengthened by a new attitude to theology as a practical task rather than a service. The student is trained to do the task of theology in his day and in his place of ministry.

The advantage of this training paradigm lies in the fact that it provides a sense of purpose and reality for the student and the tutor (providing application of material takes place). A second advantage, is that it is rooted in the content of the Scriptures and builds a bridge into the situation of those among whom the theologian moves.

The main disadvantage of this training paradigm is that theological education is defined more by what the church does than by what the church is (Cheesman 1993:490-492).

#### 2.2.4.4 *The business paradigm*

This model of theological education as a business enterprise has grown in importance as leadership and management concepts have been taken on board by principals, staff and college councils over the last few years. Colleges provide a service for a fee, and courses are seen as the products, and, as such, are influenced by the marketplace.

This model holds certain advantages. Firstly, its application has helped many theological training institutions to gain a sound financial basis. Secondly, it has provided well-trained people to churches and missionary societies. Thirdly, it has provided market-led courses for Christian workers.

However, there are also disadvantages within this paradigm. Firstly, a shift has taken place from students as the reason for training to students as customers of the product of training. Secondly, economic viability should not be the dominant short term objective for training. Thirdly, marketability can affect curriculum design (Cheesman 1993:490-492).

#### 2.2.4.5 *The discipleship paradigm*

There has been a growing awareness, in the third world particularly, of the importance of this model of theological education as a training option. This tendency also appears in the post-graduate discipleship-type schools in the U.S.A. One advantage of the discipleship paradigm is that communication theory suggests that discipleship is a far more efficient tool for learning the standard information transferred by lecture. Furthermore, it relates learning to life and reality, and integrates the process of learning and change within the student in the practical, spiritual and academic fields.

The disadvantage of the discipleship paradigm is that the model is not a Western model, and does not fit into Western cultural and educational structures. Furthermore, the classroom situation does not require openness and the vulnerability

of personal relationships, and so it is emotionally cheap. In addition to this, specialists in their fields cannot always facilitate the process of discipleship in a class, as it is not necessarily their speciality. A final disadvantage is that the process of discipleship does not easily fit into a formal, fragmented, specialist academic mode (Cheesman 1993:494-496).

### 2.2.5 Models of theological education according to Paulo Freire

One of the most severe indictments upon education in the Third World, both of church and state schools, has come from Paulo Freire. There should be a close relationship between the educators and the learners, as this provides an opportunity to intervene in their realities over both the short and the long term. "In this sense our relationship with the learners demands that we respect them and demands equally that we be aware of the concrete conditions of their world, the conditions that shape them" (Freire 1998b:58).

Paulo Freire believes that it is possible to both engage people politically and to educate them in a process of conscientisation and mass movement. He speaks of 'transitive critical conscience', understanding it as the conscience which is articulated with the praxis. "To reach this conscience, which is both challenging and transforming, critical dialogue, talk, and experience of living together are necessary" (Gadotti 1994:49). This was vitally important: "the relationship prevailing between political lucidity in a reading of the world, and the various levels of engagement in the process of mobilization and organization for the struggle – for the defense of rights, for laying claim to justice" (Freire 1998a:40).

According to Freire, there is a close relationship between cultural identity and education:

We need to ask ourselves about the relationship between cultural identity, which always cuts across social classes, the subject's education, and educational practice. The identity of the subjects has to do with the fundamental issues of the curriculum, as much with what is hidden as what is

explicit and, obviously, with questions of teaching and learning.

(Freire 1998b:69)

For Freire it was important that education should be centred on the pupil instead of being centred on the teacher or on the teaching; the pupil should be the master of his own learning. "It is the student who has the possibilities of growth and self-evaluation" (Gadotti 1994:111).

Traditional education, says Freire, is like banking, in that the teacher instils information into students as one deposits money in a bank. "Education is then essentially narration, by those who have a store of knowledge, to those whom they consider to know nothing" (Schrotenboer 1976:15). The goal of his pedagogy is for man to become fully human, and for this to happen man needs freedom (Schrotenboer 1976:15). Although Freire has a humanistic faith in man, politicises human life, and sees the whole program of liberation as a self-help human enterprise, one cannot ignore him. The fact is that he sees education as a means to help people to deal with their own context.

Although there is much more to say about Freire's model, the above-mentioned information suffices this research.

### **2.3 Theological curriculum**

The theological debate regarding theological education extends to the field of curriculum. The question is about which theological subjects should be taught and what their content should be. It is not the intention to cover this debate in this dissertation, as it is too extensive and would not really serve the purpose of this study. A few relevant remarks in this regard should, however, be noted.

Masuku refers to Moore (1998:176), who observed that many people think that education-related problems can be resolved by curriculum revision or changes in the structure. Cochrane (1996:4) supports a theological curriculum that takes various structural weaknesses into consideration and attempts to address them; these

include gender, racism, the leadership role of the church in society, the changed nature of leadership, and culture. Cochrane also sees a relationship between pedagogy and context. He argues that there is a pedagogical point to teaching and curriculum that takes the context seriously. For this reason, participants in a workshop on the conceptualisation of theological education, held at Pietermaritzburg in June 1996, and attended by about thirty-five delegates suggested that theological education includes i) attempts to develop what was called a "curriculum from below" (shaped, though not necessarily determined, by the interests, perspectives and experiences of local communities); ii) materials that are related to the life and work of participating students; and iii) practical theology approaches which help students to move into local communities and reflect analytically on what they find and experience there (Cochrane 1996:7).

Elliston (1988:211) notes that several disciplines are contributing significantly to the development of leadership education curricula. Some of these disciplines include anthropology, communication, education, development theory, and church growth. Theron proposes the model of Paulo Freire's educational philosophy and methods. In this model, human beings are seen as praxis and dialogical beings in a dialectical relationship with reality. They have the potential to change society through critical consciousness. Methods of conscientisation involve a survey of generative themes, the codification of these, problem-posing education through dialogue and critical reflection, and the resulting transformation and liberating praxis. This philosophy is expanded by Biblical and theological principles like the kingdom of God; the gospel of liberation from sin or injustice; the community-based nature of theological education; and ministry by all of the faithful. This model develops a method of curriculum development using Freire's methods of generative themes, codifications, and problem-posing education (Theron 1993:257-258).

Churches today look for effectiveness in their pastors. According to Ted Ward (a Professor Emeritus of Trinity Evangelical Divinity School and a consultant to the Ph.D. programs in Educational Studies and International Studies), churches "are coming to reject a curriculum that looks like a seminary curriculum, especially in those areas where they feel that the pastors they have hired from the seminary have

not been able to make any effective use of a major portion of that curriculum” (Ward & Cannell 1999:33).

The one common factor concerning curriculum and theological education, about which all of the above-mentioned authors wrote, is that the context should play a big role in the development of a curriculum. In order to be relevant, educators should always be sensitive about the context in which they teach. That is a big problem for both formal and informal training programs. Formal training institutions have students from different contexts in front of them when presenting a fixed, standard curriculum to the visiting students. On the other hand, the developers of curricula for the informal training sector usually develop their curricula in their Western settings, far away from the various target groups, not having the slightest idea of the different contexts of the target groups. In the process, both groups are hitting more or less in the middle with a standard curriculum, hoping to reach most of them with useful information. A contextually relevant curriculum will always be a big challenge for educators on all levels.

## **2.4 Theological educators**

To define Christian leadership is also a difficult thing to do, as it covers such a vast field. Kohls (1998:118) quotes Clinton’s definition of Christian leadership: “A leader, as defined from a study of biblical leadership, and for whom we are interested in tracing leadership development, is a person ... with God-given capacity and ... with God-given responsibility to influence ... a specific group of God’s people ... toward God’s purposes for the group.”

Elliston further discusses Clinton’s definition of leadership. According to Elliston (1988:207), leadership is a dynamic process over an extended period of time in various situations, in which a leader utilises leadership resources, and, by using specific leadership behaviours, influences the thoughts and activity of followers, toward accomplishment of person/task aims. This process is mutually beneficial for leaders, followers, and the macro context of which they are a part.

From the earliest beginnings of the church, there were leaders who existed for the sake of the community and as an integral and equal part of the community but, through their roles and functions, were set apart. Weherli (1992) examines how those various leadership roles functioned in the structures of the early church. The New Testament names various leadership roles in the early church. The list of roles is found in several places, including 1Corinthians 12, Romans 12, and Ephesians 4. In the lists themselves, apostles, prophets and teachers get special position in the most formal way. Likewise, Ephesians 4:12, reflecting a more developed church structure, also recognises other identifiable leadership roles in the church, namely evangelists and pastors. Finally, in the Pastorals and Acts, another set of names occurs, including elders, deacons, and bishops (Weherli 1992:1).

#### 2.4.1 The role of teachers

With regard to the role of teachers, Weherli makes various observations, which will be discussed below under their specific headings.

##### 2.4.1.1. *Jesus as teacher*

There are many references in Mark to Jesus as teacher and to His teaching. He teaches in the synagogue (1:21), by the sea (2:13; 4:1), and in the villages (6:6), as do the Twelve (6:30); He teaches His disciples privately (9:31) and in the temple (11:17; 12:35) (Weherli 1992:61-62).

Both the verb *to teach* (Matt 5:2; 7:29) and the noun *teaching* (Matt 7:28), as well as the more general word *sayings* (Matt 19:1; 26:1), are used to refer to the collected bodies of Jesus' teaching, such as the codified ethical materials in the Sermon on the Mount. The verb *to teach* in the Hebraic and Greek Septuagint tradition describes the activity of one who communicates the will of God and declares it with its demands (Weherli 1992:62). The verb *to learn*, from which *disciple* (or *learner*) comes, has the same Hebrew root as the Hebrew word *teach*, and therefore the same fundamental meaning. Learning is coming to know God's will and practising it (Weherli 1992:63).

### 2.4.1.2 *Teaching in the church tradition*

In Matthew, the fundamental transition in the church is established. The disciples are incorporated into the teaching role by the resurrection. That is accomplished, in part, by "teaching them to obey everything that I have commanded you..." (Matt 28:16-20) (Weherli 1992:66-67). For Matthew, teaching is a more formal activity, identified as a function in the synagogue and something that introduces a clearly definable and structured content of material (Weherli 1992:68).

In Paul, teaching is a clearly defined activity in the church that communicates what it means to live in the ways of Christ. Those teachings have meaning only when rooted in the community that bears an ongoing tradition and is a body that gathers for worship (Weherli 1992:69).

The purpose of all teaching is that persons grow into maturity, growing in the knowledge and understanding of the meaning of faith so that their faculties are trained by practice to distinguish good and evil (Heb 5:14; 6:1) (Weherli 1992:70).

### 2.4.1.3 *Teaching codes*

The purpose of teaching materials, judging by their nature, was to equip the church for the new life that it was called to embody within its present order. The teachers gave the gospel shape and form in the daily life of the faith community; they were the community's guides (Weherli 1992:68). The problem that teachers face, then, is the structuring of the gospel in such a way that it might have an impact on daily life (Weherli 1992:71). *Paraenesis*, to advise or counsel, is the common designation of the ethical material shaped by teachers. The purpose of the teaching is to develop a new lifestyle for the community (Weherli 1992:71).

The essentials involved in teaching include i) clarity of the ethical command; ii) the ability to give it shape and form in concrete and historical situations; iii) careful dealing with the motivation for the command to ensure that it carries the full power and the authority of the gospel; iv) awareness of the parent-child relationship with

God that underlies all and forbearance from moralistic imperialism on the part of the command giver; and v) gospel teaching that is not informational but lays a divine demand on the hearer and the believer (Weherli 1992:76).

#### *2.4.1.4 Conclusions about teaching in the New Testament*

It appears that the basic issue concerns how Christian teachers structure the gospel in relation to everyday life. While “love” may be the word used to sum up the lifestyle, it is shorthand that can have meaning only if one knows the whole structure implied by it. The teaching tradition is the church’s interpretation of the love command as well as its embracing of it (Weherli 1992:77).

In developing the specifics of the ethical catechisms, there is always the danger that the model descriptions of behaviour will be understood as legal demands and norms. Such a consequence can only happen when the exhortations have lost their roots in the understood and experienced reality of a relationship to God as the grace-giver, the blesser of the one who curses, and the lover of the enemy (Weherli 1992:78). The ethic that shapes the life of the community is motivated by the story of God as narrated by the disciples (Weherli 1992:78).

### 2.4.2 The role of elders

According to Helfers (2000), the focal point of all church leadership Biblically is the elder. Helfers explores in the Bible the key points fundamental to a proper understanding of the ministry of spiritual leadership for the church elder. Helfers notes various points, which will be discussed below.

#### *2.4.2.1 The meaning of the term “elder”*

The primary Hebrew word for “elder”, *zaqen*, was used to refer to a special category of men who were set apart for leadership – much like a senate – in Israel. Later, the

elders of Israel were specifically involved in the leadership of cities and local communities (1 Sa. 11:3; 16:4; 30:26). The Greek word for "elder", *presbuteros*, referred to mature age. In the time of Christ, the term referred to recognised spiritual leaders in Israel who were not defined as priests of any kind (Helfers 2000:57-58).

#### 2.4.2.2 *The term "elder" used in reference to the church*

The Jewish origins of the term should be noted here. "Elder" was the only commonly used Jewish term for leadership that was free from any connotation of either the monarchy or the priesthood. The elders of Israel were mature men, heads of families (Ex 12:21); able men of strong moral character, fearing God, men of truth and integrity (Ex 18:20,21); men full of the Holy Spirit (Num 11:16-17); capable men of wisdom, discernment, and experience, impartial and courageous men who would intercede, teach, and judge righteously and fairly (Deut 1:13-17) (Helfers 2000:59).

With regard to the use of the term "elder" in the book of Acts, from the earliest beginnings of the church it was clear that a group of mature spiritual leaders was identified as having responsibility for the church. Elders existed in the church from a very early date, and the believers at Antioch recognised their authority. Nearly every church in the New Testament is specifically said to have had elders (e.g. Acts 20:17) (Helfers 2000:59-60).

#### 2.4.2.3 *The elder as related to the bishop and the pastor*

Bishops and pastors appear not to have been distinguished from elders. The terms are simply different ways of identifying the same people. The Greek word for "bishop" is *episkopos*, and for "pastor" *poimen*. Textual evidence indicates that all three terms refer the same office (1 Tim 3:1-7; Titus 1:5,7; 1 Pet 5:1-2; Acts 20:17, 28). Helfers prefers the term "elder", as it seems to be free of many of the connotations and nuances of meaning that have been imposed on both "bishop" and "pastor" by cultures today.

*Episkopos* means “overseer” or “guardian”, and has reference to leaders in the church. The New Testament bishop is in a unique leadership role in the church, specifically responsible for teaching (1 Ti 3:2), feeding, protecting, and generally nurturing the flock (Acts 20:28). *Poimen*, the word for “pastor”, or “shepherd”, is used a number of times in the New Testament, but Eph 4:11 is the only place in the KJV where it is translated as “pastor”. Every other time it appears in Greek texts, it is translated as “shepherd” in the English version. In Eph 4:11, “pastor” is used with the word “teacher”. *Poimen* emphasises the pastoral role of caring and feeding; *episkopos* speaks of what he does, while *presbuteros* emphasises who the man is (Helfers 2000:60-62).

#### 2.4.2.4 *The functions of the elder*

As the apostolic era came to a close, the office of elder emerged as the highest level of local church leadership. Some of the specific duties ascribed to him included ruling the Body (1 Tim 5:17; 1 Thes 5:12; Rom 12:8), teaching the Body (1 Ti 5:17; 1 Tim 3:2-7), exhorting the Body (Acts 2:14; 2 Cor 8:17; Ti 1:9), praying with and for the Body (Ja 5:14), and shepherding the Body (Acts 20:28; 1 Pet 5:2) (Helfers 2000:63-64).

#### 2.4.2.5 *The qualifications of the elder*

Regarding the qualifications of the elder, the key passages are 1 Tim 3:1-7 and Ti 1:5-9,14. The overarching qualification of which the rest are supportive is that the elder is ‘above reproach’. This includes being the husband of one wife; temperate (the idea of a balanced, moderate life); prudent (wise); respectable (having dignity and respect of his peers); hospitable (loving strangers); and able to teach (Helfers 2000:65-66).

### 2.4.3 Levels of spiritual leadership in an African context

In Africa, one finds a wide spectrum of spiritual leadership, mainly determined by factors such as literacy level, payment and qualification. This is especially due to the unique reality of the African context, as described in the previous chapter. Spiritual leadership covers all the spheres of the community, creating some interesting hierarchies. Kohls (1998:120) presents the following leadership paradigm, a model developed by Elliston on research being done in Kenya, to show the levels of leadership in a given African context:

- Level 1**      Non literate, unpaid local leaders who serve within local congregations
  
- Level 2**      Literate, unpaid local leaders who serve locally and witness outside
  
- Level 3**      Partially paid leaders of small churches or groups of churches, std.7 education, often licensed
  
- Level 4**      Paid, ordained pastors of town churches; Bible School graduates
  
- Level 5**      National, international with BA qualification

### 2.5 Types of training

In this section, the three main forms of education will be described, namely formal, informal and non-formal. More attention will be given to non-formal training, as it appears that the training for the thousands of untrained church leaders in Africa will be provided through this mode (this will become clear during the discussion). The principal characteristics of formal education will enjoy attention, as this mode of training will still form the back-bone of all forms of training, providing the specialists for the other modes of training, as well as being on the cutting edge of new

developments in the field of theology. Informal education will be only briefly mentioned, as this mode of training will not really play a major role in providing for the needs of Africa's untrained church leadership.

### 2.5.1 Formal education

This mode of training is also called "residential training" or "training by extraction". The term "formal theological training" will be used here, as it is the most common term for this mode of training in the Third World

A basic description of formal theological education would be the acquisition of skills and knowledge within a framework for education, e.g. a residential seminary, a university, etc. Elliston (1988:211) describes formal education as "typically future-oriented, theoretical, or academic, hierarchically controlled by people who are outside the community of those who are learning or being served by the learners". Formal education determines its clientele by academic and other entry requirements. The learning follows long cycles – anything from four to twelve years. The expected goal of formal education is generally a certificate, diploma, or degree (Elliston 1988:211).

There are many objectives for formal theological education, but for the sake of this study, only a few references will be made to give an overall picture in this regard. Hovil (1991:11) refers to Peter Savage, who offers four objectives of formal theological education, namely i) that each graduate be a man of God; ii) that he rightly divide the Word of God, iii) that he develop to the full the gifts of ministry which he has been given; and iv) that he have a balanced social stance in the society in which he lives.

Formal training should aim at training students to become servants of the Lord in his church and equipping them to serve effectively in the church. "As it involves both 'being' and 'doing' aspects, theological training should be people-centred and task-oriented" (Chow 1995:221).

The late Orlando Costas provided one of the most pertinent answers to the question of purpose within theological education. He gave what could be described as a holistic trinitarian framework – one that gives a useful point of reference when assessing whether or not forms of training have strong goals. In describing theological education, he states that it is a task that seeks i) to form (character, abilities, and thought); ii) to inform (mind, praxis, and contemplation); and iii) to transform (values, people, institutions and communities) (Costas 1988:8).

A very important aspect of formal theological education is the need to maintain quality information within the process of theological education, through the interaction between bodies of information and needs of the church. For Plueddeman the aim of teaching should then be to challenge students to reflect critically on contextual problems, in the light of knowledge gained from academic enquiry. The equipping of spiritual workers for ministry must stimulate interaction between bodies of information and needs of the Church (1989:11).

## 2.5.2 Informal education

Informal education is by definition not planned or structured in a formal way. It can be facilitated through the establishment of relationships, but is unstructured in the sense of not being controlled and deliberately planned (Elliston 1988:212).

Where formal education focuses more on the knowing, informal education focuses more on the enriching of the being. Where formal education is a transmissive teaching, informal education is a more transformational teaching. Informal education is practical, not structured, highly relevant, widely accessible, and inexpensive.

In a certain sense, informal education can actually be categorised under non-formal education, as it is just a different level of non-formal education (see 2.5.3.1 below). For the sake of documentation, it is listed here.

## 2.5.3 Non- formal education

### 2.5.3.1 *Principal characteristics*

Non-formal education is a form of programmed instruction. Elliston (1988:212) defines non-formal education as “planned, staffed, and organised, but structured outside the normal school system”. Programmed instruction has various unique characteristics. Firstly, there is the principle of taking small steps – the material to be learned is presented in small units. Secondly, there is the principle of active participation – the student is continually being made to interact with the program. Thirdly, there is the immediate knowledge of results – as soon as the student makes his response, he discovers whether he is right or wrong. Finally, the principle of self-pacing is important – each student paces himself according to his own capabilities (Pipe 1966:6).

Programmed instruction is not something new or revolutionary. It has links with the ancient Greeks and the nineteenth century work of, among others, the Russian physiologist Pavlov, and the American, Edward L Thorndike. In short, their idea is that the connection between a situation (stimulus) and a behaviour (response) is strengthened only if some success or satisfaction follows the response. In the 1950's, programmed instruction developed into two camps, namely the so-called “linear” programmed instruction, and the so-called “ branching” programmed instruction. The main differences are, firstly, that the branching program presents more information at each step, while a linear program commonly gives a sentence or two; and, secondly, that in a linear program, a student often constructs a response, whereas a branching program usually employs a multiple-choice question at the end of each step (Pipe 1966:1-16).

The development of a field-based approach (where training is based in the field of the participant/ student) to theological education was based upon four valid arguments. The first argument is historical, deriving from the nature of the training ministry of Jesus Christ and from the recurrences of his procedures as exemplified, for example, in Martin Luther and John Wesley.

The second argument is demographical. In most societies of the world it is impossible for all but the rich or the highly subsidised and independent to break away from their work, their families, and their communal roles in order to go off to school.

The third argument is theological. It is obviously necessary to consider not only who does come into a training program, but also who should come. If the purpose of theological education is to assist the church through the training of pastors, that is one thing, but if the purpose is to train men for the church – that they may become pastors – that is quite different. The so-called “extension approach” (the approach where the training is extended to the world of the student) appeals primarily to those who see the church, in its congregations and assemblies, as having the prerogative of identifying and calling those who will serve as pastors.

The fourth argument is pedagogical. To the extent that an educationally valid procedure is consistent with the revelational base of the church and the scriptural model of the pastor, it should be considered for use in theological education (Ward & Rowen 1972:21-22).

There are various models of non-formal education. There are three levels in Christian and popular education. Formal (school) education refers to education that is structured and administered by competent authorities. Non-formal education (non-school education, but dependent and controlled by official education) may be used in courses such as technical training, health care, literacy and leaders' training seminars. Informal education (autonomous in relation to the official educational system and imparted by extra-scholastic groups and institutions). This level of education may use items such as bulletins, pamphlets, posters and audio-visual materials (Padilla 1988:97-101).

The central point of this non-formal type of education is the recognition that students learn in all types of situations, both formal and informal, and that it is most important to use the students' experience as a point of reference in leading them into new learning experiences. For this reason, non-formal education is more decentralised and less structured than is formal education. It is more flexible, less elitist, and reaches more people, at less cost and with limited resources.

Paredes (1988:152-153) sees non-formal education associated with the acquisition of skills and knowledge outside of the formal system of theological education.

### 2.5.3.2 *The modern Theological Education by Extension Movement*

#### a) A brief history

It is important to include both the word "modern" in the title of this section, and to identify this new development as a "movement", because *TEE* has historical precedents. For example, in tracing the roots of the modern movement, Ward and Rowen go back to notable historical moments which include John Wesley's itinerant teaching and training ministry – a ministry that was non-formal and extended – and return to features of Lutheranism and the teaching techniques of Jesus himself (Ward and Rowen 1972:20). However, having said that, the beginnings of *TEE* as a contemporary world-wide movement are well documented.

Central America was the birthplace of *TEE*. In 1963, the Presbyterian Evangelical Seminary of Guatemala initiated the first *TEE* program as a modest experiment. It was an attempt to respond to a specific need in those churches, which grew without sufficient trained pastors, and to the fervent desire of the laity involved in the mission of the church in their local communities (Maldonado 1988:38).

But they, and soon many others, realised that simple, basic changes in the way we do theological education could open up our vision of the church and its ministry, create new and significant possibilities for mission, and profoundly reshape our understanding of theological education itself (Kinsler and Emery 1991:3).

In September 1967, a consultation workshop was held in Armenia, Columbia, which launched the movement through the length and breadth of Latin America. *TEE* quickly captured the imagination and the resources of many

people and institutions connected with ministerial training. The increase in the number of students involved in *TEE* was astonishing. Barely ten years after its beginning in Guatemala, the movement had more than 11 000 students in fifteen Latin American countries. In 1978, Ross F Kinsler, a world authority on *TEE*, estimated that there could be some 40 000 participants in extension programs in seventy-five countries around the globe (Maldonado 1988:38-39).

#### b) Mission statement

Kinsler & Emery (1991:3) discuss the mission statement of *TEE*. One aspect of the mission statement is ministry by the people, with the aims of i) overcoming academic, clerical, and professional limitations; ii) overcoming limitations of class, gender, race, culture, and age; and iii) overcoming dependence and elitism.

Another aspect of the mission statement is mission by the people, with the aims of i) contextualising the Gospel, the church, and its mission and ministry; ii) awakening God's people for their mission; and iii) engaging God's people in their theological vocation.

A third aspect of the mission statement is theology by the people, with the aims of i) seeing the world from the underside; ii) rereading the Bible and rearticulating the faith; and iii) recreating the church, its ministry, and mission.

#### c) Educational philosophy

The educational philosophy of *TEE* should also be noted here. The Word of God, the church, and the world are interrelated, and theological education is related to all three. The latter becomes the focus of all three (Kinsler & Emery 1991:33). Furthermore, there is a belief in the hermeneutical-

pedagogical circle, which means that they view their local and global context from the perspective of the poor and the marginalized, that they reread the Bible from that perspective, and that they pursue models of ministry from that perspective (Kinsler & Emery 1991:39). Paulo Freire claimed that the commonly practised education has become the grand instrument of those in power to retain the status quo, which protects the powerful in their privileged status model in this regard under historical models (see 2.2 above, as well as other references later in this dissertation).

According to the educational philosophy of *TEE*, there is also personal, ecclesial, and social transformation. Education is seen as a process of change. Theological education is concerned with the process of personal, ecclesial, and social change in accordance with God's purpose for humankind (Kinsler & Emery 1991:41). See Paulo Freire's statement above. "Education fosters dependence, rather than freedom" (Schrotenboer 1976:14).

The educational philosophy of *TEE* also includes three fundamental dimensions of learning. Educators have long emphasised that learning entails not simply the accumulation of information, but also the acquisition of abilities and attitudes. For them this is certainly true of theological education, which is formation for ministry (Kinsler & Emery 1991:42). Furthermore, there should be self-development in community. Theological education is understood essentially as a process of self-development with the appropriate resources and accompaniment (Kinsler & Emery 1991:44).

A further aspect of the educational philosophy of *TEE* concerns contextualisation. There is always a context for any form of theological education, and it is vital that Christian training relates creatively and redemptively to that context (Kinsler & Emery 1991:55).

Regarding globalisation, *TEE* advocates that, because Christians have historically been one part of the world's people, training must help students to become 'World Christians' in the fullest sense of the word (Kinsler & Emery

1991:58). Regarding relationships with local church and community, *TEE* advocates that the responsibility for recruiting students and for participating in their formation lies with the local church. Educational programs should aim at meeting the needs of the local church, as that church, in turn, seeks to minister to the needs of the larger community (Kinsler & Emery 1991:60).

As far as curriculum design is concerned, *TEE* advocates that attention must be given to curriculum design models worked out by professional educators. Such design models must include an analysis of the needs of the churches, the students and the society (Kinsler & Emery 1991:57).

*TEE* further advocates experiential learning. The purpose of the *TEE* seminar is to provide the connection between the material in the books, tapes, etc. and experience in life and ministry (Kinsler & Emery 1991:80).

#### d) Principal characteristics

Since its beginnings, *TEE* has constantly been defined as a movement or vision rather than as a new technique or novel teaching method. "It is a philosophy of theological education and an instrument for change, a new conceptualisation and a new methodology of ministerial formation" (Maldonado 1988:39-40).

The goal of *TEE* has been to provide ministerial training for those who were most ready and best qualified. Therefore, it has emphasised a new way of selecting, inspiring, and enabling local leaders for the development of their gifts and ministries without their having to leave home, work, community or congregation. Choosing this approach leads to several significant changes. For example, larger groups of students are trained. In addition, 'Western elite' ministry is questioned, and, on a continent where the majority of the populace is from the lower classes, local leaders have access to the privilege of a theological education traditionally available to the very few (Maldonado 1988:40).

From the beginning, then, *TEE* primarily included among its students mature leaders established in their congregations and communities. This has been one of its major virtues. At first, *TEE* concentrated on creating theological training programs for lay pastors, as an alternative to residential theological education. Now, extension programs prepare students for the same examinations and qualifications as the parallel residential programs, and these students are beginning to prove themselves by their leadership in ministry in their churches and communities (Maldonado 1988:40).

*TEE* offers three characteristic features to the fast growing, semi-literate and poor church leadership of today. Firstly, there is self-instructional material that provides the basic content of the various courses. Secondly, there is practical work in home congregations and communities that supports the relationship between theory and practice, between theology and pastorate. Thirdly, there are regular meetings in regional centres where discussion groups led by tutors provide communion, inspiration, and challenge to participants (Kinsler & Emery 1991:v).

#### 2.5.4 Relationship between formal and non-formal education

It is important to conclude this section by showing the vital relationship between formal and non-formal training. There should never be any question concerning the value of both modes of theological education. Both are needed to cover the whole spectrum of leadership training in the world. Ted Ward opts for an ecology of education that recognises the several elements that need to work together for the sake of the development of the whole people of God. He then explains it by means of a triangle with the three different sectors, namely churches, formal education institutions, and non-formal agencies that provide learning services (Ward & Cannell 1999:32).

It is significant that he includes the church in this triangle. The church must bridge the gap between formal and non-formal theological education. It is the place, the

training field, where spiritual leaders can be developed under the supervision of the trainees of formal training institutions. The content of the training can be provided by non-formal training agencies. As Ward puts it, "The church needs to be helped to take accountable responsibility for its role in the development of ministry" (Ward & Cannell 1999:39).

Ward, as a formal educator, feels that formal education institutions are not taking non-formal education seriously enough. Whereas the question in formal education is, "What is the right way?", the question in non-formal education is, "What is the effective way?" or "What are the consequences of learning things in certain ways?" Churches today are looking for effective pastors, rather than well-educated pastors (Ward & Cannell 1999:32-33).

However, Ward does not rule out the role of the formal training institutions. "The institutions of formal education, especially the stronger graduate schools of education, are really the only place in society where questions of educational decision-making are focussed" (Ward & Cannell 1999:35).

It should, therefore, be emphasised that there is a need for both formal theological education and non-formal theological education. The products of both forms of training have their place in the church, and play a vital and essential role in the church.

### **3. CONCLUSION**

In this chapter, an effort was made to construct a conceptual framework of theological education in order to create a tool for analysing different forms of theological education in the next chapter. We have seen that theological education should develop all levels of Christian leadership to become devoted Christians, effective and knowledgeable workers, committed to the building up the people of God. Furthermore, it has become evident that, from the time of its birth, the Church has tried to provide theological training for those who have heard the call of God. Through the centuries, it has created varied educational models, according to the

changing socio-economic, political, and cultural context within which the Church has found itself immersed.

Regarding curriculum and theological education, educators appear to be in accord that the context should play a big role in the developing a curriculum. As far as theological educators are concerned, the role of pastors and elders from Biblical times has always been crucial in the functioning of the church. Finally, it is evident that both formal and non-formal education are important modes of training and that they, together with the church, form an important triangle in the provision of learning services for the body of Christ.

In the following chapter, this framework of theological education will be applied to a brief critique of the models in light of the new mission paradigm.

## **CHAPTER 4: EVALUATING THEOLOGICAL TRAINING MODELS IN THE LIGHT OF THE NEW PARADIGM FOR MISSION**

### **1. INTRODUCTION**

In chapter three, a conceptual framework of theological training as a tool for analysing different forms of theological education was constructed. Now that the foundations underlying theological education are understood, the different training models will be evaluated against the reality of the new context for mission today. In many cases, the evaluation will be done in general, showing world-wide trends in this regard, while in other cases, reference will be made specifically to the African context. This will lead to an identification of that which constitutes the challenge for theological education today.

### **2. EVALUATION OF PRESENT TRAINING MODELS**

#### **2.1 Principles in evaluation of training models**

In the evaluation of any training program, one needs to be very careful. Today, the search for new models of theological education goes beyond questions of methodologies and forms. There is room for both approaches of theological training in a complex and pluricultural world. What we need is an evaluation of each of the specific types of programs. In this respect, Paredes proposes various questions which should be asked, namely i) how is residential program X supporting the educational task of the Church in this specific context X? ii) how is program Y of theological education by extension supporting the task in situation Y? and iii) how are the existing programs of theological education, whether formal or not, confronting the educational task of the Church? (Paredes 1988:152).

In the evaluation of training models, Ward and Rowen (1972:18) suggests that one needs to take into consideration two trends in contemporary education that have great import for the educational ministries of the church. The first trend is the continuing shift away from campus-based education toward field-based education,

with some of the finest education today consisting of effective blends of campus and field experiences. The second trend is the rapidly growing sense of disillusionment over the relative failures of the institutional forms of education to deliver on their promises.

Comparing the two modes of training is not a simple matter. A polarisation arises as to which is the superior method of training – residential or extension. These discussions have often proven unfruitful. A true assessment of theological training is more difficult. The issue cannot be easily resolved in a quantitative/qualitative scheme. A sober assessment of the many accomplishments of our present institutions reveals that they have not produced the quality of leadership that we desire. However, simply changing to an extension program will not automatically solve the problem. The extension program may merely redirect the inadequacies of the present program. This is just giving a new name to an old process. Designing a sound professional theological training program has to do with more than merely an institutional management question, namely extension or residence. The questions that need to precede this include i) what constitutes a valid theological education in Manila or rural Nigeria? ii) what does the student need to learn, to know, to do, and to be? and iii) how can learning experiences be structured which will achieve these goals? (Ward & Rowen 1972:18-19).

Because the training of the untrained falls into the category of non-formal training, more attention will be given to this type of training than to formal training in the evaluation of this model.

## **2.2 Formal theological training**

### **2.2.1 The value of formal theological education**

There should be no doubt concerning the major contribution that formal theological education has made and is still making toward theological education. The previous chapter discusses the way in which theological education developed over the centuries. This has made it quite obvious that this form of training was indeed of

the utmost value to the church over the centuries. Thousands of church leaders have been trained through this mode of training, and have been very successful in their ministries. Many brilliant theologians, through this mode of training, have made a great impact in the field of theology.

The new scenario of the church in Africa has changed things dramatically. Today, there are just too many church leaders needing leadership training for formal training institutions to cope with. Added to this, the profile of many of those leaders, being semi-literate, full-time subsistence farmers, means that most of them will never qualify for leadership training at any of formal training institutions, or be able to attend such training programs.

Due to its nature, the structures of formal training make it very difficult for the many untrained church leaders in Africa to attend its facilities. The weaknesses of this form of training will now be discussed.

## 2.2.2 Weaknesses of formal theological education

### 2.2.2.1 *Creation of a crisis in theological education*

Formal education has created a crisis in theological education that is evidenced by various tendencies. Firstly, there is the problem of the cultural imposition of a type of ministerial training from the North Atlantic that is not totally applicable to the churches in the Third World. Secondly, there is the inability of the seminaries to supply pastors for the rapidly growing churches of the Third World. Thirdly, there is the excessively high cost of residential training. Fourthly, there is cultural dislocation of students who adopted Western standards. Fifthly, there are inadequate methods of selecting ministerial candidates. Finally, there are the inappropriate methods for training adults (Wayne Weld in Maldonado 1988:40).

Some of the above-mentioned factors will be discussed in detail below.

### 2.2.2.2 *Emphasis on professionalism instead of preparation of whole person*

In many cases, formal theological training puts its emphasis on the professionalism of the pastoral counsellor, rather than on the preparation of the whole person (Rooy 1988:68). Methodology in theological education must take into account that theological education is a process of teaching/learning a coherent expression of faith, considering each life situation in biblical perspective. "Though there is some information that must be memorised, there also is formation that must be cultivated" (Gutierrez-Cortes 1988:167).

### 2.2.2.3 *Tendency to dominate from the top*

Most models of formal theological training were dominated by those at the top and, therefore, served to maintain and strengthen ecclesiastical society itself. In certain cases, church members have lost their inheritance. Today, as Rooy (1988:69) asks, are the laity not subordinate to the theologians, the baptised to the pastors, and the listeners to the preachers?.

Hovil (1999:19) calls this phenomenon "elitism in ministry". It is particularly clear in development contexts and situations of rapid church growth, that seminary models can lead to an entrenched elitism in the churches. Gordon Molyneux, in his survey of Zairian Christianity, observed such a tendency. He noted that "whatever the level of the Bible or theological schools, they are there to train a (relatively) small minority of the total membership of the churches" (Hovil 1999:19). This is typical of many non-Western contexts, a scenario which is exacerbated by the fact that overseas seminaries "are usually dependent on foreign funding...and...they train only limited numbers of young people who can be dislocated from their own communities. The local church suffers further damage as so few seminarians return to their original contexts: a ticket to seminary can be abused as a ticket out of a situation of poverty" (Hovil 1999:19).

In many cases, traditional theology has been so thoroughly academic that it has branded itself as an elitist activity, carried out by specialists. The Bible, under such a

perspective, has been seen more as a textbook than a down-to-earth guidebook for Christian lifestyle in the world's cultures. Conn (1984:332-333) asks "(w)hat can be done to reduce that image and liberate theology to function on the streets of Philadelphia or Tokyo".

#### *2.2.2.4 Divorce of the theoretical from the practical*

One major problem of formal training is that, too often, emphasis is put on pure doctrine, thereby losing sight of the world. This approach to theological studies profoundly affects the mission of the church in the world. According to Rooy (1988:70) "(w)e spend too much time answering the questions the world is not asking". The vision behind the curriculum determines our openness to the urgent needs presented by a confused and divided world. The question, according to Ward, concerns what it is that happens when a serving institution becomes so concerned with fulfilling its own context that it no longer pays adequate attention to the ways in which it serves the institutions it is intended to serve (Ward & Cannell 1999:31).

When this theory was tested in a Latin-American context, it was found that many programs of informal education have arisen because formal theological education does not meet the great needs for biblical-theological training and/or because they do not "scratch where it itches" (Paredes 1988:153).

A common criticism of this type of training is that students acquire a lot of book learning, but little skill in using this learning in everyday life. Christian workers in the field sometimes claim that the study of academic theology not only divorces one's thinking from the problems of the communities one is supposed to serve, but also channels one's intellectual efforts towards books and speculation (Collier 1989:18).

It is obvious that education does not consist simply of programs, study materials, methods, and techniques. Education is something much broader, as Washington Padilla (1988:122-123) makes clear:

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. When we understand education this way – biblically, as a practice, a living experience, an inclusive process – then we realise that education can be a liberating practice...

Padilla (1988:124-125), having observed what happens in evangelical churches in Latin America, calls this the divorce of life from faith. The questions he raises in this respect are significant pointers towards identifying possible causes of this divorce. Firstly, Padilla asks whether it may be, at least in part, that the theological education that the churches and seminaries practice unconsciously reproduces the same values, etc. Secondly, he asks whether it may be that there is an overdose of doctrine that works to the detriment of its practical counterpart. Thirdly, he asks whether it may be that the practice of [evangelical] theological education does not give the opportunity for the student to discover truth by himself or herself so that he/she may really appropriate God's Word. Finally, Padilla asks whether it may be that the theologies made and packaged in the countries of the Northern Hemisphere, and then imported to their continent (Latin America), do not touch important subjects and aspects of their lives, and therefore they do not know all the things that Jesus commanded (Mt.28:20): "(w)ho determines the agenda (the curriculum) of our theological education: God's Word as the answer to the problems and needs that arise as the people of God in Latin America attempt to accomplish their mission in this continent, or some agendas foreign to us and imposed upon us, leaving great gaps in our knowledge of God's Word? (Padilla 1988:124-125)

This dualism goes back to the roots of the seminary model, and is perpetuated by this form of theological education. A certain unknown Third World theologian points out that a dichotomy is often established between theory and practice. "Our traditional training method is often considered to consist of two parts, namely the theoretical phase and then the practical phase...It is a model with which the Third World is not satisfied" (Zokou 1990:10).

In a certain sense one can say that the university academy becomes a community of scholars learning and living in separation from the ongoing life and mission of the

church (Stevens & Stelck 1993:34-35). It can then easily happen that the trainees are influenced by incorrect perceptions over a period of time. A certain African Independent Church (AIC) leader, who was sceptical about theological training, indicated that if people are sent away for training, they return with changed perceptions.

Looking at it from Africa's perspective, mission theologian Andrew Kirk expresses a sentiment of Third World believers that is typical of criticisms of the long-term impact of scholasticism. He reports that what disturbs most Third World Christians about the long-term impact of scholasticism is the air of almost total unreality that surrounds much biblical scholarship. "It seems to exist in a rarefied world of its own, unrelated to the need of the general Christian public to understand how the Bible applies to their daily lives..." (Kirk 1983:29).

Scholasticism, while leaving its rationalist fruits in the modern universities, has also left its mark on theological education. Rather than integrating apparently competing aspects in our definition of quality theological education – the practical and the theoretical, the leadership and the laity – it has managed to divorce them, as well as removing it from the context of ministry (Hovil 1999:18).

#### *2.2.2.5 Over-emphasis on a content approach*

A typical characteristic of formal education is the focus on internalising sufficient content before entering the ministry. There is a fixed curriculum that needs to be completed and mastered before a successful candidate may enter the ministry. The fact that one must first complete one's training before one can effectively serve God on the field is a problem of formal theological training. Educationalists now recognise that the long-standing assumption that one must first acquire mastery of certain academic learning and subsequently apply it to the practical world, is no more than a myth. "In the end, book learning gains an existential meaning from being seen in the context of a lived reality" (Collier 1989:20, 23).

But it is dangerously reductionist to stress only what is theoretical. "The academic model is inadequate to describe the task of theological education. It strengthens no more than one factor in the ultimate usefulness of the servant of God" (Cheeseman 1993:487).

When evaluating a content approach, several weaknesses become evident. Solanky (1984:157-167) discusses these weaknesses. Firstly, there is often too much content to master. The great explosion of knowledge in the second half of the 20<sup>th</sup> century makes the meaningful coverage of content impossible. Learning entails not only covering the content, but also the development of the ability to do things.

Secondly, Solanky notes the lack of a clearly defined idea of the end product. What kind of person do we expect to see emerging at the end of the training we give? Answers here tend to be vague. The end product depends not only upon the content we teach, but also on our methods. If we teach people merely by pouring out information to be memorised, and testing them to see whether they absorbed it, we may find them losing the faculty to think.

Thirdly, Solanky mentions the dominance of the administrative side in a content approach to education. There is a tendency to set up a system and expect people to fit into it, instead of seeking to understand the needs of the people and setting up a system that meets those needs.

Fourthly, Solanky notes the disregard for the affective domain. The affective domain entails the feeling (limbic) brain, which psychologists tell us plays a key role in all education. It seems strange that theological institutions could neglect this tremendously important area of emotion, the key to all emotion, which enriches all social relationships and is so vital in religious experience. It is often assumed that that a person's character is an individual matter, whereas marks or grades are an institutional matter. Therefore, the cognitive domain of academic development receives attention to the possible neglect of the affective domain, or emotional, social, and spiritual enrichment.

The final disadvantage that Solanky notes with regard to the content approach to education is the fact that competition, rather than co-operation, becomes the prime motivation. Education should not entail the setting of one student against another. Personal responsibility and individual talents should be developed within the framework of a co-operative community.

#### *2.2.2.6 Failure to provide for situations of dynamic church growth*

Due to the fact that traditional training models deal with fixed curricula, they cannot provide for situations of dynamic church growth. Therefore, they are in many cases inappropriate for mission contexts. It is true that we would be worse off without seminaries, but at the same time, these seminaries appear unable to cope with providing for situations of dynamic church growth (Hovil 1999:19).

This situation is worsened by the fact that denominations have also designed their curricula around protecting their unique character and doctrine. Therefore, training bodies do not easily change their curricula for the sake of continuity and protection. In many cases, this produces a maintenance mentality rather than a dynamic interaction with the changing context. This is a trend, according to Hovil, that continues in seminary training today, and one that can lead to an attitude of maintenance rather than mission.

#### *2.2.2.7 The so-called "right people" are missed*

One problem with formal education is that not only may the wrong things be taught, but the wrong people may be taught. The reason for this is that, very often, the right people are unable to gain access to the traditional institutional structure of the seminaries (Winter 1996:183). This is not to say that those studying at formal institutions are themselves the wrong people; but that a vast number of church leaders are not there due to the stated reason. The same applies in many cases to the African Independent Churches. Many of their leaders are not found at formal training institutions. They represent a vast number of the untrained church leaders in

Africa. "The general perception about these Christians in South Africa is that they represent the constituency of the uneducated" (Masuku 1998:403).

The reality is that the thousands of untrained church leaders in independent as well as mainline churches are simply unable to attend the institutions of formal training. As we have already seen, this is mainly due to the literacy level of those leaders, as well as their position as subsistence farmers in their communities. Even efforts of mainline churches to establish lay training centres for these leaders (e.g. the Namoni Lay Training Centre of the *CCAP* in Malawi), fail due to the afore-mentioned reasons. This will be discussed in more depth in chapter seven.

#### *2.2.2.8 Pastors produced are highly trained rather than effective*

Congregations today have a greater need for effective pastors than for highly trained pastors. The qualifications of the pastors are not as important as their ability to serve well. When congregations identify lay leaders ready to serve the congregation, they expect capable pastors ready to guide them in developing their appropriate ministry skills. Ward (in Ward & Cannell 1999:29-33) feels that many churches today wonder whether formal institutions are truly serving the church. They expect institutions to produce 'finished products', and by that understand 'effective' pastors. In many cases, formal institutions have tended to ask the question "What is the right way?", instead of the question "What is the effective way?"

Thus far, the weaknesses of formal theological training have been discussed. As noted previously, this does not deny the valuable contributions of formal education for theological training. This merely highlights the weaknesses in the system of formal education which are being exposed by the training needs of churches in Africa today.

In the next section, non-formal training will be evaluated.

## 2.3 Non-formal theological training

Non-formal theological education has been defined as “a form of programmed instruction, structured outside the normal school system” (see 2.5.3.1 in chapter three). It is more decentralised and less structured than formal education. *TEE* (Theological Education by Extension) falls into this category, as it is a decentralised form of training. *TEE* will therefore be referred to here, although this is not to say that *TEE* equals non-formal training; rather, *TEE* is just one level of non-formal training.

### 2.3.1 The value of non-formal theological training

Non-formal theological training, also a form of programmed instruction, has developed a field-based approach to theological education, and thereby brought theological training to many places in the world where it was previously inaccessible for thousands of church leaders. Together with formal theological training institutions, numerous church leaders were now able to get the training they so desperately needed.

But, due to the influx of thousands of church leaders of newly planted churches, as well as the rise of thousands of elders taking more and more leadership responsibilities at the prayer houses of the mainline churches, the demand on theological training institutions (both formal and non-formal) has increased. Even non-formal training institutions cannot cope with this new demand. They, too, will have to re-think their training methods and strategies.

Non-formal theological training will be evaluated below, by looking at its major contributions to theological training, as well as its weaknesses.

#### 2.3.1.1 *Leaders are formed in almost any circumstances*

Non-formal training programs can reach thousands of church leaders due to the fact that it is not bound to physical structures. The remarkable growth of *TEE* in South

America and in the rest of the world demonstrates that it has responded to a real need of ministerial formation – the need to include indigenous leaders of the churches in this educational process without removing them from their context, while recognising the academic level and personal pattern of each student. Saracco (1988b:32) adds that “the extension model has the virtue of meeting them where they are and leading them along a path of constant self-improvement”.

### *2.3.1.2 Training is affordable to all people*

Because training takes place in the facilities of the local congregation, new structures do not have to be erected to establish a training environment. Costs are also kept to a minimum due to factors like low travelling costs; no accommodation costs for students, and low education costs.

Training by extension has the potential for operating in situations of poverty. “Although many programmes still involve excessive overheads...they are more cost effective than traditional forms of theological education” (Hovil 1999:25).

### *2.3.1.3 Training is available and accessible to lay people*

Training by extension meets the demand of lay people for training. The focus of traditional forms of training has been the ordained leadership of churches. This has meant that training of lay leaders has been very restricted in the African context. The lay ministry, present throughout the history of the Church, has been strengthened in light of the possibility of obtaining the academic and professional credibility previously reserved for the elite. It liberates the church by equipping the whole people of God and allowing it to identify its own leadership. The local church is held back when “it is only partially equipped for service and the multi-level approach of *TEE* can help set it free to serve by providing a more thorough training. In addition, one of the effects of *TEE* has been for churches to identify and release leadership from within and so be strengthened for ministry” (Hovil 1999:29-30).

#### *2.3.1.4 Pastors are presented with an opportunity for continuing education*

With leadership training programs available in the context of the local congregation, pastors are not only able to train their own leadership, but also have specialised training programs available for own enrichment. "Leadership has had little opportunity for further and ongoing study, particularly in the context of ministry. *TEE* has gone some way towards meeting this need in many areas" (Hovil 1999:25).

#### *2.3.1.5 Christian literature is made available for church leadership*

*TEE* has met the demand for Christian literature in many areas of the world where the availability of Christian literature is limited and the population is literate. The development of texts is an integral part of the *TEE* movement. As a result of this emphasis, the provision of new Christian resource material has been a significant achievement of *TEE* (Hovil 1999:25).

#### *2.3.1.6 Leadership is developed within the context of the local congregation*

Training the church leader in his own context within his own congregation has the advantage that he can develop according to the needs of the context and of the congregation. Hovil (1999:26) observes that, whereas traditional theological education has tended to place great value on accreditation and paper qualifications, training by extension seeks to concern itself primarily with growth in service. Non-formal theological training can begin to achieve what formal theological education has failed to do in training a diverse body for its own ministry in its own context. In many instances this alternative form of training not only brings training to development contexts, but also brings a decentralised form of training that fits that context.

Formal training programs tend to alienate the trainee from his local context. In too few cases does the trainee return to his local context to influence the local ministry in a profound way. Training by extension can have the opposite effect on the churches

– not only in keeping students involved, but also in actually increasing that involvement (Hovil 1999:29).

#### *2.3.1.7 A holistic approach, effectively developing three key areas of persona*

Training by extension normally follows a holistic approach. In doing so, this type of training can assist in the formation and development of autonomous, original and independent leaders of Christian communities who will be able, in their ministries, to find their own relevant solutions to their own realities. It encourages the creativity and contextualisation that is desperately needed, because the emphasis is on training *in* the community. As a result, such programmes can train individuals in all-round ways, developing all three of the key areas of personal development, namely knowledge, skills and character (Hovil 1999:26).

This does not ignore the fact that formal training has always attempted to have a holistic approach. Conradie's ABC-approach, discussed in chapter three, is a good example, where the A (Athens) signified the need for spiritual and character formation, the B (Berlin) signified the pursuit of academic excellence through knowledge acquisition, and the C (Calcutta) signified the urge towards more efficient practical training.

#### *2.3.1.8 Additional benefits of training by extension programs*

Maldonado (1988:43-44) discusses further benefits of programs of training by extension. He mentions, for example, that, due the impact of the extension movement, a growing number of residential seminaries are developing programs parallel or complementary to extension training programs. Furthermore, even if the boom in the rise of extension programs and the production of texts has passed, it has generated the appearance of creative models for theological education in Latin America that incorporate elements of extension training models.

Finally, Maldonado points out that extension training models have stimulated reflection on the bases of ministerial preparation in at least six important areas. Firstly, by raising the question "What is ministry?" and discovering the false dichotomy between laity and clergy, the theological basis of ministerial formation is being reviewed. Secondly, by pointing out that the Western system of professional training for clergy tends to be static and incapable of meeting the needs of the masses, the historical basis is questioned. Thirdly, by asking "What is leadership? Who are leaders? How are they formed?", the sociological basis is being reviewed. Fourthly, by questioning the philosophy, methodology, and structures of education and by defining education in terms of life and service, the educational basis is being discussed. Fifthly, when the question is "What kind of theological education can we support with our resources?", the economic basis is re-examined. Finally, from a missiological perspective, *TEE* tries to respond to the question "What are the goals of theological education programs?"

These are the major contributions of non-formal training programs. However, it must be noted that non-formal training programs have certain weaknesses, which will be discussed below.

### 2.3.2. Weaknesses of the non-formal training programs

#### 2.3.2.1 *Fixed curriculum out of context*

In spite of the fact that non-formal programs take training to the people in their communities and congregations, the material, in most of the cases, is written in the offices of theologians in the West and does not always address the issues of the local situation. Non-formal training makes the same mistake as formal training, by spending too much time on answering the questions the world is not asking. Conn (1984:270) shares this concern that most programmed text/workbooks are still written by missionaries, and thereby continue to reflect a cultural transplant at times foreign to the thought patterns and norms of the recipient culture. The extension teacher too often begins with a concept of what is needed, based on Western experience, and then implements a strategy in the name of what is called "felt needs" (but which are

frequently the instructor's own appraisal of the real needs). No in-depth evaluative criteria have yet been developed to determine to what extent extension education is fulfilling the needs of the church (Conn 1984:270).

Study materials tend to be inconsistent, obsolete, inappropriate, and generally foreign, and do not meet the needs in many countries. There is an urgent need for change in this aspect of theological education (Nunez 1988:82).

The question appears to be whether non-formal training programs perhaps have a form that resists inculturation. While ground has been gained in terms of the inculturation of theological education through extension programs, there remains a consistency in training to effectively contextualise. Although this has been partially rectified through initiatives such as greater involvement of nationals in the production of materials, it remains a key concern, and one which may reflect the fact that the form itself is a Western form, based on a Western style of learning and Western educational insights. Although it has spread within and from the Third World to the West, it still came from Western individuals and remains an imported model to some extent (Hovil 1999:34).

### *2.3.2.2 No real changes in the traditional program for theological education*

In the end, most non-formal training programs have not produced major changes in the traditional program for theological education. In many cases, they are just an extension of formal training programs. Fixed curricula are merely delivered at a different place; the tutors teach in the local context, but the rest stays more or less the same.

A fundamental problem with extension programs is that they have been unable to produce real changes in the traditional program for theological education, because it is generally held that it is the seminary that must be extended and thus the seminary remains the principal beneficiary (Saracco in Padilla 1988:160-161).

In spite of efforts to train national leaders to be in charge of extension programs, production of texts, etc., which are required for training by extension programs to function, the results have not been as predicted or as expected. The optimistic pictures painted by Winter, Wagner, Weld, and Kinsler seem to fade as the national churches find themselves weighed down by an inheritance from pioneers and visionaries. In some places "the extension movement tends to die as mission boards transfer their personnel or shift their focus to other priorities" (Maldonado 1988:46).

### *2.3.2.3 Curricula are mainly copies of residential programs*

The majority of the curricula of non-formal training programs prove to be only summarised and adjusted versions of formal training curricula. In many cases, these programs never question a central aspect of the educational process, i.e. the curriculum. A quick glance at the attempts to outline the study programs suffices to prove that they are faithful copies - with a few variations in a given topic here and there - of the residential programs (Maldonado 1988:45). In other words, extension has meant, in one sense, to extend more of the same.

### *2.3.2.4 Training programs tend to be prescriptive*

Due to its nature, programmed instruction tends to be prescriptive, because the process needs to be controlled. Since programmed instruction originates from a behavioristic, pragmatic, and mechanistic frame of reference, it tends to restrict horizons rather than broadening them. "There is nothing else it can do, given the educational goal of assuring the transmission of information: the process has to be controlled" (Maldonado 1988:45). Training by extension programs should give students more freedom in determining what they want to study, in order to meet felt needs. This is true to the adult educational principles upon which extension programs are modelled. This means that training by extension "must develop a flexible curriculum, with electives, and be ready to use varied materials" (Snook 1992:175).

In their eagerness to provide easily accessible tools to the thousands of untrained church leaders, the pioneers of training by extension programs have been unable to establish the difference between the meaning of theological education (an endless, dialogical, ongoing process) and programmed instruction (step-by-step transmission of information with the least possible degree of distortion) (Maldonado 1988:46). According to Maldonado, some critics have rightly observed that “*TEE* wedded to programmed instruction could be converted into a powerful tool for the domestication of the Third World churches through their local leaders. This is especially true since the ranks of enthusiastic prophets for this new ministerial training modality are almost entirely composed of missionaries from the conservative churches” (Maldonado 1988:46). There is a distinct danger that such programs may be used as tools of indoctrination. Reflection and contextualised theology are thus not stimulated.

#### *2.3.2.5 Training programs are still too expensive for many contexts*

The calculations of the operational costs of extension programs that are excitedly asserted to be one of the most convincing arguments in favour of training by extension programs over residential programs, apparently failed to take into account the extent to which those programs used foreign personnel supported by missions. According to Maldonado (1988:47), training by extension programs, in many cases, remain far too expensive for those national churches “that still must fight laboriously to be self-supporting in economies deteriorated by devaluation, inflation, and unfavourable commercial exchange”.

#### *2.3.2.6 Students are not empowered to practise theology*

Non-formal training programs also tend to deliver processed (formulated) theology to students, rather than empowering them to practise theology (to have a dynamic interaction between theory and practise). Non-formal training programs, together with formal training programs, have a common problem, namely a growing incapacity to practise theology, as the concentration is on theology, not theologising. This is well expressed by Conn (1984:338), who says that

(s)tudents learn the cumulative cognitive results of the doing of theology. Theologising becomes more of a dynamic process rather than one virtually completed in the West. More than simple indoctrination, it is transformed a dynamic discovery engaged in by human beings in all human cultures. It is hemmed in and bombarded from three perspectives - the normative perspective of the Bible, the situational perspective of culture, social time and place, and the existential perspective of our humanity as images of God.

### 2.3.2.7 *Formalises reform from top to bottom*

Unfortunately, in too many cases, the process is dominated from the top, where educators in a certain sense have been manipulating the training process by forcing students to follow the flow of their curricula without any outside input. Ward sees the key flaw in the training by extension movement to have been that there were not enough educators whose skills matched the needs. "So they formalised reform from top to bottom, and, as usual, that was destructive." (Ward & Cannell 1999:41)

This raises the incisive question of whether informal training tends towards control and dependence. Despite all the liberating potential of the movement in comparison to past models, there may still be a tendency towards control and dependence due to certain elements. This can be brought about by various means such as texts, the need for external financial support, and the tendency to need external mission support (Hovil 1999:34).

### 2.3.2.8 *Over reliance on texts and other resources*

Non-formal training programs tend to rely too much on written materials. Everything necessary to make it work is contained in texts and other resources. This creates numerous problems. For example, training material must be studied by semi-literate people, and, if the participants cannot cope with literature due to a low scholastic levels, the program cannot work properly. Furthermore, training material costs money, and needs to be transported to the training centres. This training material

also has to be administrated. Finally, training material compiled by unknown specialists often has to be taught by incompetent facilitators.

This raises the question of whether this form of training is over-reliant on texts and other resources. Many of the criticisms are connected with the texts and resources of training by extension programs. There are sufficient comments in this regard to raise radical questions about resources and theological education, and to send us back to basics to consider what kinds of resources should play a central role in theological education. This problem is sharpened particularly in situations of poverty and amongst oral cultures (Hovil 1999:34).

### **3. The challenge of renewal in theological education**

As was mentioned in the beginning of this chapter, one must be careful when evaluating training models. Today, the search for new models of theological education goes beyond questions of methodologies and forms. There is room for both approaches in a complex and pluricultural world. A few ideas regarding the challenge of renewal in theological education will be discussed below.

In the evaluation of formal and non-formal training, many weaknesses have been identified in their systems that require renewal in order to fulfil the training needs of today. Certain of these common weaknesses create a challenge for renewal in theological education.

Firstly, the tendency to dominate from the top needs to be addressed. More room must be made for input from those receiving the training, especially in a context such as Africa where the needs of the untrained church leader are so different from the training needs determined by those designing courses.

Secondly the problem of a fixed curriculum out of context needs attention. Both approaches need to give the context more room to influence the curriculum, especially in a context such as Africa, where the world of the untrained church leader is so different from the world of those designing courses.

A further problem that must be addressed is the over-emphasis on a content approach. Formal and non-formal training still rely too much on content to transfer information to the students. This creates enormous problems in a context such as Africa, where too many of the untrained church leaders cannot cope with so much content due to their low scholastic level.

Furthermore, the problem of accessibility of training for the untrained church leader, like the elder living off his fields, needs to be addressed. In addition, the affordability of training for the really poor untrained church leaders in Africa should stay a major consideration for both formal and non-formal training institutions.

Both training approaches should give more attention to empowering students to practise theology, rather than delivering processed theology in hundreds of books. Looking at the context of the untrained church leaders in Africa, it is very obvious that more attention should be given to the developing of ministry skills, where the focus is more on the skills than on the theory.

Finally, the focus should be on producing effective leaders instead of well-educated leaders. This will be especially important when thinking of the growing role of the trained pastor to be not only a pastor but also a trainer in his congregation. He is the key person to develop the spiritual leaders in his congregation.

This all leaves the church facing certain demands. To begin with, extension and residential models will have to look together at the new challenges in theological education due to the new mission paradigm, and work out a combined strategy. Saracco (1988:32) feels that strengthening the relationship between the extension and residential models is necessary so that the final result benefits from the contributions of both. Ward and Rowen (1972:18), for example, mention that theological education by extension has opened the door for residential education to take a fresh look at their training programs by offering an alternative strategy to solving some of the perplexing bottlenecks in theological education.

Another factor that deserves attention is the role of the local congregation. Both formal and non-formal training models will have to take this role-player more

seriously in the future. The congregation is the place where the untrained church leader operates. This is the place where he will need to develop as spiritual leader. According to Gutierrez-Cortes (1988:166-167) "an institution in each local church that incorporates a formal scholarly design supported by informal education according to the needs of the congregation" is needed. Ward reminds us of the triangle that needs to provide learning services, namely formal education institutions, non-formal agencies and churches (Ward & Cannell 1999:32).

Formal and non-formal training models need to keep on looking for new ways of improving theological training. The need in Africa is too great for these models to keep on defending their ways of training, rather than continuing to look for ways to improve their training. Robert Ferris, in his paper *The Future of Theological Education*, encourages a search for new models of theological training:

The forms of *TEE* that exist today reflect the commitment of some to seek alternative training models. The church has benefited greatly, but that search is not over. By God's grace we must commit ourselves to resubmit our training programs to the scrutiny of the Word...to reflect and promote more adequately Kingdom values.

(Ferris 1995:60)

We can summarise by referring to Conn, who states that the focal points for educational renewal must answer three questions. The first question is "Who are the people of God and how does their vocational calling to serve in the world affect their views of ministry?" The second question is "How do we teach the practice of theology in distinction from theology as the result of that process? How can theology, using the tools of scholarship, edify without surrendering to abstraction?" The third question is "How can we change the process of education so that truth becomes not simply something that is memorised or cognitively processed but also something that is done (praxis)? How can theological education become a process of conscience awakening and life- changing liberation?"

#### 4. CONCLUSION

Understanding the challenges for renewal in theological education today, and understanding the pro's and con's of both formal and informal training, one needs to answer the question of what kind of theological education is needed to solve the training needs of present day Africa. This will be dealt with in the next chapter.

## CHAPTER 5: TOWARD AN APPROPRIATE THEOLOGICAL EDUCATION FOR THE UNTRAINED CHURCH LEADERS IN SUB SAHARAN AFRICA

### 1. INTRODUCTION

The explosive growth in the number of churches in the Third World has created a leadership training crisis in Africa, not only for the thousands of newly planted independent churches, but also for the mainline churches. Formal and non-formal training institutions have their limitations, and cannot cope with the demands the new mission paradigm places on leadership training.

The question is what the church is going to do with the thousands of untrained, newly appointed leaders, as well as the thousands of untrained elders. Paredes (1988:151) comments on the numerical growth of churches as follows:

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* [emphasis my own].

The remainder of this chapter will contain a reflection on principles for an appropriate theological education specifically for the untrained church leaders in Africa.

## 2. PRINCIPLES FOR APPROPRIATE THEOLOGICAL EDUCATION IN SUB SAHARAN AFRICA

### 2.1 Introduction

Due to the challenge of renewal in theological education being created by the new missions paradigm, it is obvious that formal as well as non-formal training bodies need to adjust to the new situation. According to Paul Bowers, it is a matter of urgency. "As churches multiply, and multiply again, the provision of trained leadership for such rapid expanding communities has become a matter of increasingly urgent interest" (Bowers 1990:57).

Leadership training has indeed become the most urgent matter in missions today. As has been pointed out, various leadership problems are commonly found throughout the African Church today. For example, growth is placing unmet demands on leaders in some areas. A further problem is the over-functioning leaders, who try to do everything and decide everything which is frustrating the church in some areas. In addition to this, non functioning *leaders* are allowing churches to die.

A further problem is the fact that under-trained leaders are discouraged and discouraging, as well as frustrated and frustrating the churches. In addition, inappropriately trained leaders continue to do all the wrong things in the wrong places, at the wrong times, and in the wrong ways. There are also dropout leaders, who continue to fill the ranks of government bureaucracies, development agencies, and private business. Furthermore, there are overextended leaders, who try to meet all of the pastoral and sacramental functions of multiple congregations and seek to uphold the artificially high western standards of ministry, but deny the priesthood of all believers. Finally, there is the problem of springboard leaders, who use church leadership training programmes to jump into suitable positions in business, government, and para-church agencies (Elliston in Kohls 1998:108).

The question concerns what principles are needed for an appropriate training model, which will be able to reach the thousands of untrained spiritual leaders on their level. Some such principles, which may serve as a basis theory for theological education

for the untrained leaders in Sub Saharan Africa, will be identified and reflected on below.

## **2.2 Developing local church leadership within the context, for the context**

From the previous chapter it is clear that both formal and non-formal leadership training programs need to pay more attention to the local context. The desperate socio-economic conditions of Africa, discussed in Chapter 2, make it obvious that something has to be done to rectify the situation. Kinoti (1997) and De Gruchy are very clear on this issue, and suggest that this is the task of the Christians in Africa. They need to be the salt of the earth, giving Africa her taste back again.

Contextualisation is a loaded concept. Hesselgrave & Rommen (1989:200) define contextualisation as “both verbal and nonverbal [having] to do with theologising; Bible translation, interpretation, and application; incarnational lifestyle; evangelism; Christian instruction; church planting and growth; church organisation; worship style – indeed with all of those activities involved in carrying out the Great Commission”.

Contextualisation in theological education is not a new thing; it has been a much debated issue in discussions in theological circles for years. It has always been an important issue in theological education. But, for various reasons, it has become an even more pressing issue today. This is due, amongst other things, to the desperate situation in Sub Saharan Africa, caused by such things as aids, malnutrition, poverty, and war, which are causing havoc in the lives of thousands of people.

A good start would be an understanding of the context. “To serve well, we must understand this context in which we are serving” (Osei-Mensah 1990:39). The contexts of Western Christianity and African Christianity are vastly different. As Pobe (1992:62) puts it, “Western Christianity is highly intellectualised. But African Christianity is expressed in ceremonies, in colourful robes, in rites, in gestures and art, beautifully oral rather than written. It is a celebrative faith and not so much a cerebral faith.”

Understanding the African context is crucial when ministering the Word of God. W V Van Deventer (1992:409-415), with his experience in the African context, mentions various factors in the African tradition which he feels need to be well understood in order to teach contextualised programs. These factors will be discussed below.

a) One integrated cosmological whole

Spirituality, religion, life, death, health, healing, relationships, education, social interaction, play, art, politics, economics and ecology are all part of a bigger whole, and are interrelated with one another (Van Deventer 1992:409-410).

b) Integrated spirituality and religion

Within this integrated cosmological whole, the traditional African religion takes a central place. In a certain sense it serves as a positive framework for existential experience of relationships and relations, by keeping an eye on balance and stability in life (Van Deventer 1992:410-412).

c) Communal group authority

There is a power balance within the traditional communalism, and this is controlled mainly by four authority structures, namely royalty/public, male/female, adult/youth, and relation-wise, e.g. uncle/older cousin. The purpose of this communal group authority is to maintain authority, order and harmony within a group (Van Deventer 1992:412-414).

d) Nature oriented integration

The continuity in the relationships and relations between man and the spiritual world and other people get more content in man's relationships and relations with nature and other material matters which form part of his existence (Van Deventer 1992:414).

e) Man and his integrated self

Only when all the relationships and relations of someone within a given context are in a state of harmony and balance, is this person in a stable condition (Van Deventer 1992:415).

To minister effectively in Africa, one must remember the important fact that the African traditional religions have affected man's day-to-day existence. "The African traditional religions had called for the creation of community. It was not truly a 'religion' until it shaped man's whole pattern of life together" (Miller 1969:42). Therefore, independent churches tried to be communities in which the developing African culture was affirmed and christianised.

This calls for the church, when reaching out to these areas, to have an understanding of this complex context of functioning of the African Christian. When there is an understanding of this, one can help the spiritual leader in this context to understand and apply the Bible in a much better way.

According to Pobee (1992:136), this integrated reality of the African context has the following implications for training:

Traditional African education is a process of making a new person and acquiring a new way of life. In other words, African education is about 'what sort of a man or woman'. The 'educated' person, whether a priest or fisherman, is a completely new person in orientation and attitude, in functions and skills. It is worthy to remind ourselves at this stage that African society sees life as a totality.

It is, therefore, more and more necessary for theological education to be contextual if it is going to have an impact in Africa. "Theological education will in the future be contextual, not abstract. It will begin from life as it is actually lived" (Mey 1975:189).

Leaders of the independent churches are sure about the fact that the community which God wishes to create in Africa, will be one which affirms and builds upon the

African culture. "They do not believe that God wills that the African be reduced to uncertainty and confusion because he must accept a Christianity which affirms only Western cultural forms and assumptions and Western worldviews" (Miller 1969:41).

If programs for preparing leaders for ministry are to realise their full potential, they must become nationalised and contextualised. As long as Third World programs are looking to the West for recognition, sending their teachers to the West to study, and accepting heavy subsidies from the West for buildings and salaries, they are still very far from becoming nationalised. And as long as theological education programs in the Third World "are saturated with information, ideas, educational structures, thought patterns, and leadership patterns from the West, they have not even begun to become contextualised" (McKinney1982:91).

"We here in Africa are blessed with a profound sense of community" (Osei-Mensah 1990:65). Leaders should not be taken out of their communities to be trained. If training takes place in the community, the leader can develop his skills within the community, and the results of these skills can immediately have an impact on the society.

Stanley Mutunga (1993) makes a strong point on contextual leadership development for the church. In his PhD thesis, he talks about "concluding the context" in order to develop "an educated clergy".

When asked which leadership characteristics accompany spiritual growth in Africa, Lee Snook (1993:58) answers that they are Christianised versions of traditional African culture, emphasising a deep sense of being together in community and in interpersonal relationship. These churches are both places of healing and of social welfare, carried out by various levels of leaders. "In these churches, leaders have close links to other aspects of African culture and at the same time they exercise careful oversight to assure that the various offices – prophecy, exorcism, etc. – are carried out according to biblical criteria (Snook 1993:58).

Being trained in the context for the context would mean that the spiritual leaders should be equipped to eventually be 'watchers' over all aspects of culture. According

to Massaga & Massaga (1999:248-249), this means they will be 'watchers' over eight areas, namely the Word; culture; the integrity of creation; nourishment; health; human relations; justice in God's way; and festivities.

Therefore, training for the untrained church leaders in Africa should be in the context for the context. The latter part of this idea will be dealt with in 2.7.2 below.

## **2.3 A holistic integrated approach to theological education**

### **2.3.1 Introduction**

There is a world-wide tendency toward a holistic integrated approach to ministerial training, where not only the academic, but also the spiritual and practical aspects of leadership formation are integrated in the training. When the proposal was first made in 1974 for the development of an accreditation scheme for evangelical theological schools in Asia, Bruce Nicholls (in Chow 1995:220) outlined one of the general objectives for such accreditation:

To develop new patterns of theological training that will effectively prepare students for Christian ministries or church vocations. These will involve new insights in the integration of the academic, spiritual, and practical in theological training, new and relevant curricula, new pedagogical methods, and experimentation in decentralised and in continuing education.

According to Chow, this means that we should focus our attention on the matter of excellence in theological education, and specifically on the excellence born of an integrated approach to theological education. Theological education should aim at making leaders servants of the Lord in his church and equipping them to serve effectively in the church. Excellence in theological training should be measured in terms of the servanthood quality which the student possesses, and the effectiveness of the ministry which he performs (Chow 1995:220-221). In the context of hands-on training, the integration of knowledge, skills and character would be needed immediately.

### 2.3.2 A focus on character formation in leadership training

Theological education must be aimed at spiritual maturity, which cannot be in the abstract, but must find expression in concrete forms that are observable and communicable. A survey by the Association of Theological Schools (ATS) in North America provides a very interesting and significant indicator of excellence in theological training. The characteristics people were looking for in spiritual leaders included service without regard for acclaim, personal integrity, Christian example, pastoral skills, and leadership (Chow 1995:222).

All of this proves the need for character formation in leadership training. All other aspects of ministry will be affected by the process of character formation. The patterns of ministry that need to be brought into focus in order to attain a truly biblical ministry in Africa are discussed by Kohls (1998:122-123). Firstly, while the need in Africa for trained pastors is great, the moral- spiritual standard demanded in the Scriptures (1 Tim 3:1-7 and Titus 1:6-9) cannot be relaxed for pragmatic reasons. Secondly, pastors must recognise that their primary task is as a teacher and preacher of the Word of God, and they must be educated to have a servant spirit. The pastor must see his ministry in terms of equipping the people of God for their ministries. Thirdly, in terms of training for the ministry, the emphasis must be on biblical exegesis as applied to the African milieu. There is a need for pastors to be able to preach the Word accurately and convincingly, as there is a need for both instruction and exhortation

Ted Ward (1996) agrees that theological education is not merely intellectual, but should also strive towards spiritual formation. He uses various metaphors to explain this. In the metaphor of filling, the learner is seen as a container which has to be filled with information. He is seen as a blank page to be written on by the teacher. Here, the content is the focus of the teaching. Most learning can be reduced to questions and answers; recall of information is the evidence of having been educated. The result is an overemphasis on information (Ward 1996:46-47). In the second metaphor, the metaphor of manufacturing, the learner is assumed to have characteristics that the machinery of teaching must chip off and grind down. The teacher's role is to create the machinery that will turn out the product. Hence the

goals are to be found in the system, not in the learner's experiences or interaction with the learning system. In this metaphor, there is an overemphasis on technology (Ward 1996:47-50). Finally, the metaphor of life-walk prefers to see education as a life-walk to be shared. This view of education suggests a destination, although it implies that the experiences of going there are as important as the arrival. Hence this vision of education allows for exploring, and recognises that *being* is more important than *going*. In Christian education, it means to learn, to develop and to experience the continuing of God's work begun in them. In this process, Christians have each other; some are gifted to teach and to help. But they all interrelate; they are an interdependent community (Ward 1996:48-50).

In developing spiritual leaders in Sub Saharan Africa, these metaphors can be very valuable. Training should not only focus on giving information and developing techniques, but should guide the participant in his 'walk-of-life', where he develops while exploring.

Lobinger (1986:26) confirms that training must be holistic and cover a number of areas, namely spiritual life; attitudes, values and awareness; skills; and information, knowledge and insights. Right through the process of training, "the incentive for formation should be growth, not promotion" (Lobinger 1986:36).

In chapter two, reference was made to the grim picture of the socio-economic situation in Africa. For Kinoti, moral failure is at the heart of the prevailing socio-economic crisis. He feels the greatest challenge facing the church in Africa today is how to teach and how to live by the whole Word of God. "What we need is a holistic theology, a theology that is God-centred and that treats man and the creation in the integrative manner that Scripture does. This calls for African Christians to take a fresh look at Scripture, the liturgies and church structures" (Kinoti 1997:88).

To train someone in a holistic way means that his development will not only affect his spiritual life, but also his physical structures. Development ought to entail an improvement in the quality of life such that every human being has their basic needs (food, clothing, shelter, health, education) met adequately, their dignity and self-esteem respected, their freedom honoured, and their potential given full scope for

realisation. Such development is only possible if it has a strong moral basis (Kinoti 1997:54).

This is an awesome task for the church, to train spiritual leaders to affect not only their own spiritual lives, but also the broken structures of their dear continent. They, in turn, must transfer this to their members to do exactly the same thing in order to make a proper difference.

The African church has a special responsibility to fill the growing moral vacuum with the glorious morality of the Bible, which being God-given, applies everywhere. The challenge is awesome. It calls for a church that will effectively transmit biblical values by both word and deed. It calls for a church that is more deeply reflective and godlier. It requires *a church leadership that is better trained theologically* [emphasis my own].

(Kinoti 1997:55)

## 2.4 Training in the context of the local congregation

Training has to be taken to the local congregation in order to reach the thousands of untrained church leaders, be they the leaders of the newly planted independent churches in Sub Saharan Africa, or the thousands of untrained elders in the mainline churches. Due to the fact that most of them are subsistence farmers and cannot leave their fields for training elsewhere, it seems logical that they should be trained in their local congregations.

Training in the local congregation is not a new concept in theological circles. It is a model already found in the Scriptures. Therefore, to begin with, a Biblical basis will be presented. This will be followed by a theological reflection.

## 2.4.1 Biblical basis for training in the context of the local congregation

The complete exegesis of the two passages below appear in Appendices A and B, respectively. In this section, only the final results of the exegesis of the two passages are given.

### 2.4.1.1 Acts 2:42-47

The results of this passage come from the worked out passage of exegesis in Appendix A.

a) In this passage, one finds the following parallel meaning structure:

- A Commitment to what the apostles taught
- B Commitment to close association with one another
- C Commitment to the Lord's supper
- D Commitment to speaking to God
- E Attitude of the non-believers to God
  
- A' Miracles by apostles
- B' Commitment to close association with one another
- C' Lord's supper and meals
- D' Expressing praise to God
- E' Attitude of non-believers to the believers
- F God was pleased and gave growth

b) The message can be summarised as follows:

The believers were committed to what the apostles taught (A). The teaching of the apostles and the miracles that they performed were related (A & A'). The believers were closely associated and this could be seen by the fact that they met together and shared possessions (B &

B'). The believers were committed to the Lord's supper and had meals from home to home (C & C'). The Christians communicated with God by speaking to him and expressing praise (D & D'). The non-believers had reverence for God and were pleased with the believers (E & E'). It is evident that God was pleased with the believers as he caused the church to grow (F).

- c) From this passage, the following stands out regarding training integrated into the context of the church:
- The believers were committed to what the apostles taught.
  - The teaching took place in the heart of the Christian fellowship.
  - Teaching formed one of the dynamics of church life together with caring for one another; the enjoyment of spiritual fellowship, and communication with God.

#### 2.4.1.2 Acts 20:13-38

The results of this passage come from the worked out passage of exegesis in Appendix B). The focus of the results will be on training in the context of the local congregation.

- a) Explanation of relevant words and phrases

#### ***for the elders of the church*** (Acts 20:17)

Meaning: The importance of the leadership of the elders has been evident throughout Paul's ministry. He had delivered the famine gift from the church at Antioch to the elders of the Jerusalem church (Acts 11:30). He had appointed elders on his first missionary journey (Acts

14:23), and had addressed the holders of this office later in Philippi (Phil 1:1). He requested the Ephesian elders to meet with him on this solemn occasion. Some years later, he wrote down instruction about the elders' qualifications (1Ti 3; Tit 1) (NIV Study Bible 1985:1652).

“Elders’ is one of the terms used in the New Testament to describe church leaders; it is a term taken over from Judaism, in which the elders were the recognised leaders of the Jewish religious community... In general, ‘elders’ is translated as ‘older leaders’. This is because the Greek term generally rendered ‘elders’ has two important components of meaning, age and leadership” (Newman & Nida 1972:388).

***Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood*** (Acts 20:28)

Meaning: The elders were called “overseers” and told to pastor (“shepherd”) the flock – demonstrating that the same men could be called “elders”, “overseers”, or “pastors” (NIV Study Bible 1985:1653). Bruce (1977:415) states that, in apostolic times, there was no distinction between elders and bishops such as we find from the second century onwards: “the leaders of the Ephesian church are indiscriminately described as elders, bishops (i.e. superintendents) and shepherds (or pastors)” (Bruce 1977:415).

According to Newman and Nida (1972:393), the implication here is that the church leader should be concerned not only about his own spiritual welfare, but also with the welfare of all those whom the Holy Spirit has placed in his charge.

***I now commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified*** (Acts 20:32)

Meaning: “And now I place you in the care of God and the message of His grace. He is able to build you up and give you the blessings he keeps for all his people” (Newman & Nida 1972:396). “The word of his grace” refers to Paul’s own message, which he preached about the grace of God (Newman & Nida 1972:393). In Acts 19:7, we read the following about Paul’s preaching in Ephesus: “Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God”.

It appears that Paul trained the leaders in Ephesus in the Word of God, and the potential of that was enough for their protection and spiritual growth when Paul had left.

- b) The following absolutes can be derived from this passage:

**Acts 20:17-21** (Paul’s speech – part 1): An overview of his ministry in Ephesus.

Absolutes:

- Elders play an important role in the leadership of a congregation.
- Ministry in the church includes a combination of lifestyle and service.
- Ministry in Paul’s case included preaching, teaching and evangelism.

**Acts 20:22-24** (Paul’s speech – part 2): Paul explaining his future plans.

Absolutes:

- Ministry in the church sometimes implies hardships.
- It is important to complete the task the Lord has given you to do.

- It is important to proclaim the gospel of God's grace.

**Acts 20:25-27** (Paul's speech – part 3): Paul announcing the end of his ministry.

Absolutes:

- Ministry in the church by a church planter means moving on at a given stage.
- Preaching in this case implies an urgency in proclaiming God's whole plan of salvation.

**Acts 20:28-31** (Paul's speech – part 4): An exhortation to take care of the congregation and themselves.

Absolutes:

- A church leader should be concerned not only about his own spiritual welfare, but also with the welfare of all those whom the Holy Spirit has placed in his charge.

**Acts 20:32** (Paul's speech – part 5): What he leaves behind; the potential of God's Word for building them up and taking care of them.

Absolutes:

- It is important for church leaders to be trained in the Word of God, as it has the potential for protection against false teachings and for spiritual growth.

**Acts 20:33-35** (Paul's speech – part 6): Reminding them never to be a financial burden.

Absolutes:

- Although congregations are financially responsible for their spiritual leaders, these leaders should always be sensitive about not becoming a financial burden.
- Spiritual leaders should be prepared to generate their own financial income.

c) Conclude and summarise the message

The elders in Ephesus, knowing about the key role they played in the leadership of the church, were reminded of Paul's integration of lifestyle and service during his three-year ministry in their congregation, as well as his commitment to teaching, preaching, and evangelising. In hearing about Paul's future plans, they realised that ministry sometimes implies hardships, and that it is important to complete the task God has given you to do, of which the most important task is proclaiming the gospel of God's grace. Although it may be sad, they understood that it is important for a church planter to move on, as God's message needs to reach other places. Paul made it quite clear to them that a church leader should be concerned not only about his own spiritual welfare, but also about the welfare of all those whom the Holy Spirit has placed in his charge. They also learned about the importance of church leaders being trained in the Word of God, as this offers the potential for protection against false teachings and for spiritual growth. They were also reminded about Paul's commitment to never being a financial burden.

d) Concluding remarks

From this passage, the following stands out regarding training in the context of the local congregation:

- Ministry in the church includes a combination of lifestyle and service.
- Leadership development of the local spiritual leadership is a vital aspect for the well-being of the church.
- Leadership development in the context of the local congregation is Biblical.
- Empowering spiritual leaders to interpret the Bible is very important, as the Bible has the potential of protecting them from false doctrines, as well as building them up spiritually.
- Elders are recognised spiritual leaders.
- Elders should be equipped to lead.
- Elders are responsible for “overseeing” the congregation as the flock of God.
- Elders should be trained to build the members up, as well as to protect them against false doctrine.
- Teaching, together with preaching, evangelising, etc., is an integral part of Christian ministry.

#### 2.4.2 Integration into the context of the local congregation

The problem with many churches is that they think that training belongs to the formal training institution only, and that they themselves have no responsibility in this regard. Ted Ward, a Professor Emeritus of Trinity Evangelical Divinity School and a consultant to the Ph.D. programs in Educational Studies and International Studies, feels very strong about this matter. “I can’t help but notice that it is in missions and leadership development where the church has most specifically institutionalised the

tasks and pushed them off at arm's length. Outreach and leadership development should be at the core of the church's responsibility" (Ward & Cannell 1999:29-30).

What is new in the emerging concept of the teaching church is the shift of the primary centre for ministerial preparation from the academy to the congregation. If the teaching church as field education or supervised ministry in traditional ministerial preparation was a small addition to course work and classroom instruction, the new concept gives larger space and greater attention to ministerial preparation in ministry settings (Brown 1997:29).

Carroll Wise, professor of pastoral psychology, proposed that teacher, student, and layman need to become involved in a living encounter in the task of theological education. Curriculum and teaching should be organised around the experiences of the student and the teacher in actual parish situations, with actual persons. "This calls for a radical departure from the present methods of the seminary. The new approach would go far beyond what is usually called 'field work', since it would include all departments" (Brown 1997:29). In this scenario, the seminary professor would teach members and laymen in the congregation. An even better situation would be to empower the pastor to train his own members, making his own congregation a training centre, or a seminary.

Brown (1997) proposes some valuable educational perspectives to support the emerging teaching church model for theological education. Firstly, Brown (1997:31) proposes andragogy is the art and science of helping adults to learn. One characteristic of adult learning is that adult learning is goal-oriented and problem centred. Adults engage in learning in order to achieve a particular goal (to become an ordained minister of Word and Sacrament), or to solve a particular problem (how to minister to a person dying of cancer).

Secondly, Brown (1997:32-33) proposes the perspective of knowing-in-action, by which is meant that the best way to prepare men and women to face situations in ministry which have not been addressed by seminary text books or covered by seminary courses, is to engage them in the practice of ministry under the supervision

of a trained mentor who can help them reflect critically on their engagement with pastoral care, preaching, teaching, and leadership.

Finally, Brown proposes problem-based learning. Only when people grapple with open-ended problems, do they discover what it is they need to know in order to propose a solution. “[E]very congregation is different, and there is no way that seminary graduates can gain an adequate understanding of congregations by studying them in academic courses. Coming to understand congregations is a part of the lifetime work of reflective practitioners” (Brown 1997:34-35).

Looking at the problem in Sub Saharan Africa regarding the numerous untrained spiritual leaders who cannot withdraw from their communities due to the stated reasons, it seems obvious that they should be trained and formed within the confinements of their local congregations. As we are dealing mainly with adults, they can all benefit from the above-mentioned educational principles of adult education.

The crucial point at which the Christian ministry fulfils its intention is in the local congregation. According to Neill (1950:60), “this is the place at which the Church stands in the most direct personal encounter with the non-Christian or pagan world.” According to Goodall and Nielsen (1953:60), “the crucial point at which the Christian ministry fulfils its intention is in the local Christian congregation. This is the place at which the church stands in most direct personal encounter with the non-Christian or pagan world”.

It seems obvious that the training of the untrained church leaders should take place in the community, as well as in the local congregation. “The theology to be community by theological education in the future will be rooted in the life of the congregation and not be derived primarily from textbooks” (Mey 1975:188).

The renewal in both residential and extension programs can be brought about by a renewed focus upon the church. To focus upon the church is to focus upon ministry. Ministry education prepares servant-leaders for the church. Both theologians and ministers are needed. The problem arises when one fails to distinguish between the two in the educational programs developed. Excellence in ministry must be modelled

within a committed Christian community (McKinney 1982:89-90). Ward opts for a triangle of learning services: the local congregation, formal education institutions, and nonformal agencies that provide learning services (Ward & Cannell 1999:32).

Due to the great demand for the training of spiritual leaders in a given community, one will have to develop them right where they are and make them accept responsibility for their leadership roles. "The refusal to select and train leaders and to develop fully responsible ministers will mean that the key responsibility will never be taken over by members of the community, but will forever remain in the hands of the outside leaders" (Lobinger 1986:19).

The training should also be focussed on the emergent leaders of the community. By the term "emergent leaders", one means the leaders who emerge within a Christian community and usually remain within his community. They will usually be self-supporting, will have an occupation (e.g. subsistence farming), will do their work for their community in their spare time without any remuneration, will have a family, and will not be very young. They will usually have acquired more-than-average experience in living with a Christian community, but they will not have received any religious formation besides the instruction that everybody in the community received. "They are usually among the most convicted and the most reliable members of the community" (Lobinger 1986:22). These are the untrained church leaders at which this study is aimed, and who form the biggest labour force in the church in Africa today. In the *CCAP*, they are the thousands of untrained elders preaching each Sunday at the prayer houses of the congregations.

The training of the untrained church leaders in the congregation, therefore, has great potential and must be utilised.

## **2.5 Equipping all levels of church leadership**

As has been seen in chapter four on the evaluation of formal and non-formal training bodies, training has often been missing the right people. Many leaders have missed out on training opportunities, even though training bodies had good intentions to

reach them all. The question is what the solution is, as all the levels of church leadership must be equipped.

Theological education is meant for the whole people of God. For Padilla (1988:174-176), this means that the different groups, which form the local church, ought to define their own concerns and objectives and plan the steps necessary to meet these needs in the field of theological education. All this should be done in the light of the Word of God. Furthermore, Padilla suggests that theological education is for all levels of society and for all races. Therefore, it requires a dynamic, dialogical, contextual, and community-oriented methodology. Padilla further suggests that theological education must be freed from the prejudices that obligate it to orient itself to the roles which society or the Church itself has traditionally assigned to men or to women and it must concentrate on the discovery and development of vocations and ministries. In addition, Padilla suggests that new alternatives are needed in theological education for special groups whose members face common responsibilities in the exercise of their vocation in the world. Finally, Padilla proposes that the people of God ought to receive a contextualised theological education which trains each and every one of the disciples of Christ to live and to articulate his or her faith and to participate in the extension of the Kingdom of God through the exercise of the gifts and ministries of the Spirit.

Many church leaders are aware of the fact that laymen should be more involved in the ministry of the church. They have sensed that, just as Jesus and his disciples thrust out into society by preaching trips and deeds of mercy, so the laymen, the whole people of God, must be involved in total society (Miller 1969:201). Kritzinger (1979:128) appeals for a much bigger emphasis on the training of spiritual leaders at grass-roots level, especially for the Sub Saharan African context. The potential for training on this level is enormous. More and more believers are already involved in ministries in congregations, and they need to be trained for their different roles.

But spiritual leaders in Sub Saharan Africa are on different scholastic levels. Kohls (1998:120) presents a paradigmatic model (a model developed by Elliston on research being done in Kenya) for the development of a servant-based leadership among churches. The levels on this model are given below.

- **Level 1** Non literate, unpaid local leaders who serve within local congregations
- **Level 2** Literate, unpaid local leaders who serve locally and witness outside
- **Level 3** Partially paid leaders of small churches or groups of churches, std.7 education, often licensed
- **Level 4** Paid, ordained pastors of town churches; Bible School graduates
- **Level 5** National, international with BA

The level that should never be ignored is the first level, where one is dealing with the lowest scholastic level. These people are sometimes the most committed Christian leaders, but are unable to read or write. They also form a large percentage of the untrained church leaders in Africa. "The improvement most urgently needed is in another dimension; it is the need to improve, deepen and make more living the theological training at any educational level, even one which begins – as in many instances and for a long time to come it must begin – well below a matriculation entrance standard" (Goodall & Nielsen 1953:43).

Timothy Lenchak, in his article *The Bible and intercultural communication*, makes a strong point that, since many of the world's cultures are oral and not literate, this requires the learning of oral skills in order to communicate God's Word to them. "The Bible is a literary work, but we have to unlearn our literary habits in order to refashion our proclamation of the gospel with oral concepts and methods" (Lenchak 1994:457). Many of the untrained church leaders in Africa are illiterate and should be taught orally. Fortunately the people in Africa have excellent oral skills, and this ability should not be ignored when training them. We tend to forget that the essential stable characteristic of language is sound, not the written word. Primacy is in speaking, not in writing. "Alphabets and the writing of words are an approximation of the sounds of

a language, not vice versa...Writing down a language extends its use and its possibilities..." (Lenchak 1994:463).

We must keep in mind that the Bible, although a literary work, was written largely to be read aloud. "Every people and culture has common memories, a common history, a common identity. This common identity has to be passed on to each new generation. This is normally done through story-telling, for people have a common identity when they share the same stories" (Lenchak 1994:464). In teaching the semi-literate, therefore, oral skills are required in order to get the information across. Some attempts to proclaim the Christian story without depending on the audience's literacy have been through singing with traditional melodies; through drawings; through dancing; and through drama.

Something else which should be kept in mind is the factor of age. Many of the untrained church leaders in Sub Saharan Africa are older and more mature people. When training them, it should be remembered that, on the one hand, when people grow older, there is a decrease in the faculties of hearing and seeing, memory, courage to expose oneself and in learning speed, while, on the other hand, when people grow older, they increase in past experience and content, independence, and in motivation (Lobinger 1986:24).

This means that, in many cases, the training should be constructed in such a way that theory is limited, the content can be easily remembered, the process of teaching is slow, there is sensitivity about asking questions in class whereby people may be exposed, and visual aids and group work are included.

In Sub Saharan Africa, due to its fragile financial position, churches are struggling to support their own spiritual leaders, and more specifically their pastors. To complicate matters, the laity are increasing by the thousands, and must also be supported. It seems that one has to look at the possibility of keeping the spiritual leaders in their present circumstances, where they at least make a living, and train them in the local congregation. "The days of providing the local congregation with a full-time paid and ordained ministry, is something of the past" (Neill 1950:60). Half a century ago, it was already found that "the present supply of men for the ministry, together with the

economic condition of the churches, rules out the possibility of providing the local congregation with a full-time paid and ordained ministry" (Goodall & Nielsen 1953:60).

Newbigin (1984:10) makes a strong point about this matter: "We are not happy with the spectacle of aged clergies running round three or four parishes on a Sunday morning to administer sacraments to congregations of which they are not a living part." He raises a very valid question by asking whether it would be in accordance with both Scripture and the real situation if "it was a local and respected elder of the local congregation who normally presided at the Eucharist, and a full-time salaried person would be his auxiliary, both to supplement his teaching ministry, and also to *assist him in the continuing process of leadership development* [emphasis my own]" (Newbigin 1984:10). In answering this question, Newbigin (1984:10-11) notes that various things need to be accepted. Firstly, there has to be flexibility in patterns, with room for both the salaried, full-time and for the non-salaried, part-time minister. Secondly, there must be the development of a salaried ministry who concentrates primarily on the development of local indigenous leadership in each congregation. Fourthly, there must be acceptance of the fact that the normal local leadership would be a non-salaried member of the congregation. Finally, there must be a willingness to learn from such rapidly growing bodies as the Pentecostals about the way in which Christian leadership can be developed in the living situation.

What must be kept in mind is that the most basic function of theological education is, firstly, to prepare the lay leaders to help in the educational ministry of the Church; secondly, to train ordained ministers, that is to say, those pastors charged with equipping the Church for its mission; and, thirdly, to prepare teachers who can exercise their teaching skills in the name of the Church for the training of its ministers.

However, there should be a balance of these three functions of theological education, in terms of providing not only for the pastor and the scholar, but also for the lay teaching leader, thus making possible the development of a dynamic educational program in the local church (Costas 1988:173).

The ideal is to develop a new generation of spiritual leaders functioning at grassroots level. Relying only on the present church leadership will not be enough to fulfil the need of 'feeding God's flock'. According to Osei-Mensah (1990:46), "the gift of leadership involves recognising the gift of others, helping them to develop their gifts and making room for them. To do so it is the responsibility of the fellowship of the believers to find suitable ways of training those who are gifted. Priority attention should be given to identifying, recruiting, and training those who will be mobilised for and channelled into the service of the church" (Omulokoli 1992:16).

Theological education for the ordained ministry should focus on a triple objective. The aim should be to form pastors and teachers among the people of God; to inform them about the Scriptures, tradition, reason, and experience in concrete social, cultural, and historical contexts; so that they may serve as agents of transformation in the churches, denominations, and social communities in which God has placed them (Padilla 1988:176-177).

A very important facet is to train the pastors to be trainers of their leadership. This is a dimension of leadership training in Sub Saharan Africa that would need urgent attention in order to have any impact on the training of the thousands of elders and self-appointed leaders. The non-formal training bodies are too few to cope with this training demand. Empowering the pastors to train their own groups of leaders would be the quickest solution of getting the training to the masses.

There is an urgent need to train experts in the different theological disciplines, so that they may serve as teachers of teachers of God's people. 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 formation be in their own congregations or, at least, in close collaboration with them (Padilla 1988:177-178). Miller (1969:62) warns that, "[u]nless the church has strong indigenous leadership at local level, even though part-time, the church may collapse as it did in China if and when overseas missionaries and support need to be withdrawn".

Trained pastors reveal a tendency not to want to teach their untrained spiritual leaders. Although they are in the best position to do so, they are often reluctant to do so. During a recent visit to the theological school of the Reformed Church in Mozambique, students shared their viewpoints in this regard. For them, training is a luxury, and for elders to get it so easily is simply not acceptable. For some it is a matter of status, where the elder may suddenly think he is on the level of the pastor, and pastors are not prepared to take that risk. Miller, after doing a study among church leaders in the East African context, found that "[t]he strong emphasis of the Pastorals that the ordained minister should be a teacher above all else, was not readily received or affirmed" (Miller 1969:196).

## **2.6 Training to practise theology**

What is needed in the training of the untrained church leaders in Sub Saharan Africa, is to empower people to practise theology. People must be able to challenge their own theological understanding of specific matters when faced with a specific problem, to go and find relevant answers in the Bible, even if this entails changing their viewpoint. Sub Saharan Africa should not be bombarded with hundreds of booklets trying to give answers to every conceivable question (asked and interpreted by the authors), which do not help the local Christians to ask their questions and find the answers themselves from the Bible.

Spiritual leaders should be taught the skills of how to interpret the Bible themselves (exegesis), apply it in their local contexts (hermeneutics) and apply it in ministry (homiletics). "Theological education should help Christians to do theology" (Nyblade in Masuku 1998:395). It is necessary to teach spiritual leaders to exegete the Bible as well as the context. "It is not enough for students of theology to understand and exegete the text correctly; they must also be able to 'exegete culture' effectively" (Becker 1999:52).

## 2.7 Providing basic theological training

### 2.7.1 An integrated curriculum

The main problem experienced by both formal and non-formal training programs regarding curriculum is to determine what subjects are relevant for a given student in a given context. Formal training bodies have students from different contexts in one class, while non-formal training bodies have to work with study material developed in an unknown context, designed for a multi-cultural audience.

Another problem with curriculum for the untrained church leader in Sub Saharan Africa is that most of them can not cope with the extensive amount of literature containing the curriculum, due to their low scholastic level. The question is how the curriculum is going to be transferred to the students.

When designing a basic curriculum for untrained spiritual leaders, taking their scholastic capabilities into consideration, one should think of designing it around the basic skill of interpreting, applying and communicating the Bible. Most of these leaders possess only one book, and that is a Bible. Textbooks and theological disciplines would be too difficult for them to cope with. Helping them to interpret the Bible in a proper way and apply it in a useful way would certainly raise their level of competence in using the Bible for basic ministerial responsibilities. It would also help them to find the answers to the questions of their context. According to Neill (1950:60), "the recruiting and training of the ministry must, therefore, have as one of its principal aims the provision of an adequately equipped ministry of the Word ...".

Merely studying the different Bible books will not suffice. Most untrained church leaders would not be able to cope with the information, which is academically too difficult for them, especially as the majority have low scholastic levels. The aim of Biblical studies should be to arrive at "an adequate interpretation and understanding of the Biblical writings through available scholarly methods and tools" (Pobee 1992:143-144). Leaders need to be empowered with the skills of Bible interpretation, so that they are capable of interpreting any passage in the Bible to find their own answers to the questions asked in their context. "Students should ... be made to attempt to interpret those things into contemporary terms and assess their continued

usefulness in communicating to the world today, given its hopes and fears” (Pobee 1992:144).

The Bible still plays a vital role in the lives of many Christians in Africa. Most of them possess only one book, namely a Bible. The General Secretary of one of the largest of the African Independent Churches in East Africa implied in a written statement “that the Scriptures have power to guide the church, whether the church is testing either the traditions which have come through her own history, or those which come from African traditional religions” (Miller 1969:45).

In the end, the spiritual leader must use the knowledge he has obtained through the training to empower his members to minister. “The equipper must be taught how to use the Word of God to enable those with specific gifts” (Miller 1969:207).

## 2.7.2 The context determines the curriculum

The determining factor in designing a curriculum for the untrained church leaders in Sub Saharan Africa is the context. Since the context varies from situation to situation, it is impossible to design one standard curriculum for all the different contexts. Keeping in mind the scholastic level of the untrained leaders, as well as their unique and limited contexts, a general curriculum will not fulfil the needs of these people. Their basic needs do not require the wide spectrum of subjects most formal and non-formal curricula offer. To offer them a curriculum like this is overwhelming and, in most cases, unnecessary. It would be better to determine their needs and design a curriculum around them. A basic ingredient would be how to interpret the Bible in order to find answers to their questions.

It is not only important to teach the untrained leaders how to interpret the Bible; they must also be taught how to interpret the context. To practise theology, one must be able to understand one’s context in order to formulate the right questions before going to the Bible for the right answers. According to Padilla (1988:178-180), one of the fundamentals of theological education is the Word of God and contemporary

context. It is of vital importance that theological education equips students to understand the world of the Bible and the world today.

For training to be relevant in a given context, the context should determine the curriculum. Many curricula deal with issues not relevant at all for a specific context, and for the untrained spiritual leaders this will be unnecessarily confusing. Theron (1993), for example, emphasised the importance of bringing the curriculum closer to the context. He suggests that theological education has become too theoretical and abstract, and is not answering in the needs of its context – it is not preparing for “a missionary praxis”. The model Theron (1993) evaluates is Paulo Freire’s educational philosophy and methods. These include, firstly, that human beings as praxis and dialogical beings are in dialectical relationship with reality; secondly, that they have a potential to change society through critical consciousness; and, thirdly, that methods of conscientisation involve a survey of generative themes, the codification of these, problem-posing education through dialogue and critical reflection, and the resulting transformation and liberating praxis.

Theron develops a method of curriculum development using Freire’s methods of generative themes, codifications, and problem-posing education (Theron 1993:257-258).

If one says that the context should determine the curriculum, it is of vital importance that this process should happen in close co-operation with the local congregation. The context is not only the community, but also the congregation.

To be realistic, one will never be able to formulate a perfect curriculum. There are too many factors involved in designing a curriculum. Nunez (1988:83-84) made some remarks regarding this issue with which this section can be concluded. Firstly, Nunez proposes that we ought to accept that, realistically, the best curriculum, whether residence or extension, cannot meet all the needs. The Latin American ethnical and social situation requires a variety of programs for the training of our current and future leaders. It is therefore imperative that we determine the specific need we hope to fill in the field of theological education. Secondly, Nunez proposes that institutions should discard as soon as possible the use of ‘straightjacket’ curricula

for all the students, and should diversify. Thirdly, Nunez suggests that the curriculum needs to change as changes come to the situation in which we live and act.

### 2.7.3 Developing ministry skills

Leading a specific congregation or a prayer house (as wards are called in many mainline churches) entails conducting certain ministries. "Lay leaders do most of the preaching, teaching, pastoral counselling and general oversight of congregational life" (Allen 1991:267). On a given Sunday, thousands of elders and self-appointed leaders are preaching, giving Sunday school classes, and doing some basic counselling. All that is left for the ordained pastor is to conduct the Holy Communion. In effect, the lay leaders function as pastors in most cases in Sub Saharan Africa.

The big problem is that most of them have not received a single day of training in any of these ministries. People are so glad that there are people fulfilling these responsibilities, that no-one bothers about their lack of training. But these people have to be trained, and the question is how that is going to happen.

Due to the low literacy level of most of the untrained church leaders in Sub Saharan Africa, theoretical training would be a problem in most cases. Even though many non-formal training bodies offer courses in basic ministry skills, there are still too many of the leaders who are not capable of managing these theoretical courses. It is therefore important that the training should focus on the practical development of the basic ministry skills, e.g. preaching, counselling, child ministries, church administration, etc. In most cases, this training should involve basic theory worked out in practical steps on how to do it. It works well to model the specific skill and make the trainees copy it. What is interesting in this regard is "[t]he see-and-learn teaching approach of the African Independent Churches" (Masuku 1998:409). You teach someone by showing him how to do it. Experience in teaching to low-scholastic-level church leadership has shown that modelling is the best way of teaching them. Africans in general have excellent memories due to the absence of literacy facilities for the older generations in the past. Skills are much better remembered than theory.

The most effective way of doing such training is by developing the skills 'in action' – today you teach the skill of preaching, and next Sunday the skill is applied. Gradually, this skill will develop to a level that will benefit the congregation or prayer house.

The ministry skill that needs to be developed most urgently is preaching. This includes the skills of Bible interpretation and proper application. Even if only this skill of exegesis can improve, the effect on the members due to proper Bible interpretation, relevant application and effective communication will be enormous.

### **3. CONCLUSION**

In this chapter, principles for an appropriate theological education for Sub Saharan Africa have been discussed. Various major principles were identified. For example, there is a need to develop local church leadership within the context, for the context. There is also a need to look at a holistic approach to theological education, with a focus on character formation. Furthermore, training must be integrated into the context of the local congregation. In addition to this, all levels of church leadership must be equipped. Training to practise theology must be given. Finally, there must be provision of basic theological training, with an integrated curriculum, and the development of ministry.

In chapter six, the training model of Veritas College will be described in order to evaluate it against the principles for theological education laid down in the present chapter. This evaluation will follow in chapter seven.

## **CHAPTER 6: THE TRAINING MODEL OF VERITAS COLLEGE**

### **1. INTRODUCTION**

In the previous chapter, the principles for an appropriate theological education for Africa were discussed. In this chapter, the training model of Veritas College will be described in order to present a model for the training of untrained church leaders in Africa. The idea is not to evaluate the training model of Veritas College at this stage (this will be done in chapter seven), but only to explain its training philosophy, training process, curriculum, unique exegetical application and training strategy in the field.

In the presentation of the Veritas training model, most of the information will be taken from official Veritas College training documents, developed and written by its founder, Dr Bennie Wolvaardt. It should be noted that the opinions in the training philosophy will be those of Wolvaardt, and not necessarily those of the researcher. Own observations will also be made in the process.

### **2. HISTORY OF VERITAS COLLEGE**

In 1987, Dr Bennie Wolvaardt, a doctor in theology in the field of Practical Theology, and minister in the Dutch Reformed Church for 7 years, moved with his family to England to work with Youth With A Mission (YWAM). He was invited by this international missionary organisation to help with the development of their training programs in Western Europe. The intention was to develop degree programs and to seek university accreditation.

In addition to the above-mentioned involvement, Dr Wolvaardt developed a Bible Interpretation Course (BIC) to be used by YWAM as a 3 month full-time training program. He also developed a so-called "Preaching and Teaching Course", a 1 month full-time training course with a 6 month internship. In developing a methodology of exegesis, semantic discourse analysis was incorporated. In this

regard, Wolvaardt drew strongly from the work of Prof Johannes P Louw. The methodology of exegesis and hermeneutics for the BIC was developed in a way that could be taught to a wide spectrum of believers.

In January 1989, the first BIC was presented as part of the residential program of YWAM. Students from around the world attended these courses over a period of three years. A number of teaching staff members were recruited during this time, including Mr Martin Etter, Miss Julia Bekker and Mr Reinhardt Hammerle. Wolvaardt's wife Moira also lectured.

During this time, it was noticed that there were severe deficiencies in this type of training regarding various aspects. Firstly, most of these students did not use this training to train others in their own or other congregations. Secondly, the training was expensive, especially because of travelling costs for students abroad and accommodation costs and overheads for running the training in the UK. Thirdly, five lecturers were needed to teach about 10-15 students per course, meaning that it was not cost-effective. Fourthly, Eastern Europe was opening up, and the demand for the training of church leaders there was not met by this mode of formal training. Finally, numerous church leaders from Africa could have benefited from the training if the costs were not so prohibitive; in most cases scholarships had to be provided for students from Eastern Europe and the developing world.

Sensing that a good product was in place, which empowered people to find the answers to their own questions themselves through the basic skills of Bible Interpretation, and seeing its effect in people's lives, consideration was given to new ways of training. It was also sensed that, due to the above-mentioned reason, this type of training was needed in local congregations. This emphasis made Wolvaardt realise that a new training organisation would be needed to get this training to the local congregations.

On 17 February 1992, Veritas College was officially established as a charity in the UK. Wolvaardt was joined by Mr Etter in establishing the organisation. An extensive curriculum was developed with the ministry needs of local congregations in mind. In

1993, Wolvaardt started to teach this curriculum in the Filadelfia Church in Timisoara, Romania, a First Pentecostal Church.

In 1993, two other workers started using the Veritas material (in its unpublished form), namely Mr Richard van der Ruyt in Uganda and Rev Bobby Maynardt in Kayelitsha (Cape Town), South Africa. In July 1995, Veritas College officially started in South Africa, when module 1 was presented in its final form, and twenty spiritual leaders were trained as the first official module 1 facilitators. In July 1995, Rev Willem Wiid was officially appointed as the first South African National Director, and established the first Veritas SA office in White River.

In January 1996, the first Veritas International conference took place in Harpenden, England. During July of the same year, Veritas Romania started to function as an indigenous Veritas field, with its own leadership, staff, etc. They are at this stage already training their third generation of spiritual leaders.

In January 1997, module 2 was launched in White River, SA. During April 1998, Mr Martin Etter started Veritas College in Malawi, and, in October 1998, the second Veritas International Conference took place at Dikhololo (Brits), South Africa. In November of the same year, module 3 was launched in White River, SA., and Rev Ivan Skinner took over as the new SA national director. In the same month, Rev Wiid was appointed as international training consultant.

In January 1999, the book "How to interpret the Bible yourself" was published as the theoretical source for the modules. The third Veritas international conference took place in October 2000 at Dikhololo, South Africa, and, in January 2001, module 4, Veritas' final module, was launched in White River. During April 2001, the decision was made to establish an international operational office in Stellenbosch, SA. The international office continues to be in Harpenden, UK. In July 2001, Veritas College was incorporated in the USA, while, in September of the same year, Veritas College International was incorporated in the USA (Etter 2001a; Wolvaardt 2001).

### 3. COUNTRIES WHERE VERITAS TRAINING IS APPLIED

Statistics are not available regarding exactly how many facilitators have been trained in a given country, and how many students are currently being trained by the trained facilitators. In the countries mentioned, where Veritas training was introduced, some people were equipped as facilitators. Because many of the countries are so-called “closed countries” (where the Gospel is not allowed to be preached), it is difficult to determine the numbers of people being trained.

The training is currently running in the countries listed below, although the list omits those countries which cannot be named due to the sensitive position of the church.

- Countries in the East
- Countries in the Middle East
- The islands of Madagascar, Mauritius, Mayotte and the Philippines
- Countries in North Africa
- Countries in Central and Southern Africa, namely Malawi, Mozambique, Namibia, South Africa, Uganda, and Zambia
- Countries in West Africa, namely Nigeria
- Countries in Western Europe, namely The United Kingdom and the Netherlands
- Countries in Eastern Europe, namely Romania and Moldova
- The USA

(Wolvaardt 2001)

### 4. TRAINING PHILOSOPHY

The philosophy and practice of theological education of Veritas College is called “Integrated Leadership Development” (ILD). ILD seeks to provide a philosophy of theological education that will serve the church into the twenty first century. In order to do so, it is believed that the philosophy should fulfil two main conditions. It should be faithful to the Biblical principles that are applicable to theological education, and it

should be relevant to the needs of a changing church in a changing society (Wolvaardt 1995-2000:3).

An overview of the characteristics of ILD will now be given. This will also serve as a motivation for why the philosophy was named ILD.

## **4.1 Integration into the calling of the church**

### **4.1.1 Training in the context of the life of the church**

Wolvaardt (1995-2000:4) argues that, due to the trend by which training institutions have largely replaced the church in the area of theological education, there is an appeal to the local church to take up its responsibility in this regard. The approach used by the apostle Paul should serve as an example for following a strategy that integrates evangelism, the establishing of churches, and the development of leaders. Regarding evangelism, he preached the Gospel and led people to Christ. Regarding the establishment of churches, he organised the believers into the community of the church, leading them to spiritual maturity and to impact the world in all spheres. Regarding leadership development, he disciplined people into leadership, ensuring that they were well- equipped for ministry.

Paul encouraged these churches, in turn, to evangelise, plant churches and train leaders locally and further abroad (Wolvaardt 1995-2000:3-4).

According to Wolvaardt, ILD that takes place in the context of the local church has many advantages. Firstly, due to the fact that the training takes place in the context of the local congregation, it has an immediate impact on all the activities of the congregation. Secondly, the leader in training learns in the context of his congregation, and this binds him more strongly to his congregation and does not alienate him from it. Thirdly, the leader can immediately apply what he learns, which makes this training productive and time effective. Fourthly, because the training takes place in the context of the local church, it is relevant to its needs and very practical. Fifthly, because there is a continual process of leadership development

and discipleship, the future of the church is guaranteed, as church leadership is passed on from generation to generation. Finally, because the training is integrated into the life and ministry of the church, it covers all the areas of the life of the participant (knowledge, character and skills), and therefore produces mature disciples.

(Wolvaardt 1995-2000:4)

This aspect of the Veritas training philosophy is supported by various authors. For example, Ted Ward made an urgent appeal for churches to take up their responsibility regarding theological education in his article with Linda Cannell:

I think that the institutionalisation of education and mission clearly exemplifies the church's tendency to hire an institution and then dismiss the task from mind. I can't but notice that it is in mission and leadership development where the church has most specifically institutionalised the tasks and pushed them off at arm's length: *Outreach and leadership development should be at the core of the church's responsibility* [emphasis my own].

(Ward & Cannell 1999:29-30)

According to Neill (1950:60), the local congregation "is the place at which the Church stands in the most direct personal encounter with the non-Christian or pagan world". According to Goodall and Nielsen (1953:60), the crucial point at which the Christian ministry fulfils its intention is in the local Christian congregation.

#### 4.1.2 The objectives of church growth promoted

According to Wolvaardt (1995-2000:4-5), the objectives of ILD should never be to fulfil only the needs of the local church. It also has to further the objectives of the church as it fulfils its calling in the world. The success of ILD should always be measured by its influence on the life and ministry of the church. The starting point for ILD is the formulation of sound objectives for the life and ministry of the church.

These objectives must be relevant to the situation of the local church, and promote the growth of the church according to the biblical definition of growth.

According to Wolvaardt, the idea is that, as the training proceeds, it should constantly be measured against various contextualised objectives for church growth. The first of these objectives is evangelism, which entails, firstly, understanding the Biblical message of salvation and identification with Christ, and, secondly, discovering and using relevant ways of leading people to Christ. The second objective is that of being established, by which is meant the building up of the church as a body and its individual members towards maturity; involvement in a process of continuing reformation in order to ensure that the whole church practice is scriptural as well as relevant; the ability to impact society by showing Christ's love to the world and influencing worldview; and promoting the church and the individual's ability and responsibility to practise theology. The third objective is that of leadership development, which entails taking up the responsibility of training leaders and members; and releasing emerging leaders into leadership and establishing a wider leadership structure. The fourth objective is mission, which entails commitment to the great commission of evangelising, establishing churches and leadership training locally and in other cultures (Wolvaardt 1995-2000:5).

One should be careful not to give the impression that mission entails only evangelism, church planting and leadership training. Mission involves much more than this, as Chinchin (2001:55) points out:

Mission must be recognised as being as broad as the horizon, and yet its goal as narrow as the eye of a needle. David Bosch offers a straightforward, yet strikingly precise definition, "Christian mission [is] the total task which God has set the Church for the salvation of the world." In this brief description Bosch has masterfully outlined the principal task of Missiology – how mission must theologically bind together God, church and salvation.

According to Pauw (1980:146), the task of the church in the world can never be limited to a mere verbal proclamation of the Gospel. "The church should approach man not as an isolated individual, but as a person who is rooted in a particular and

complete life situation" (Pauw 1980:146). The relationship between *kerygma* (proclamation) and *diakonia* (service or ministry) is very important. "The view that *kerygma* should be the starting point, the caption to the entire task of mission, does of course not exclude the other elements, but places them in proper relation to proclamation. Thus *diakonia*, service or ministry, stands as an equally valid aspect of the task of the church" (Pauw 1980:147).

It appears that Wolvaardt did not have in mind to limit mission to only evangelisation, church planting and leadership training. Looking at the rest of Veritas' training philosophy, the aspects of spiritual formation and ministry are not omitted. The intention was to emphasise the importance of leadership development as an important aspect of mission work after church planting has taken place.

#### 4.1.3 Leaders are equipped for body ministry

According to Wolvaardt, there is a tendency all over the world for the laity to take the lead in church activities in the place of the ordained clergy.

They are mainly full-time workers in other spheres of life, which makes it difficult to equip them for ministry. They just don't have the time to attend long courses, and Bible School training is impossible for them. Therefore the traditional residential training methods of the institutions cannot fulfil their purpose anymore. New ways of training are needed to equip the laity to minister in the congregation, while carrying on with their normal eight to five responsibilities.

(Wolvaardt 1995-2000:5)

Gibbs and Morton (1964:153) saw this happening as early as 1964. "The question of training the laity for church responsibilities is much discussed nowadays...In many parts of the world, particularly in the States, church 'lay training' centres and institutes and courses are becoming the fashion" (Gibbs and Morton 1964:153).

Wolvaardt (2000-1995:5) further states that “[i]t is widely recognised that *TEE* (Theological Education by Extension) with its tendency to over-formalise the curriculum and either to provide an inferior training or to copy the training of the residential training institutions, does not provide the solution”. This tendency was discussed in chapter four (2.3.2.3).

#### 4.1.4 Workable in the non-western world

According to Wolvaardt, the spread of Christianity has changed quite dramatically in the last century. The majority of Christians are no longer found in Western Europe and Northern America, but in dynamically growing churches in the continents of South America, Africa and Asia. As many of the countries in these continents are poor, it is financially impossible to provide residential facilities to meet their growing needs for theological education. Because ILD is part-time and takes place in the context of the life and ministry of the local congregation, “it can be adapted to the resources of the local church and can therefore be run in the poorest setting” (Wolvaardt 1995-2000:6).

As was seen in chapter 2 (3.1.2), the mission movement in the *Two-Thirds World* is growing at an annual rate of 13,29%, which is 248% per decade. This means the *Two-Thirds Mission Movement* has grown approximately five times faster than the Western mission movements during the same period (Pate 1991:27-39).

According to the statistics analysed in chapter two (1.3.1), Christianity in Africa grew at an enormous pace between 1900 and 2000. Affiliated members increased from 8 756 000 in 1900 to 335 116 000 in 1995. Denominations, on the other hand, grew from 5 622 in 1970 to 11 496 in 1995 (Barrett, Kurian & Johnson 2001:12).

## 4.2. Promoting whole life development

### 4.2.1 Training in the context of the whole life

ILD should not be seen as training people just for ministry in the church, but should touch on all areas of life.

The average church member is experiencing increasing job insecurity and with the changing patterns of employment, it is envisaged that more people will be self-employed in the future. The need for one's faith to have an influence on one's everyday life, including employment, can be seen from the growth in the popularity of training based on New Age concepts for one's business, emotional and physical life.

(Wolvaardt 1995-2000:6)

ILD teaches how to practise theology (see 4.3.1 below) and does not spend unnecessary time on teaching irrelevant (unnecessary for that context) theologies or trying to provide pat answers. Instead, the participants are equipped and encouraged to interpret the Bible themselves and to apply it to the different areas of their lives. The more relevant to everyday life the training is, the more successful it will be. This is applicable to all one's relationships and areas of productivity. The latter fall into five main categories, namely wage work (fixed salary); fee work (payment according to work done); homework (work done around home); gift work (e.g. church and charity work); and study work (constantly renewing and upgrading one's skills) (Wolvaardt 1995-2000:6).

In chapter four (2.2.2.4), this issue of theological training institutions which provide a fixed curriculum but do not cover the questions asked in various contexts, was discussed. It has also been suggested that we spend too much time answering the questions the world is not asking (Rooy 1988:70). The danger is that, when a serving institution becomes so concerned with fulfilling its own context, it no longer pays adequate attention to the ways in which it serves the institutions it is intended to serve (Ward in Ward & Cannell 1999:31). Research has revealed that, in Latin-America, many programs of informal education have arisen because formal

theological education does not meet the great needs for biblical-theological training and/or because they do not “scratch where it itches” (Paredes 1988:153).

#### 4.2.2 Equipping an integrated person

According to Wolvaardt, the lopsided focus on the training of one's rationalistic functions that characterised much of the theological training during the time of the Enlightenment, is being challenged by the current interest in experiential religion. “The danger that theological training could in the new paradigm swing from rationalism to experientialism is real. Where rationalism tended to lead to the relativism of liberal theology, there is a danger that experientialism could lead to the same type of relativism that is characteristic of New Age” (Wolvaardt 1995-2000:6-7).

Bosch confirmed this viewpoint when he identified some of the influences the Enlightenment had on Christianity and Christian theology. One important influence was that reason became supremely important in Christian theology. In many cases, reason supplanted faith as a point of departure. “Theology now differed from other academic disciplines only in its ‘object’, not in its method or point of departure” (Bosch 1991:269). In an anthropocentric world there was less and less room left for God. The church and theology responded to this challenge in a number of ways. One way was to divorce religion from reason and to locate it in human feeling and experience, “and thus protect it from any possible attacks by the Enlightenment’s tendency toward ‘objectifying consciousness’” (Bosch 1991:269).

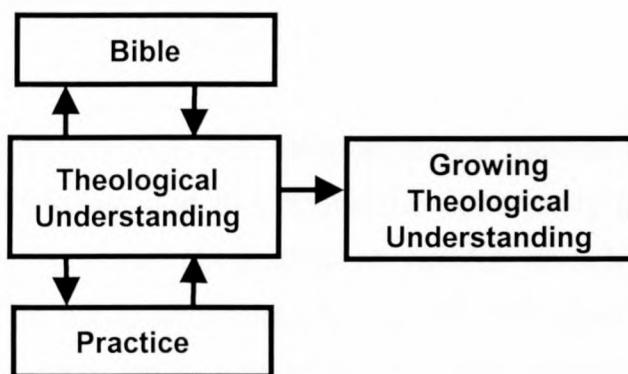
ILD endeavours to emphasise throughout its training that the elements of knowledge, character and skills should be integrated. This is not only promoted by its approach to integrate the different theological disciplines (see 4.3.4 below), but also by the fact that the training is integrated into the life of the church with its checks and balances in the lives and interaction of its members (Wolvaardt 1995-2000:6-7). Callaghan, in his book “Effective church leadership: Building on the twelve keys” emphasises the point that local development grows leaders. “People learn leadership in an environment of local development, not one of centralised

development" (Callaghan 1990:170). That makes congregations the ideal place to develop spiritual leaders. A theological reflection on the value of training spiritual leaders in the context of the local church was given in chapter five (2.4).

### 4.3 Integrated theological practise

#### 4.3.1 Inter-active theologising

The aim of ILD is to enable members to practise theology; that is through the interaction of the Word with practice (Wolvaardt 1995-2000). People must be able to challenge their own theological understanding of specific matters when faced with a specific problem, to go and find relevant answers in the Bible, even if this entails a change of viewpoint.



Nyblade agrees that theological education should help Christians to practise theology (1998:395). Too often, training bodies (formal and non-formal) provide so-called "processed theology" to students. In such cases, specialists in their fields give their answers (interpretations) to generally important questions in books and manuals for students to study. This does not stimulate students to formulate their own questions and find answers themselves. For Conn (1984:338), theological training programs, in general, have "a growing incapacity to do theology [emphasis my own]: the concentration is on theology, not theologising. Students learn the cumulative

cognitive results of the doing of theology. Theologising becomes more of a dynamic process rather than one virtually completed in the West” (Conn 1984:338).

By developing a curriculum that equips the church to find theological answers for itself, a major need is fulfilled, especially in the non-Western world. “Where missions have been proposing for a long time that churches should be self-governing, self-supporting and self-propagating, it has neglected the element of self-theologising” (Wolvaardt 1995-2000:7).

#### 4.3.2 Establishing the rightful position of the Bible

In many churches today, the Bible has lost its rightful position as authoritative source amongst Christians. “You don’t hear Christians say, ‘I won’t do this, because the Bible tells me so’. We live in a society where everything is relative. As the Enlightenment paradigm fades away, we can expect many of the rationalistic presuppositions that had such a devastating effect on the authority of the Bible to fade away” (Wolvaardt 1995-2000:7).

Wolvaardt is of the opinion that the historical critical method of exegesis is losing more of its influence today, and this opens the opportunity of providing scholarly approaches to an emerging generation of faithful church members. These approaches should be made accessible to members at grass roots level. Veritas College presents an approach to and methodology for exegesis and hermeneutics that could fulfil the above-mentioned need. “Extensive use was made of insights brought to us by semantics and semiotics. Methodologies to analyse exposition/exhortation, narrative and poetry as applied to the different categories of Bible books have already been thoroughly field-tested” (this will be shown in following sections) (Wolvaardt 1995-2000:8).

According to Bray (1996:461), the historical-critical method was, for most scholars, the only scientifically respectable way to study the Bible for quite a long time (from the end of the nineteenth century until the 1970’s). Since then, it has been challenged by many different sources, putting forward alternative methods of

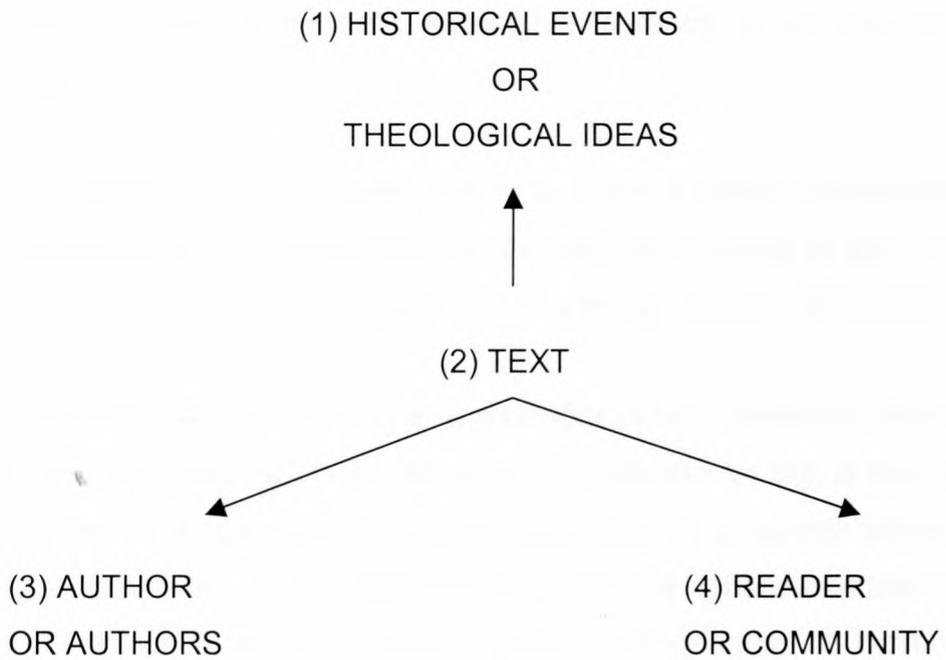
interpretation. One of these alternatives was the conservative attack, in which the German scholar Gerhard Meier pointed out various defects of the historical criticism. Historical criticism is analytical rather than synthetic; has failed to develop a coherent system of thought; relies on inadequate data; and concentrates on the accuracy of the biblical text as a factual record, ignoring the applicability of the text for today (Bray 1996:480-481).

A second alternative method of interpretation came from canonical criticism. According to Sanders (in Bray 1996:482), the starting point for all interpretations remains the text, as it was put together by the original redactors, and so the interpretation of the material plays a foundational role in all subsequent study of the Bible. Another alternative came from the new literary criticism, which was concerned with the final state of the text, and the literary effect that it had on readers. It also paid great attention to the different literature types of the Bible, and the effects these would have on the interpretation of the Bible. Unfortunately, form was too often placed before content (Bray 1996:482-486).

A fourth alternative method of interpretation came from structuralism, which has no interest in the concept of history. It is exclusively concerned with texts as they exist, and seeks to understand them. In a certain sense, this only explains what people already know (Bray 1996:486-488).

The new hermeneutic is the final alternative. The new hermeneutic is basically an existentialist way of reading a text. It begins with the presupposition that both the text and the reader dwell in a 'horizon' which governs the way in which they understand and appropriate meaning (Bray 1996:488).

Barton (1996:240-242) illustrates the different critical methods used in biblical scholarship as follows:



Biblical criticism begins when attention moves from the ideas that lie behind the text (1) - the theological truth it conveys – on to the author (3). For form criticism, the author is a group rather than an individual; for redaction criticism, he is a clever compiler of pre-existing fragments. New approaches have moved from the author (3) to the work itself (2) and finally to the audience (4).

In canon criticism, the concentration is on the text itself (2), rather on its relation to other things. Structuralist analysis also begins with the text itself (2), without concerning itself with the text's relation to the other three co-ordinates. But, as it has developed in recent years, it has moved away from position (2) towards an interest in the relation between the text and the reader (4).

Literary criticism is also located in position (2). The hermeneutic approach, following the presupposition that both the text and the reader dwell in a 'horizon', is located between the text (2) and the reader (4).

Bray (1996:490) feels that it is still too early to say whether the historical critical way will ever lose its central role in biblical interpretation. It is probable that most of the above-mentioned methods will make some kind of a contribution to biblical studies. "For the present, therefore, it seems best to conclude that although historical

criticism has been challenged by these alternative methods, it has not yet been overthrown" (Bray 1996:490).

In the end, the purpose of all the approaches is to reach a better understanding of the students, and biblical criticism is about discovering the meaning of text. Indeed, "the suggestion probably sounds so obvious as to be trivial" (Barton 1996:244).

In interpreting the Bible, we are working in a multi-disciplinary academic world. This has also been true of academic biblical studies. The reason for this is that biblical study has compelled its practitioners to combine a number of academic areas in the pursuit of analysis of a compact and defined corpus of texts. These academic areas have often involved history, theology and the study of languages. In more recent times, this arena has expanded to include methods such as literary criticism in its various forms, social-scientific criticism and canonical criticism. What has remained as a viable area of study has been the language of the New Testament. Since the texts of the New Testament are written in a language, pursuit of the study of the language of the New Testament has never been too far away from the central concerns of at least a few (Porter & Reed 1999:15).

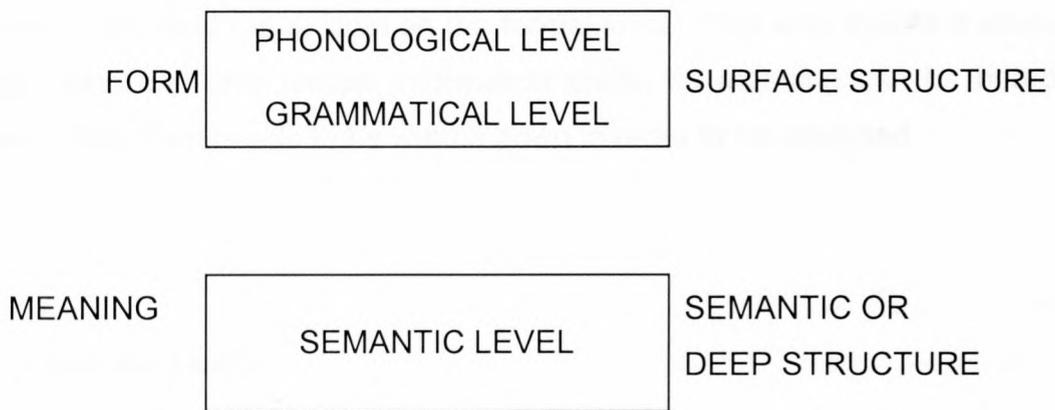
Within the discipline of linguistics, one of the most investigated areas of research is discourse analysis. "Discourse analysis as a discipline within linguistics has emerged as a synthetic model, one designed to unite into a coherent and unifying framework various areas of linguistic investigation" (Porter 1995:18). The emphasis of discourse analysis is upon language as it is used. As a result, discourse analysis has attempted to integrate into a coherent model of interpretation the three traditional areas of linguistics, namely i) semantics, concerned with the conveyance of meaning through the forms of the language (what the form means); ii) syntax, concerned with the organisation of these forms into meaningful units; iii) and pragmatics, concerned with the meaning of these forms in specific linguistic contexts (what the speaker means when he uses the forms) (Porter 1995:18). Language is therefore seen as a tool for communication and social interaction.

For Johannes Louw, one of the pioneers in this field, linguistic research aims at devising better methods of analysis as older approaches often become restricted.

“They need not necessarily be proven wrong, but they are usually shown to be inadequate or less relevant” (Louw 1979:3-4). The complex nature of a language system makes it difficult to find a straightforward and uniform method of analysis which can be easily employed to account for all ranges of language. This is also true in the case of semantic discourse analysis. “What is important is to use a method which can be applied consistently producing the greatest possible range of relevant information in obtaining a particular goal” (Louw 1979:4). Discourse can be analysed from various perspectives. Louw opted to analyse the semantic content of a language segment into its constituent units in order to state the basic development of the thought. “It is, therefore, primarily a semantic procedure, and yet its starting point is not semantic, but semantic since it is based on the surface structure representation of a discourse” (Louw 1979:4).

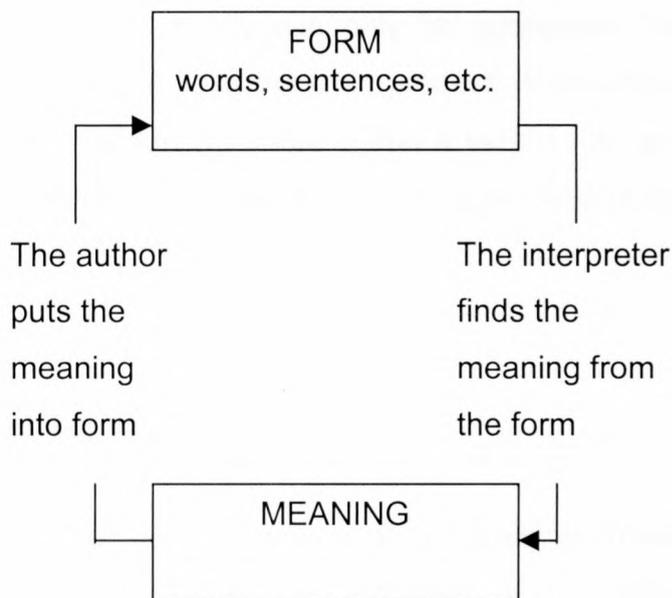
Looking at Wolvaardt’s steps of exegesis (see 7 in this chapter), one can see that he has opted for the method of semantic discourse analysis, being developed within the field of linguistics, in developing his practical steps of exegesis for the Christian at grassroots level. In the process, he has also included some of the insights of the above-mentioned scholarly approaches, e.g. the importance of the historical context when interpreting a biblical text, as well as the importance of the literary context. Wolvaardt decided to focus more on the *meaning* structure of a text rather than *formal* structure.

Taking the different elements of language into account, one can illustrate them as follows :



The phonological level is that part of language that comprises the sound units. The grammatical level is that part of language that comprises the structure of words, phrases, clauses and sentences, as well the grammatical arrangement of words. The semantic (meaning) level is that part of language that defines the relationship between the form of language and the meaning that the form represents.

The process of interpreting can then be illustrated as follows:



The process of analysing the meaning of the text is called semantic discourse analysis (Wolvaardt 1995-2000:84-85).

Bearing in mind that the Christian at grassroots level does not have any background concerning all the scholarly approaches on biblical criticism, it makes sense to work

on the semantic level rather than on the formal level. This also makes it accessible to people who can only handle information orally, as meaning can be heard and analysed, while form needs to be written down in order to be analysed.

#### 4.3.3 Contextualisation

According to Wolvaardt, the interactive practising of theology does not take only the Bible seriously, but also the cultural context. It is theology in culture. This is different from the traditional paradigm, where reason and action were separated. The purpose is not to teach answers, as the questions may differ from context to context. As the context demands responses, answers are found in interaction with the Word. This process not only requires good exegesis of the Bible, but also of the empirical situation (Wolvaardt 1995-2000:8-9).

Ezeogu (1998:37) is correct in saying that the challenge of developing an authentically African Christianity can only be addressed “with integrity through a dialogic model that assumes a dynamic process of inculturation. For this, both a faithful interpretation of African tradition and a faithful interpretation of the Bible are essential”. A reflection on this aspect of Christian ministry appeared in chapter five (2.2).

#### 4.3.4 Integrated curriculum

Wolvaardt states that, up to the time of the Enlightenment, there was only one discipline of theology. Under the influence of the Enlightenment, there first developed a division between theory and praxis, and then a division into the four separate disciplines of Bible, church history, systematic theology and practical theology. ILD does not work with the separate disciplines, but seeks to integrate them through the practice of theology (the layout of the course will be described later) (Wolvaardt 1995-2000:9).

In chapter three (2.2), a historical overview of theological training was discussed. There it was seen that the church, through the centuries, has created varied educational models, according to the changing socio-economic, political, and cultural context within which the Church has found itself immersed. Under the impact of the Enlightenment, a new emphasis was laid on the scientific or rational character of all knowledge (Conradie 1997:354). Schleiermacher's model was soon adapted and expanded. Theology became a science, concerned with gathering knowledge. Numerous sub-disciplines emerged, each with their own history, methodologies, textbooks, etc. Many theological institutions (especially church-based seminaries) in Southern Africa still follow this approach of 'academic excellence' (Conradie 1997:354-356).

## **5 THE TRAINING PROCESS**

### **5.1 General principles**

The aim of Veritas College is to bring leadership training back to the local congregation. Therefore, pastors and other spiritual leaders with theological training are trained as facilitators to train their own members. "The purpose of the training is not to run a programme where a rigid body of contents is taught, but to facilitate a process of practising theology. For this reason there rests a great responsibility on the facilitator to plan and lead this process well in order for it to be successful" (Wolvaardt 1995-2000:11).

Wolvaardt argues that the key advantage of running the training in the context of the ministry of the local church is that it can be adapted to the local needs and circumstances. For example, on an academic level that serves the needs of the church best, i) by adding any issue that is not contained in the core curriculum but is relevant to the church; ii) by including questions of strategy for the church as assignments, e.g. how to cope with a lack of buildings, iii) by allowing individual students to read more widely and relate to different theological works; iv) at times that suit the church best, e.g. one Saturday a month, one evening a week, etc.; and

v) over any period of time, although it is recommended that one module be finished per year (Wolvaardt 1995-2000:12).

The aspect of allowing students to read more widely and relate to different theological works may create a problem for semi-literate spiritual leaders in many areas all over Africa. In many of these places, the only book most Christians possess is a Bible, and extra literature is not available. To further complicate matters, even if they could have extra theological literature available, most of them would not be able to cope with the content due to their low scholastic level.

Wolvaardt continues by saying that the training should be presented in such a way as to ensure that the life of each student is touched in every area. This is done through the process of practising theology that seeks to involve all the areas of a person's life, namely to develop skills (psycho-motor), impart knowledge (cognitive) and build character (affective). Therefore, participants should be cared for pastorally (Wolvaardt 1995:12-13).

As the participants have to learn the process of practising theology, the mode of teaching may not be restricted to lecturing. The facilitator should show how he arrives at his findings and the whole process should be open for discussion and for the participants to make contributions. The steps and findings of the facilitator should also be open to questioning by the participants. This cannot be overemphasised enough - it is a dynamic interactive process of teaching that takes place (Wolvaardt 1995:13).

The content of the curriculum should be seen as the minimum that has to be covered in each module. It is designed in such a way that it does not intend to address all issues, but only the most essential ones (Wolvaardt 1995:13).

## 5.2 Training of facilitators

The training of the facilitators takes about three to five days per module in a typical Western context, depending on the scholastic level of those being trained. The trainees should preferably have a theological background, as the facilitators' training only shows the method of training and does not work through the curriculum.

In the African context, Veritas has found that it works better to work through the material over two periods of five days each, as there tend to be too many gaps in the participants' formal training, and due to the uniqueness of this training model.

Providing for follow-up of facilitators is vital, as they are the key people in making this training work in their contexts. As this is a new method of training people, facilitators usually need help in getting this method 'sold' to their church councils, as well as getting it off the ground in the congregations. While in training, they also need constant support and motivation.

The facilitators are the key people in the process, as they are not just delivering theoretical notes with some guiding teaching, but have to grasp the skill of exegesis, as explained in the training manuals, and make it work for the participants. This can be a major challenge, as participants in one group can range in age from 15-75, occupations can range from scholars to medical doctors, and scholastic levels from almost illiterate to doctorates.

To compare Veritas training with other training models is difficult. One cannot compare them on paper; one has to look at the outcomes. On paper, the explanation of the skill may look complicated, but the end result may be an illiterate person being able to do exegesis on a basic level. Therefore, the empowerment of the facilitator is the key factor by which Veritas makes its training work on the field.

### 5.3 Training of participants

This can be done in a number of ways, depending on the context of the given congregation. The aim is to do it over a period of one year with a total of about 60 contact hours. The whole idea is to fit it into the programs of working people, and to enable people to gradually develop the skills of exegesis.

## 6 THE CURRICULUM

The curricula are designed around the four major literature types of the Bible, namely:

- module 1: exposition/exhortation
- module 2: narrative
- module 3: poetry
- module 4: apocalyptic and Gospels

The content of each module is developed along the divisions of

- i) Bible Interpretation: the theory of the specific exegetical skill
- ii) exegesis: the application of the specific skill of exegesis (process of understanding)
- iii) Bible Study: the application of the results of the exegesis into practical life (process of application)
- iv) Subject: summary of the results of the exegesis and Bible Study in a subject
- v) Ministry Skills: a relevant ministry skill to communicate the results of (ii) and (iii)

For the contents of each module, see Appendix C.

## **7 THE THREE PROCESSES OF BIBLE INTERPRETATION**

The basis of God's communication to mankind is understood through three processes, namely the processes of understanding (exegesis), of application (hermeneutics) and of communication (homiletics). In order for someone to present God's communication to a certain group, he needs to go through the processes in order to communicate it in a responsible way.

Veritas College has simplified the three processes of God's communication as follows:

- i) Exegesis – the process of interpretation (What did God communicate to the first receivers of the message in Biblical times?). This step is explained in 8 below.
- ii) Hermeneutics – the process of application (What does He want to communicate to me today through the absolute principle obtained through the process of interpretation?)
- iii) Homiletics – the process of communication (How am I going to communicate this message and application to a specific group today [e.g. in a sermon or Bible study]?)

These processes are explained in Appendix D.

## **8 THE UNIQUE EXEGETICAL APPLICATION**

The exegetical method used by Veritas is Semantic Discourse Analysis. The purpose behind it was discussed in 4.3.2 above. What makes it unique is the practical way in which a scholarly approved exegetical method is made available for Christians at grassroots level. Exegesis becomes a skill that people on any scholastic level can develop.

The steps on how exegesis is done can be seen in Appendix E. These steps are presented in full in order to show this unique application of the scholarly approved

method of exegesis of Semantic Discourse Analysis worked out in practical steps of exegesis.

In short, the steps of exegesis are designed to help the participant to get from the passage of Scripture to the message to the original receiver. In order to get there, he/she should work through the steps of exegesis presented below prayerfully, in order to make sure that the process is not only a rational exercise, but also a spiritual experience.

### Step 1: Research the communication situation

The participant is helped to understand the situation in which the particular communication took place. In order to do so, he needs to find out information about the author, the recipients of the letter, the state of the local church and the reason for writing this letter. This will help him to read the passage in the light of this background in order to understand God's message to the original receiver.

### Step 2: Establish the literary context

#### Step 2.1: Type of literature

Here, the participant is helped to understand that the type of literature plays a role in the interpretation of a passage (e.g. you approach a personal letter differently than a newspaper; you approach a recipe differently than an exposition). By giving them a basic background of literature types, they are helped to identify them in the Bible.

#### Step 2.2: Position in book

Here the participant is helped to see the passage in the light of the rest of the Bible book. The idea is to get a bigger picture of the book before the passage is analysed on its own.

### Step 3: Analyse the passage

Here, the specific passage is analysed according to the method of Semantic (meaning) Discourse (paragraph) Analysis (as described in 4.3.2 above). This is done in various sub-steps.

#### Step 3.1: Write out the passage in smaller units

Because the literature type exposition/exhortation can be very loaded with information in the way it was written, it is helpful to write the passage out in smaller units in order to make it easier to work on. This is done by dividing it up in meaningful units (eg. a phrase that makes sense on its own).

#### Step 3.2: Mark the significant meaning indicators

Here, relationships between people, things, events and attributes are marked in order to help the participant to see how the author developed his theme. The idea is to focus on meaning rather than form, as form may differ from language to language, but meaning is universal and can be expressed in many ways using different combinations of words.

#### Step 3.3: Explain words and phrases

In this step, the meaning of words and phrases are sorted out. The participant needs to be able to put the meanings of the words and phrases of this particular passage in his own words.

#### Step 3.4: Establish the meaning structure

In the light of the findings of the previous three steps, the participant attempts to see how the author arranged his main ideas. In other words, similar meanings are grouped together in meaning blocks in order to summarise meaning.

Step 3.5: Conclude and summarise the message to the original receiver

The findings of step 3.4 are summarised in a short paragraph in the light of the findings of step 1. The participant needs to understand what God's message to the original receiver was.

Step 4: Relate message to broader Biblical and theological framework

This step is used to test the findings of the exegesis. The message arrived at through exegesis is compared to the broader message of the Bible in order to see whether it fits in, and what contribution it makes to the message of the Bible.

Step 5: Read the interpretations of others

Through this step, the findings of the participant are compared with the findings of others (e.g. in Study Bibles and commentaries).

In the end the final result is written down as God's message to the original receiver.

An application of the skills of exegesis for a very low scholastic level are illustrated in Appendix F. This is an important illustration, as it illustrates the potential of the steps of exegesis of Veritas College to be adapted to a very low scholastic level.

## **9 TRAINING STRATEGY FOR THE TARGET FIELD**

Veritas proposes a strategy for any target field in a cross-cultural application called "International Congregational Partnerships". The idea is to establish partnerships between congregations in the specific target field, supporting congregations/organisations and Veritas College as training body. The congregation in the target area is seen as the executive body of the training in that area, and are empowered to equip their own leadership. They, in turn, are sponsored (if

necessary) by the supporting church/organisation in a specific area in order to commission Veritas College as specialist training body to execute the training.

For example, the training program in Malawi has various partners. The CCAP (Church of Central Africa, Presbyterian) is the executing body of the training. The project is funded by the Durban network (congregations in and around Durban under the leadership of the Dutch Reformed Church congregation of Port Natal); the Switzerland network, under the leadership of the Swiss Mission; and the UK network (congregations in England). Veritas College is the specialist body doing the training through two of its personnel, namely Martin Etter as project leader and Willem Wiid as training consultant. (For more details on this project, see chapter 7.)

The South African Dutch Reformed Church congregation in London (UK) supports the First Pentecostal Church in Timisoara (Romania) to present the Veritas training program. In this case, Veritas College has already given the full authority of the training program over to the mentioned denomination, which is already in its third generation of leadership training and has spread it to many congregations all over Romania.

The Dutch Reformed Church Verwoerdburg-Stad (Gauteng, SA) is supporting Veritas training programs in North-Africa, and the Dutch Reformed Church in White River (Mpumalanga, SA) supports the international training consultant of Veritas College.

## 10 CONCLUSION

In this chapter, the training model of Veritas College has been presented, and its functioning explained. In the following chapter, this model will be evaluated in a training context in Malawi.

## **CHAPTER 7: AN APPRAISAL OF THE VERITAS TRAINING MODEL WITH THE CHURCH OF CENTRAL AFRICA, PRESBYTERIAN IN MALAWI**

### **1. INTRODUCTION**

In this chapter, an illustration will be given of a field in Africa in which the training model of Veritas College is being used. The purpose is to present a model for the training of the untrained church leaders in Sub Saharan Africa, and to see how this model is fulfilling its training needs today. As already indicated, this model could not be evaluated in a scientific way, due to the fact that it only started within the last two years. Therefore, only preliminary evaluations will be made, without presenting conclusive findings. The evaluation must be seen as an appraisal of the Veritas training model as it functions within a Sub Saharan African context. However, some conclusions will be drawn as indicators of the potential of this training model.

### **2. METHODOLOGY AND DELIMITATION**

The target project that was chosen is the Veritas training model being developed in Malawi. The reason for this choice was that it is a new training field that could be measured right from the start. As it is also a project being developed and managed by one of Veritas College's pioneers, Martin Etter, it presented an ideal opportunity to measure the product (the training material) within the reality of the African context. As the author of this dissertation is part of this training project (as training consultant), descriptions and conclusions could be made out of first-hand experience. The compilation of this training team also had a particular effect on the way the study material was presented in a particular context. The author, who is quite familiar with the African context and the application of the Veritas material in different cultures, was very sensitive regarding the application of the material for people of lower scholastic levels (the elders in the CCAP context). For Etter, as project leader in Malawi and co-developer of certain aspects of the training material with Wolvaardt, it was important to see the theory being properly applied. The combination provided for a dynamic interaction between theory and practise.

The training group, in the case in question, are pastors from the CCAP, who were selected by NIFCOTT (Nkhoma Institute for Continuous Theological Training) in conjunction with Veritas College Malawi as a pilot project for the implementation of leadership training in congregations. Etter (Veritas Field Director) and pastor Lim (executive officer of NIFCOTT at that stage) liaised on this project with a number of specific goals. One goal was to disciple and train elders and suitable members for biblical ministry and leadership in congregations and prayer houses. A second goal was to train ministers to be equipped and actively involved in implementing ILD (Integrated Leadership Development – see Veritas training philosophy in chapter 6) in their congregation in order to achieve the afore-mentioned goal. A third goal was for NIFCOTT to accredit such a programme and issue a certificate in theology upon successful completion (Etter 2001c).

The target group was the elders at the prayer houses, who form by far the biggest labour force in the CCAP. Most of them had never been able to attend courses at the CCAP's lay training centre, the Namoni Katengeza Church Lay Training Centre at Chongoni.

The observations were made during the three training sessions that took place during 2001. Other information was gathered from Etter, who, as project leader, constantly followed up the training sessions in the interim periods.

Additional information was gathered during a phase of study leave, when a literature study was done in order to verify facts and gather background information. This was done in Malawi, as well as in Stellenbosch. During this phase, interviews were also carried out to gather up-to-date information and specialist opinions.

The description of this project will begin by looking at the training context, where a general background of Malawi, a historical overview of the CCAP, a historical overview of Veritas College in Malawi, and an overview of the training process will be given. Thereafter, the results of the training process will be given, followed by an evaluation of the Veritas training by the participants in the training. This will be concluded by weighing the results of the training against the principles for an appropriate theological education for Africa as described in chapter five.

### 3. CRITERIA FOR EVALUATION

In chapter five, the following principles were identified as requirements for an appropriate theological education for Africa:

- a) Development of local church leadership within the context, for the context
- b) Attention to a holistic approach to theological education, with a focus on character formation
- c) Integration into the context of the local congregation
- d) Equipping of all levels of church leadership
- e) Training aimed at the practice of theology
- f) Provision of 'basic theological training', with an integrated curriculum, as well as the development of ministry

Veritas training would need to comply with these principles if it were to make a contribution towards the training needs of Africa. At the end of this chapter, the results of the Veritas training in Malawi will be measured against these principles.

### 4. THE TRAINING CONTEXT

#### 4.1 General background of Malawi

##### 4.1.1 State

The size of Malawi is 118 484 square km, and it is located between ten and seventeen degrees south of the equator (Barrett, Kurian & Johnson 2001:470). "Malawi is a small, landlocked country, a long, narrow strip of land, lying from north to south and bounded by Zambia to the west, Tanzania to the north and Mozambique to the south and east" (Pauw 1980:1). The outstanding feature in Malawi is Lake Malawi, which comprises nearly one fifth of the total area of Malawi. At 591 km long and from 15 to 80 kilometres wide, the Lake is the third largest in Africa and the eleventh largest in the world (Pauw 1980:1).

The country has been a multiparty republic since 1993 (Barrett, Kurian & Johnson 2001:470), when a democracy under the rule of President Bakili Muluzi was established (Johnstone, Johnstone & Mandryk 2001:419).

The major cities are Blantyre-Limbe (501 836) and the capital Lilongwe (354 102) (Barrett, Kurian & Johnson 2001:470), and the official languages are Chichewa and English (Barrett, Kurian & Johnson 2001:470). Malawi is politically divided into 24 provinces (Barrett, Kurian & Johnson 2001:470).

#### 4.1.2 Demography

Population	10 925 000
Population density	92.2/sq.km
Under 15 years	5 151 000
Growth rate p.a.	2.3% (births 45.11; deaths 21.43)
Mortality: Infant per 1,000	126.5
Maternal per 100 000	560.
Life expectancy	40 (male 40; female 41)
Household size and floor area	4.3 per person, sq.m:7.0
Major languages	Chichewa, English, Tumbuka
Urban dwellers	15.35%
Urban growth rate p.a.	5.2%
Labour force	30%

(Barrett, Kurian & Johnson 2001:470)

#### 4.1.3 Ethnolinguistic groups

Chewa (Western Nyanja)	34.7%
Southern Nyanja (Maravi)	12.1%
Ngoni (Mombera, Gomani)	9.0%
Yao (Ajao, Ajawa)	7.8%
Tumbuka (Phoka)	7.8%

(Barrett, Kurian & Johnson 2001:470)

#### 4.1.4 Education

Adult literacy	56% (male 71%, female 41%)
Schools	3 225
Universities	3
School enrolment: female/ male	83% / 92%
Access to education facilities	increasing

(Barrett, Kurian & Johnson 2001:470; General Synod CCAP 2001:8)

#### 4.1.5 Economy

The national income per person is US\$ 169 per annum; per family it is US\$ 730 (Barrett, Kurian & Johnson 2001:470). In 1993, 50% of the people were below the line of K915 (R91.50), which is required to buy basic needs (Johnstone 1993:363).

Poverty in Malawi is characterised by the fact that the majority of the population cannot afford the basic necessities of life such as salt, soap, energy, food, shelter, and clothing (Johnstone 1993:363). The southern regions are the poorest (General Synod CCAP 2001:8). Although Malawi is well-watered and fertile, it is impoverished by overpopulation, geography (civil wars in Mozambique), falling world prices of tobacco, tea, and sugar, poor communications to the outside world, and AIDS.

Malawi is heavily dependent on international aid and rainfall – there were famine conditions in 1997/8 (Johnstone, Johnstone & Mandryk 2001:419).

#### 4.1.6 Health

Localised studies in 1993 showed that the incidence of disease is very high. Diseases include malaria, upper respiratory infections and bilharzia (Johnstone 1993:363). The access to health services is 80%. There are 395 hospitals (16 beds per 10,000 people) and 186 doctors (Barrett, Kurian & Johnson 2001:470). HIV/AIDS has raised its own spectre and continues to create social and economic problems in the country (Johnstone 1993:363). AIDS is a terrible, albeit under-reported scourge. Life expectancy has been reduced to 43 years, and official statistics suggest that 16% of all 14-49 year-olds are infected (this figure may well be over 30%). 60% of new infections in the 14-25 age group are girls. There are up to 400 000 AIDS orphans. The viability of families, villages, the economy and even the state are threatened (Johnstone, Johnstone, & Mandryk 2001:420).

Information regarding the AIDS situation was obtained from Dr Perry Jansen at the African Bible College Clinic

The official statistics show that 16% of the total population are HIV positive. Unofficially the rate is much higher. What must be kept in mind is that 50% of the population is under the age of eighteen, and the HIV rate from the age 2-15 is low. Through antenatal and secondary school testing, the HIV rate from the age of 15-40 is 25-35% in Lilongwe and 45-55% in Blantyre. The rates are higher in the south, especially in certain tribal groups due to their initiation rites. A high 80% of all hospital admissions have AIDS.

(Etter 2001g)

#### 4.1.7 Religion

The statistics regarding religion in Malawi can be seen in Table C below. Nonreligious people are mainly Europeans. Hindus are mainly Indian traders. Bahá

has spread considerably in the last 30 years, and in 1995 has grown to include 121 local spiritual assemblies. Ethnoreligionists (defined in Barrett, Kurian & Johnson 2001:28 as “followers of a non-Christian or pre-Christian religion tied closely to a specific ethnic group, with membership restricted to that group”) continue to exist among all tribes, but among none are they the dominant influence. They have dwindled from 95.2% of the population in 1900 to only 8.6% by 1995.

Islam is the strongest among the Yao tribesmen of eastern Malawi, with 83% of the 875 000 Yao claiming to be Muslims. Malawian Muslims, who are Sunnis and almost all Africans, number about 15% of the population (Barrett, Kurian & Johnson 2001:470-472). The majority of the Asians are Muslims, as is the President himself. The *Qur'an* has been translated into Chewa. Islam has become more visible and confident and Muslim aid projects have increased. Malawi is now the Southern African base for the Africa Muslim Agency. Expansion of Islam to other peoples is not yet extensive, but it is taking place (Johnstone, Johnstone & Mandryk 2001:420).

Protestants on the churches' rolls make up about 30% of the population and have been heavily involved in education, and medical and social services. Churches belong to the Christian Council of Malawi, which is mainly Protestant. Roman Catholic Church missionaries entered what is now Malawi from Mozambique during the 16<sup>th</sup> century, but established no permanent stations until the arrival of the White Fathers in 1899. The first indigenous priest was ordained in 1937 and the church now has over 70 national priests in addition to 288 Malawian sisters and 1 580 catechists. An African bishop was consecrated in 1956, and the hierarchy established in 1959. Three indigenous religious congregations have been formed for sisters, and, in 1929, one for the brothers, although the latter had only 2 members remaining by 1972. The Catholic Church has increased enormously in size since 1950, and its members now comprise 29% of the total population of the country. The church is heavily involved in education and social services (Barrett, Kurian & Johnson 2001:470-472).

Regarding independent churches, barely twenty-five years after Christianity was introduced in Malawi, the first independent church made its appearance. This was the Ajawa Providence Mission, later better known as the Providence Industrial

Mission. A second movement, associated with early Ethiopianism in Malawi, arose in the Northern Region in 1908 within the precincts of the Livingstonia Synod. Between 1924 and 1935, a second thrust of the independent movement could be identified in Malawi. Some of these churches were introduced from outside the country. Apart from smaller secessions within the existing independent churches, the next three decades did not produce any significant new groups. Since national independence, a large number of new groups have been introduced to this area, particularly during the 1980s (Pauw in Kitshoff 1996:25-30). It appears that one of the reasons for the establishment of the independent churches was that, in some cases, there was a need to address the cultural issues facing the people, which were not being addressed in mission churches. Some of these indigenous groups are theologically close to mainline churches, while others are syncretistic or even non-Christian in belief (Froise 1991:59-60).

To determine the number of indigenous churches in Malawi is not an easy task, as it is almost impossible to identify them all, both in the cities and the rural areas. The annotated list of independent churches prepared by Chakanza in 1983 contained particulars of 135 churches, although this list was, by his own admission, not complete. Pauw carried out research in 1990 in the Central Region of Malawi (excluding the Mchinji and Nkhota-kota Districts) and added more than 60 names to the list. Shortly after that, Chakanza reported the existence of no less than 300 independent churches in the country (Pauw 1993:143). Barritt, Kurian & Johnson (2001:472) state that, by the year 2000, about 90 African Independent Churches were active in Malawi. This figure seems far too low, considering the figures of Pauw and Chakanza in the early 90's. Froise (1991:60) estimated approximately 150 of these independent churches in 1991, with about 19% of the population belonging to one of these churches.

**TABLE C: Religious adherents in Malawi (Barrett, Kurian & Johnson 2001:470)**

Religion	1900 Adherents (%)	1970 Adherents (%)	mid-1990 Adherents (%)	Mid-2000 Adherents (%)	mid-2025 Adherents (%)
<b>Christians</b>					
- professing	13 500 (1.8)	2 665 400 (59.0)	7 006 000 (75.1)	8 388 107 (76.8)	15 770 900 (79.0)
- unaffiliated	3 000 (0.4)	391 038 (8.7)	1 122 350 (12.0)	1 355 847 (12.4)	2 270 900 (11.4)
- affiliated	10 500 (1.4)	2 274 362 (50.3)	5 883 650 (63.0)	7 032 260 (64.4)	2 270 900 (11.4)
Roman Catholic	500 (0.1)	993 448 (22.0)	2 240 000 (24.0)	2 697 860 (24.7)	5 100 000 (25.6)
Protestant	6 800 (0.9)	960 356 (21.3)	1 850 000 (19.8)	2 140 000 (19.6)	3 912 000 (19.6)
Independent	100 (0.0)	187 758 (4.2)	1 500 000 (16.1)	1 830 000 (16.8)	3 700 000 (18.5)
Anglican	3 100 (0.4)	76 500 (1.7)	179 000 (1.9)	230 000 (2.1)	500 000 (2.5)
Marginal	0 (0.0)	55 300 (1.2)	112 000 (1.2)	130 000 (1.2)	280 000 (1.4)
Orthodox	0 (0.0)	1 000 (0.0)	2 650 (0.0)	4 400 (0.0)	8 000 (0.0)
<b>Muslims</b>	22 500 (3.0)	725 000 (16.1)	1 394 120 (14.9)	1 611 040 (14.8)	2 900 000 (14.5)
<b>Ethno-religionists (primal religionists)</b>	714 000 (95.2)	1 113 220 (24.6)	876 000 (9.4)	849 620 (7.8)	1 100 000 (5.5)
<b>Non-religious</b>	0 (0.0)	500 (0.0)	20 000 (0.2)	27 544 (0.3)	70 000 (0.4)
<b>Bahais</b>	0 (0.0)	8 400 (0.2)	18 000 (0.2)	24 501 (0.2)	70 000 (0.4)
<b>Hindus</b>	0 (0.0)	5 000 (0.1)	20 000 (0.2)	23 363 (0.2)	45 000 (0.2)
<b>World A (unevangelised persons)</b>	623 250 (83.1)	667 670 (15.0)	457 415 (4.9)	437 000 (4.0)	498 950 (2.5)
<b>World B (evangelised non-Christians)</b>	113 250 (15.1)	1 174 730 (26.0)	1 871 585 (20.0)	2 099 893 (19.2)	3 688 150 (18.5)
<b>World C (Christians)</b>	13 500 (1.8)	2 665 400 (59.0)	7 006 000 (75.1)	8 388 107 (76.8)	15 770 000 (79.0)
<b>Country's population</b>	750 000 (100.0)	4 517 800 (100.0)	9 335 000 (100.0)	10 925 000 (100.0)	19 958 000 (100.0)

#### 4.1.8 Human life in Malawi

About 80% of Malawians are agriculturists living in rural hamlets and villages. Most of them are poor, but not destitute or starving, and they are generally better off than rural people in neighbouring countries. Only a small percentage of household income is in the form of cash. There is a steady drain of manpower from the villages into the towns, especially Blantyre. Those who move into the towns are forced to adopt lifestyles alien to the traditional ways. Because urban life is precarious and expensive, men arrive without their families, or send them back to ease the financial burden. Most city women go home periodically to help with farm chores during the agricultural season. Most of the houses are poorly ventilated, livestock is kept close to the house, and water sources are contaminated. Preventative health is given low

priority in official budgets, and government and Christian mission provide a major part medical services, and they receive grants from the Minister of Health. Prevailing social taboos and the prestige attached to folk medicine also hamper the extension of healthcare in rural areas (Barrett, Kurian & Johnson 2001:471).

Useful information regarding life in Malawi was gained through an interview with Mr Sam Samu, lecturer at Bunda College of Agriculture, heading the department of Language and Community Communication. As a specialist in the field of cross-cultural communication and language, a true African, and a committed Christian, he was assumed to be someone able to supply useful information on the uniqueness of the Malawian context.

When asked about his viewpoint on the socio-economic reality of the Malawian context, Mr Samu replied, "Due to many changes, we find the socio-economic reality tough. We cope difficult with changes, because we think 'tribal' – that's our first loyalty, even before our nation Malawi. People will even vote according to their tribe, and not according to ability and integrity. On the economical side, we used to have lots of food, but that's not the case anymore. We don't get aid from outside, and we just don't produce enough food for the growing population of Malawi. People stream to the cities, and they just cannot cope with the inflow anymore. Lots of developments happen in the cities (electricity, roads, hospitals, schools etc.), but not much happens in the rural areas. This also put a burden on the small group earning an income, as the extended family to be cared for usually has many mouths to feed. And if that specific person loses his job, that affects many people. When you go the rural areas, where people make a living through subsistence farming, once again the burden on the head of the family is very heavy, as many mouths depend on the success of the crop. The previous crop wasn't that good and therefore many people are suffering from malnutrition and famine. In general, there are few wealthy people in Malawi, and most of the population are struggling."

When asked what role he thought the church could play in helping members cope with this reality, Mr Samu replied, "The problem today is that churches focus primarily on the spiritual development of members, neglecting the socio-economic problems of its members. There's a clear distinction between life on Sunday and life during the

week. People are given hope on a Sunday for life, but no applications on how to handle their broken physical realities during the week. It won't be easy to change things in this regard. That is how we got it from our predecessors, and that's how we still live it (even with our pastors)."

Finally, when asked how the uniqueness of the Malawian context would affect the training of the laity, who are seen to be taking more and more responsibility in the ministries and congregations, Mr Samu replied, "People need to be empowered to handle the Scriptures, as well as making decisions regarding the lives of their members. But decisions are made in a complex system. Not everyone has knowledge on all issues, e.g. agricultural issues. People in Malawi are also afraid of making mistakes. They don't see making mistakes as part of learning. They will rather blame others or hide their mistakes. So, when asking a question in a class and nobody volunteers to answer it, you shouldn't call out someone's name to answer it, because if he doesn't know the answer, you as lecturer will be blamed for asking the wrong one. And if you appoint a leader, and he makes a mistake, it's your problem, because you have chosen him. That's why the other leaders won't interfere in this matter."

#### 4.1.9 Conclusions for the training context of the CCAP elder

Various conclusions can now be drawn regarding the training context of the CCAP elder. Although the official male literacy level is 71%, experience has shown that many of the untrained elders are low-literate (especially in the rural areas). Training should be adjusted to their scholastic level. The national income per family per annum of US\$ 730, as well as the remark of Samu above, show that the majority of the people in Malawi are poor. This will definitely include the untrained elders in the CCAP. Low-cost training is required to be accessible to them.

The 80% of the Malawians who are agriculturists will include the majority of the elders of the CCAP. This means that it is almost impossible to withdraw them from their fields for training elsewhere. Training should therefore be taken to them.

The figure showing that only 4% of Malawians were unreached by mid-2000, and that 76.8% of the population were affiliated Christians implies that the focus of mission needs to shift away from evangelism and church planting. It is evident that the field is indeed ready for leadership training for the sake of the spiritual formation of believers.

According to Samu's answer to the question of the role of the church in helping members to cope with their context, the church will have to take up its responsibility in training members to do something about their socio-economic problems. Also, according to Samu's answer to the question on the training of the laity, people need to be empowered to handle the Bible effectively, and, in training, participants should not be confronted with questions, as Malawians tend to be afraid to make mistakes.

## **4.2 A historical overview of the Church of Central Africa, Presbyterian in Malawi**

### 4.2.1 Introduction

The Nkhoma Synod of the CCAP is one of the branches that grew out of the work of various mission enterprises. "The different missions and subsequently the various churches in the country are interrelated in many different ways...In fact, the very history of modern Malawi is so interwoven with that of the coming of Christianity to the country, that the one could hardly be studied without the other (Pauw 1980:17).

This study will take a brief look at the five mission organisations that had the greatest influence on the establishment of the Christian church in Malawi, namely the Universities' Mission to Central Africa (UMCA), Livingstonia Mission (the Free Church of Scotland), the Blantyre Mission of the established Church of Scotland, and The Dutch Reformed Church Mission.

#### 4.2.2 The Universities' Mission to Central Africa

Although not part of the CCAP, the UMCA is included in this overview of the CCAP in Malawi, as it had a profound influence on the establishment of the Christian church in Malawi. This mission played a major role in the bringing of Christianity to Malawi.

David Livingstone explored the Zambezi and Shire rivers during the period between 1858 and 1864, and attracted others to begin with missionary work in Malawi (Barrett, Kurian & Johnson 2001:13). The two original universities to participate in Livingstone's vision of sending missionaries to Africa were England's oldest and most famous – Oxford and Cambridge. Initiatives also came from South Africa (important names being Bishops Robert Gray and Charles Mackenzie). Despite many hardships, the UMCA established a mission on Likoma Island in 1886 in the middle of Lake Malawi. By 1910, they operated 61 schools in Malawi, and by 1924 that number had increased to 194 schools and 7 600 grammar school students (Chinchen 2001:24-25).

The first discussions towards creating an autonomous Ecclesiastical Province took place in 1921. From that time on the Diocese came under a Synodical government but had no written constitution until 1954. In 1955, the Province of Central Africa was constituted, with the Diocese of Malawi forming part of it. The new constitution extended the Synod to include a house of laity and the new Synod met for the first time in 1955 (Pauw 1980:20). It is noteworthy that attention was given to the laity at such an early phase in the church's work in Malawi.

#### 4.2.3 The Livingstonia Mission of the Free Church of Scotland

Livingstonia Mission was the culmination of the endeavours of two famous Free Church of Scotland missionaries, Dr James Steward and Dr Robert Laws. In 1875, they established the country's first permanent mission station at Cape Maclear, named Livingstonia Mission. One of Livingstonia Mission's most significant contributions to the development of the country was to open the country's first primary school at Cape Maclear in 1875. In 1894, Livingstone Mission found a

permanent home on the country's northern plateau overlooking Lake Malawi at Khondwe (Chinchen 2001:26-29). The work of the mission was launched mainly in four spheres, namely evangelisation, education, industrial work and medical work (Pauw 1980:24). Livingstonia eventually became the most prolific school-planting institution in the history of Malawi as a result of the vision of Dr Laws. His desire was to establish a network of schools and centres for higher learning (Chinchen 2001:27). On 15 November 1899, the first Presbytery of an indigenous church was constituted by the Livingstonia Mission Council to be called the Presbyterian Church of Central Africa (Pauw 1980:24). The year 1915 was a time of transition for Livingstonia Mission. In 1914, when the mission ordained its first national ministers, they had 9 500 communicants and 57 500 students in their schools (Chinchen 2001:26-29).

Meanwhile, an important development was taking place, namely the first steps towards forming a greater Church of Central Africa. Negotiations with the Blantyre Mission and the Dutch Reformed Church Mission began as early as 1900, and culminated in the formation of the Church of Central Africa, Presbyterian, in 1924, with Nkhoma joining in 1926 (Pauw 1980:26).

#### 4.2.4 The Blantyre Mission of the established Church of Scotland

In 1875, the Church of Scotland sent a missionary named Henry Henderson to lead a team of six missionaries to establish a mission station in the southern highlands of Malawi. He was given instructions to name it after David Livingstone's birthplace, Blantyre. The purpose of the mission was to develop an industrial and evangelical centre. The mission survived tough times initially, due to the fact that some missionaries were compelled to shoulder civil duties, as there was no other established form of law enforcement in place at that time (Chinchen 2001:30-31). A new beginning was made when the Rev David Clement Scott took over the Blantyre Mission in 1881. His objective was to build the African Church, neither Scottish nor English. When Scott retired in 1899, he had laid a strong foundation for the African Church (Pauw 1980:27). He focused the mission's attention on three fields, namely education, agriculture, and simple industry that could be incorporated in the village

setting. By 1910, under Scott's leadership, Blantyre had become the country's centre of education and industry (Chinchen 2001:31).

Another of Scott's legacies was the training of African helpers as evangelists who were to form the nucleus of a future church. Hetherwick took over from Scott as head of the mission in 1899, and the next few years saw the beginnings of a new church. The Presbytery of Blantyre was formed in 1902. In 1908, the Henry Henderson Institute was established as an institute for furthering education. The work of the Blantyre Mission continued alongside that of the Church until 1959, when the Mission Council was finally dissolved, and the Blantyre Synod became autonomous (Pauw 1980:27-28).

#### 4.2.5 The Dutch Reformed Church Mission

On the 28<sup>th</sup> of November 1889, Rev AC Murray and Rev TCB Vlok started the Dutch Reformed Church Mission at Mvera in the highlands of Central Angoniland (Pauw 1980:29). Within a year, by 1890, they had established the mission's first school at Mvera (Chinchen 2001:32). AC Murray was succeeded as head of the Mission by Rev WH Murray in 1895, which position he held until his departure from Malawi in 1937 (Pauw 1980:29). Together with Robert Laws of Livingstonia and Alexander Hetherwick of Blantyre Mission, William Murray played a decisive role in the shaping of the history of the Church in Malawi. From the beginning, the formation of an African Church was envisaged, and the Dutch Reformed missionaries were involved in discussions on the formation of such a Church together with the Scottish Missions (Pauw 1980:29).

In 1896, four years after an initial visit to the Nkhoma mountain, Vlok and Rev JF du Toit established the Nkhoma Mission (Chinchen 2001:32). In 1895, the first two converts were baptised (Nkhoma Museum). In 1902, the Dutch Reformed Church (DRC) opened a training school for teachers and national pastors, and in 1912 it was moved to Nkhoma Mission, where it was known as Nkhoma Teachers Training College (Chinchen 2001:32).

The first congregations with elders and church councils were formed by the turn of the century and a body was set up in 1903 which was for all practical purposes a Presbytery (Pauw 1980:29). By 1910, the DRC had established five other mission stations and 193 schools with a total enrolment of over 20 000 students. Within fifteen years, the number of primary schools had increased to 713, with more than 40 000 pupils. In 1913, the DRC mission upgraded its primary education to include a vocational vernacular. The mission was also very active in producing teachers for the many schools being established (Chinchen 2001:32).

When the Blantyre and Livingstonia Presbyteries united to form the Church of Central Africa, Presbyterian in 1924, Nkhoma representatives were present, only awaiting final approval from their Home Church, which was given the following year, the same year in which the first three African ministers were ordained. When the CCAP Synod met for the second time in 1926, the Presbytery of Nkhoma became its third constituent Presbytery (Pauw 1980:29).

In 1947, the Nkhoma Theological School was built. The establishment of the General Synod of the CCAP took place in 1956, and in three Presbyteries obtained Synodical status. In 1962, the Namoni Katengeza Lay Training Centre was established at Chongoni. The DRC handed control of its missionary work in Malawi over to the Nkhoma Synod on the 21<sup>st</sup> of April 1962. In November 1989, the celebration of the centenary of the Nkhoma Synod took place (Nkhoma Museum).

Some important dates in the history of theological training in the CCAP Nkhoma Synod are given below.

- 1913: The evangelists' training school started at Mvera by Rev. JS Murray.
- 1914: The evangelists' training school moved to Nkhoma and first group of fourteen evangelists completed training.
- 1924: Theological training commenced at Nkhoma.

- 1924: Selected senior evangelists given a year's extra training before being ordained as ministers.
- 1924: First indigenous leaders to be ordained: Andreyana Nankumba at Malembo and Namoni Katengeza at Mvera.
- 1947: New theological school opened at Nkhoma and named Nyamuka-Wala, with Rev J Minnaar as the first full-time tutor.
- 1953: Rev J Mwale became part-time tutor.
- 1958: Rev J Mwale appointed as first full-time Malawian tutor.
- 1963: Nkhoma Theological College became combined college for Nkhoma, Blantyre and Livingstonia Synods, with Charles Watt from Blantyre mission as its first principal.
- 1977: Combined theological school moved to Zomba to be nearer to the University of Malawi (Nkhoma Museum 2001).
- 1993: Nkhoma Institute for Continuous Theological Training (NIFCOTT) started to give students 1 extra practical year after theological studies at Zomba. Since then, 36 students have gone through this training (forming nearly a half of the total ministers serving in CCAP congregations today) (Van Deventer, HJ 2001).

### **4.3 A reversal of mission methodology in Africa**

Chinchen, in a D.Th study entitled *A reformation of mission: reversing mission trends in Africa. An assessment of Protestant mission methods in Malawi* (2001:234-235), calls for a reversal of mission methodology in Africa if the church in Africa is to thrive in the next century. He lists the dimensions of mission as follows:

	<b>PROBLEM ENCOUNTERED</b>	<b>METHOD OF OVERCOMING PROBLEM</b>
1	Unreached people	Pioneer mission work
2	Absence of education	Vocational training (prim. & sec. Educ.)
3	Need for churches	Church planting
4	Need for pastors	Pastor training
5	Need for theological comprehension	Leadership development
6	Equipped Christian leaders	

The key to the success of this reversal of methodology is for mission in every context to initiate with the equipping of national leadership. As a result of putting leadership development first, all other dimensions of mission will automatically be reversed as well.

(Chinchen 2001:234)

Chinchen has done proper research in the field of mission methodology and is involved at the African Bible College (ABC) in Malawi since 1989, and one can confidently conclude that leadership development should be one of the top priorities in mission today in Malawi.

#### **4.4 A historical overview of Veritas College in Malawi**

In 1997, Martin Etter and his wife Julia were invited to visit the Capital City Baptist Church (CCBC) with the prospect of starting the Veritas training in Malawi in co-operation with them. During this visit, the situation was evaluated in order to see whether they, as a family, could make a living in this particular context. In December 1997, the CCBC sent their official invitation for the process to get started, and the Eppers felt led by God to this venture through some promises of support for the project. On the 21<sup>st</sup> April 1998, the Etter family arrived in Malawi to start with their ministry.

The first training began in February 1999, with a group of members of the CCAP Synod of Nkhoma doing module 1 of the Veritas training. In June 1999, the first

facilitators' training course of module 1 was run with some missionaries from various mission organisations. The outcome of this training was quite significant. Firstly, a missionary from Korea, Rev Lim, began with the training of members in a Presbyterian congregation (CCAP) in Lilongwe, until he was transferred to Nkhoma, where he was appointed as a lecturer at NIFCOTT. He later became the contact who invited Etter to give lectures in Bible interpretation at NIFFCOTT for theological students in their final year of studies. He also became involved in the implementation of the Veritas training (through NIFCOTT) in the CCAP. The plan was to make it part of their program for continuous theological training for their pastors. Secondly, one of the participants in this training became Etter's translator of the Veritas material in Chichewa.

In September 2000, Veritas was invited by the Bible Training Centre of Pastors (BTCP – a TEE approach with a Bible School curriculum in book form) to train some leaders who had been trained by them through Veritas in Zambia. A group of seven spiritual leaders completed the first phase of the Veritas module 1 training in Zambia. In November 2000, phase 2 of module 1 was completed in Zambia, and some of the leaders started to use the training in their own congregations. In December 2000, Etter decided to terminate his position as training director of the CCBC and to establish Veritas as an independent training body in Malawi.

In January 2001, Etter and the author started with phase 1 of the module 1 training with the CCAP at Chongoni, Malawi. Seventeen pastors were trained. Phase 2 of this training took place in March 2001, where fifteen pastors were accredited as module 1 facilitators of Veritas. In March 2001, the formation of the Three Nations Veritas Impact Project (3N VIP) took place through a partnership with a Durban network of Veritas supporting congregations. The three nations were Malawi, Zambia, and Mozambique, and the area that was covered included Chichewa speakers. In September 2001, phase 1 of the module 2 training took place with thirteen spiritual leaders, including ten pastors of the CCAP, one pastor and one elder of Baptist Church, and one pastor of the Full Gospel Church.

## **5. AN OVERVIEW OF THE TRAINING PROCESS WITHIN THE NKHOMA SYNOD**

For a complete overview of the training process, see Appendix G. Some extracts from this document will be given here to provide an overview of the training process.

ILD (Integrated Leadership Development, as explained in chapter six) is the educational approach and curriculum that has been developed by Veritas College to help the local congregation train leaders in their own context for biblical ministry.

### **5.1 Formulation of mission statement and goals**

#### 5.1.1 Mission statement

“For congregations to be actively involved in training members for biblical ministry and spiritual leadership in the church.”

#### 5.1.2 Overall goals

One goal is to disciple and train elders and suitable members for biblical ministry and leadership in congregations and prayer houses. A second goal is to train ministers to be equipped and actively involved in implementing ILD in their congregation in order to achieve this first goal. A third goal is for NIFCOTT to accredit such a programme and issue a certificate in theology upon successful completion.

### **5.2 The implementation plan**

#### 5.2.1 Selection of facilitators

This would be done by NIFCOTT.

### 5.2.2 Phase 1 of module 1 training

The purpose of this course would be i) to introduce to them the vision and plans for a formal lay-leaders training programme that is based in the congregation; ii) to introduce them to ILD and the Veritas curriculum; iii) to train them in the skills of Bible interpretation; and iv) to select 10 suitable people from the participants to facilitate ILD in their congregation. This process would take one week (Monday – Friday), and the date was set tentatively for 15-19 January 2001.

### 5.2.3 Phase 2 of module 1 training

The purpose of this phase would be to complete the facilitators' training of module 1. This would also take one week, and was planned for the middle of March.

### 5.2.4 Implementation of module 1 in congregations

This was planned to take place between April and May 2001. Etter and Lim would visit participants in their congregations in order to help them to implement the training.

### 5.2.5 Continued training of facilitators to use modules 2

Phase 1 of module 2 was planned to take place at the beginning of June. Phase 2 was planned for the beginning of September.

### 5.2.6 Quality control and assessment of training in congregations

Each module has behavioural objectives that are evaluated by the participant (student) himself through self-evaluation exercises, and by the facilitator through theoretical assignments and practical ministry assignments. After each module is

successfully completed, a certificate with one credit is awarded. After earning four credits (i.e. 1 credit per module), NIFCOTT awards a certificate in theology.

## **6. RESULTS OF TRAINING PROCESS**

### **6.1 Phase 1 of module 1 training**

For a complete report on this training session, Appendix H. Only the relevant results will be highlighted in this section.

#### 6.1.1 Purpose of training workshop

The purposes of the training workshops were, firstly, to introduce ministers to the vision and plans for ILD as a formal lay-training programme run in their congregations. Secondly, the purpose was to introduce them to ILD and the Veritas curriculum. A third purpose was to train them in the skills of Bible interpretation. Finally, the purpose was to select ten to twelve suitable people from among the participants to facilitate ILD in their congregation.

#### 6.1.2 Participants

The participants included seventeen ministers from the CCAP Nkhoma Synod and one NIFCOTT student.

#### 6.1.3 Training results

##### *6.1.3.1 Training done*

Participants were introduced to the training philosophy of Veritas College. Participants were introduced to the Veritas curriculum. Participants were trained in the skills of Bible interpretation (phase 1, module 1).

### 6.1.3.2 *Feed-back: Participants*

General comments were very positive. They felt positive about the Veritas training and the idea of running it in their own congregations. They reported that they had learnt a new and practical method of doing exegesis and really appreciated what they have learnt. They would have liked more time for interaction, discussion and practical application.

### 6.1.3.3 *Feed-back: Facilitators*

The overall purpose of the workshop had been achieved. ILD was introduced and understood by the participants. They agreed that ILD is a possible way forward for lay-leaders training in the synod and were keen to complete the training with a second week and implement it in their local congregations. From their written assignments, it could be seen that all of them had a good basic grasp of the method, and some of them had done very well.

## 6.1.4 Training needs assessment

Relevant information, discussed below, was gained through an exercise with the participants.

### 6.1.4.1 *Vital statistics*

The Nkhoma Synod of the CCAP consists of 114 congregations, 13 presbyteries, 600 000 communicants (those who have been baptised and completed catechism classes). Between 80 and 90 ordained ministers lead congregations, and 26 congregations do not have resident ministers.

Regarding the representation of workshop participants, there were 17 congregations, 341 prayer houses, 857 elders, and 58490 communicants represented.

#### 6.1.4.2 *Function of the elder*

The elder's main role is to administrate, preach, and supervise Sunday school in the congregation and the prayer houses. Literacy is a requirement for an elder (note the statistics on literacy levels in Malawi above). They receive little training for the role, and the participants expressed their concern and dissatisfaction with regard to the equipping of these elders. The training that the elders receive is minimal, and inadequate for their vital role in the church.

Various the training activities were noted in the feedback. The activities below should be seen as representative; they would vary from congregation to congregation.

About four times a year, the minister tries to get the elders together for a day to give them some training. In addition to the training given by the minister, there is a small team of teachers from Chongoni Lay Training Centre that visit churches to do some training. They also put on occasional refresher courses for the laity. The training for elders and the laity includes basic preaching and counselling, basic orientation as to the role of an elder, something to help them grow spiritually, child evangelism training, a music workshop, and marriage preparation.

Regarding materials, basic materials for the training include the Bible, handouts, catechism, and the church constitution. The ministers reported that there is a lack of resources.

Restricting factors reported in the training of the elders included the long distances and lack of motivation and resources. Furthermore, there is a lack of funding for training sessions, including food. In addition, the attendance of existing training is not good. There is also not enough training material. Finally, it was reported that it is difficult to fit training around people's work.

### 6.1.4.3 Requirements for implementing Veritas training in the congregation

There is a need to create vision for the training of elders at the prayer houses. This can possibly be done by concentrating on training the elders, fitting training into people's circumstances, choosing smaller groups (of 8-12 people) for quality training, getting regular support from a Veritas/NIFCOTT leadership for facilitator, rewarding training with graduation ceremonies, getting accreditation by NIFCOTT, supplying training materials through NIFCOTT, providing affordable training material, and motivating facilitators to make training a priority and to see it as a long term investment.

## 6.2 Phase 2 of module 1 training

For a complete report on this training session, see Appendix I. Only the relevant results will be highlighted in this section.

### 6.2.1 Purpose of training workshop

To complete the facilitator training for module 1.

### 6.2.2 Participants

Sixteen Nkhoma Synod ministers.

### 6.2.3 Training results

#### 6.2.3.1 Training done

Module 1 of the training was completed.

### 6.2.3.2 *Feedback: participants*

The participants were asked, firstly, whether the two-week training given for Module 1 was adequate preparation for the facilitator, and, secondly, what needed to be improved. The first question was answered positively by all. Quite a few asked for more time to cover all the lessons. Some felt that some lessons were too rushed and not enough time was given for practical assignments. One person mentioned a need for grading of tests in order for the certificate to mean anything.

### 6.2.3.3 *Feedback: facilitators*

It appears that more attention needs to be given to preaching, as preaching is the one ministry all the elders do and pastors need to know how to teach this skill to them.

## **6.3 Implementation of module 1 in the congregations**

Lim (NIFCOTT) and Etter (Veritas Malawi) visited and had contact with most of the congregations and groups where the training was held in the interim period since module 1. The facilitators' training course was completed, as well as the introduction to module 2.

Twelve site visits were made and meetings were held with seventeen facilitators since May 2001. The purpose of the visits was to remain in contact, to provide advice and solve problems, to offer encouragement, and to deliver materials (for some). The visits were appreciated, especially by those in rural and remote settings. We were present at some classes, but cannot comment since they were conducted in Chichewa. The results of this phase will be covered in pt 6.4.4.

## 6.4 Continued training of facilitators to use module 2

For a complete report on this training session, see Appendix J. Only the relevant results will be discussed in this section.

### 6.4.1 Purpose of training workshop

The purpose was the reporting back and evaluating of the implementation of module 1 in the congregations (a questionnaire was given for this purpose). Further purposes included planning for the future, having fellowship, and introducing training for module 2.

### 6.4.2 Participants

Thirteen ministers of the Nkhoma Synod of the CCAP.

### 6.4.3 Training results

#### 6.4.3.1 *Training done*

Phase 1 of module 2 was completed.

#### 6.4.3.2 *Feedback: Participants*

Areas of appreciation included the new insights and spiritual blessing from the OT, the new skill of narrative analysis, and the experience with other participants on how to run the training in the congregation. Areas needing improvement included a need for more practical exegesis and more assessed assignments.

#### 6.4.3.3 *Feedback: Facilitators*

The introduction of module 2 was fulfilling. Useful information was gathered from the reports on the implementation

#### 6.4.4 Evaluation of Veritas training in congregation

A questionnaire was sent to all facilitators to bring to the workshop. The module 1 training is currently at various stages. Most of them are still in the first half of module. Only one group has completed it (Monkey Bay CCAP). (See format of questionnaire, together with the respondents answers, in Appendix K.) What follows is a summary of the most relevant feedback.

##### 6.4.4.1 *Vital statistics*

The 13 facilitators trained a total of 163 elders between them. One group has completed module 1 (Monkey Bay CCAP). To date, twenty-one congregations or groups are running or have run the training since the beginning of 2001. There are several congregations where there is more than one class.

##### 6.4.4.2 *Socio-economic levels in training groups*

Different socio-economic levels were found in one training group, making training quite challenging. Scholastic levels also varied from semi-literate to highly literate. Most of the participants were elders, while others are also involved in church activities.

#### 6.4.4.3 *Impact on personal life*

Most testified to spiritual growth.

#### 6.4.4.4 *Impact on life of congregations*

For many, it led to an increased interest in Bible study. In one case, a new Bible study group had started. For many, it helped in their preaching. Prayer lives have been changed, and people feel more free to testify.

#### 6.4.4.5 *Use of the Bible*

All facilitators mentioned that their participants can now make better use of the Bible and increase their understanding and use of it in ministry. Six mentioned that their better use of the Bible had improved their preaching. Four mentioned that it has improved the quality of their Bible Studies.

#### 6.4.4.6 *Striking testimonies*

“Wonder how preachers can preach without not understanding the skills of exegesis” (a pastor).

“This is the only way for lasting leadership development in our church” (a pastor).

“From the facilitator point of view, I can see that the church has been very sleeping when it comes to equipping the lay leaders with the skills of Bible interpretation...The church has kept the Bible interpretation skills away from the lay leaders too long; and no wonder this has led to the development of denominationalism based on poor theology” (a pastor).

“The course addresses a long outstanding need on church leaders and it brings down theology to a level that makes it relevant to everybody to practise” (a pastor).

“This training has been beneficial to me, because now the steps of exegesis are helping me to preach and teach the true Word of God to the peoples, unlike as in the past” (an elder).

“Previously I’ve been preaching from a verse or two. But now I have been introduced to the steps of exegesis. This is now enabling me to actually dig out a message from the given text where I can build up a sermon from. This will make me to be faithful to the text and of course, I’m sure that from now on I will preach with a difference” (an elder).

#### *6.4.4.7 Problem areas in presenting the training*

One problem is irregular attendance, mainly due to funerals, overly busy ministers, work and other commitments (work interferes more in urban areas), and other church programmes. A further problem is the lack of adequate facilities. In addition, there is a problem with the accuracy of the Chichewa translation of module 1. Finally, there is the problem of differing educational levels within groups.

#### *6.4.4.8 Potential of the Veritas training in congregations*

All agreed that they were able to teach module 1. Most were able to put the training across in such a way that even people with low levels of education could benefit from it. They agreed that all their participants benefited from the training. The ministers were enthusiastic about the training, and commented on the helpfulness of the curriculum for training in their congregations.

## **7. THE TRAINING PROGRAM OF VERITAS COLLEGE: AN APPROPRIATE MODEL FOR THE TRAINING NEED OF SUB SAHARAN AFRICA?**

### **7.1 Preliminary remarks**

In the beginning of this chapter, it was mentioned that it would be impossible, and in a certain sense unfair, to draw conclusions on the viability of a training program by only evaluating its results in one country after one year. However, by monitoring this program for one year in Malawi, some trends became visible, which, when tested for a longer period of time, could prove to be very useful when designing an appropriate leadership training program for Africa.

In chapter two, it was pointed out that the situation in the Christian world today has created a new environment in which the church must function. A new mission paradigm features the liberating impact of the rediscovery of the local church, the dynamic impact of contextualisation, the need for inculturation, ministry by the whole people of God, and a context of pluralism. The pain and promise of Sub Saharan Africa calls for Christians to do something about their economic and social wretchedness. The decade of church planting has led to the planting of thousands of churches and the evangelisation of hundreds of unreached population groups, creating a training need of more than two million untrained spiritual leaders worldwide.

In chapter three, it was argued that theological education should develop all levels of Christian leadership to become devoted Christians, effective and knowledgeable workers, committed to the building up the people of God. From the time of its birth, the Church has tried to provide theological training for those who have heard the call of God. Through the centuries, it has created varied educational models, according to the changing socio-economic, political, and cultural context within which the Church has found itself immersed. Formal and non-formal education are important modes of training, and form, together with congregations, an important triangle in the provision of learning services for the body of Christ.

In the evaluation of formal and non-formal training in chapter four, many weaknesses in these systems were identified that need to be rectified in order to fulfil the training needs of today. Some common weaknesses were identified that create a challenge for renewal in theological education. One problem is that there is the tendency to dominate from the top. More room must be made for input from those receiving the training, especially in a context such as Sub Saharan Africa, where the needs of the untrained church leader are so different from the training needs determined by those designing the training courses. A fixed curriculum out of context is also a common problem. Both approaches need to give the context more room to influence the curriculum, especially in a context such as Sub Saharan Africa, where the world of the untrained church leader is so different from the world of those designing courses.

A further common problem is the over-emphasis on a content approach. Formal and non-formal training still rely too much on content by which information has to be transferred to the students. This creates enormous problems in a context such as Africa, where too many of the untrained church cannot cope with so much content due to their low scholastic level. Another problem is the inaccessibility of training for the untrained church leader, the elder living in rural areas making a living off the land. The unaffordability of training for the really poor untrained church leaders in Africa is also a major problem. This should be a major consideration for both formal and non-formal training institutions.

A further problem is that both training approaches should give more attention to empowering students to practise theology rather than just delivering processed theology in books. Looking at the context of the untrained church leaders in Africa, it is very obvious that more attention should be given to the development of ministry skills, where the focus is more on the skills than on the theory. The focus on producing effective leaders in stead of well-educated leaders is also a problem. This will be especially important when thinking of the growing role of the trained pastor not only to be a pastor but also a trainer in his congregation. He is the key person to develop the spiritual leaders in his congregation.

Chapter five dealt with various principles for an appropriate theological education for Africa, including i) the development of local church leadership within the context for

the context; ii) considering a holistic approach to theological education, with a focus on character formation; iii) training integrated into the context of the local congregation; iv) equipping all levels of church leadership; v) training to practise theology; and vi) provision of basic theological training, with an integrated curriculum, as well as the development of ministry.

Having looked at the training model of Veritas College in chapter six, various characteristics of its training philosophy deserve mention. Firstly, training is integrated into the calling of the church, where people are trained in the context of the life of the church, the objectives of church growth are promoted, people are equipped for body ministry, and the program is also workable in the non-Western world. Secondly, whole life development is promoted, with training in the context of the whole life, and through the equipping of an integrated person. Thirdly, the program entails integrated theological practice, through interactive theologising, establishing the rightful position of the Bible, contextualisation, and an integrated curriculum.

The question which needs to be considered now concerns whether Veritas College has a product that can contribute to solving the training needs of Sub Saharan Africa. To answer this, it is necessary to look at the principles for appropriate leadership training in Sub Saharan Africa, and put Veritas to the test by looking at its training philosophy, at the results of the training in Malawi, and at practical experience on the field as training consultant

The above-mentioned principles will be stated one by one below, and the Veritas program will be evaluated against these.

## 7.2 Application of the evaluation principles to the Veritas program

### 7.2.1 Developing local church leadership within the context, for the context

The untrained elders in the CCAP Synod of Nkhoma play a vital role in the functioning of the congregations by leading the work at the different prayer houses. They need training, but most of them cannot get to the training courses the church offers at places like the Namoni Katengeza Lay Training Centre near Chongoni due to them being subsistence farmers and not being able to leave their fields unattended. Together with that, the socio-economic context in Africa is crying out for Christians to affect the context. The elders are the people needing a type of training that will equip them to do something about their broken realities, but also that will enable them to influence the members they are serving to do the same.

When looking at Veritas' training philosophy, called Integrated Leadership Development (ILD), the training is integrated in the lives of the participants. The training therefore takes not only the Bible seriously, but also the cultural context. People are taught how to interpret the Bible in order to apply it to the different areas of their lives. In the process, they need to interpret their empirical situations, in order to understand it well. The end result aims to answer the questions the contexts ask with the answers the Bible gives. In this way, the context determines the curriculum. A skeleton curriculum is given in the training to teach people the basic skills of the above-mentioned; the remainder must be filled in by the questions the context asks.

According to Chinchon (2001:iii), this is exactly what Africa needs: "Leadership training not in the traditional sense of preparing clergymen for the ministry, but a [w]holistic education that equips dedicated Christians for leadership in any spectrum – religious, public or private."

In terms of the training context in Malawi, Veritas is at least training the people in their contexts. What is now required is for the pastors to have a dynamic interaction with their given context while the training of the elders is taking place. The end-result should then be elders influencing the members at the different prayer houses to impact society. At this stage, it is still too early to determine the impact of the training

on the context. Considering the report-back of the participants, indications are positive. When looking at the untrained church elders, mostly subsistence farmers in rural communities, committed to serve God as leaders at the prayer houses, bringing leadership training to his front door can only benefit him.

Practical experience has shown that the training of Veritas can be taken to any context and be applied there. As training consultant, working in many different countries, the effect of training spiritual leaders in their own contexts, and how this has influenced them to impact their societies has been clearly evident. Jonnes Bakimi, a school teacher in Uganda, was trained by Richard van der Ruyt (Veritas field leader in Uganda) as a Veritas facilitator a few years ago. Jonnes is now leading an orphanage in his community, as well as a spiritual fellowship. He feels that the Veritas training has empowered him to make a difference in his context.

Veritas College, as well as many other training by extension models, can play an important role in the future in the training of the elders in their contexts, for their contexts. Only time will reveal whether the particular training model indeed empowered Christians to impact on society.

#### 7.2.2 Focussing on a holistic approach to theological education, with an emphasis on character formation

When looking at the need of Sub Saharan Africa in chapter two, it became clear that what Africa needs is not only well-trained spiritual leaders, but also spiritually well-developed people. Moral failure is at the heart of the prevailing socio-economic crisis in Africa. Before broken structures can be healed, and quality of life can be experienced, a strong moral basis is needed. Sub Saharan Africa cries out for spiritual leaders with integrity who can do something about this moral failure in Africa. Pastors have to pass it on to their elders, who in turn have to pass it on to their members at the prayer houses. Theological training, therefore, needs to address the aspect of spiritual formation in the development of spiritual leaders.

In terms of Veritas' training philosophy, this is exactly is aimed at: equipping the whole person by developing his knowledge, skills and character. In the curricula of Veritas, the focus on character formation plays a key role, especially when one looks at the way the curricula are designed. Knowledge (Bible interpretation) leading to skills (exegesis) leading to application (Bible study and Subjects) with more skills (ministry skills).

Concerning the training program, as implemented in Malawi, it is still too premature to see whether Veritas is accomplishing its goal in this regard. Although some participants have indicated that they have grown spiritually, one must still see if this is going to have a life-long impact.

Experience has shown that many people have been changed through their interaction with the Bible. One example is an elder (a scientist in the field of plant genetics), who once shared with his church council (in the researcher's presence): "This (Veritas course) is a dangerous course, as it can change your life". His life has been changed, as has been observed by many of his employees at, his wife, as well as members of the congregation. This is just one example. In the Veritas network, many similar testimonies have been heard of people being changed in their interaction with God's Word. It appears that, by equipping people to interpret the Bible themselves, they are changed through their interaction with the Word. People are busy with the Bible, and not with theoretical books about the Bible. And people are guided to apply the Biblical absolutes to their unique life situations. In the process, they are spiritually formed.

### 7.2.3 Training integrated into the context of the local congregation

The untrained church leaders in Sub Saharan Africa have a problem getting to training facilities due to reasons already stated. Extension training institutions find it difficult to get their training programs to all the places where the training is needed. A solution may be to empower the trained spiritual leaders to take this training to the next level of spiritual leaders, namely the elders at the prayer houses. They can then

make arrangements that will suit all of them, and will not affect their socio-economic responsibilities.

Referring to Veritas' education philosophy, training should be integrated in the context of the local congregation. This holds many advantages, such as the immediate impact on the ministry of the whole congregation and the relevance to the needs of the congregation.

The training program in Malawi is indeed taking place in the local congregation. Pastors are empowered as trainers of their elders and other spiritual leaders. The elders are the people who have to minister to the members. The potential of this method is reflected by statistics; the trainees (pastors at the Veritas training workshop) represent 17 congregations, which in turn represent 341 prayer houses. These prayer houses are led by 857 elders, who minister to 58 490 members. What is noteworthy is that the training of the pastors takes only two weeks, and the outcome of the training seems to be significant.

The pastors, being trained as Veritas facilitators, are equipped to implement this training in their congregations. An extract from Appendix J is noteworthy here: 163 participants [members] are trained by 13 facilitators [pastors]; one group has finished their module 1 training (Monkey Bay CCAP); and twenty-one congregations or groups are running / have run the training since the beginning of 2001 to date. There are several congregations where there is more than one class.

In the process of training, the leaders are guided in the implementation process. This is presently taking place. Note the following extract from Appendix J:

Together with Rev Lim, Martin visited and had contact with most of the congregations / groups where the training is being held in the interim period between module 1 facilitators' training courses being completed and the introduction week to module 2.

\* We have made 12 site visits and had face to face meetings with 17 facilitators since May 2001, apart from our contact at the workshops. The

purpose of the visits was to remain in contact, to provide advice / solve problems, to offer encouragement, and to deliver materials (for some).

The visits were appreciated, especially by those in rural and remote settings. We were present at some classes but cannot comment since they were conducted in Chichewa.

It is still much too early to see how this has impacted the local congregation, although some of the participants have indicated that the preaching has improved, meaningful Bible studies have started and people feel more free to witness.

Experience has shown that there are many congregations where the training of Veritas has been implemented. This training has been integrated in the functioning of the local congregation. It has become 'a theological seminary' in the local congregation. Members are equipped with basic theological education in the context of their congregations. This reminds one of Ted Ward's appeal for a triangle of theological learning services: formal education institutions, non-formal agencies and churches (Ward & Cannell 1999:32). The application of the Veritas model in the CCAP Synod of Nkhoma beautifully illustrates this principle: the pastors of the CCAP have been trained by formal education institutions (Zomba University and NIFCOTT). Veritas College (a non-formal training institute) provides a training model (ILD) for the pastors to empower them to train their elders in their congregations (church).

It is possible to conclude that, by bringing the training to the local congregation, it has the potential of empowering the elder by impacting his/her context.

#### 7.2.4 Equipping all levels of church leadership

The majority of the untrained church leaders in Sub Saharan Africa are semi-literate, and, in many cases, illiterate. Most of them are only capable of gathering information orally. In many instances, this has disqualified them from many training possibilities. However, they desperately need training. The reality of their scholastic capacities and oral culture needs to be taken into consideration when providing training for them.

It is in this area that the Veritas program will really be put to the test. On paper, this program was definitely too difficult for this level of leadership. There is no way that elders would be able to cope with this level of disseminating information. Observation has also revealed that some elders did not even know what to do with their training files.

However, this is where a misunderstanding lies. The training material of Veritas was developed for the trained pastor in order to empower him to adjust it to the level of his trainees, whether they are illiterate or highly educated. In the process, he can make use of training materials, or just present the content verbally. Personal experience has shown that it can be done. An illiterate elder in Mozambique was taught the basic skills of exegesis without any written training material. In training the pastors in Malawi, this aspect of the training is greatly emphasised. They must understand in order to adjust it to the level of the elder. "Think elder", we constantly tell them. One of the participants, Rev Chifungu, who is a missionary in Mozambique and works in a semi-literate area, witnessed that he was able to teach it to all his elders. He said, "It is clear that people shouldn't compare the level of the Veritas material with other training programs on paper, as it is all about skills and not theory." Another pastor said, after implementing the training in his congregation, "The course addresses a long outstanding need on church leaders and it brings down theology to a level that makes it relevant to everybody to practise." (see Appendix K).

Practical experience has also shown that there are many Christians at grassroots level who have been developed as spiritual leaders after completing some of the Veritas modules. A dentist leads the Veritas training in a training network in Durban (South Africa); a scientist teaches the Veritas modules in a congregation in White River (South Africa); an engineer plays a key role in the training of spiritual leaders in Timisoara (Romania); and an engineer pioneers the Veritas training in Malawi. It appears that Veritas has managed to design a course that can empower any Christian on any scholastic level to not only lead the ministry in a given congregation, but even to lead the training in their context.

Another factor causing the impression that the Veritas course is too difficult is the type of training Veritas presents. Veritas is more a technical training than a theoretical training. It focuses more on the techniques of theology than on the theory of theology. The whole idea is to empower people with the basic skills of practising theology. In the process, people are taught how to interpret the Bible, how to apply it to their own lives, and how to communicate it in the congregation and in the community. The key is to train the pastor as a 'theological technician', in order to practically train his elders. He needs to show them the basic techniques of theology. Dealing with people with limited scholastic abilities, a more 'technical' training will suffice. The training manuals may, therefore, look too difficult, but these are only intended to explain the techniques to the trainees. If they understand how it works, the recipient (the elder) only needs to know how to make it work.

If Veritas does not manage to explain this technical aspect clearly to their trainees, the training will have little effect in the field of leadership training for the untrained church leaders in Africa.

#### 7.2.5 Training to practise theology

Africa needs spiritual leaders who can make their theology work in their congregations and in their societies. This implies people who can apply what they have learned in all aspects of their lives. Churches are looking for effective leaders, not necessarily for well-trained leaders. And this also applies to the elders, who function as pastors at the prayer houses.

A problem with the programs of most extension training models is that they make use mainly of 'processed theology'. The compilers of their training manuals are mainly highly trained theologians who process their thoughts on a general scope of theological issues in a series of manuals. In the process, many of the questions of the untrained church leaders in their given context remain unanswered.

Veritas' educational philosophy states it clearly: people should be equipped to practise theology. ILD, therefore, aims to give Christians the basic skills to practise

theology. In theory, it therefore appears that Veritas College will be able to play a role in this regard.

In practice, the training program in Malawi could not show much at this stage. Personal experience over the last six years, however, shows that Veritas indeed helps people to practise theology; participants become very capable in the skills of Bible interpretation and applications. Many testimonies have shown that Christians, having completed the Veritas modules, were more capable in practising theology. In the process they were also able to verify their theological understanding on many issues. Trainees have even been heard to differ with the sermons of certain pastors because they did not agree with the way the pastor interpreted and applied the Bible passages.

It appears, therefore, that Veritas has something to offer Sub Saharan Africa in this aspect of theological training.

#### 7.2.6 Providing 'basic theological training' aimed at developing basic ministry skills

The untrained church leaders in Sub Saharan Africa, due to their low scholastic capabilities, would not be able to cope academically with a complete program of theological training. It appears that most non-formal training programs, although they simplify their content for the sake of the semi-literate, overload their curricula with too many topics, try to cover the whole theological spectrum formal training institutions offer. A basic theological training curriculum should be designed in order to teach the elders only the most essential ministry skills. It seems that the most basic skill would be the interpretation, application and communication of the Bible.

It is obvious that, in the Veritas program, we are dealing with an integrated curriculum. This curriculum is a skeleton curriculum, concentrating on the development of the skills of exegesis, flowing out in important discipleship subjects and presenting basic ministry skills. Any other relevant topic can be added to this curriculum. But, in the end, people are busy working with their Bibles, and working in a culture where most people only have a Bible and no other literature, this aspect of

the Veritas training can be very helpful (as was seen in the testimonies of some of the trainees in Malawi).

Another valuable contribution of the Veritas training program is that it can be taught without any theoretical textbooks. This can be done due to Veritas' focus on the mastering of skills rather than on the acquisition of theoretical information. The pastor, being trained as Veritas facilitator, needs to master some theoretical content in order to understand the theoretical basis of the ministry skills. As soon as he masters this, he is able to teach his elders the skills on their specific levels. Veritas, therefore, does not overwhelm elders with loads of manuals with which they cannot cope.

## 8. CONCLUSION

“To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers – not because you must, but because you are willing, as God's wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock.”

(1 Peter 5:1-3 – NIV).

This was Paul's appeal to the elders of a certain congregation to fulfil their duties as overseers of God's flock. These people were not doing it because they were forced to do so, but because they were willing, serving because they were committed to the Living God, the Owner of the flock. They not only had to take care of the flock; they also had to be examples to the flock.

There are thousands of untrained church leaders in Sub Saharan Africa also acting as overseers of God's flock. They are committed people, with the same desire to oversee and to be examples to the flock. Due to the demands of the local context, as well as the growing numbers of members and congregations, these people have begun to need theological training. Unfortunately, most of them are not able to

attend training workshops being presented by formal and non-formal theological training bodies. Those who can, are often overwhelmed by the quantity of theory they have to absorb in order to be formed as spiritual leaders. Even though many non-formal training institutions have lowered the academic level of the theory and the quantity of the training manuals, and have brought it to the doorsteps of the untrained church leaders, there are still many of them who cannot cope with this due to their low scholastic level. Who can help them on this level? And who can bring training right to the doorsteps of all the untrained church leaders all over Sub Saharan Africa?

Veritas College proposes a theological training model for Sub Saharan Africa which is more technically-based. Because it focuses on the techniques of theology and not on the theory of theology, it may be just be the right thing for the semi-literate untrained church leaders in Sub Saharan Africa. These people can learn basic ministry skills without any handbook, if only they have capable instructors who can make it work for them. Veritas tries to empower the trained church leaders in Sub Saharan Africa to be these capable instructors for their elders. They can get to the areas to which the many extension training programs cannot get. If they are trained at particular facilities, they can take the training to the confinements of the local congregation, where the elders can be trained with new ministry skills, and exercise these to perfection at the different prayer houses. The effect can be immediate.

Veritas provides 'basic theological training' with the Bible as only handbook. Because many untrained church leaders in Africa possess a Bible as their only piece of literature, Veritas tries to make that one and only book work for them. If they can understand that one book better, apply it better and communicate it better, it can improve their level of ministry. Most of them will never qualify for any Bible school or theological seminary, but they will, at the very least, become more effective overseers of God's flock.

Formal and non-formal theological training institutions owe it to Sub Saharan Africa to accommodate the many semi-literate untrained church leaders who can gather information orally. How many training programs offer something that would enable these committed church leaders to be trained theologically, even if it means to train them orally? These people can no longer be ignored; they form the back-bone of

the church leadership in Sub Saharan Africa today. Sub Saharan Africa's destiny depends to a large extent on these people. They are the people reaching thousands of Christians every Sunday with the Gospel. If we want Sub Saharan Africa's insecure socio-economic structures and moral failure to be affected in a positive way in the future, we will have to train the 'right people', the right way.

Possibly, Veritas has something to offer Sub Saharan Africa. Who can ignore the potential of a program that trains, in two weeks, seventeen pastors, who in turn go back to seventeen congregations, representing 341 prayer houses, 857 elders and 58 490 members?

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## APPENDIX A

### Exegesis of Acts 2:42-47 (Wolvaardt 1995-2000)

Step 1: The communication situation

It appears that Luke's intentions for writing the book were:

- To present a history of the early church
- To give a defence of the gospel message to Jews and Gentiles alike
- To provide principles for establishing the church
- To show how Christianity can triumph in spite of persecution

(Wolvaardt 1995:115A)

Step 2: The literary context

Step 2.1: Type of literature

The framework of Acts is narrative, as a clear time line functions from the beginning to the end of the book. This passage gives a summary of the main characteristics of the early church and can be seen as an embedded piece of exposition (Wolvaardt 1995:115A,B).

Step 2.2: Position in book

This passage fits into the first part of the book of Acts, where the beginning of the church in Palestine (ch 1-2) is described. This episode (2:42-47) is between the episode on the waiting for the Holy Spirit (1:12-26) and the healing of the lame man and the resultant arrest of Peter and John (3:1-4:31).

Step 3: Analysis of the passage

Step 3.1: Write out in smaller units

See passage at the end of this section

Step 3.2: Mark the significant meaning indicators

See completed worksheet at the end of this section where important meaning indicators have been marked in order to establish the meaning structure of this passage.

Step 3.3: Explain difficult words and phrases

Only words and phrases relevant for the purposes of this section will be explained. The explanation of words and phrases comes from the Greek-English Lexicon of the New Testament by Prof. JP Louw, published by the United Bible Societies. The numbers in brackets after the explanations refer to the location of the explanations in the above-mentioned source.

*They devoted themselves*: the believers persisted in being committed [68.68]

Explanation: This has the meaning of continuing to do something with intense effort, even in spite of any difficulties.

*to the apostles' teaching*: to the content of what is being taught by the apostles

*and to the fellowship*: and to the close association with one another

Explanation: this is an association that involves close mutual relations and involvement

(Wolvaardt 1995:115B-115D)

Step 3.4: Establish the meaning structure

This is also illustrated on the completed worksheet at the end of this section.

We find a parallel structure in this passage:

- A Commitment to what the apostles taught
- B Commitment to close association with one another
- C Commitment to the Lord's supper
- D Commitment to speaking to God
- E Attitude of the non-believers to God

- A' Miracles by apostles
- B' Commitment to close association with one another
- C' Lord's supper and meals
- D' Expressing praise to God
- E' Attitude of non-believers to the believers
- F God was pleased and gave growth

(Wolvaardt 1995:115E)

Step 3.5: Conclude and summarise the message

The believers were committed to what the apostles taught (A). The teaching of the apostles and the miracles that they performed were related (A & A'). The believers were closely associated and this could be seen by the fact that they met together and shared possessions (B & B'). The believers were committed to the Lord's supper and had meals from home to home (C & C'). The Christians communicated with God by speaking to him and expressing praise (D & D'). The non-believers had reverence for God and were pleased with the believers (E & E'). It is evident that God was pleased with the believers as he caused the church to grow (F).

(Wolvaardt 1995:115E)

Step 4: Relationship to broader biblical framework

The message of this paragraph is repeated again and again in Acts. It is also supported by the overall message of the Bible.

## Step 5: Interpretations of others

This message is confirmed by the following interpretations:

a) The lifestyle of the Jerusalem congregation is characterised by the following dynamics:

- they were committed to the teaching of the apostles
- they experienced a spiritual fellowship
- they had meals together as a celebration of their faith in Christ
- they were committed to constant prayer
- they experienced a loving unity

(Vosloo & Van Rensburg 1999:1379)

b) "Day by day, then, in the weeks that followed the first Christian Pentecost, the believers met regularly in the temple precincts for public worship and public witness, while they took their fellowship meals in each other's homes and "broke the bread" in accordance with their Master's ordinance... Within the community there was a spirit of rejoicing and generosity; outside they enjoyed great popular good-will. They ascribed all glory to God, and their numbers were constantly increased as more and more believers in Jesus were added by Him to the faithful remnant" (Bruce 1977:81).

## **Hermeneutics** (application)

This passage is addressed to Theophilus. However, the message is universal – it contains elements that are applicable to people of all time.

## **Concluding remarks**

From this passage, the following stands out regarding training integrated into the context of the church:

- The believers were committed to what the apostles taught.
- The teaching took place in the heart of the Christian fellowship.
- Teaching formed one of the dynamics of church life together with caring for one another; the enjoyment of spiritual fellowship and communication with God.

COMPLETED WORKSHEET: Acts 2:42-47

1 42] They devoted themselves to the apostles' teaching

^ ooooo

2 and to the fellowship,

+++++++

3 to the breaking of bread

xxxxxxxxxxxxxxxxx

4 and to prayer.

ααα

5 43] Everyone was filled with awe,

vvvv

6 and many wonders and miraculous signs

7 were done by the apostles.

oooo

8 44] All the believers were together

^^^^^^^^^ ++++++++

9 and had everything in common.

\*\*\*\*\*

10 45] Selling their possessions and goods,

^

11 they gave to anyone as he had need.

^ \*\*\*\*\*

12 46] Every day they continued to meet together

^ ++++++++

13 in the temple courts.

14 They broke bread in their homes

^ xxxxxxxx

15 and ate together with glad and sincere hearts,

xx +++++

16 47] praising God

αα ≡

17 and enjoying the favour of all the people.

vvvvvvvvv

18 And the Lord added to their number daily

≡ ^

19 those who were being saved.

- A Teaching of apostles
- B Christians closely associated
- C Breaking of bread
- D Communication with God
- E View of non-believers
- A' Miracles by apostles
- B' Christians closely associated also in possessions
- C' Breaking of bread
- D' Communication with God
- E' View of non-believers
- F God was pleased and gave growth

## APPENDIX B

### Exegesis of Acts 20:13-38

Step 1: The communication situation

Same as the previous passage

Step 2: The literary context

Step 2.1: Type of literature

This passage gives Paul's farewell speech to the Ephesian elders. We are dealing here with the narrative literature type, while the genre is conversation/speech.

Step 2.2: Position in book

This passage fits into the second main section of Acts (Paul and the expansion of the church from Antioch to Rome: ch 13-28). Paul was at this stage on his third missionary journey (18:23-21:16) (NIV 1985:1610).

Step 3: Analysis of the passage

Step 3.1: Write out in smaller units

Acts 20:13-38

- A. 13] **We** went on ahead to the ship and sailed for Assos, where we were going to take **Paul** aboard. He made this arrangement because he was going there on foot. 14] When he met us at Assos, we took him aboard and went on to Mitylene. 15] The next day we set sail from there and arrived at Kios. The day after that we crossed over to Samos and on the following day arrived at Miletus. 16] Paul had decided to sail past Ephesus to avoid spending time in the province of Asia, for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost.

#### BLOCK A - 20:13-16

Main characters: Paul and his companions

Location: On board of a ship at sea

Time: A few days of sailing

Theme: The journey from Troas to Mitylene

- B1. 17] From Miletus, **Paul** sent to Ephesus for **the elders of the church**. 18] When they arrived, he said to them: "You know how I lived the whole time I was with you, from the first day I came into the province of Asia. 19] I served the Lord with great humility and with tears, although I was severely tested by the plots of the Jews. 20] You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house. 21] I have declared to

both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

BLOCK B 1 – 20:17-21

Main characters: Paul and the elders of the church in Ephesus

Location: Mitylene

Time: One time frame

Theme: Paul's speech – part 1: An overview of his ministry in Ephesus

- B2.** 22] And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. 23] I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. 24] However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me – the task of testifying to the gospel of God's grace.

BLOCK B 2 – 20:22-24

Main characters: Paul, the elders of the church and the Holy Spirit

Location: Mitylene

Time: One time frame

Theme: Paul's speech – part 2: Paul explaining his future plans

- B3.** 25] Now I know that none among whom I have gone about preaching the kingdom will ever see me again. 26] Therefore, I declare to you today that I am innocent of the blood of all men. 27] For I have not hesitated to proclaim to you the whole will of God.

BLOCK B 3 – 20:25-27

Main characters: Paul and the elders of the church in Ephesus

Location: Mitylene

Time: One time frame

Theme: Paul's speech – part 3: Paul announcing the end of his ministry

- B4.** 28] Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. 29] I know that after I leave, savage wolves will come in among you and will not spare the flock. 30] Even from your own number men will arise and distort the truth in order to draw away disciples after them. 31] So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

## BLOCK B 4 – 20:28-31

Main characters: Paul and the elders of the church in Ephesus

Location: Mitylene

Time: One time frame

Theme: Paul's speech – part 4: An exhortation to take care of the congregation and themselves

- B5.** 32] I now commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified.

## BLOCK B 5 – 20:32

Main characters: Paul and the elders of the church in Ephesus

Location: Mitylene

Time: One time frame

Theme: Paul's speech – part 5: What he leaves behind i.e. the potential of God's Word for building them up and taking care of them

- B6.** 33] I have not coveted anyone's silver or gold or clothing. 34] You yourselves know that these hands of mine have supplied my own needs of my companions. 35] In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words of the Lord Jesus himself said: "It is more blessed to give than to receive".

## BLOCK B 6 – 20:33-35

Main characters: Paul and the elders of the church in Ephesus

Location: Mitylene

Time: One time frame

Theme: Paul's speech – part 6: Reminding them of never being a financial burden to them

- B.** 36] When he said this, he knelt down with them and prayed. 37] They all wept as they embraced him and kissed him. 38] What grieved them most was his statement that they would never see his face again. Then they accompanied him to the ship.

## BLOCK C – 20:36-38

Main characters: Paul and the elders of the church in Ephesus

Location: Mitylene

Time: One time frame

Theme: The farewell

Step 3.2: Mark the significant meaning indicators

For the sake of this study, this will not be discussed at this stage. The most important words and phrases have been marked in any case.

Step 3.3: Explain difficult words and phrases

In this passage, the following relevant aspects stand out for the sake of this study, and will be explained:

Block B1 – Acts 20:17-21

*From Miletus, Paul sent to Ephesus (Acts 20:17)*

Meaning: Ephesus was the leading commercial city of Asia Minor, the capital of provincial Asia and the warden of the temple of Artemis (Diana) (NIV Study Bible 1985:1649). Paul made Ephesus a centre for evangelism for about three years (see Acts 19:10), and the church there apparently flourished for some time, but later needed the warning of Rev 2:1-7 (NIV Study Bible 1985:1755).

*for the elders of the church (Acts 20:17).*

Meaning: The importance of the leadership of the elders has been evident throughout Paul's ministry. He had delivered the famine gift from the church at Antioch to the elders of the Jerusalem church (Acts 11:30). He had appointed elders on his first missionary journey (Acts 14:23) and had addressed the holders of this office later in Philippi (Phil 1:1). He requested the Ephesian elders to meet with him on this solemn occasion. Some years later, he wrote down instruction about the elders' qualifications (1Ti 3; Tit 1) (NIV Study Bible 1985:1652).

“Elders’ is one of the terms used in the New Testament to describe church leaders; it is a term taken over from Judaism, in which the elders were the recognised leaders of the Jewish religious community...In general, ‘elders’ is translated as ‘older leaders’. This is because the Greek term generally rendered ‘elders’ has two important components of meaning, namely age and leadership” (Newman & Nida 1972:388).

Block B4 – Acts 20:28-31

*Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood (Acts 20:28)*

Meaning: The elders were called “overseers” and told to pastor (“shepherd”) the flock – demonstrating that the same men could be called “elders”, “overseers” or “pastors” (NIV Study Bible 1985:1653). Bruce (1977:415) states that, in apostolic times, there was no distinction between elders and bishops such as we find from the second century onwards: “the leaders of the Ephesian church are indiscriminately described as elders, bishops (i.e. superintendents) and shepherds (or pastors).”

For Newman and Nida (1972:393) the implication here is that the church leader should be concerned not only about his own spiritual welfare, but also with the welfare of all those whom the Holy Spirit has placed in his charge.

Block B5 – Acts 20:32

*I now commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified (Acts 20:32).*

Meaning: “And now I place you in the care of God and the message of His grace. He is able to build you up and give you the blessings he keeps for all his people” (Newman & Nida 1972:396). “The word of his grace” refers to Paul’s own message, which he preached about the grace of God (Newman & Nida 1972:393). In Acts 19:7 we read the following about Paul’s preaching in Ephesus: “Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God.”

It seems, therefore, that Paul trained the leaders in Ephesus in the Word of God, and the potential of that was enough for their protection and spiritual growth when Paul had left.

Step 3.4: Establish the meaning structure

The following absolutes can be derived from the different blocks:

Block B1 – Acts 20:17-21

Theme: Paul’s speech – part 1: An overview of his ministry in Ephesus

Absolutes:

- a) Elders play an important role in the leadership of a congregation
- b) Ministry in the church includes a combination of lifestyle and service
- c) Ministry in Paul’s case included preaching, teaching and evangelism

Block B2 – Acts 20:22-24

Theme: Paul’s speech – part 2: Paul explaining his future plans

Absolutes:

- a) Ministry in the church implies sometimes hardships
- b) It is important to complete the task the Lord has given you to do.
- c) It is important to proclaim the gospel of God’s grace

## Block B3 – Acts 20:25-27

Theme: Paul's speech – part 3: Paul announcing the end of his ministry

Absolutes:

- a) Ministry in the church by a church planter means moving on at a given stage.
- b) Preaching in this case implies an urgency in proclaiming God's whole plan of salvation.

## Block B4 – Acts 20:28-31

Theme: Paul's speech – part 4: An exhortation to take care of the congregation and themselves

Absolutes:

- a) A church leader should be concerned not only about his own spiritual welfare, but also with the welfare of all those whom the Holy Spirit has placed in his charge.

## Block B5 – Acts 20:32

Theme: Paul's speech – part 5: What he leaves behind: the potential of God's Word for building them up and taking care of them.

Absolutes:

- a) It is important for church leaders to be trained in the Word of God, as it has the potential for protection against false teachings and for spiritual growth.

## Block B6 – Acts 20:33-35

Theme: Paul's speech – part 6: Reminding them of never being a financial burden to them.

Absolutes:

- a) Although congregations are financially responsible for their spiritual leaders, they should always be sensitive in not becoming a financial burden to them.
- b) Spiritual leaders should be prepared to generate their own financial income.

Step 3.5: Conclude and summarise the message

The elders in Ephesus, knowing about the key role they play in the leadership of the church, were reminded of Paul's integration of lifestyle and service during his three-year ministry in their congregation, as well as his commitment to teaching, preaching, and evangelising. In hearing about Paul's future plans, they realised that ministry sometimes implies hardships, and that it is important to complete the task God has given you to do, of which the most important task is proclaiming the gospel of God's

grace. Although sad, they understood that it is important for a church planter to move on, as God's message needs to further to other places. Paul made it quite clear to them that a church leader should be concerned not only about his own spiritual welfare, but also about the welfare of all those whom the Holy Spirit has placed in his charge. They also learned about the importance of church leaders being trained in the Word of God, as it has the potential for protection against false teachings and for spiritual growth. They were also reminded about Paul's commitment of never being a financial burden to them.

Step 4: Relationship to broader biblical framework

The message of this passage is in line with the overall message of the Bible.

Step 5: Interpretations of others

This message is confirmed by the following commentaries:

- Bruce, FF 1977. Commentary on the book of Acts.
- Newman, BM & Nida, EA 1972. A translator's handbook on the Acts of the Apostles
- Vosloo, W & Van Rensburg, FJ 1999. Die Bybellennium Eenvolume-kommentaar

### **Hermeneutics** (application)

This passage is addressed to Theophilus. However, the message is universal – it contains elements that are applicable to people of all time.

### **Concluding remarks**

From this passage, the following stands out regarding training in the context of the local congregation:

- Ministry in the church includes a combination of lifestyle and service.
- Leadership development of the local spiritual leadership is vital for the well-being of the church.
- Leadership development in the context of the local congregation is Biblical.
- Empowering spiritual leaders to interpret the Bible is very important, as the Bible has the potential of protecting them from false doctrines, as well as building them up spiritually.
- Elders are recognised spiritual leaders.
- Elders should be equipped to lead.
- Elders are responsible for "overseeing" the congregation as flock of God.
- Elders should be trained to build the members up, as well as protecting them against false doctrine.
- Teaching is an integral part of Christian ministry together, with preaching, evangelising, etc.

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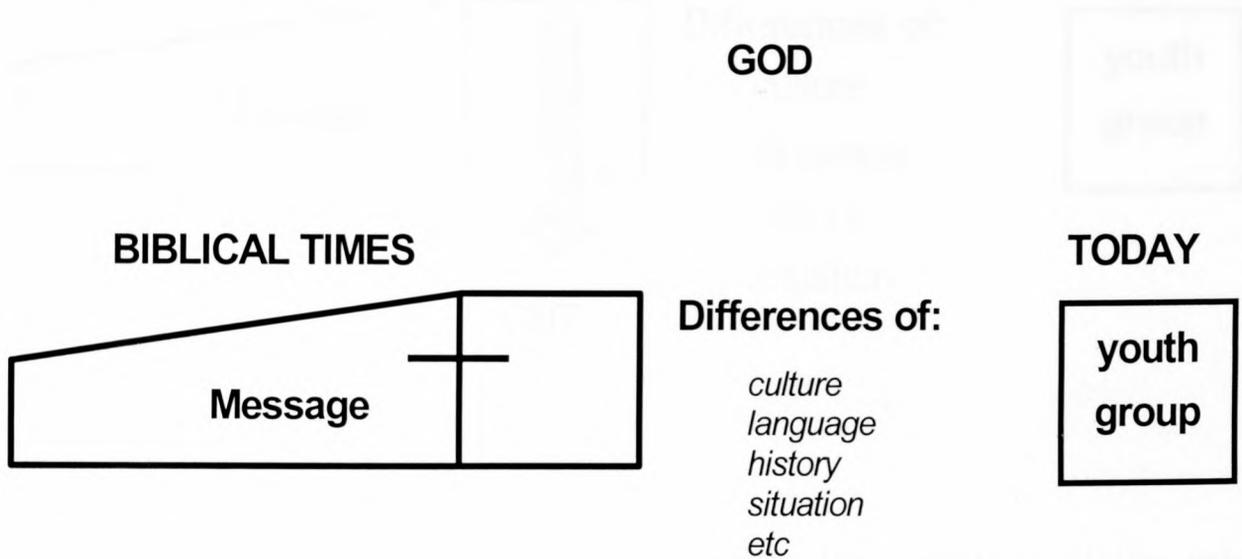
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# The three processes of Bible interpretation

In the Bible God communicates in the first place to **particular people**, at a **particular time** in history, using a **particular person** to write the message down in a **particular book** of the Bible. Many differences exist between us and the people for whom the Bible was originally written:



For example in Colossians God spoke a particular message

at around AD 60

to a church in Colosse

written by the author Paul

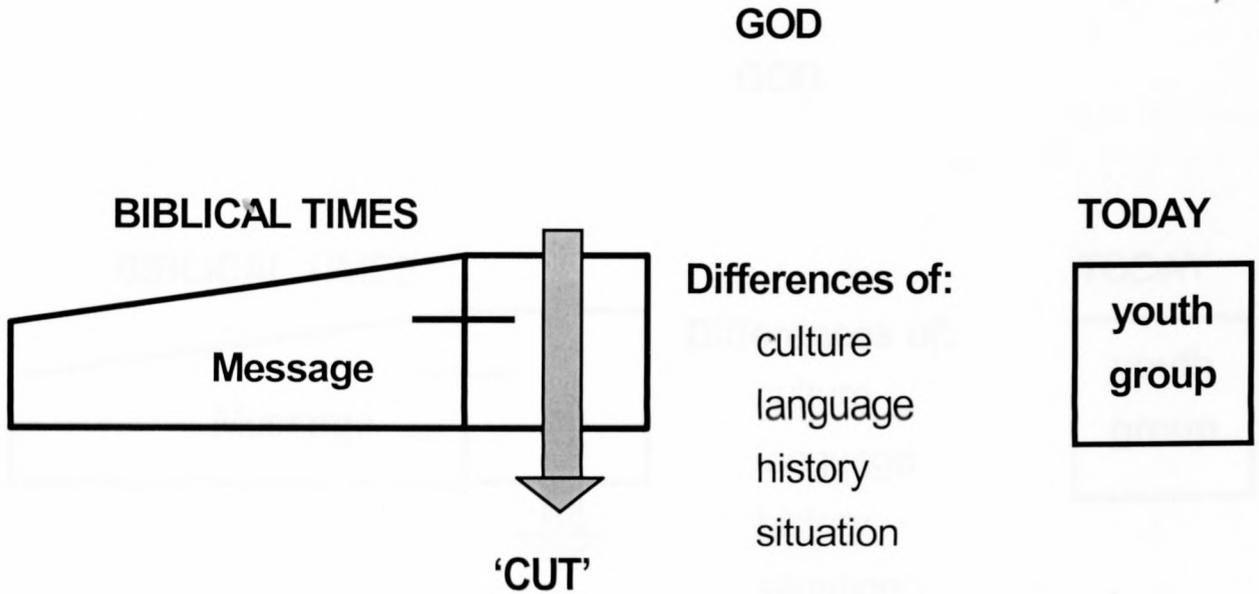
The people who best understood the message of Colossians were the Christians in Colosse.

But how can that message to the original receivers speak to us?

This happens through three processes:

# First Process

When we want to know what God is saying in a book, for example Colossians, we make as if it were a 'cut' into God's whole message:



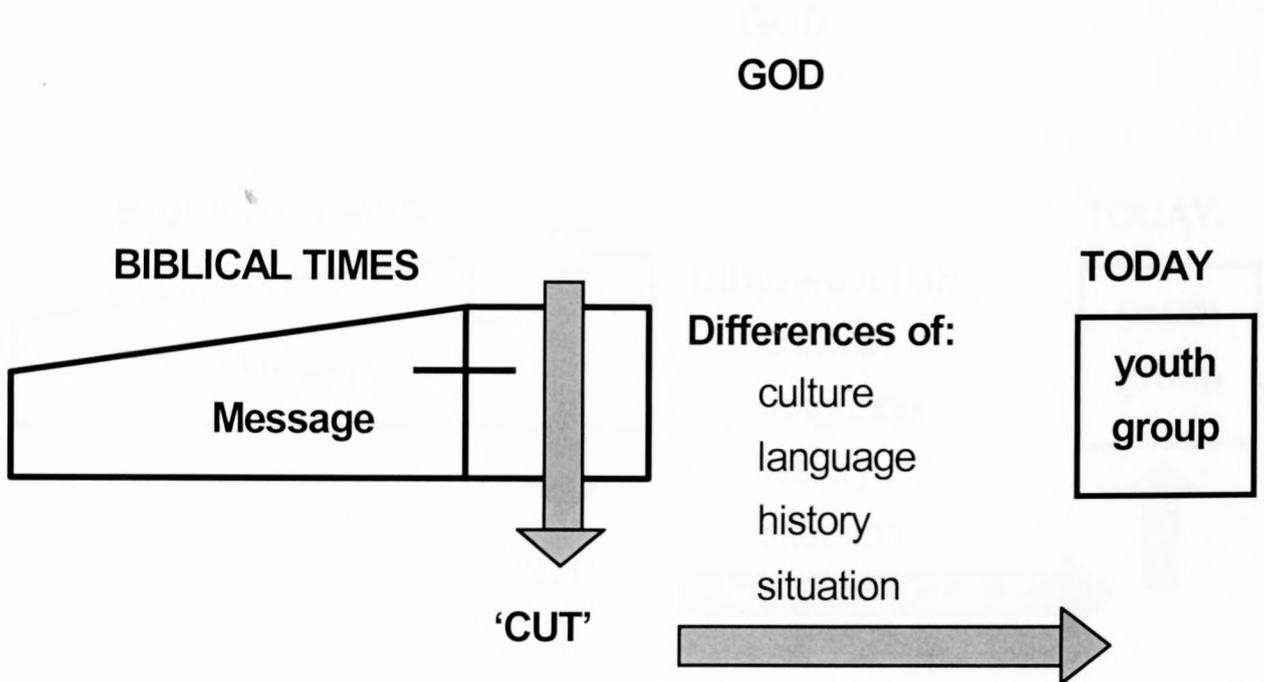
We make the cut by placing ourselves into the situation of the original receivers of the message, in this case the Colossians, in order to understand the message as well as they did.

It is like using a time machine to move from our time to their time.

This process is called **UNDERSTANDING**.

# Second Process

Once we understand what God spoke to the original receivers of the message, we can bring that message across time to ourselves and the people to whom we are ministering:

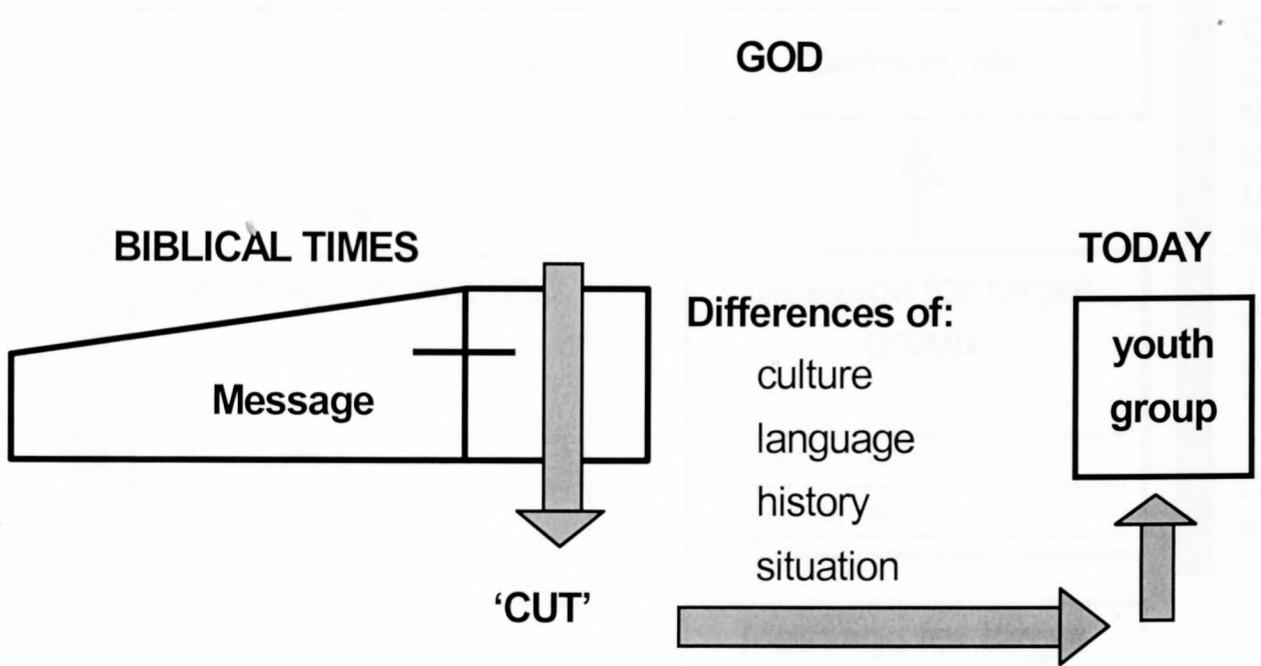


We bring the message across time by applying ourselves and the people to whom we are ministering. It is like getting into our time machine again and travelling with the message forward to our time.

This process is called **APPLICATION**.

# Third Process

Once we have applied the message to a specific group of people and know what it says to them, it is still necessary to communicate it to them:



The applied message can be communicated in a number of ways. This will be determined by the nature of the group to which you are ministering and what its circumstances are.

This process is called **COMMUNICATION**.

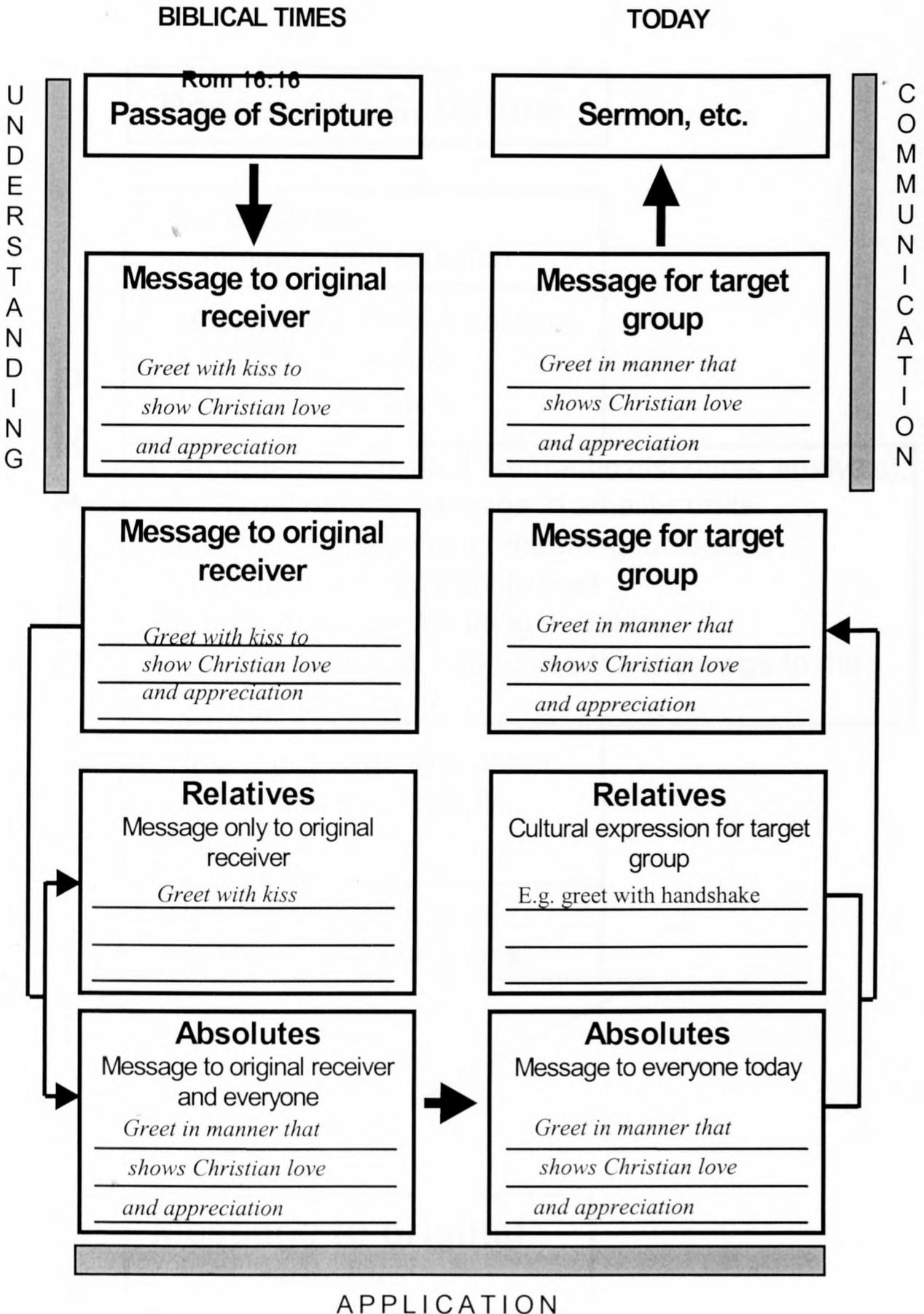
In theological terminology:

Understanding is also known as exegesis ;

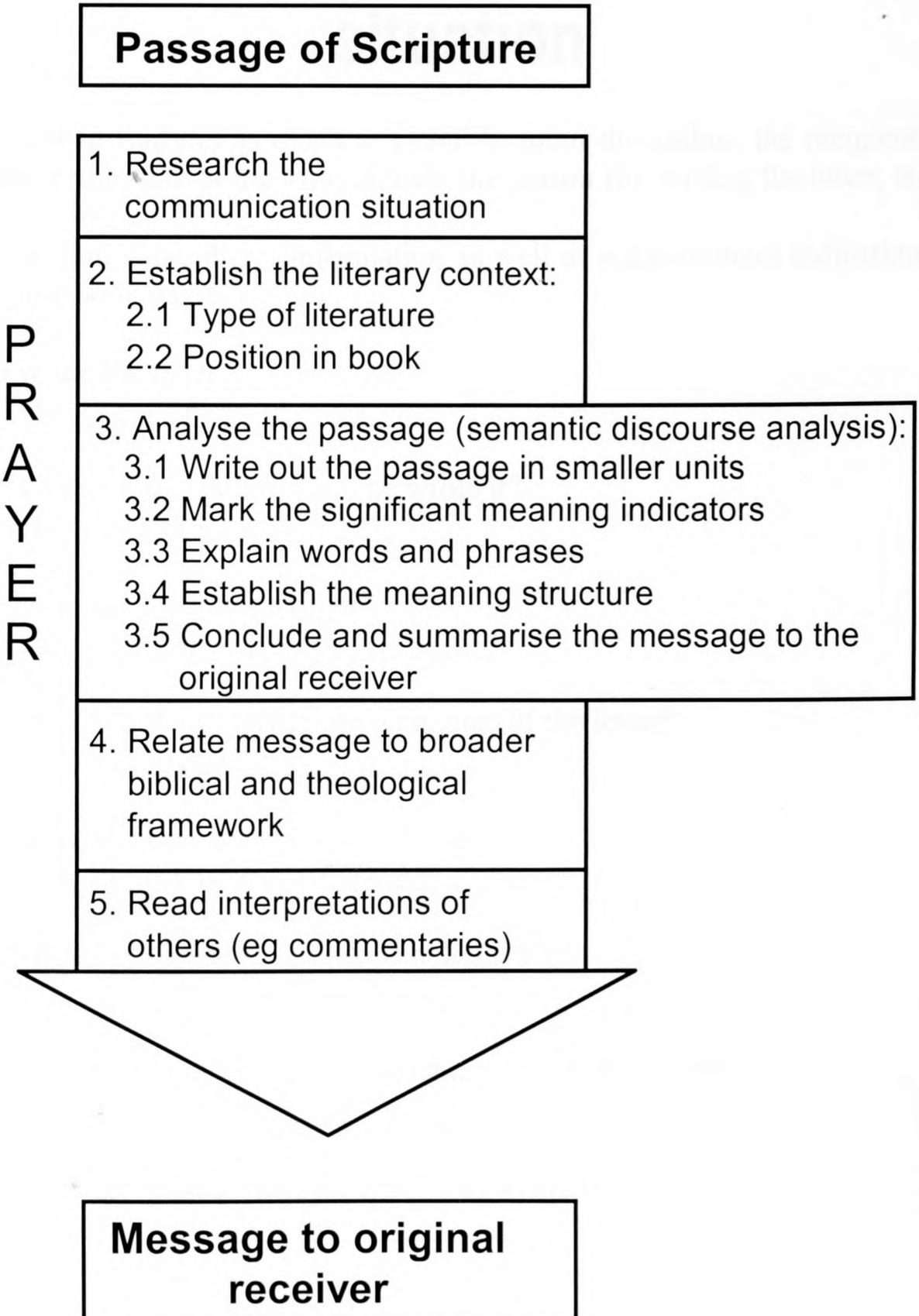
Application as hermeneutics ;

and Communication as homiletics .

# The relationship between Understanding, Application and Communication



# The steps of exegesis



# Step 1:

## Research the communication situation

We want to find out as much as possible about the author, the recipients of the letter, the state of the local church, the reason for writing the letter, etc.

We can find some direct information as well as some indirect indications in the Bible book itself:

Who wrote the letter?

**Col 1:1:** Paul

Who was with the author when he wrote it?

**Col 1:1:** Timothy

To whom was the letter written?

**Col 1:2:** Church in Colosse

Who preached the gospel to the recipients of the letter?

**Col 1:7:** Epaphras

Did Paul's ministry extend to the Colossians?

**Col 2:1,5:** Yes, although he had not met them

What did the Colossians have to watch out for?

**Col 2:8:** False teaching

What was the nature of the false teaching they had to resist?

**Col 2:16:** Legalism

Where was Epaphras when the letter was written?

**Col 4:12-13:** with Paul

We can also find some information from **outside sources** like study Bibles, Bible encyclopaedias and reference books. The NIV Study Bible offers the following information on the heresy against which Paul sought to warn the Colossians:

Paul never explicitly describes the false teaching he opposes in the Colossian letter. The nature of the heresy must be inferred from statements he made in opposition to the false teachers. An analysis of his refutation suggests that the heresy was diverse in nature. Some of the elements of its teachings were:

1. **Ceremonialism.** It held to strict rules about the kinds of permissible food and drink, religious festivals (2:16-17) and circumcision (2:11; 3:11).
2. **Asceticism.** “Do not handle! Do not taste! Do not touch!” (2:21; cf. 2:23).
3. **Angel worship.** See 2:18.
4. **Deprecation of Christ.** This is implied in Paul’s stress on the supremacy of Christ (1:15-20; 2:2-3,9).
5. **Secret knowledge.** The Gnostics boasted of this (see 2:18 and Paul’s emphasis in 2:2-3 on Christ, “in whom are hidden all the treasures of wisdom”).
6. **Reliance on human wisdom and tradition.**  
See 2:4,8.

These elements seem to fall into two categories, Jewish and Gnostic. It is likely, therefore, that the Colossian heresy was a mixture of an extreme form of Judaism and an early stage of Gnosticism (see Introduction to 1 John: Gnosticism; see also note on 2:23).

# Step 2: Establish the literary context

## Step 2.1: Type of literature

In which type of literature form is Colossians predominantly written?  
Underline the correct one:

**POETRY**

**NARRATIVE**

**EXPOSITION/EXHORTATION**

In which type of literature is Col 1:21-23 written? Exposition/Exhortation

## Step 2.2: Position in book

Read through Colossians at least once. Do it without taking notice of the chapter and verse numbers and read a paragraph at a time.

What is the relationship between Col 1:21-23 and Col 1:15-20?

Col 1:15-20 deals with Christ as Creator and Saviour and Col 1:21-23 with the

salvation of the Colossians by Christ

# Step 3: Analyse the passage

## Step 3.1: Write out the passage in smaller units

Because exposition/exhortation can be very 'loaded', it is helpful to write the passage out in smaller units in order to make it easier to work on:

### Col 1:21-23

Once you were alienated from God  
and were enemies in your minds  
because of your evil behaviour.

### **But now he has reconciled you**

by Christ's physical body  
through death  
to present you  
holy in his sight,  
without blemish  
and free from accusation  
- if you continue in your faith,  
established and firm,  
not moved from the hope  
held out in the gospel.

This is the gospel that you heard  
and that has been proclaimed to every creature under heaven,  
and of which I, Paul, have become a servant. (NIV)

## Step 3.2:

# Mark the significant meaning indicators

We mark the significant meaning indicators in the light of their relationship to one another within the boundaries of the paragraph.

Marking the meaning indicators helps us to explain the meaning of words (step 3.3) and to see how the author developed his theme (step 3.4).

There are three types of meaning indicators:

1. Those that indicate the relationship between people, things, events and attributes. They can be related:

By expressing similar meanings:  
e.g. 'alienated' and 'enemies'

By expressing contrasting meanings:  
e.g. 'alienated' and 'reconciled'

By referring to the same person or thing:  
e.g. 'God' in verse 21 and 'he' in verse 22

2. Those that indicate stylistic features, e.g. repetition in form or meaning:

Jews demand miraculous signs      a  
and Greeks look for wisdom              b  
but we preach Christ crucified:  
a stumbling block to Jews              a  
and foolishness to Greeks              b  
(1 Cor 1:22-23)

3. Those that indicate the relationships between the different sentences and parts of sentences:  
'once', 'and', 'because' in verse 21

## **Step 3.3: Explain words and phrases**

In this step we will again focus on the words in the paragraph as in step 3.2, but here we will establish the meaning of the words and the phrases.

We want to find out how the original receiver understood the words and phrases of the paragraph. This implies two things: Firstly, we should establish the meaning for the specific time and circumstances that the words were used (communication situation) in. Secondly, it means that we need to establish meaning in the context of the paragraph and the whole book (literary context).

## **Step 3.4: Establish the meaning structure**

In the light of the findings of the previous three steps we now attempt to see how the author arranged his main ideas.

## **Step 3.5: Conclude and summarise the message to the original receiver**

Following on from the previous step, the message to the original receiver can now be summarised. It is done as the conclusion to the findings of all the steps of exegesis, from step 1 to step 3.4.

## **Step 4:**

# **Relate message to broader Biblical and theological framework**

This step is used to test the findings of the exegesis. The message arrived at through exegesis is compared to the broader message of the Bible to see whether it fits in and what contribution it makes to the message of the Bible.

## **Step 5:**

# **Read interpretations of others**

Throughout your exegesis it might have been necessary to make use of the insights of others, e.g. to study the historical background as stated in the NIV Study Bible. However, this step is different because it involves reading the end product of the exegesis of others.

Through this step you can test your own findings against those of others.



## APPENDIX F

### Steps of exegesis applied for low scholastic level

(developed by W Wiid)

The steps of exegesis can be adapted to any scholastic level, due to the fact that one is working with a skill. The following application was done in a very low scholastic setting – in a place called 'Caia' next to the Zambezi River in Mozambique. The elder was a committed Christian leader in the IRM (*Igreja Reformada em Moçambique* = Reformed Church in Mozambique), but could not read or write. His deacon was a literate person, who was prepared to do the reading for the elder. The purpose was to present the steps of exegesis in such a way that the elder and the deacon would be able to remember it and apply it in a very basic way, in order to improve the level of preaching.

The application of it will now be illustrated by using the passage of Gal 5:16-26 in the Portuguese Bible, *Biblia Sagrada – a boa nova em Portuguese corrente*, (The Holy Bible – the good news in modern Portuguese).

#### A. STEPS OF INTERPRETATION

##### Step 1: Research the communication situation

Here they are taught just to read the introduction of the letter to the Galatians in the Portuguese Bible and to try to pick up the following information:

- To whom was this letter written?
  - *People in an area called "Galatia," becoming Christians during Paul's second and third missionary trips (see Acts 16:6; 18:23).*
- Who wrote this letter?
  - *Paul*
- Why was it written?
  - *Some preachers visiting there confused them through their preaching. They taught that the old practises in the law of Moses was still applicable for the Christians in Galatia.*

(Biblia Sagrada 1995:218 [New Testament])

**Step 2: Establish the literary context****Step 2.1: Type of literature**

The participants are taught to determine how the passage was written down, by distinguishing between the following basic literature types (after the purpose and theory of literature types were explained to them):

- a) explanation
- b) exhortation
- c) story
- d) laws and regulations
- e) poetry

By listening to Gal 5:16-26, the elder could easily determine that this passage is an explanation.

**Step 2.2: Position in book**

The participants are taught to see how the passage fits in the rest of the book. This is done by asking the following three questions:

- a) What is the heading of this passage?
  - *being lead by the Holy Spirit*
- b) What are the headings of the previous three passages?
  - *the freedom in Christ (5:1-15)*
  - *children and heirs of God (4:21-31)*
  - *Paul concerned about the Galatians (4:8-20)*
- c) What are the headings of the next three passages?
  - *doing good to all (6:1-10)*
  - *greetings and recommendations (6:11-18)*

(Biblia Sagrada 1995:221-223[NT])

**Step 3: Analyse the passage****Step 3.1: Write out the passage in smaller units**

Due to the fact that writing is a big problem for illiterate people and people with low scholastic levels, this step is applied by first of all explaining the purpose of it i.e. preparing the text by simplifying it in writing it over in smaller units to be able to see the meaning units. In this case it can be done by simply reading it very slowly (at least three times) and focusing on the 'doing words'/actions.

It was found that the elder could pick up the most important actions by simply having it read to him. He picked up:

- *live under the guidance of the Holy Spirit and do not follow your bad instincts (v16)*
- *the Spirit is against the bad instincts (v17)*
- *the works of the bad instincts are known (followed by a list) (v19-21)*
- *those keeping on doing these things, will not inherit the Kingdom of God (v21)*
- *the Spirit produces the following... (followed by a list) (v22-23)*
- *those belonging to Christ crucify their bad passions and desires (v24)*
- *the Spirit must control our lives (v25)*

(Biblia Sagrada 1995:223[NT])

### **Step 3.2: Mark the significant meaning indicators**

For the semi-literate, this step is applied by making them listening to the repetitions of important words and remembering/ listing them. The elder could pick up the following repetitions:

- *let the Spirit direct your lives*
- *your bad instincts are against the will of God*
- *the works of the bad instincts are .....*
- *the Spirit produces good attributes in Christians, which are ....*

### **Step 3.3: Explain words and phrases**

Here, the semi-literate just checks the words he does not understand and tries to find the meaning from a fellow Christian.

### **Step 3.4: Establish the meaning structure**

Here, the semi-literate simply lists the most important repetitions he remembers. In this case, he remembered:

- *let the Spirit direct your lives*
- *your bad instincts are against the will of God*
- *the works of the bad instincts are .....*
- *the Spirit produces good attributes in Christians, which are ....*

### **Step 3.5: Conclude and summarise the message to the original receiver**

Here, the semi-literate summarises the absolutes in step 3.4. The elder summarised these more or less as follows:

“The Christians in Galatia were motivated to let the Holy Spirit direct their lives. They were reminded that their bad instincts were against the will of God. These bad instincts resulted in deeds like idolatry, rivalry, jealousy, divisions, drunkenness etc. The result of people being lead by the Holy Spirit is the following fruit: love, peace, joy, humility, faithfulness etc.”

#### **Step 4: Relate message to broader Biblical and theological framework**

Here, the semi-literate is asked to check whether his findings in step 3.5 are in line with the message of the rest of the Bible, and, if possible, to find a reference to another passage in the Bible proving it. In this case, the elder could not find a reference, but was sure his findings fitted into the overall message of the Bible.

#### **Step 5: Read interpretations of others**

Here, the semi-literate is motivated to check his findings with other Christians.

### **B. STEPS OF APPLICATION**

#### **Step 1: What was God's message to the original receiver?**

This is to help the participant to first of all determine the message to the original receivers before he applies it.

The elder at Caia was able to recapture the message to the Galatians as he formulated it in step 3.5 under the steps of interpretation.

#### **Step 2: Was this message also found in other parts of the Bible?**

This is to help the participant to see whether this is an absolute truth (applicable for all times), or a relative truth (just applicable for original receivers). It is interesting that most of the semi-literate Christians in Mozambique who received Veritas training translated "relative truth" as *verdade temporal* ("temporal truth"), and "absolute truth" as *verdade universal* ("universal truth").

#### **Step 3: Can this truth be applied to all Christians today?**

If "yes", this is an absolute truth and can be applied to the Christians in Caia as well.

### **C. FINAL CONCLUSIONS**

The end result of this process with the elder and his deacon in Caia, Mozambique, was quite remarkable. He gained a deeper understanding of the Bible, which is expected to lead to better quality preaching.

This same application was also taught to pastors of the CCAP (Church of Central Africa: Presbyterian) in Malawi, to empower them to apply the skill of exegesis (application) to their semi-literate leadership (elders). This is dealt with in chapter 7.

**APPENDIX G: REPORT A: Discussion document for implementing  
Integrated Leadership Development in the Nkhoma Synod  
(Etter 2001c)**

(Integrated Leadership Development (ILD) is the educational approach and curriculum that has been developed by Veritas College to help the local congregation train leaders in their own context for biblical ministry.)

**1. Mission statement (purpose for ILD within Nkhoma synod)**

For congregations to be actively involved in training members for biblical ministry and spiritual leadership in the church.

**2. Overall goals**

- a) To disciple and train elders and suitable members for biblical ministry and leadership in congregations and prayer houses.
- b) To train ministers to be equipped and actively involved in implementing ILD in their congregations in order to achieve the goal above.
- c) For NIFCOTT to accredit such a programme and issue a certificate in theology upon successful completion.

**3. Benefits of ILD to the synod**

- a) More and better-equipped leaders for congregations and prayer houses.
- b) Congregations and prayer houses will experience the spiritual benefit of the training in a relatively short time because it takes place in their own situation.
- c) Congregations and prayer houses will grow spiritually and be more able to influence society because they will be enabled to better understand and apply the Bible in their own lives and situation.

- d) ILD training is inexpensive.
- e) The synod could have more ministerial candidates available for further training at NIFCOTT.

#### **4. Implementation plan - Pilot programme**

##### **4.1 Selection and training of 10 Facilitators**

- a) Run an introduction course of 5 days to train 12-15 participants in order to
  - introduce to them the vision and plans for a formal lay-leaders training programme that is based in the congregation
  - introduce them to ILD and the Veritas curriculum
  - train them in the skills of Bible interpretation
  - select 10 suitable people from the participants to facilitate ILD in their congregation (tentative date: January 2001, 15-19 at Chongoni).
- b) Run a further 5 days of training about 6-8 weeks after the first week to train 10 ministers as facilitators of ILD. Hopefully this can be done by about the middle of March 01.

##### **4.2 Continued training of Facilitators to use Modules 2-4**

- June 01 - 5 day training for facilitators - Module 2
- Sept. 01 - 5 day training for facilitators - Module 3
- January 02 - 5 day training - Module 4

#### 4.3 Implementation of ILD in 10 congregations

- April or May 01 - congregations begin training with Module 1 (last year's NIFCOTT students may begin earlier). Complete Module 1 within a year of starting and then evaluate and plan further.
- During this first year, support the congregations where ILD is run by supplying curriculum materials, monthly visits to discuss progress, give advice and assistance where needed.
- Between January and March 02, run Workshop to evaluate progress and plan further implementation.

### 5. **Quality control and assessment suggestions**

5.1 Each module has behavioural objectives that are evaluated by:

- the participant (student) himself through self-evaluation exercises
- the facilitator through theoretical assignments and practical ministry assignments

5.2 Certificate of theology: After each module is successfully completed, a certificate with one credit may be awarded. After earning four credits (1 credit per module) NIFCOTT may award a certificate in theology.

### 6. **Curriculum**

6.1 Veritas makes its curriculum available to the synod as a core curriculum. Other material may be added to complement this, etc.

6.2 Participant (student) manuals of modules 1 and 2 are available in Chichewa. Facilitator manuals are also available in draft form.

## 7. Resources needed

### 7.1 Personnel

NIFCOTT and Veritas personnel (both in Malawi and from South Africa) may oversee the programme implementation's first phase (first year of training).

7.2 Materials needed: Veritas curriculum, both Facilitator and student files (in English and Chichewa), NIV Study Bible for the facilitators, coloured pencils, Chichewa Bibles.

7.3 Funding will be needed for materials.

Drafted by M Etter, 30 October 2000

**APPENDIX H: Report B: Veritas Introduction Workshop for ministers from the Nkhoma synod 15 – 20 January 2001**

**(Etter 2001d)**

**1. Location**

The workshop was held at the lay training centre of Nkhoma synod at Chongoni, about 1-hour drive south of Lilongwe.

**2. Participants**

17 ministers and 1 NIFCOTT student. 14 ministers leading 17 congregations, 1 youth minister, 1 evangelism secretary, 1 director of lay training centre (see address list at end of report).

**3. Facilitators**

Willem Wiid, Veritas SA; Martin Etter, Veritas Malawi; J.S Lim, NIFCOTT.

**4. Purpose**

- a) Introduce ministers to the vision and plans for ILD as a formal lay-training programme run in their congregations.
- b) Introduce them to ILD and the Veritas curriculum.
- c) Train them in the skills of Bible interpretation.
- d) Select 10 -12 suitable people from the participants to facilitate ILD in their congregation.

## 5. Expenses

NIFCOTT covered conference facilities	MK 40000
Veritas Malawi covered:	
M1 workbooks 18 copies ZAR 718.56	MK 7180
Stationary items	MK 5994
Transport cost for M1 workbooks	MK 3000
W.Wiid flight GBP 286 rate 112	MK 32032
W.Wiid other travel exp ZAR 300	Mk 3000
Sub total VC exp	MK 51206 = GBP 457.00 (rate 112)
Grand total	MK 91206 = GBP 814.00

## 6. Training needs assessment

The method being used for assessment and planning, known as the "Six Thinking Hats" method, was developed by Edward de Bono. Each hat represents a particular area of thinking and can be used in analysis, planning and creative thinking.

- The White Hat is used for obtaining facts and information
- The Red Hat is used for sharing feelings, emotions, intuitions and hunches. No reasons must be given here.
- The Black hat is used for evaluation, analysing problems, dangers and obstacles
- The Yellow Hat is used for pointing out the benefits. For both black and yellow hats, reasons must be given.
- The Green Hat is the creative hat. It is used for generating ideas, plans, suggestion and proposals.
- The Blue Hat is used for controlling the thinking process. Here we may evaluate how far we have got, what we are focusing on, and summaries and conclusions.

## 6.1 Statistics (White hat)

### 6.1.1 *Synodical level*

- a) 114 congregations
- b) 13 presbyteries
- c) 600,000 communicants (those who have been baptised and completed catechism classes)
- d) 80 – 90 ordained ministers lead congregations
- e) 26 congregations do not have resident ministers

### 6.1.2 *Workshop participants represented*

- a) 17 congregations
- b) 341 prayer houses
- c) 857 elders
- d) 58490 communicants

## 6.2 Function of an elder

The elder's main role is to administrate, preach, and supervise Sunday school in the congregation and the prayer houses. Literacy is a requirement for an elder. They receive little training for the role, and the participants expressed their concern and dissatisfaction with regard to the equipping of these elders. The training that the elders receive is minimal, and inadequate for their vital role in the church.

The following was noted as far as the training given to elders is concerned. The training activities listed should be seen as representative; they would vary from congregation to congregation.

- a) About four times a year, the minister tries to get the elders together for a day to give them some training.

- b) In addition to the training given by the minister, there is a small team of teachers from Chongoni lay training centre that visits churches to do some training. They also put on occasional refresher courses for the laity.
- c) The training for elders and the laity includes
- basic preaching and counselling
  - basic orientation as to the role of an elder
  - something to help them grow spiritually
  - child evangelism training
  - music workshop
  - marriage preparation
  - woman's training in basic practical skills at Maligunde residential training centre
- d) Materials: Basic materials for the training include the Bible, handouts, catechism, and church constitution. The ministers expressed that there is a lack of resources.
- e) Long distances and lack of motivation and resources makes lay training difficult.

### 6.3 Potential problems in implementing ILD (Black hat)

#### 6.3.1 *Problems concerning existing training*

- a) Distances for elders to travel to attend training
- b) Lack of funding for training sessions, including food
- c) Attendance of existing training given is not good
- d) Not enough training materials
- e) Difficult to fit training around people's work

### 6.3.2 *Concerning development of Veritas training in synod*

Problems mentioned in 6.3.1 will need to be considered as all of them are potential problems for the Veritas training.

## 6.4 Ideas for implementing ILD (Green hat)

### 6.4.1 *Veritas curriculum*

- (a) Chichewa translation needs to be proof-read / improved
- (b) Some ministers could help with this
- (c) Facilitator could simplify when teaching

### 6.4.2 *Facilitator training*

- (a) Complete training of all participants in March
- (b) Train more ministers

### 6.4.3 *Implementation in congregation*

- (a) Need to create a vision for training
- (b) Concentrate on elders and Faithful/Available/Teachable (FAT) people
- (c) Fit training to people's circumstances
- (d) Choose smaller group (8-12) for quality and dedication
- (e) Regular support from Veritas/NIFCOTT leadership for facilitator
- (f) Graduation ceremonies
- (g) Accreditation by NIFCOTT
- (h) Supply of needed materials through NIFCOTT
- (i) Charge appropriate amount for materials
- (j) Facilitator needs to make it a priority, see it as a long term investment, needs commitment

## 7. Summary and Outcome

### 7.1 Participants' evaluation

General comments were very positive. They felt good about the Veritas training and the idea of running it in their own congregations. They expressed that they have learnt a new and practical method of doing exegesis and really appreciated what they had learnt. They would have liked more time for interaction, discussion and practical application.

### 7.2 Facilitators' evaluation

We feel that the overall purpose of the workshop has been achieved. ILD was introduced and understood by the participants. They agreed that ILD is a possible way forward for lay-leaders training in the synod and were keen to complete the training with a second week and implement it in their local congregations. From their written assignments, we can see that all of them have a good basic grasp of the method, and some of them have done very well.

### 7.3 Outcome of the group planning session

#### 7.3.1 *Method used in training needs assessment and group planning*

The method for assessment and planning developed by Edward de Bono, worked well for assessing the training needs in the synod, gaining a response from the group as to the vision of ILD for the synod and planning for the future.

#### 7.3.2 *Outcome of "six hats" planning session*

- (a) The purpose of the next workshop is to conclude facilitator training. It will be held at Chongoni from the 19 – 23 March 2001.
- (b) Which minister will take part in the pilot project, will be decided during this workshop.
- (c) The Chichewa version Module 1 must be proof-read and published by the middle of March.

- (d) Pastors were asked to think and pray about their commitment to ILD and also to begin to develop a strategy for implementing it in their local congregation.
- (e) Discuss and plan with NIFCOTT to form a leadership team for ILD in the synod.
- (f) Continue discussion between Veritas and NIFCOTT to strengthen the partnership.
- (g) Raise funds for training materials – to do this we need to find partners for the project.
- (h) Continue to work on accreditation.

## **8. The way forward**

- (a) See 7.3.2
- (b) Decide on Willem's involvement in the project
- (c) Investigate the possibility of a combined venture, i.e. Malawi, Mozambique, and Zambia. The common factor for large parts of these countries is Chichewa, as well as the DRC connections between the missionaries in Malawi and Mozambique.

Report by: Martin Etter, assisted by Willem Wiid and J.S. Lim, 5/2/01

## Participant information

Title	Initial	Name	Address 1	Address 2	Address 3	Address 4	Tel
Rev	B S	Chitheka	Namoni Katengeza CLTC	PO Box 42	Linthipe		
Rev	K V	Makina	Namoni Katengeza CLTC	PO Box 42	Linthipe		
Rev	J L	Muula Nkhoma	Nkhotakota CCAP	PO Box 19	Nkhotakota		
Rev	P A	Kachaje	Monkey Bay CCAP	PO Box 122	Monkey Bay		
Rev	E Y	Mathyoka	Chawa CCAP	PO Box 2	Lobi	Deza	
Rev	M W A	Likhoozi	Dwangwa CCAP	PO Box 22	Mthabua	Kasungu	
Rev	D K	Chifungo	C/o Mission Dept	PO Box 2245	Lilongwe		
Rev	D C	Kawanga	Madalitso CCAP	PO Box 60	Malirana	Deza	
Rev	A J M	Mnthambala	Lingadzi CCAP	PO Box 30009	Lilongwe 3		
Rev	S J	Chikoti	Youth Minister c/o Msonkhamanja CCAP	PO Box 470	Lilongwe		
Rev	B S W	Mkombah	Mvera CCAP	PO Box 34	Mvera		
Rev	M Z	Khombe	Kaning'a CCAP	PO Box 31339	Lilongwe 3		
Rev	C C S	Chenjerani	Kawerawera CCAP	PO Box 4	Madisi		
Rev	T S E	Katsulukuta	Kongwe CCAP	PO Box 28	Dowa		
Rev	H P H	Zulu	Malingunde CCAP	PO Box 171	Sinyala	Lilongwe	
Rev	A	Nthala	Thawale CCAP	BO Box 33	Mitundu	Lilongwe	
Rev		Kalengo	Likuni CCAP				
Mr		Kachumba	NIFCOTT student				

**APPENDIX I: Report C: Veritas Facilitator Training M1: Second Week 19-14/3/01**

(Etter 2001e)

**1. Location**

CCAP Nkhoma Synod, Namoni Katengeza Church Lay Training Centre, Malawi

**2. Participants**

16 Nkhoma Synod ministers (see January report for list of participants). Only Rev Chiteka dropped out. He was too busy to attend as he is running the Centre – he wants to complete the FTC at a later stage.

**3. Facilitators**

Willem Wiid and Martin Etter

**4. Purpose**

To complete the facilitator training for M1 (see previous report).

**5. Expenses**

All expenses were covered by Veritas Malawi. The participants paid their own travel expenses and contributed MK 150 towards the training materials.

**6. Evaluation**

The participants were asked two questions, namely i) Is the two week training given for M1 adequate preparation for the facilitator? and ii) What needs to be improved?

The first question was answered positively by all. Quite a few asked for more time to cover all the lessons. Some felt that some lessons were too rushed, and that not enough time was given for practical assignments. One person mentioned a need for grading of tests in order for the certificate to mean anything.

As far as I can see, it would be good to give more time to preaching, but for this we would need 2 additional days.

CCAP National Synod, Nairobi, Anglican Church Lay Training Centre, Malindi

M Etter 11/9/01

2. Participants

10 CCAP groups, 25-30 members. 1 full Gospel of God Church minister, 1 church member who had completed. Two ministers (Kisumu, Chisoko) that were training at NCCPOT. All in the majority shared with 1:1 in their congregations and were very active in their ministries (MTC)

3. Facilitators

John Was... (faint)

4. Purposes

- (a) Report on the... (faint)
- (b) Planning...
- (c)...
- (d)...

5. Conclusions

... (faint) ... which was ... (faint) ...

**APPENDIX J: Report D: Veritas Malawi – CCAP Pilot Project / Mod.2  
Introduction Course - Introduction week 3–8 Sep 2001**

(Etter 2001f)

**1. Location**

CCAP Nkhoma Synod, Namoni Katengeza Church Lay Training Centre, Malawi.

**2. Participants**

10 CCAP ministers, 1 Baptist minister, 1 Full Gospel of God Church minister, 1 Baptist church elder (see attached list). Two ministers (Chapota, Chisauka) that were trained at NIFCOTT, had, in the meantime, started with M1 in their congregations, and so they were invited to join in M2 FTC)

**3. Facilitators**

Willem Wiid, Martin Etter

**4. Purpose**

- (a) Report-back and evaluation of implementation (questionnaire was given for this purpose).
- (b) Planning for the future.
- (c) Fellowship and encouragement.
- (d) Introduction training for mod.2

**5. Expenses**

All expenses were covered by Veritas Malawi except for Willem's travel, which was covered by the Durban partners. Participants contributed MK100 towards workbooks and their own travel expenses.

## 6. Evaluation of workshop

### 6.1 Attendance

8 CCAP ministers did not attend for the following reasons:

- one (Likoozi) because of a funeral he felt he could not miss.
- one (Kalengo) because he was moving to a new congregation the day before the workshop started.
- one (Mnthambala) because he had got the dates wrong.
- one (Mathyoka) because he had TEEM exams.
- one (Makina) because he has moved to South Africa.
- three reasons remained unknown at the time of writing (Khombe, Zulu, Chikoti)

2 other facilitators (Simango, Majawa (Baptist)) could not attend

6 pastors had to leave after lunch on Friday because of commitments at their congregations. For some, this could have been avoided by better planning.

### 6.2 Feedback from participants on workshop

Areas of appreciation were included

- (a) new insights and spiritual blessing from the OT
- (b) narrative analysis found to be helpful
- (c) sharing experience with other participants on how to run the training in the congregation

Areas needing improvement included a need for more practical exegesis and assessed assignments.

## 7. Summary of reports from congregations

A questionnaire was sent to all facilitators to bring to the workshop. The M1 training is at various stages. Most of them are still in the first half of M1. Only one group has completed it (Monkey Bay CCAP). See "Evaluation of Veritas Training" for a format of the questionnaire, as well as the results of all the reports.

### 7.1 Use of the Bible

- All facilitators mentioned that their participants can now make better use of the Bible and increase their understanding and use of it in ministry.
- 6 mentioned improved preaching.
- 4 mentioned improved Bible Studies.

### 7.2 Impact on life of congregation

- increased interest in Bible study
- one new Bible study group has started
- unity
- better-run Bible studies
- 4 mentioned spiritual growth in participants

### 7.3 Problem areas

(a) Irregular attendance due to the following:

- Funerals
- Overly busy minister
- Work and other commitments (work interferes more in urban areas)
- Other church programmes

(b) One mentioned opposition from some in the congregation and one mentioned a lack of interest.

- (c) Four mentioned lack of adequate facilities.
- (d) Some had problems with the Chichewa translation of mod.1
- (e) Differing educational levels in groups

#### 7.4 General comments on reports from congregations

All agreed that they are able to teach mod.1 and are able to put the training across in such a way that even people with low levels of education can benefit from it. They agreed that, with enough time and practise given, all participants would benefit from the training. Rev Chenjerani mentioned that he thought that 120 lecture hours would be needed in his context for mod.1.

The ministers were enthusiastic about the training and commented on the helpfulness of the curriculum for training in their congregations. They are eager to continue with it.

### 8. Statistics

- (a) 163 participants have been trained by 13 facilitators.
- (b) One group has finished with M1 (Monkey Bay CCAP).
- (c) Twenty-one congregations or groups are running / have run the training since the beginning of 2001 to date. There are several congregations where there is more than one class. Nthala is running 3 classes.
- (d) From the facilitators that were not able to attend, statistics need to be gathered.
- (e) Materials sold since April 2001 include 300 Chichewa mod.1 Workbooks and Self-evaluation books sold to congregations; 41 English M1 Workbooks and Self-evaluation books sold to congregations; and 147 of the new Chichewa Bible (Buku Loyera) were sold to participants.

## 9. Assessment and accreditation

We had a lengthy discussion on this issue. The pastors would like accreditation both for their participants and themselves.

We discussed the assessment tools proposal that I had designed. It was well received.

As a group, we decided that the training can be run on two levels: (a) not formally assessed; and (b) formally assessed

(a) Not formally assessed – Certificate of attendance per module

The requirements for this certificate would be:

- Participant has to attend at least 80% of the lessons
- Participant has to catch up on missed lessons
- Training materials must be paid for

If these conditions are met, the participant receives a certificate of attendance.

(b) Formally assessed course – Certificate of Christian ministries / practical theology

Completion of each module earns 1 credit. Completion of 4 Modules earns the certificate. The requirements for this would be:

- same as above
- formally assessed by the facilitator with the assessment tools provided by Veritas College Malawi.

Willem and myself compared the accreditation process of both ACTEA and UNISA. ACTEA is a complicated and difficult process. For UNISA, we would not need to do much in order to qualify. It seems too good an opportunity to be missed not to obtain UNISA accreditation.

Both in Zambia and here in Malawi, we have been asked to obtain accreditation as soon as possible by the facilitators. It will certainly add considerable appeal and improve the standing of Veritas in the African context. Willem and I think we should go for UNISA.

## **10. Congregational / group follow up**

Together with Rev Lim, Martin visited and had contact with most of the congregations and groups where the training has been held in the interim period between mod.1 facilitators training courses being completed and the present introductory week to mod.2.

We have made 12 site visits and had face of face meetings with 17 facilitators since May 2001, apart from our contact at the workshops. The purpose of the visits was to

- a) remain in contact
- b) provide advice / solve problems
- c) offer encouragement
- d) deliver materials (for some)

The visits were appreciated, especially by those in rural and remote settings. We were present at some classes but cannot comment as they were conducted in Chichewa.

## **11. Action – The way forward for the 3N VIP**

- a) Chichewa M1 will be revised by a committee. Chifungu, Mkhomba, Majawa and Martin will meet on 12 Oct to make the changes.
- b) Module 2 facilitator training will be completed Nov 12 – 17, 2001 at Chongoni.
- c) Willem is to give 25% of his time over the next 2 years to the 3N VIP.
- d) Durban network must be approached to provide him with an allowance for his living expenses of Rands 4000 per month.

- e) Willem and Martin are to approach Bennie about UNISA accreditation.
- f) Planning for next year must take place when Willem comes in November.
- g) Zambia workshops are due Sept/Oct – Leon to assist Martin as Willem cannot

M Etter 11/9/01

**APPENDIX K: QUESTIONNAIRE AND RESPONDENTS' ANSWERS****QUESTIONNAIRE**

- 1) Describe participants' social, educational, and professional background.
- 2) How many people are doing or have done mod.1 in your congregation?
- 3) What role do the participants have in church?
- 4) How many class hours in total did you have to complete mod.1?
- 5) How often did you meet to complete mod.1 and how long was each session?
- 6) What kind of change and growth have you observed in the participants' lives?
- 7) What kind of change and growth have you observed in the participants' ministry skills?
- 8) What problems have you encountered in running the training?
- 9) What aspect of training has benefited the participants the most?
- 10) What would you do differently next time you run the training?
- 11) From the experience you have gained in teaching mod.1, what advice would you give a new facilitator about running the training?
- 12) What is your overall impression of the training?
- 13) Any other comments?
- 14) Ask the participants how they have benefited from the course?

## RESPONDENTS' ANSWERS TO THE QUESTIONNAIRE

### 1) Describe participants' social, educational, and professional background.

- Different levels in one group: graduates, secondary school (junior certificate), and primary school.
- Professional people, subsistence farmers, scholars.
- Mission situation with little infrastructures.
- Some just being able to read and write.
- Most of the participants had no Bible training before.

### 2) How many people are doing or have done mod.1 in your congregation?

- Selective groups (pilot project).
- Elders felt to be included.
- Hthara: 30 + Chifungu:20 + Kapulula:4 + Kawanga:13 + Kuzalo:4 + Kachaje:10 + Katsulukuta: 3 + Chenjerani: 11 + Chisauka: 10 + Nkhoma: 14 + Chenjerani: 11 = 130.

### 3) What role do the participants have in church?

- Mainly elders doing the preaching at the prayer houses
- Deacons
- Youth leader
- Church leader
- Church clerk
- Few members
- Sunday School teachers
- Woman guild leaders

### 4) How many class hours in total did you have to complete mod.1

- Some have just started.

- No group has finished yet.
- Some are nearly finished.
- Will take 120 hours in total.

**5) How often did you meet to complete mod.1 and how long was each session?**

- Some doing crash courses over 2 weeks.
- Some twice a week, 1 ½ -6 hours sessions.
- Some once a week, 2-6 hours sessions.
- Most will still be busy for a few months.

**6) What kind of change and growth have you observed in the participants' lives?**

- Too soon to see any at this stage - most are only busy from June to August 2001 with the training.
- Some people, not being positive about Bible studies, changed their attitudes after understanding the basic principles of Biblical communication.
- Some spiritual growth has been seen.
- Their interest to read the Bible has increased.
- Prayer lives have been changed.
- "I expect to see change in leadership in the church, in the wards, as well as in the Youth."

**7) What kind of change and growth have you observed in the participants' ministry skills?**

- Two elders enjoy using steps of exegesis in preaching.
- "I have read some of their sermons and they are good with some good theological thought."
- Some participants have a strong desire to share the Word of God.
- The participants enjoy doing exegesis together.

- “They now testify that for the first time in their lives, they have discovered the message from God through the Bible to His people. This, they say, will help them find different messages for preaching, in the case of the elders, and good material for Bible study and lessons in the case of Sunday school teachers.”
- Seven ladies decided to start Bible study groups after understanding the process of exegesis.
- More and more people appreciate the value of Bible studies, especially when seeing the link between interpretation (exegesis) and application (Bible study).
- “Most of the participants have improved in their way of preaching, because they rely focus on the meaning structures when formulating the sermon.”
- “They are able to understand the Scriptures for themselves.”

#### **8) What problems have you encountered in running the training?**

- Many found the Chichewa translation very literal.
- Some opposition from older members – threatened by “new teaching”.
- “People from lower educational level want to defend their status.”
- Lack of teaching materials (black boards; stationary).
- Training facilities (e.g. classes in the evening not having lights; big enough facilities).
- Big differences in literacy levels made progress slow.
- Some who are struggling to read and write find it difficult to follow the theory of Bible interpretation.
- Physical reasons: transport; rainy days – ‘especially in a unroofed church’; distance
- Irregular attendance.
- “To adjust myself to their level of understanding.”
- Busy schedules, e.g. funerals, marriages, responsibilities in congregation.

#### **9) What aspect of training have the participants benefited the most?**

- The steps of exegesis.

- The information on how to preach.
- The ministry skill on how to prepare and present Bible studies.
- The background on how God communicates through the Bible.

**10) What would you do differently the next time you run the training?**

- Different levels of education teach in separate groups.
- To concentrate more on facilitating than teaching.
- Extend time with lower scholastic level.
- To work together with other congregations in the training process.
- Training blocks, due to variety of responsibilities, make weekly commitments difficult.
- To advertise the training better.
- Prepare congregation better for acceptance of course.
- The course shouldn't be limited to elders only.
- Slow down the speed of teaching.

**11) From the experience you have gained in teaching mod.1, what advice would you give a new facilitator about running the training?**

- Be patient with low scholastic levels.
- More repetition of materials.
- Prepare participants better in the benefits of this course.

**12) What is your overall impression of the training?**

- Big difference between Veritas training and most other TEE programs is that, while TEE programs focus on theology in booklets, Veritas helps participants to work from the Bible to formulate their own theology.
- "Wonder how preachers can preach without not understanding the skills of exegesis."
- "This is the only way for lasting leadership development in our church."

- “From the facilitator point of view, I can see that the church has been very sleeping when it comes to equipping the lay leaders with the skills of Bible interpretation...The church has kept the Bible interpretation skills away from the lay leaders too long; and no wonder this has led to the development of denominationalism based on poor theology.”
- “... it has added a step to my understanding of the Scriptures.”
- “The course addresses a long outstanding need on church leaders and it brings down theology to a level that makes it relevant to everybody to practise.”

### 13) **Any other comments?**

- Different scholastic levels were combined in working groups helping one another.
- Focus of teaching was on lowest scholastic level and all benefited from it.
- People only able to read and write could cope with the basic skills of exegesis (after the application of the steps of exegesis was adapted for them by facilitator).
- “Veritas is the only answer to the great need of the church today and that is lack of well-trained leaders, especially for church planting” (comment of church planter in an area in Mozambique adjacent to the Malawian border).

### 14) **Ask the participants how they have benefited from the course. Give some testimonies.**

- “This training has been beneficial to me, because now the steps of exegesis are helping me to preach and teach the true Word of God to the peoples, unlike as in the past.”
- “This training by Veritas has really changed my understanding of the Bible in the following ways: I now know how the Bible came into being (in the past I believed that no human authorship was used); I now know that the writings of the Bible are different, e.g. narrative, songs, poetry, etc.; I now know how to do interpretation in using the exegetical steps.”

- “Previously I’ve been preaching from a verse or two. But now I have been introduced to the steps of exegesis. This is now enabling me to actually dig out a message from the given text where I can build up a sermon from. This will make me to be faithful to the text and of course, I’m sure that from now on I will preach with a difference.”