

Scaling Up **Theological Training** In Africa



THEOLOGICAL EDUCATION CONSULTATION



AEA
Association of
Evangelicals in Africa

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Published by Association of Evangelicals in Africa.

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Printed on Demand in Africa.

ACKNOWLEDGEMENTS

The AEA Theology and Christian Education Commission Consultation provided a forum for theological educators to deliberate on the need for equipping and strengthening the grassroots churches of Africa, particularly the leaders and pastors. It is estimated that 85-90% of these leaders are untrained and undertrained biblically and theologically. The Consultation attracted participants from the formal theological institutions and the informal theological trainers and grassroots pastors and international partners who support the AEA.

We thank God for favouring us with a successful meeting and the great contributions from all the participants. The consultation provided a rich avenue for various ministries and practitioners in informal theological education to network and share materials and best practices.

Participants were each given a copy of the *Africa Bible Commentary* and the *Africa Study Bible* through the generosity and partnership of Langham Literature and Oasis International. These were invaluable resources in the hands of the pastors, for which we are very grateful.

The main presentations, starting with the opening statement from no less a person than the AEA President, Dr Goodwill Shana, set the tone for a fantastic five days of intensive presentations collated in the booklet in your hand. We thank you to all these theological educators for the great insights they brought to the discussion.

Thanks to the AEA staff team and members of the Theology and Christian Education Commission (TCEC) for their indefatigable efforts for putting all these together and sourcing funds to participants and grassroots pastors to travel to Nairobi for the conference. Our

funding partner requested anonymity but the Lord knows them and we pray he would bless their ministry openly.

To God be the glory!

Rev. Dr. Aiah Foday-Khabenje

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ABOUT THE CONTRIBUTORS

While many people were involved in the consultation, this compendium highlights paper presentations by the following:

Dr. John Jusu is an AEA missionary seconded to Africa International University in Nairobi, Kenya. He serves with Overseas Council International as Africa Regional Director. He has served as Curriculum Consultant for More Than a Mile Deep Global Curriculum, Supervising Editor for the *Africa Study Bible*, Senior Researcher for the Africa Leadership Study, and a member of the Global Associates for Transformational Education. He is ordained by the Church of the United Brethren in Christ, Sierra Leone.

Prof. Victor Babajide Cole is Emeritus Professor of Education of Africa International University, Nairobi. He serves in consultancy roles and resources institutions of higher education on the continent to empower both administrators and faculty. He resides in Nigeria.

Dr. Christine W. K. Mutua is former Regional Director for Development Associates International MA Programs in East Africa. She holds a PhD in Missiology (North-West University, SA), MRes. in Educational and Social Research (University of London), MA in Missions (Africa International University) and BSc. Horticulture (Egerton University). She is married with three children. She was a contributor to the *Africa Study Bible*.

Mark Dye is East Africa Regional Leader for United World Mission, overseeing ministry in five countries. He began serving in Kenya in 1994, working on development and church planting among the Turkana, a people group in northwestern Kenya. In 2003, his family relocated to Nairobi to partner with various denominations in East Africa to train pastors, lay leaders, and missionaries in church planting and leadership development.

INTRODUCTION

Based on the Center for the Study of Global Christianity's finding that only 5% of pastors globally have formal theological training, AEA gave a conservative estimate that 85–90% of pastors and church leaders in Africa have little to none of the biblical and theological training which they require to effectively disciple their congregations. The Association of Evangelicals in Africa convened a theological consultation to develop and implement strategies to tackle this problem. The goal was to equip and strengthen grassroots churches in Africa, with participants challenged to scale up training of another 20% of pastors over the next five years. From September 9th through 13th, 2019, approximately 300 people from 30 countries from Africa and beyond gathered at the Dimesse Sisters in Nairobi, Kenya. They included church leaders from the National Evangelical Alliances, theological educators, publishers and grassroots pastors.



Plenary presentations and group discussions (pictured above) were a main feature of the meetings. Dr. Goodwill Shana, AEA

President and Chair of the World Evangelical Alliance International Council, outlined in his opening address his vision for a transformed Africa through the power of God's Word. There was also an opportunity for participants to learn about various training curricula using formal, non-formal and informal approaches in the keynote speech by Prof. Victor Cole (Africa International University, Nigerian). Organisations who are successfully using a training curriculum were invited to share their curriculum in day three of the consultation.

Other conference speakers included Dr. Christine Mutua (Development Associates International, Kenyan), Dr. John Jusu (Overseas Council, Sierra Leonean) and Prof. David Ngaruiya (International Leadership University, Kenyan). Dr. Ted Barnett (AEA Leadership Development Consultant, American), Prof. James Nkansah Obrempong (Dean of AIU, Ghanaian) and Rev. Dr. Aiah Foday-Khabenje (General Secretary of AEA, Sierra Leonean) facilitated the meetings.

Publishers presented on the need for discipleship training tools and resources and began to meet that need. Oasis International, represented by their president, Dr. Matthew Elliott, provided every participant with a complimentary *Africa Study Bible* (pictured right). Langham



Literature, represented by Prof. Liz Mburu, Literature Regional Coordinator for Africa, provided every participant with an *Africa Bible Commentary*. Other conference partners included Tearfund (represented by Dr. Sas Conradie), South Africa Theological Seminary (Dr. Kevin Smith), Overseas Council (Dr. John Jusu), the Africa Leadership Study (Prof. David Ngaruiya), Global Scholars (Prof. Danny McCain), United World Mission (Mark Dye), and Re-

Forma (Dr. Reuben Van Rensburg). Generous donors also provided financial backing for logistics.

The feedback was overwhelmingly positive, both throughout the week and in 140 completed evaluation forms. When asked if it was worth coming to the consultation, attendees said:

“Yes, a thousand times! This has been the most eye-opening conference I have ever attended.”

“I have been refreshed greatly and it has been time well-spent. Even outside the sessions, I had wonderful fellowship with church leaders from across Africa.”



Regarding the presenters:

“All of them were seasoned for the times we are in.”

“All speakers had content and their delivery was most effective.”

“I would like to hear the main speakers again. Dr. Cole was mind-challenging. Mark Dye’s presentation was eye-opening to what can be done and how. Dr Christine Mutua’s presentation was excellent.”

Regarding deeper insights and ideas that will make a difference:

“There is a glaring need for equipping the most influential leaders in Africa, which are the 85-90% untrained or undertrained pastors and church leaders . . . The Academy needs to intentionally partner with churches at the grassroots to design

programs that will integrate formal, non-formal and informal modes of training.”

“[We need to] be innovative in our seminary curricula to train people as ministers and facilitators of the training at a grassroots level.”

“[We need to] re-strategise learning and training processes to accommodate wider demographic and representative groups of the Church.”

“Trained pastors and church leaders need to reproduce themselves on a personal level by mentoring and equipping identified potential leaders. I see myself as part of this process and I plan to take at least two people through this process in the next five years.”



CONSULTATION PURPOSE AND DESIGN

Dr. John Jusu

The Center for the Study of Global Christianity (n.d.) at Gordon-Conwell Theological Seminary estimates that 95% of pastoral or Christian leaders globally are insufficiently trained:

The CSGC estimates a total of 5 million pastors/priests in all Christian traditions worldwide (Catholics, Orthodox, Protestants, and Independents, including bi-vocational). Of these, we estimate that 5% (250,000) are likely to have formal theological training (undergraduate Bible degrees or Master's degrees). This is based on incomplete responses in survey results from colleges and seminaries in our Global Survey on Theological Education. Roughly 70% of these pastors are in Independent congregations. Independent pastors, in particular, have little theological training, even in the West.

When you look at those numbers, you wonder, what have we been doing all this time as theological institutions in training? What does it mean that we have such heavy masses of people who are insufficiently trained? How are we training people for the great Church in Africa?

We realised that formal theological training, which takes four years to complete, will not meet the leadership demand. But the non-formal sector has huge potential to train people to a critical level and give them the basic competencies that they need. Unfortunately, formal educators and non-formal educators have not been in constructive conversation. Advocates of formal education perceive non-formal education as unaccredited and poor quality. Advocates of

non-formal education perceive formal education as irrelevant to the needs of the Church. Instead of being opponents, how can we harness the strength of formal education and the strength of non-formal education so that we harmonise the overall training of pastors? Scaling up non-formal education to meet demand seemed like one solution. This consultation was designed to bring these two segments together. We all have common goals to serve the same Church, so why not put our resources and expertise together to give the Church in Africa what it needs to meet the millions that are coming to Christ?

To facilitate that conversation, we needed to listen to both ends of the spectrum. So part of the conference was designed to showcase strategies for success in each sector: What are you doing in a non-formal setting that formal education is not aware of? How can the formal sector also help the non-formal sector with quality to scale it up to where it needs to be? One mode of education alone is insufficient, but the goal was designing a training model that could provide leaders that the Church in Africa needs for its expansion.

A lot of thinking went into the consultation design. Often, we see what the actors present but not what goes on behind the stage curtain. We designed the consultation with several objectives in mind:

1. To have an appreciation of the needs for sound biblical and theological education in all of life.
2. To understand how the need to bring biblical and theological training to untrained pastors and church leaders is currently being addressed using case studies of best practices and to see how the success stories can be scaled up to meet the training deficit for pastors and church leaders.
3. To identify practical biblical and theological training methods and resources for effective use by untrained and undertrained pastors and church leaders, especially in preaching, evangelism and discipleship.
4. To develop or identify strategies for sustaining non-formal and informal training for pastors and church leaders in sound biblical and theological education for effective ministry at the grassroots.

5. To provide leadership development in National Evangelical Fellowships.

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
08:20	Greetings Rev. Dr. Aiah Foday- Khabenje	Prayer			
08:30	Devotions Dr. Goodwill Shana Dr. James Kiamu Dr. Goodwill Shana Dr. Reuben van Rensburg Martha Barnett				
08:40	The Challenge The 85–90% Keynote: Prof. Victor Cole	Research Results Africa Christian Leadership Study Dr. John Jusu Prof. David Ngaruiya	Success Stories Curriculum, resources & educational approaches Dr. Stephen Mbogo, Mark Dye, Prof. James Nkansah Obrempong	Training Solutions Non-Formal? Informal? Prof. Victor Cole	The Future Effective Training Scaled for the 80–90% Prof. Victor Cole
09:15	The Goal 20% more trained leaders Small Groups*	Non-Formal & Informal Training Scaling up to meet the need Dr. Christine Mutua	Discipleship Training Tools Africa Study Bible Dr. Matthew Elliott Africa Bible Commentary Prof. Elizabeth Mburu	The Plan Training 20% more pastors & church leaders in five years Mark Dye	Covenant Dr. Aiah Foday-Khabenje
10:30	Health Break				
11:00	Group Discussion What is the impact of the 85–90% in Africa? What difference will 20% more make in Africa? PANEL		Showcase Scalability Potential of Existing Formal, Non-Formal & Informal Approaches/ Curriculum for the 85–90% *	Discussion How will the plan be implemented in your ministry or sphere of influence?	The Africa God Wants Where do we see the Church in 50 years?

12:00	Group Reporting*				Communion, Next Steps
13:00	Lunch				
14:00	Panel Discussion What are barriers to large scale training?*	Panel Discussion What new training ideas can be proposed for the 85–90%?	Panel Presentations Formal Non-formal Informal	Panel Discussion What new resources must be developed for your plan?	
15:00	Reporting Summary Listening Team: Prof. James Nkansah Obrempong (facilitator), Lucy Mutiso, Jim Olang, Dr. David Tarus				
16:00	Health Break				
16:30	Formal Education The 10–15%	Listening to God Scripture, Prayer, Others	Listening to God Scripture, Prayer, Others	Measuring Success Training 20% more in five years	
Special thanks to: Dr. Goodwill Shana (WEA International Council Chairman & AEA President) Dr. Aiah Foday-Khabenje (AEA General Secretary, consultation leader) *Dr. John Jusu (consultation leader, facilitator)					

To achieve these goals and get the formal, informal, and nonformal sectors talking to each other, the consultation design and delivery intentionally incorporated a mix of presentations, interactions, and showcase sessions. The speaker presentations are captured in this compendium. In addition, partner organisations presented research results from the Africa Leadership Study, success stories from their ministries, and showcased helpful tools developed by publishers. To complement the more academic presentations, each day also included a panel discussion around a themed question. The panels comprised of two non-formal training representatives, two informal training representatives, and one National Evangelical Fellowship representative.

While many conferences involve only lectures, education research has shown that this is an ineffective teaching method. We had gathered leaders from around the continent with expertise who we wanted to weigh in on these important issues based on their contexts and experiences. So, we ensured that there was time for discussion in small groups each afternoon. The results of these discussions were reported back to the larger group each day. A listening team then summarised the day's conclusions, helping participants to integrate insights from the conference and chart a clear path forward together.

Even in the presentations, we deliberately chose speakers who represented the two worlds or even bridged them both, people who had been in the Academy and also had done a lot of informal or non-formal training, so they could bring their expertise together. These people modelled that one can actually do both types of training consistently. For instance, I was trained for the formal sector, But when Ebola came into my country, I went non-formal with public health education and I was able to save over 15,000 people using that mode. Right now, we have millions and millions of Christians who want to who want to share their faith. It is not necessary to bring them to the formal sector. However, some people have done that too.

Our efforts at bringing synergy between the two modes of training were very successful. We shattered the barrier between these two modes of training. As we brought our leaders to talk about things that really mattered, you could see from the spirit in the room that this was on people's hearts. The keynote speaker, Prof. Victor Cole, raised many pertinent issues that led the discussion further, as we had hoped. He is a distinguished individual who has written a lot of books on training in ministry. The papers presented addressed the issues we had hoped for.

Professor James Nkansah and I moderated the presentations. We had previously communicated with the presenters so that we could provide an appropriate bridge from one speaker to the next. This helps attendees to see the consultation as a whole and not as separate

pieces. Prior knowledge of what will be said also helps one know how to sequence the presentations so that they build on each other rather than points of connection being lost with four other speakers between two highly connected presentations.

The attendees realised we all share the same purpose of serving the Church, so we can help one another. Formal institutions are now trying to see how to partner with non-formal entities. So, for example, this trainer on the field can mentor the person doing church planting in northern Kenya, and now also this missions student in the formal sector. The formal institutions now have a larger base for their practicums because we brought them together. Networks were created.

In hindsight, we realised some things that could be improved in the future. The logistics were a challenge. The space was tight. Breaking into small groups was difficult and the noise level was very high when people were discussing. We could have extended the invitation to a little bit larger group if we had a larger space. Unfortunately, our efforts at follow up were thwarted. Since I travel to almost all the regions where participants came from, I intended to meet them and talk about how they had implemented what they had learned. Due to COVID, I was not able to meet with people and I was hesitant to bore people with online calls. So I was unable to provide feedback from that follow up, although perhaps when we start to travel, we may have a chance.

The participation of our partners was commendable. Each of them contributed their own piece to the issues that we are doing. For instance, the *Africa Study Bible* is written for the non-formal sector. It does not focus on Greek and Hebrew exegesis which people in the formal sector spend years studying. They may feel proud of doing Greek 1-6, but not end up using it. We are taking the insights from Greek 1-6 and putting it into material that a person at a grassroots level can read. We cherish their partnership. Ted Barnett also did a very good job in organizing the consultation. He put lots of time into it, not to mention waiting for me for two hours in traffic, which was a

huge sacrifice for an American. This consultation meant a lot to him. We cherish his time and his contributions, including insights from very African thinking.

Going forward, AEA has a strategic role to play in bringing partners together. Some of us are so preoccupied that we cannot normally sit down and think about these issues until AEA nudges us. It would be wonderful if AEA's theological commission kept doing yearly consultations, that pertained not only to education, but other subjects we struggle with in Africa. For example, what is the evangelical Church saying about migration or affirmative action? AEA can bring the friends and partners on board who are interested in the same things but lack a forum to discuss these issues with a bigger body. They do not need to run independent conferences in various locations. Instead, why not we come together and trust AEA's theology commission to hold one yearly consultation so that we gather together? This is especially an efficient use of resources given where we are at with the high numbers of untrained church leaders in Africa.

We should bring in more partners who we know and see what they can showcase from what they are doing. In Sierra Leone, every year all the universities come together to showcase their programs to prospective people who may want to enrol. If AEA creates that platform ministries will come and showcase what they are doing. They will realise that within 30 minutes, they were able to reach 300 church leaders in Africa attending the slot just from an activity slot at the consultation. This is very strong marketing. Once they come alongside to partner, AEA can give them we give them a page in the Afroscope newsletter as well. We can also follow up with the attendees for a sentence or two about the impact the consultation had: How have you used this material since you left? We could collect those stories as content for the Afroscope. We have a lot of content within our communities and we need to actually showcase stories of people serving our communities.

References

Center for the Study of Global Christianity. n.d. "Frequently Asked Questions."
Accessed 21 October, 2020. <https://www.gordonconwell.edu/center-for-global-christianity/research/quick-facts/>

THE CHALLENGE: THE STATE OF THEOLOGICAL EDUCATION IN AFRICA

Prof. Victor Babajide Cole

The challenge surrounding the state of theological education in Africa today cannot be examined, as usual, just from the perspective of the Academy to the neglect of the current Church milieu. The Academy and the Church share a common context, a common mission, a common destiny, and as such a common challenge.

I recently attended a musical festival at a local church. It was staged entirely by youth who came from different church denominations to form a musical group. At this occasion, they formed a brass ensemble to render some of the great hymns of the Church. The lyrics were sadly missing, but the orchestration of the brass instruments was a delight to the audience. Members of the audience came forward to read prepared texts on the history behind some of the hymns. The patroness of the musical group was the first to read out one such history. My attention was caught by a statement, although I am not sure it was part of the prepared text, to the effect that the Bible should be re-written to address contemporary situations and audiences! This narrative transpired under the watch of the host pastor, who was there to lend his and the congregation's support to the commendable efforts of these youth.

The Challenge of Poorly Trained Leaders – A Reflection on History

In early 1970s, Byang H. Kato foresaw a gathering storm of what he termed ‘rising universalism’, meaning syncretism posing a threat to the Church (Kato 1975, 11). At that time, he saw it as stemming from about 10 different sources, with the seat of learning, occupied by the African theologians of the day, serving as the mouth piece. That seminal work was directed at the academic fraternity. What was not clearly foreseen was the grassroots effect or movement within the Church, not championed by the academe, but by the average Wanjiku in the market place, the neighbourhood ‘Apostle Chidi’ or ‘Mountaintop Baba, alias All-weather Prophet,’ etc. However, Kato did note that a twin factor responsible for the gathering storm was ‘biblical ignorance’ and ‘inadequate emphasis on theological education’ (Kato 1975, 14).

How Did We Get There?

At least seven factors converged to bring us to the situation we find ourselves in today. So

A resurgence of African Traditional Religion (ATR). We start by examining the contribution of a resurgent ATR. Kato called attention to the focus on ATR at the level of academic theologizing, fuelled in part by nationalism, by African theologians, especially of the Conciliar movement. Seminal research at the time, undertaken largely through the methodology of phenomenology, was about the *modus operandi* of the African traditional religions, their belief systems, and the devotees. The non-proselytizing nature of ATR was highlighted as a polemic against those non-indigenous religions given to proselytizing. Most critically, theologians argued for the viability of ATR as an alternate way to God.

The influence of the African Independent Churches (AICs). Concurrently, the period was witnessing numerical grassroots growth of the African Independent (Indigenous or Initiated) Churches (AICs).

AICs trained their leaders informally, largely borrowing from traditional methods of apprenticeship.

The informally trained AIC leaders offered something for your business, your marriage, your perceived enemies, your decision-making process, an impending journey, and so on – never mind the veracity and authenticity of what was offered. All of these are reminiscent of what happens in ATR. The African academic theologians of the time observed that during times of life crises, the orthodox Christian faithful sometimes went under cover of darkness to seek help from syncretistic religious groupings on the fringe or from traditional herbalists and diviners.

Alternative forms of theologizing. Some of the phenomenological studies at the time pointed attention to alternative forms of theologizing – on the streets, in the market places, at festive occasions, and so on, but did so as a way to lend credibility to African oral theology. Little did anybody foresee what these portended for the future. Today, informal theologizing has taken African societies by storm – in all areas of life, such as in day-to-day occupations, in worship centres, in the conduct of businesses, and in homes.

African religiosity. Street theologizing has extended to every nook and cranny of African life, as indeed the African theologians of yesteryears rightly recognised that Africans were ‘notoriously religious’ (Mbiti 1991, 16). Today, people over-subscribe to religion on the continent. Worship centres, adherents, and fly-by-night leaders have mushroomed all over the landscape.

The Influence of the artistes. The artistes in the music and the entertainment industry are formidable, but little recognised leaders in the process of grassroots theologizing and teaching today. They have been warmly embraced in congregations. A close look at the types of songs and prayers today in church, social life, festivities, and so forth, reveals the extensive effect of untrained or ill-trained leadership in churches.

Alarmingly, a number of theologically trained pastors uncritically tolerate strange gospels and heresies under their watch. These are perpetuated in songs by professional artistes who move from congregation to congregation on Sundays, for hire! Even some theologically trained pastors are swept into uncritically perpetuating these unbiblical teachings through songs and prayers.

The New Generation Christianity. The dominance of the landscape now is not by the AICs, but by the Pentecostal and Charismatic movements – their classical, neo-classical and what some have called ‘fringe’ elements (Maxey and Ozodo 2017). These movements have made tremendous influence on all sections of the Church around the world. At one time regarded as outside the mainstream of the established churches and even classic Pentecostalism, these fringe elements have now made such a deep impact that there is hardly any branch of the Church that has not been influenced in one way or another. In Africa, their manifestation across all the denominational divides has appropriated *modus operandi* from the West and from traditional African life to address what goes deep into people’s hearts and souls. I term this the ‘New Generation Christianity’ (NGC), because there are similar broad characteristics that have infiltrated across denominational divides of classical Pentecostals, neo-classical Pentecostals, Pentecostals on the fringe, charismatic or mainline orthodox, and indigenously rooted churches. For instance, while the mainline denominations maintain their identity in many ways, they have nonetheless been inundated by practices and beliefs stemming from the NGCs, hence they may be described not as full blown, but on the outskirts of the NGCs. In the songs used for worship and praise, and the words used in prayer, the dividing denominational and theological lines have become blurred.

Common characteristics of full-blown NGCs are delineated in Table 1. While every manifestation of NGC may not adopt all these characteristics, nevertheless each is characterised by some of these. One common thread that runs across all is the witting or unwitting appropriation of elements of ATR, reminiscent of the AICs. Long ago,

Edwin Smith wrote, ‘The African is seeking practical ends in both his magic and his religion; he seeks to use the mysterious powers of nature for his benefit, or at least he tries to ward off the harm that they may cause him’ (Smith 1929, 39). Almost a century thereafter, Smith’s observations still ring true in many African churches – in our songs, prayers, and proclamations!

Drawing a parallel between ATR and the New Generation Christianity

AFRICAN TRADITIONAL RELIGION	NEW GENERATION CHRISTIANITY
Religion permeates all of life	Religion addresses social and material needs now, not just the future!
Nothing happens by chance	Causality of happenstances, especially adversity, is sought from one’s past, including one’s ancestors (e.g. breaking past covenants)
Diviners occupy prominent role as consultants on a range of life issues (birth, destiny, marriage, sickness, adversity, counteracting known and unknown enemies, etc.)	The man/woman of God plays the role of a modern-day diviner/consultant, sought after on a range of life issues (business, family matters, adversity, illnesses, etc.)
Belief in the efficacy of special objects sought from the diviner	Widespread belief in the efficacy of holy water, special handkerchiefs, anointing oil, and so on provided by the man/woman of God
Fear of malevolent forces, seen and unseen, and the constant struggle to checkmate them	Ongoing fear of malevolent forces and the need to invoke the blood of Jesus, the name of Jesus, etc.

Among the full-blown NGCs, leader training began as informal apprenticeship and observation, similar to traditional ways of learning. A number of these have since developed non-formal and even formal in-house training. The mode of training per se is not as critical as the content and quality of the training. Any training that is man-centred, rather than Bible-centred, with sound theology, leads to improper theological training.

Over-democratisation of the ministry. The biblical concept of the priesthood of all believers (1 Peter 2:5, 9) highlighted during the 16th century Reformation has now been taken to the farthest imaginable extreme.

Now, just about anyone can give themselves clergy status, one need only ask a carpenter to fashion for him/her a podium, pick up a Bible, gather some paraphernalia (clerical garb, perhaps a bell, candles of different colours, PA system, and cell phone or satellite transmission)! With an initial band of followers, usually members of the family and people in the neighbourhood, a man/woman of God begins to make his/her presence felt, adding to the statistics of the 85-90% untrained and undertrained pastors.

At a more sophisticated level is the growing number of professionals taking to the ministry of the Word, often bi-vocationally. They continue to serve in the profession and career they were formally trained – as accountants, lawyers, business entrepreneurs, medics, etc. – and at the same time take on the pastorate, ostensibly in full-time capacity. It hardly crosses their minds that in the professions that they were trained for, they just could not wake up and start to practice law or medicine without undergoing rigorous training and a period of certification! What is it in the ministry of the Word that grants such audacious liberty? The age-old principle of ‘teaching the word’ being the apostles’ focus while other tasks were delegated to deacons has now been subverted, misusing the concept of the priesthood of all believers (Acts 6:4)! From these grassroots beginnings, with time, many of these churches have matured into fully fledged denominations and became formalised, just like what one finds in the mainline denominations.

The Critical Issues

A combination of factors is responsible for the huge number of improperly trained or untrained church leaders on the continent today. Four critical issues come to the fore as follows:

The Spirit vs. the Word of God

At the heart of it all is the dearth of the knowledge of the Word of God, as Kato had mentioned in passing almost five decades back.

‘The word of God is alive and powerful’ (Hebrews 4:12), that is, it works in hearts and lives, by the power of the Spirit of the living God. The 16th-century Reformation emphasised the Word of God, bringing it to the centre stage of worship. The NGCs emphasise the spontaneous movement of the Spirit, misapplying John 3:8: ‘The wind blows wherever it wants. Just as you can hear the wind but can’t tell where it comes from or where it is going, so you can’t explain how people are born of the Spirit.’ This moves away from the near-spectator stance of the faithful during worship to active and vibrant involvement. However, because the Word of God is no longer centre stage, we have widespread defective theology doing the rounds. Sound expository teaching and preaching of the Word is endangered, replaced now by the art of motivational speaking! Both the Spirit and the Word must be present in worship, without lopsided emphasis on either one.

Pentecostalisation

The Pentecostalisation of the churches around the world, in Africa in particular, is well-documented and deserves our attention at this juncture. From Eastern Europe, Berković notes, ‘modern spiritual movements (charismatic movements) almost entirely rely on the manifestations of the gifts of the Spirit, while the fruits of the Spirit are neglected’ (Berković 2008, 112-113). He then goes on to delineate two cultures – the culture of *foregoing* and the culture of *demand*: ‘The teaching and practice of Jesus point to foregoing rather than demand as the foundation of Christ’s gospel’, as illustrated in His *kenosis*, which is Greek for ‘self-emptying’ (Philippians 2:7). But Berković notes, ‘Foregoing is mostly foreign to spiritual movements since they are predominantly based on the culture of demand and claiming rights . . . termed name it and claim it’ (Berković 2008, 114).

From what is arguably the epicentre of the NGC in Africa, Maxey and Ozodo (2017) detail the extent to which all branches of the Nigerian church have become Pentecostalised. In their historical

narrative, the authors underscore what they see as the fatal attraction of African Traditional Religions (121) and passionately seek to recapture authentic biblical spirituality.

Who Gives Church Leadership?

Today, the preacher and the worship leader share a common platform, each influencing the faithful and theologizing. No branch of church groups, including mainline orthodox churches, is exempt. In addressing the influence of untrained and poorly trained leaders in the churches, attention must be paid to song lyrics and forms of worship. Even in denominations with clearly set formalised liturgy, it is not uncommon to see two forms of worship – the formal time of liturgy, according to their historical antecedents, and then the open form, wherein the worshipers freely express themselves. At that point, the platform is taken over by the artistes, choir directors, and the like, teaching through songs.

The Study of the Word

For many church leaders, many things crowd their time, making it difficult to prepare the ministry of the Word, whether on extended basis or on short-term basis. The discipline of the study of the Word is fast becoming a lost art, unlike what is clearly depicted in the Bible. For instance, the Scribe Ezra was dedicated to the study, observance and teaching of the Law (Ezra 7:10). In the New Testament, the apostles chose to give attention to ‘prayer and teaching the word’ (Acts 6:4).

A defective understanding of the Bible and its importance lies at the heart of improper or lacking church leader training. It does not matter so much whether one adopts formal, non-formal or informal training modes; *defective biblical understanding* is the enemy of sound training. Its manifestations today are evident in at least two arenas:

Songs and Hymns. Today in the composition of hymns and songs, we see wide evidence of defective biblical grounding. People celebrate the vibrancy in worship, accompanied by drums and dances, but do

not seem concerned about widespread unbiblical lyrics as long as the song is melodious and sways the people. In many cases these days, one can find similar lyrics in songs in the dance hall and worship services. The great hymns and gospel songs of the Church, now near extinction, were usually set in Scripture. Song writers need divine guidance and illumination no less than preachers and teachers require the Holy Spirit's touch. Poetry takes precedent over melody and harmony. We have a good illustration from the Old Testament worship; the poetic compositions of the Psalms survive today, but the accompanying music and the notations have been lost. In the poetry lies the message, even the instructions, not in the musical accompaniment. Care must be taken to ascertain that wrong doctrines do not overtake the people of God in the course of praise and worship.

The words used in prayer. Nothing resonates with people more than prayer that touches the issues they are facing. Church leaders have learned to address these areas of life, appropriating the name of Jesus or the blood of Jesus, and praying against real and perceived enemies who threaten the progress of the adherents. Some exploit the congregants by linking such prayers directly to the offertory.

Even theologically trained leaders sometimes use trendy prayer phrases accompanied by powerful gestures intended to come against all enemies. They directly address Satan and demons in the course of prayer and decree prosperity and success.

Religion that is Not Skin Deep

The religious landscape is awash with superficiality in this trendy 'name it and claim it' era. People do not hold leaders accountable in a culture where leadership is venerated, by and large. As long as the leaders speak to congregants' issues, that is all that matters. People seem to love it when holiness, righteousness and judgment are de-emphasised and replaced by a heterodox gospel of an ATM god. Even among the theologically trained, there is great pressure to adapt to the growing trend, for fear of losing out.

How did we get here? The historical sketch with which we started this paper explains how surreptitiously the gathering storm of 'incipient universalism' foreseen by Kato was not just related to our views of Christ and salvation, but the Bible as well, as we see today.

What is the Agenda for Theological Education?

In academia, talk of theologizing and theological education often sounds like a soliloquy rather than in conversation with grassroots developments, except when occasionally studying mushrooming AICs. Even then, the agenda of theological education is oblivious to the critical lessons on what makes the average African tick and what speaks to their core.

Formal theological training, as it is conducted at the present across Africa, seems to have little effect on liturgy and worship, and consequently on grassroots theologizing, which has taken the Church by storm.

It begs the questions: How is the curriculum of training addressing the trend in liturgy and worship that is dominated by street and market theology today? Do we realise that informal theological training is occurs at a grassroots level every time worshippers congregate? How sensitive is the curriculum of training in guarding against bad theology, which consequently affects life and living?

The Threats and the Opportunities

What are the threats to the health of the Church with this large number of theologically untrained leaders?

The Threats

Interspersed over many centuries, we have witnessed eras of untrained and plain uneducated clergy. It was for that reason that in the Middle Ages, bishops founded schools to train the largely uneducated clergy of the time. Those episcopal schools, located in cities, were attached to cathedrals, and so they became known as

cathedral schools. They later fused with monastic education to form into medieval universities (Cordasco 1981; Cole 2001). With the current trend, at least two threats loom as follows:

Looming biblical illiteracy. Prior to the 16th Century reformation, the Bible was not widely available. The available Latin Vulgate was not accessible to the grassroots and the Church kept the Bible away from the masses. John Wycliffe (1330–1384), ‘the morning star of the Reformation’, made the first complete translation of the Bible into the vernacular English from the Latin Vulgate. About a century and a half later, William Tyndale (1494–1536) used Erasmus’s Greek edition of the New Testament to translate the Bible into English. The German reformer, Martin Luther, saw getting the Scriptures into the hands of the masses in the vernacular German language as a key strategy. These translators suffered for their efforts to combat widespread biblical illiteracy among the people and even among the clergy.

Today, the story is different. The revolution of the printing press that made mass production of the Bible possible during the Reformation has now been multiplied by the revolution of a digitised age that we now live in. The Bible is available in a growing number of translations, versions, and paraphrases in hard and soft copies. The Bible is literally now at our fingertips.

However, the great irony is this: it seems the more the ease of availability of the Bible, the less the people are reading and listening to understand and to obey the Word of God. We are entering an era of the dearth of the Scriptures in the midst of a multitude of versions and translations!

The net effect is, people no longer go to church to listen to the Word of God, but they go to listen to the man or woman of God! I am afraid we are entering into an era of biblical illiteracy among church leaders and church members, given the alarming number of church leaders who are untrained or poorly trained.

Alienation of the people. The present trend is not likely to continue for long though. People will most likely become disenchanted with

the ongoing irreligious religions. The historical lessons from Europe's transition from a highly religious past and to a very secular present should not be met by a wave of the hand, even though at the moment adherents have a lot of goodwill drawing from African religiosity. This cannot be assumed for too long. After all, these temptations appeal to human nature, and many European and American exports have filled the African religious scene in our globalised times.

Opportunities and Prospects Ahead

How can this information and appropriate training be effectively scaled to reach the greatest number of pastors and church leaders with little or no training?

To borrow a leaf from history, I submit that a massive grassroots effort to get the people back into the Word of God will catalyse the next revival. In the Scriptures, we see that as the Spirit of God translates the Word into hearts of the people, they are challenged, softened, moved and changed. Get the grassroots back into the Word of God, and the leadership will be called to order. The corollary is also the case: Keep the people away from the Word of God, and the leadership lead the sheep to the slaughter.

While we had foresight about the gathering storm of universalism among the elite, we seem to have lost sight of the grassroots, from which the groundswell of New Generation Christianity has swept over the landscape. We concentrated our efforts at the top of the cream, so to speak, while the subversion took hold right from the grassroots! We cannot afford to ignore the potential at the grassroots as we address the need for leadership training for the 21st century.

Cooperation, not competition is required for sustainability and lasting effects. I mention three positive examples of efforts that must be encouraged, strengthened, and replicated.

Training in rural settings. There are pockets of non-formal training ongoing here and there on the continent. A case in point is the rural training programme for pastors in and around Nakuru, Kenya, undertaken several years back by an Africa International University

student a few years back, Anthony Wainaina Njuguna. He used innovative informal and non-formal methods in addressing the socio-economic context of the pastors, and in the process tackled life issues to do with their family, marriage, land, and subsistence – all from a biblically grounded point of view. The approach was aimed to engage pastors in rural settings in the Word and to see how the Bible addressed their situations in life.

The ‘Romans Project’. A former colleague, Dr. Rick Calenberg of Dallas Theological Seminary, introduced the Romans Project to the continent. The effort is currently directed from this region by Ken Onywoki, an MDiv from Africa International University. In this project, pastors are encouraged to ‘read-to-listen’ to the Pauline epistle to the Romans 20 times, a methodology that involves deep listening to a text. With such saturation of the Word of God, critical life and ministry questions are posed and the results in life transformation have been remarkable.

I learned about such an informal/non-formal approach that was adopted in the 1990s in South Africa’s Pietermaritzburg townships. In an interview, a research student described to me their methods of getting the people to read the Bible and connect it with their life situations.

The program of African Bible commentaries and Bible translations. There have been commendable efforts in recent years to addressing popular level commentaries to African pastors lacking theological training. It is also heartening that provision is made during this consultation to showcase similar efforts ongoing on the continent.

Conclusion

This paper has attempted to address two of the consultation’s main objectives. First, to have an appreciation of the needs for sound biblical and theological education in all of life, I traced how the dearth of training in some quarters of the Church is connected to not appreciating training. I argued for active and purposeful training by

highlighting the dangers accompanying neglect, including the particularly concerning trend of biblical illiteracy from both the levels of leadership and followership.

The second objective was to understand how the need to bring biblical and theological training to untrained pastors and church leaders is currently being addressed. Several case studies across the continent suggest prospects for increasing biblical literacy by showing how the people – untrained leaders and representatives of the masses – have connected the Scriptures to their life and ministry.

May we never underestimate the power of the Word of God, ministered through the Spirit of the living God in hearts of flesh, as we yearn for a new day to dawn in the formation of African church leaders.

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NON-FORMAL AND INFORMAL EDUCATION: ITS POTENTIAL TO DEVELOP LEADERS IN AFRICA

Dr. Christine W. K. Mutua

As we reflect on the potential for non-formal and informal education to develop leaders in Africa, I am going to reflect also whether it can be scaled up to meet the training need for the 85-90%. This presentation is divided therefore into three sections bringing together reflections on those issues: first, laying the foundations, then explaining the potential for leadership development, and finally outlining strategies for engagement.

Foundational Issues

As we approach this issue of meeting the training need for the majority of pastors and church leaders in Africa with little to no biblical and theological training, we realise that just like God's mission to reconcile the world back to Himself, God has already been at work. For that, we are truly grateful. The issues that we are reflecting on this week, including showcasing on what exists in the continent in terms of training and resources, are a testament that God has been at work. We therefore admit, as Dearborn would say in emphasizing on the need for humility in our approach, that 'Remember, you are showing up late for a meeting, God has being at work among the people long before you arrived!' (Dearborn 2018, 12).

As we reflect on scalability, I submit to us that the African Church will need to deal with two foundational issues. The first is the

confusion about why theological/biblical education is important.

Matthew 16:13-16 records:

When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?”

“Well,” they replied, “some say John the Baptist, some say Elijah, and others say Jeremiah or one of the other prophets.”

Then he asked them, “But who do you say I am?”

Simon Peter answered, “You are the Messiah, the Son of the living God.”

The question “Who do you say I am?” that is, Jesus’s true identity, was not just a verification process. It was a question about a truth that had implications – for their belief as well as practice. Just as there was confusion about Jesus’s true identity, there is what can rightly be perceived as confusion as to why theological/biblical education is needed in the African Church.

One of the chief challenges facing the Church in Africa is biblical ignorance, which has implications for life and practice. The contextual realities (religious, social, political etc.) that we find ourselves in remind us of the need for theological/biblical education. **We need to promote the truth that theological/biblical education is central to the life of a living and growing Church.** This conviction will help us to differentiate between knee jerk reactions and truth convictions.

Once we ascertain why theological/biblical education is important, we must ask **who is responsible for the task.** Although we have cases of parts of the African Church supporting theological/biblical education, we have not reached a point where we can truly say that the Church owns the responsibility. **It is the African Church’s responsibility to own its own theological/biblical education.** Allow me to use an illustration. Theological/biblical

education in Africa is the African Church's child. We thank God for the brothers, sisters, uncles and aunties in the Body of Christ who have helped us and continue to help us in this endeavour. Nevertheless, we need to take full parental responsibility and support our child.

How do we then deal with the issue of the African Church taking responsibility for and supporting theological/biblical training? It is not an easy task, but Bishop Peter Ole Mankura's story illustrates that it can be done.

Bishop Peter Ole Mankura is Presiding Bishop and Founder of Dominion Chapel Ministries International – Kenya, which has slightly over 400 churches in the vast Maasailand in Kenya and Tanzania.

In a recent book, *Maasailand Ablaze: Revival Fire across the Land*, Bishop Mankura has documented how his ministry began and has since spread into the Maasailand in Kenya and Tanzania. As a high school student, Bishop Mankura got a vision of fire across Maasailand and a big harvest of souls. This led to the birth of an interdenominational itinerant ministry called SWEM (Soul Winner Evangelist Ministry) in 1992. SWEM was involved in evangelistic outreaches, missions, rallies, weekend challenges and later conferences. This lasted for 10 years. Despite strong opposition, other evangelistic ministries started springing up in different parts of Maasailand. In 2000, all 20 evangelistic ministries were incorporated into a movement called the Interministries Union (IMU). Under IMU, conferences dubbed Maasailand Ablaze have been held every August for the last 20 years. After IMU had been in existence for two years, in 2002, Dominion Chapel International Ministries was established as a church for nurturing believers (Mankura 2019, 19).

To find out more about how the church has handled theological/biblical education as the church expanded rapidly in Maasailand in Kenya and Tanzania, I interviewed Bishop Mankura at his office at Dominion Chapel Ministries International on August, 27, 2019. I also wanted to know how they resource the formal, non-formal and informal leadership development for the rapidly growing church.

He alluded to the fact that much teaching had to be done among his people to deal with this issue:

Our people do not know how to give; I had to teach them how to give. In Maa land, they got used to handouts. For example, a gentleman with hundreds of cattle will even go to get free food from the government . . . The Maasai are not used to giving; the ‘spirit of *harambee*’ [literally ‘pulling together’, but referring to a form of giving which is enforced rather than voluntary] was ingrained in them especially after independence. I had to teach them to give the Bible way. Today churches are sponsoring their pastors and leaders for leadership training.

We need to deal with these twin issues of why we need theological/biblical education and whose responsibility it is. Other issues that hinder scalability, such as lack of or limited resources and non-formal concepts of training, derive from these two.

The Need for Leadership Development?

There is a great need for the Church to give priority to the leadership development of its leaders. Leadership can potentially hinder the African Church from effectively carrying out her mandate of theological/biblical education.

James Engel is the cofounder of Development Associates International, a Christian NGO involved in both formal and non-formal leadership development of church leaders to enhance their integrity and effectiveness. He stated on the organisation’s website: ‘If we don’t break the yoke of power-motivated, controlling leadership and unleash the resources of the Body of Christ, there is little hope that the world can be evangelised. This is the **central** challenge of the Church.’

As we do non-formal or informal training, it is helpful to define what leader/shepherd issues are and highlight what constitutes leadership development. Almost 30 years ago, Elliston identified the

following as the leadership problems commonly found throughout the African Church, edited slightly here into a table format (Elliston 1988, 204):

Issue	Implications
Growth	Growth places unmet demands on leaders in some areas.
Over-functioning leaders	Leaders who try to do everything and decide everything frustrate the church in some areas.
Non-functioning leaders	Leaders allow churches to die.
Undertrained leaders	Leaders do not lead at their full potential in many churches.
Overtrained leaders	Leaders are discouraged and discouraging as well as frustrated and frustrating to the churches.
Inappropriately trained leaders	Leaders do the wrong things in the wrong places at the wrong times or in the wrong ways.
Dropout leaders	Leaders continue to fill the ranks of government bureaucracies, development agencies, and private businesses.
Overextended leaders	Leaders 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.
Springboard leaders	Leaders use church leadership training programmes to jump into suitable positions in business, government, and para-church agencies.

Although Elliston researched these issues several decades ago, we continue to witness these issues affecting our African Church.

Two distinguished professors, Dr James F. Engel and Dr David Fraser, undertook nearly three years of research in various parts of the world to identify key areas that needed to be addressed for Christian leaders in the majority world to be effective and positively impact their communities. Programs for training were then developed on the basis of their research, a 2008 survey titled “Defining Leadership Development” administered by Development Associates International. Two questions from that research give us insight into the internal and external threats to leaders:

Question 10: What would you say is the most frequent cause of failure in Christian leaders to ‘finish well’ as a Christ-centred leader in the nation where you are currently working (check your top three from the list below)?

Abuse of power	41.1%
Burn out	40.1%
Lack of growth in their Christian life	37.5%
Inordinate pride	36.0%
Sexual sin	32.9%
Inappropriate use of finances	32.8%
Family issues	25.2%
Emotional/psychological wounding	22.2%
Lack of learning posture	21.3%

(Overstreet 2011, 120)

As we consider these statistics let us reflect on what the issues are facing the shepherd today and how we can we deal with these issues. In addition to issues facing the shepherd, the next table also helps us to see the contextual issues as we deal with leadership development.

Question 24: From the questions below, choose up to five of the most pressing issues facing Christian leaders in your nation.

Personal pride	75.7%
Integrity	72.5%
Spiritual warfare	50.8%
Religious conflict	34.7%
Corruption	33.8%
Lack of infrastructure (training)	31.8%
Ethnic conflict	27.5%
Poverty	26.5%
Political instability	9.9%

(Overstreet 2011, 130).

If we do not pay attention to leadership development issues for the Church in Africa, our plans for scaling up theological/biblical education for the 85–90% will be greatly affected. We will be like people allowing an ill-prepared medical doctor to be on the operating table.

Strategies for Engagement

What are our sources for leadership development as we look into non-formal and informal theological/biblical education? To engage these challenges, we need to listen to two areas: the Bible and our contexts.

Biblically based reflections on theological education must be a priority. These must inform the who, why and what of that practice. When Paul wrote to the church in Corinth, the world was in the church to the extent that the standards of the world had infiltrated different aspects of the church life. The world was influencing the way they viewed worship and even leadership issues. We must first and foremost listen to the Bible. It is our authority in matters of doctrine as well as practice.

Secondly, we must **listen to our contexts**. In an interview on August 5th 2019, Dr. Daniel Muvengi, WorldVision's Eastern Africa Regional Director for Faith and Development, explained to me how the organisation has been listening to the different contexts that they work in and responded with appropriate programs or partnerships for theological/biblical training. World Vision is an international Christian development and relief organisation serving in more than 100 countries, including 26 countries in Africa. They are seeking to strengthen partnership with churches to promote spiritual and social transformation of communities. Sensing the need of untrained pastors and churches, they partner with one of the Christian universities in Kenya to offer non-formal and informal education to rural pastors. Every two to three years, they equip more than 400 pastors and church leaders for holistic mission through basic theological training blended with community development. They also partner with Biblica and Oasis International to access scriptures.

Another approach to their development work is a training model, The Empowered Worldview, which helps people understand their own worth and how they can utilise their full potential by employing their talents and the resources available to them in their contexts (WorldVision 2017:68-74; Mosaic Creative 2016). This model has proven effective, especially in helping individuals within their contexts ask critical questions like: Who am I? What is God's vision for individuals? Why do we do what we do?

As we seek for strategies for engagement, it is important that we reflect on the question of **who comprises the grassroots church**. One strategic aspect is young people. According to the African Union, Africa has about 420 million young people aged 15–35 and this number is expected to increase to 830 million by 2050; approximately 46% of Africa’s labour force will be young people aged 15–34 by 2063 (African Union n.d.). One implication of these statistics is that a sizeable number of the leaders for the African Church will be in that age group (it is already happening). It would not be surprising that in another few years, you could have a 20-year-old pastor.

We need fresh eyes and a heart conviction to move beyond acknowledging the commonly cited statistics to appropriate action. What implications does this have for designing non-formal and informal theological/ biblical training? What are the implications for leadership development?

Conclusion

Our context in Africa has many leadership challenges, such as the large number of untrained leaders. However, biblical teaching and awareness of our contexts can help chart the way forward. We have many resources we can contribute to the Church’s growth, including a young and growing population. If we realise that we are responsible for this training, take ownership, and adopt an empowered worldview, we can begin to see fruit. God has been at work; let us listen and join in the task.

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TRAINING SOLUTIONS: NON-FORMAL AND INFORMAL TRAINING STRATEGIES AND METHODS

Prof. Victor Babajide Cole

I recently taught a class of church leaders pursuing advanced degrees in theological and religious studies at a seminary. The students tend to come from the top echelons of leadership. About five weeks into the semester, a gentleman suited up with clerical collar came into the classroom – not as a student, but as proxy for his bishop, who was supposed to be enrolled in the class for a PhD! He had been sent by his bishop to, “collect handouts from this and other classes”! I demanded the bishop’s telephone number. He claimed he did not have the telephone number handy. I gave him the course syllabus, but said that I do not provide the handouts he was expecting! I sympathised with the clergyman who had been sent on this errand, but there was a limitation to which he could serve proxy for his bishop – certainly not to attend classes for him, do his assignments or sit for exams on the bishop’s behalf! Until the semester ended, I saw neither the bishop nor his proxy.

The previous paper examined factors contributing to the dearth of theological education in Africa, such as grassroots attempts to appropriate traditional African patterns into church life. We also mentioned how the over-democratisation of church leadership has encouraged many people to take on ministry leadership with little or no training, leading to a lack of emphasis on the Word of God.

The questions now beg: what forms and modes of training will serve to address the present challenge? Is a form of synergy possible

between the established formal mode of training and the non-conventional modes, suited to those who are in leadership, but cannot afford to put aside all else in order to engage in formal preparation for ministry? In what ways could the trained, who constitute 10–15% of the leadership, be of assistance to the 85–90% who are either untrained or poorly trained?

The Modes of Education

There are three general modes of education: formal, non-formal, and informal.

	Form of Education	Illustration	Objectives
Formal mode	Theoretical Factual Information-oriented High content level	Residential schooling	To know To understand To apply To analyse To synthesise To apply
Non-formal mode	Practical skills	Apprenticeship Refresher courses Personal enrichment courses	To do or perform tasks
Informal mode	Attitude development Character formation Spiritual formation	Lifelong education Home education Peripatetic education Modelling Mentoring	To receive To respond To appreciate or value To internalise To be characterised by a value

Formal: In its *characteristics*, formal education is organised and deliberately planned. It is in-school education, which means it is usually removed from the settings of real life. It tends to be ladder-like and sequential, given to the requirements of prerequisites and credentials. It therefore tends to function on long-term basis. In its *form*, formal education heavily deals with theoretical and factual knowledge, highly information-oriented materials, which makes lecture and note-taking essential.

Non-Formal: In its *characteristics*, non-formal education is organised, out-of-school education. It tends to be non-sequential or

not ladder-like. It normally does not emphasise prerequisites or credentials, although credentials may be awarded in recognition of participation. It is designed as short-term, promising immediate results and quick hands-on learning experiences. Teaching and learning do occur in a consciously planned environment, however, in the context of real life. It is clientele-determined, not teacher-determined. As such, an individual learner might identify for his or her own personal need and enrichment and seek a desired educational experience for immediate utilisation, which is usually more practical-oriented than theoretical. Non-formal education tends to be weak in theoretical knowledge. It is, however, generally more cost-effective by comparison with the formal mode.

In its *form*, non-formal education deals heavily in practical skill acquisition, which is related to doing. It is generally not concerned with high content levels and heavy information processing.

Informal: In its *characteristics*, informal education is not deliberately planned and non-sequential. Rather, it is about life-long education. It is socio-cultural because in this mode, each individual is socialised into a particular social grouping and milieu – a home, a society, etc. It therefore deals with the day-to-day experiences of life. As to *form*, this best deals with the formation of character, attitudes, values (moral and spiritual), and also the cultivation of practical skills. In terms of the *location* of the three modes of education, the formal is largely residential, the informal takes place primarily in day-to-day life, while the non-formal could be either residential or non-residential-based. Residential education is mainly formal; extension education is more formal than informal; life-long education is mainly informal.

As to the most salient desired training *outcomes*, for theoretical knowledge, formal education is the best available. If the desired outcome is practical skills acquisition, then non-formal mode is the most appropriate. If, however, the desired training outcome is about

developing attitudes, values and character formation, the informal mode is the most suited.

Application of Educational Modes for Training Church Leaders

We may identify a reconfiguration into five possible applications of the three basic modes in the training of leaders for the ministry, as I have explained in greater detail elsewhere (Cole, 2001).

Informal, Peripatetic Training

Jesus trained His followers using informal peripatetic training. This is what Paul adopted in the training of Timothy, Titus, and his other ministry associates. Their methods were more informal than non-formal, in line with the characteristics mentioned already, but it was peripatetic or itinerant in form.

Paul himself had gone through formal Jewish and Hellenistic education, but with the nature of his itinerant ministry as the apostle to the Gentiles, he found the informal peripatetic mode to be most appropriate for training disciples such as Timothy and Titus. The content Paul wanted to teach and his desired training outcomes dictated the mode he adopted. Nevertheless, a careful study reveals that Paul was able to address the spiritual, the practical and the cognitive areas of training in the process.

An informal peripatetic mode usually enhances other background preparations and builds on them. For example, even Jesus's twelve disciples would have each been exposed to synagogue education. Their description as 'uneducated and untrained' (Acts 4:13 NKJV) did not imply illiteracy as such. Rather it was that they had not received formal rabbinic schooling, as Paul had. Paul acknowledged the inter-generational grounding in the faith that Timothy had received even before their encounter (2 Timothy 1:5; 3:14, 15), on top of which Timothy might also have been sent by his Jewish mother to a Synagogue school in Lystra. The informal itinerant education built upon this existing knowledge.

Informal Apprenticeship Training

Apprenticeship is a familiar form of training in the arts and crafts industry, as may be easily identified in parts of Africa. The informality stems from the lifestyle emphasis. With Jesus and Paul, apprenticeship of observation was more of a method than a mode of training. This is why our Lord could say to His followers, 'let me teach you' (Matthew 11:29) or Paul could say to the churches he founded, 'imitate me' (1 Corinthians 4:16) and 'imitate me, just as I imitate Christ' (1 Corinthians 11:1). This is about methodology of teaching by way of life. The emphasis was not on learning some practical ministry skills through direct observation, rather it was on learning a lifestyle that is consistent with Christlikeness. In 2 Timothy 3:10-11, Paul listed the things that Timothy knew or learned from him experientially, including his teaching, way of life, and suffering. This is character formation as well as spiritual formation. Neither was taught by verbal method of lecture or by reading about heroic exemplars, as we are used to in the formal education mode. Here a teacher communicated his own life to the students. What was taught and learned in this method of apprenticeship of observation was real life. The proper mode for conveying this was the informal.

So we see that apprenticeship of observation, stemming from informal context, is the best *method* for modelling character, a lifestyle, and spirituality. It is precisely because all these are *caught* rather than *taught* that the informal mode is the most appropriate setting.

This method was adopted in form of tutorials in the period of the Episcopal Schools, and then later on in what was known as the 17th-century English model imported to North America. For some time in 18th-century North America, ministerial training took place under the supervision of experienced clergymen as an alternative to formal ministerial training, because it was thought to be effective for training in practical ministry skills and in developing spirituality. It is however instructive that some of the teachers who used this mode back then

had themselves received formal liberal arts education in their background. At the time among the lower echelons of society, the American frontier circuit riders of the Methodists and Baptists had adopted this method of training. This form is also reminiscent of John Wesley's circuit riders in England, who travelled about on horseback studying along the ministry trail (Covell and Wagner 1971, 57, 58). With time, apprenticeship under the supervision of an experienced pastor has become less standard.

Non-Formal Extension Training

Non-formal extension training is not concerned with prerequisites, credentials and the like. It is clientele-determined, as opposed to being teacher-determined. This mode was exemplified when Theological Education by Extension (T.E.E.) first began, as it targeted non-traditional students. These were students who could not create time to attend formal school training for a concentrated time of study. Today, formal education institutions have awakened to the need to target such non-traditional students, employing Information and Communication Technology (ICT) in the process. Combining self-study with periodic reflection sessions in a formal setting, TEE in its heyday made good use of formal and non-formal approaches to training, not unlike what is presently known as mixed methods of Open, Distance and e-Learning (ODEL).

Formal Extension Training

Formal extension training takes formal training to the outposts. In this regard, all the characteristics of the formal mode are adopted, with the exception that all these take place at satellite centres, away from the main centre of learning, which is a school, or the main campus. To do this, teachers may go out to the centres or outposts from the school at set times to conduct school away from school. At other times, students engage mostly in self-study in their designated centres and may have contact with teachers at specified times. In other instances, there is noncontact time, where study is done strictly by

distance education with the aid of learning packages. All of these are still characterised by much of what marks the formal mode such as organised theoretical learning. Theological institutions in Africa are increasingly warmed up to this approach to training for the ministry.

Formal School Training

Formal school training is the dominant form of training known today. I have presented these other modes alongside it in order to point out in which areas of learning each is strongest as we consider training options for a time such as this where many who lead the local congregations are either untrained or are improperly trained for the task they face.

Restricting ourselves to one mode of training will not do. The best approach depends in each case on the characteristics of those to be trained and the training purpose. We will do well to adopt various modes in synergy in order to maximise the available opportunities.

Developing Synergies between the Training Modes: Advocating A Holistic Approach on a Tripartite Basis

Here follows my proposal. The fact that a huge number of pastors and church leaders are either untrained for the task or are ill-equipped suggests that these have never encountered or may never encounter the predominantly formal mode of training of church leaders. Some of the reasons include their lack of time for engaging a formal training programme and the presumption that they can do without, as long as they have calling and the gifts. Whereas the task placed before us assumes training for pastors and church leaders only, this paper targets the whole people of God so that the grassroots, a neglected base that we have highlighted all along, will have been covered as well.

The Church is a teaching-learning community as much as it is a worshipping, witnessing, caring and prophetic community within the

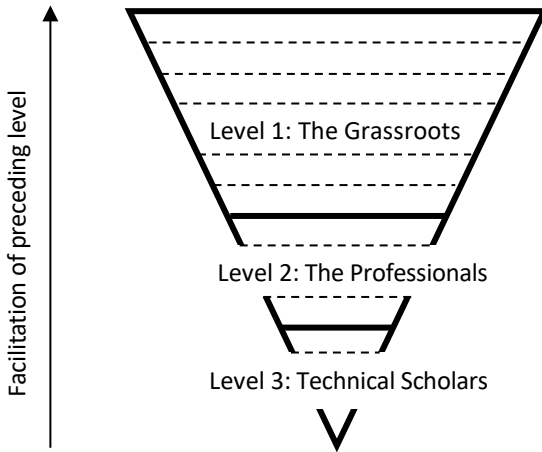
world context. This teaching-learning dynamic is central to the Great Commission. How the dynamic should be played out is then the bone of contention. Some see the teaching-learning dynamic as a one-way street, in which case, training is just for a select few. This point of view largely corresponds to a pedagogy that trains the class of the clergy to *tell* the people of God what they need to know. Another point of view, however, extends training to all members of the faith community. This view largely corresponds to a pedagogy that trains pastors and church leaders to be facilitators who *empower* the people of God in fulfilling their potential as members of the redemptive community operating in the world. We acknowledge the necessity to have a designated group of leaders within the Body of Christ who must be trained for their leadership roles, but it need not exclude the rest from the work of service or from receiving appropriate training. Those in leadership roles would then additionally receive training suited to their role of equipping others. Even then, this distinction is a matter of the degree to which each one is to be trained. In other words, I am suggesting similarities in the training of the leadership and that at the grassroots, with differences only in the depth of coverage.

Different levels of reflection and training are called for. It is unfortunate that theological education has been overtaken in the school context by the agenda of specialist interests. That way, education as mere scholarly learning 'is not a process affecting and shaping the human being under an ideal, but a grasping of the methods and contents of a plurality of regions of scholarship' (Farley 1983, 153). Those regions of scholarship are not to be discarded, but are to be properly targeted, where it comes to specialisation. But in general terms, the grassroots needs an overview and introductory big picture perspective.

If theological education targets the whole people of faith, there must be different levels of the means. An inverted pyramid represents three levels of theological education. The levels are distinct only in terms of role differentiation and not intended to be in terms of superior-inferior relationships. It is inverted to symbolise the

Christian ideal that leaders lead by serving. Broken lines at each level depict that there are several sub-levels within each level.

The inverted pyramid of training of the whole people of God for ministry



Level 1 – Grassroots Training

Grassroots training is largely church-based approach to training of leaders. That level of this educational pyramid is both the broadest and largest, in view of the sheer number of those involved, and in view of the historical antecedents of grassroots movements, which have impacted the continent in recent years. Theological education should be ongoing at that level for the different cadres, including the need to facilitate modalities for home-based education.

The Church's leadership, both lay and professional, plays a vital role in promoting grassroots theological education. This leadership must be trained to facilitate at the grassroots level an education that is similar to what this leadership itself has received, that is, education that promotes development of both inner and outer life. This will be covered in more depth in chapter five.

Level 2 – The Formally Trained Ministers

Formal training for ministry represents the 10–15% of trained ministers. This level is for those who are called to be equippers of the people of God for ministry according to Ephesians 4:11-12. We need to rethink the curriculum of training at this level so that, in addition to whatever training emphases they get, they are prepared to facilitate training grassroots leaders, from where potential church leaders emerge. This constitutes a challenge for our training institutions at the present time.

Level 3 – The Scholars

The very small cadre of scholars occupies an important place. Scholarship is no less a divine calling than the call to the pastorate or any other form of Christian ministry. This cadre was once described during the Middle Ages as ‘The Doctors of the Church’ (Farley 1983, 158). Scholars train others at the highest levels, engage in reflective praxis, and conduct primary research. They cover subjects such as the text materials, textual preservation and transmission, the language and cultural world of the Bible, the interface with contemporary cultures and peoples, the geography and archaeology of ancient civilisations, and so forth.

Richard Niebuhr (1956) has rightly noted that the Academy is the centre of the intellectual life of the Church, and these scholars occupy the intellectual seats in the Academy. In chapter three, he noted a double function of the Academy, first as a place for the movement of the mind toward God, ‘that place where the Church exercises its intellectual love for God’. Second, as a centre that provides service for the Church’s other activities, bringing criticism to bear on those activities in the process. Rowen (1996, 98-110) too notes the place of the technical scholars, whose vocation must have a missional thrust. A look back at the history of the post-apostolic Church features prominently African Church Fathers, who functioned in this capacity. The Islamic conquest of North Africa and the resulting decimation of the Church there reduced, if not obliterated, the intellectual function of the schools such

those located in Alexandria and Carthage. This lesson of history warns us today as anti-intellectualism and pseudo-intellectualism compete in conversations about training for the ministry on the continent. A number of the movers and shakers with a voice on the continent blatantly de-emphasise training, even when a number of them who lead the churches have been trained in other fields such as business, accounts, law, and so forth!

The urgent need of the hour to train the 85–90% must not distract from this legitimate task of equipping scholars for the continent. The African ‘Doctors of the Church’ must also learn to facilitate training and equipping of the formally trained, so that they can in turn be effective in their role of equipping the saints for the work of service. Also, scholars must learn to engage in theological discourse not just among themselves – what I have termed ‘theological soliloquy’ – but they must be able to communicate effectively at the different levels of the inverted pyramid.

A synergy of the training modes that addresses all three levels of leadership will promote a holistic approach to equipping of church leaders that will be more enduring. This pyramid is an integral whole that should be vitally inter-related and inter-connected, as the one level facilitates the functions of the preceding level. All three levels are at the disposal of the Church in its divine mandate as a place where God dwells, the pillar and foundation of truth, and as co-workers with God in the work of reconciliation of a lost world. This mandate must be what gives theological education in the Church its unifying purpose.

Appropriate Training for the 10–15%: Curricular Implications

Training at the middle level is both strategic and pivotal. Trained church leaders must be able to facilitate biblical and theological understanding that is necessary for the faith life and for the role and functions of the Church in the world. This is one reason why those

who are trained at this level must, themselves, know first-hand what they are called upon to facilitate in others. Holistic training must not cater only to the knowledge or information part (the head) and the ministry practical skills (the hands). It also has to do with experiential knowledge of the Christian faith life. This underscores why training only within the four walls of the classroom (the formal mode) cannot be adequate.

I therefore advocate a strong church-school linkage in the training process, which can best occur while those trained are still in school rather than at the very end of their residency. Even then, training within the Church still requires active participation of the teachers in the Academy, rather than just sending those in training off to the church without regard and responsibility for what goes on out there. This is to ensure that the Academy jointly assumes responsibility and not relinquish it. A critical factor is that the Academy is set up primarily as a training institution, whereas the Church only includes training among its many other functions. Besides, abandoning this crucial responsibility to the Church continues to perpetuate the theory-practice dichotomy. Rather, the Academy is both strategic and pivotal in the course of training at both this middle level and at the grassroots level. All that gets taught and learned during professional training at level two must be related to life and must in turn be communicated by life to others.

We now turn our attention to facilitation in the process of leadership training.

Training as Facilitators

If anything is critical in theological education, it is training in life, about life, and for life. What students often remember most about their teachers is not so much the specific ideas taught as the life and character that was communicated in the process. These impressions are communicated as much, if not much more, outside of the classroom as within. This is where the informal contexts of the life of the Church are very crucial, as well as the non-formal contexts of

communal worship, prayer groups, and the like. I submit that the middle level training toward becoming a pastor is primarily to train facilitators of the Christian life in the world. Facilitators are meant to *empower* people to attain their potential rather than to serve primarily as expert problem-solvers (administrators, counsellors, etc.).

How can training at the middle level balance the three areas of knowledge, character and life, and practical skills? The short answer is, by training students at level two to be facilitators of not only what they *know* cognitively, but also what they *are* in Christ-likeness (the *being* aspect), and the service that pertains to ministry skills (the *doing* aspect). Ministry internships tend to focus on the *doing* aspect, the how-tos of ministry skills, neglecting the vital aspect of practice relating to the Christian life and walk with God! A major reason for omitting spiritual training is that this area of the practical life is seen as a private domain. Besides, it is an area we fear to tread because we are reminded of our own vulnerability as mere mortals.

This is the aspect that holds the key to making our quests in learning, knowledge and reflection, as well as practical skills of ministry, worthwhile before God. God wants a deep and personal relationship with us first before asking for our service. Without this personal relationship with God, learning, scholarship and functions of the ministry all become perfunctory exercises.

The usual classroom settings are incapable of directly addressing this vital aspect. That is why the Academy must consciously and deliberately engage and encounter life's realities outside of the school in partner with the local churches, and at times with the world. When such a partnership happens, the circle of teachers widens beyond those that are traditionally designated teachers in the school setting.

Effectively Scaling this Information and Training to Reach the 85–90% Group

The Academy is a vital resource in this area of wooing the 85–90% of untrained church leaders. In many parts of the continent, the

premium placed on certificates and paper qualification remains a magnet. We may not always be able to differentiate between those with genuine hunger for training from those who thirst for credentials only. While many desire to be lettered, few are ready to do due diligence, as Paul admonished, 'Work hard so you can present yourself to God and receive his approval. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth' (2 Timothy 2:15).

The Academy must use in-service training to reach this target group, especially combining elements of formal (in-school), non-formal (extension, apprenticeship) and informal (in-church and in-society) modes. However, as we seek to provide training for the target group, we must be careful to maintain training quality and to avoid short cuts. Already there exist forms of parallel programmes, in-service opportunities, which the Academy will do well to appropriate. Many are already poised to throng training centres, with the threat that some of these centres are fast becoming degree mills! This brings me back to the story with which this paper began. When those seeking training are so busy that they resort to proxies and course note handouts, the Academy does ill service to the Church by aiding this form of shortcut. Due diligence on the part of the learner will reap rewards.

Conclusion

This paper has addressed the consultation's objective of identifying practical biblical and theological training methods and resources for effective use by untrained and undertrained pastors and church leaders, especially in preaching, evangelism and discipleship. I advocated a synergy of both the modes of training and between the Church and the Academy, in a manner that addresses the three vital levels of responsibilities within the Church.

In summary, a holistic approach combines formal, informal, and non-formal modes of training depending on the target audience and the purpose served, whether one is focussed on teaching factual

knowledge, hands-on skills, or values/character. To have a lasting and effective impact, one must considering all three levels of training (grassroots, formally trained ministers, and scholars) together, since each level forms a necessary and integral part of the others. The Academy has a vital role to play and must ensure that the curriculum at the middle level of training is sensitive to the target group of the 85–90% of untrained church leaders. The curriculum of training that targets the 10–15% of formally trained leaders should be refocused towards develop facilitation skills, since these leaders equip the people of God at the grassroots to do the work of ministry.

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THE PLAN: HOW DO WE TRAIN 20% MORE PASTORS AND CHURCH LEADERS IN THE NEXT FIVE YEARS?

Mark Dye

I have been in Kenya for over 20 years, beginning in Turkana with church planting. After five years, four indigenous churches were started. We developed leaders through some processes and principles I will introduce later on. None of them had formal education; most could only read and write at lower primary level. Today, we have nine churches sending missionaries. Something clearly worked.

From 2004 to 2016, we focused on training at an informal level, particularly training of trainers. Currently, my primary role is as a regional leader for our mission agency for east and southern Africa. How can we increase training output by 20% in the next five years? Presenting practical how-to steps would be a daunting task. Rather, I humbly present new avenues of thinking and processes to open our minds to various possibilities that could positively affect the desired outcomes.

You may have heard the definition of insanity: 'Insanity is doing the same thing over and over again and expecting different results.' This quote has been widely contributed to Albert Einstein, Mark Twain, and Benjamin Franklin. It follows then that if you want different results, you have to try different approaches. We are here with the aim of achieving different results, and I trust we are open to trying new approaches.

New Territory, New Approaches

In 1992, I first heard the terms ‘new paradigm’ and ‘paradigm shift’, terms that have now probably been so overused that when they could be relevant they may be minimised. I invite us to consider some ways and areas to make some *true* paradigm shifts as we move forward in fulfilling the mandate Christ gave approximately 2000 years ago to make disciples (Matthew 28:18-20).

We are charting new territory in a world that is far different from just a few decades ago and still rapidly changing. This consultation seeks to address these changes. When entering new territory, we need new strategies and approaches that have not been fully tested or known. If they were known, we would not be entering new territory but merely applying technical changes. If we look backward at the ways we have done things and believe they will also carry us forward, we are likely only to end up with the same results that yesterday’s approaches and strategies achieved. At a minimum, we will end up disappointed and frustrated – hopefully not insane!

I recently read an intriguing book entitled *Canoeing the Mountains* by Tod Bolsinger (2015), VP and Chief of Formational Leadership at Fuller Theological Seminary. He addresses entering new, uncharted territory and untried methods, specifically in the Church, but it also is directed at leaders and leadership. Bolsinger tells how in 1803, President Thomas Jefferson of the United States commissioned an expeditionary force led by Lewis and Clark to find a water route from what is now central USA to the Pacific Ocean. The assumption was that a network of rivers existed from central USA all the way to the Pacific Ocean. Such a connection of waterways existed from the Atlantic to central USA, so the assumption was that the same trend would continue westward.

Partway into the expedition, Lewis and Clark encountered the Rocky Mountains, a rugged mountain range that runs from Canada down to New Mexico and is hundreds of kilometres wide. The expedition force began the journey in canoes (small boats designed by

native Americans for lakes and rivers). They believed they could reach their destination mostly by the same means to accomplish their mission. But then, they encountered the mountains! Mountain range after mountain range, as far the eye could see.

The team was faced with two options: they could admit defeat and retreat or adapt their strategy and press on. They chose the second option. It took longer than they imagined. They had to abandon the means that had gotten them to the mountains and revise their strategy. In the end, they succeeded.

The key to their success, according to historians, was something researchers term ‘adaptive leadership’:

Adaptive Leadership is a practical leadership framework that helps individuals and organisations adapt and thrive in challenging environments. It is being able, both individually and collectively, to take on the gradual but meaningful process of change . . . Adaptive Leadership is purposeful evolution in real time (Cambridge Leadership Associates).

Adaptive leadership is about letting go, learning as we go, and keeping going. Adaptive leadership must be willing to not cling tightly to the way things have been; it must be willing to try new approaches and learn in the process. Adaptive Leadership must keep pushing forward. And adaptive leadership has to allow for adaptive capacity.

Adaptive capacity is defined as ‘the resilience of people and the capacity of systems to engage in problem-defining and problem-solving work in the midst of adaptive pressures and the resulting disequilibrium’ (Heifetz, Grashow, and Linsky 2009, 303).

Adaptive capacity flows out of adaptive leadership. People’s resilience is their ability to be flexible, to be creative and imagine new solutions, while at the same time developing new paradigms and systems to meet the demands of a changing world and uncharted

territory. The capacity of systems will not change by themselves. It takes people to bring about the change. Lewis and Clark had to adapt their systems by engaging the local people and depending on them as guides, for supplies, and for the means of pushing forward.

Adaptive leaders, according to Bolsinger, must avoid the temptation to think there are quick fixes. Charting new territory means there has to be exploration: trying new approaches, allowing for some setbacks, and evaluating in real time. Lewis and Clark had to abandon most of their canoes, rely on native Americans, endure some harsh winters, and take almost twice as long as to complete the expedition as anticipated. In the mission before us to increase the number of men and women being trained and prepared for ministry it is unlikely there will be quick fixes and solutions.

Adaptive leadership also bridges the gap between holding tightly values that have gotten us to where we are and embracing some different values in order to move forward in a changing world. Since people create values, the bridging has to be between people who are holding tight, less open to change and true adaptation, and those who desire to chart new territory, willing to have some initial setbacks in order to achieve effectiveness in a changing world.

Adaptive leadership is willing to ask some hard questions:

In the training realm, what is most important? What kind of equipping will best serve a growing, changing Church? Is it for someone to lead a Sunday morning service and preach a good sermon?

What type of pastors and ministry leaders will be well-equipped and effective? How might we multiply leaders in a more organic and less formal manner?

Are we truly willing to evaluate our systems and methods in order to adapt and make change? How tightly will we hold to methodologies that may have

served in the past but need to be adapted, modified, or re-imagined to meet the challenges ahead?

Communal Dialogue like the Master Teacher

It is important to consider the training methods that Christ utilised while on earth to equip ordinary men, some of whom had little if any education. The general belief is that when Christ began His earthly ministry, He immediately called the 12 disciples to follow Him and be with Him for the three years of His earthly ministry. However, based on references to feasts and harvests mentioned in the gospels, it was at least one year into His ministry before He called them. Jesus had at most two years to train His disciples.

Selection

Luke 6:12-13 says, 'One day soon afterward Jesus went up on a mountain to pray, and he prayed to God all night. At daybreak he called together all of his disciples and **chose** twelve of them to be apostles.' When Christ called the disciples, I believe He had been observing them and seeing them at different times while ministering to the multitudes. There are many references to the crowds that followed Him from town to town. I believe many of the disciples were amongst the crowds. Christ was not blindly or randomly picking learners. He **selected** them. They were hand-picked. We do not know which selection criteria Christ used. Being the Son of God, His selection was also guided by divine insight and wisdom, which is available to any follower of Christ.

How do we select those we aim to train? In more formal institution settings, we have to rely on application processes, references, etc. Yet Christ chose people not because of their position or their school marks but for their potential. We must consider how to measure potential. It is more challenging to hand-pick and select. At informal levels, we can be more selective. Based on Christ's process,

He had observed and seen these men as they followed Him. He was able to assess them because they were known to Him.

Personal and communal education

Christ invited His disciples into a personal and communal process of formation and transformation. He stated this was His vision and purpose: “Come, follow me, and I will show you how to fish for people!” (Matthew 4:19). The personal process included mentoring, coaching, teaching. At times Christ re-aligned or corrected, but always in community and always with love and tenderness. The disciples did not happen to be in a group as they learned individually. They learned together from each other as well as from the Master. He rarely answered a question directly; often He asked another question or He told a parable to prompt grappling with a concept or principle. Our lecture-based and individual-focused styles have little space for communal learning and dialogue with other students in the classroom to allow an environment for peer-to-peer learning.

Holistic education

Our training and educational processes are also heavily knowledge-centred. We assess mainly on knowledge and assume that knowledge equals maturity. When we consider the entirety of a person and take a more holistic approach, effective learning must address all aspects of the person. The Christian university where I did my undergraduate degree had as its motto, ‘Head, Heart, Hands’. This is a good way to remember what a more holistic approach involves:

Head: mind, intellect, reasoning, strategizing,
knowledge – cognitive

Heart: will, emotions, desires, passions, vision,
character – affective

Hands: skills, abilities, action-related knowledge – psycho-motor

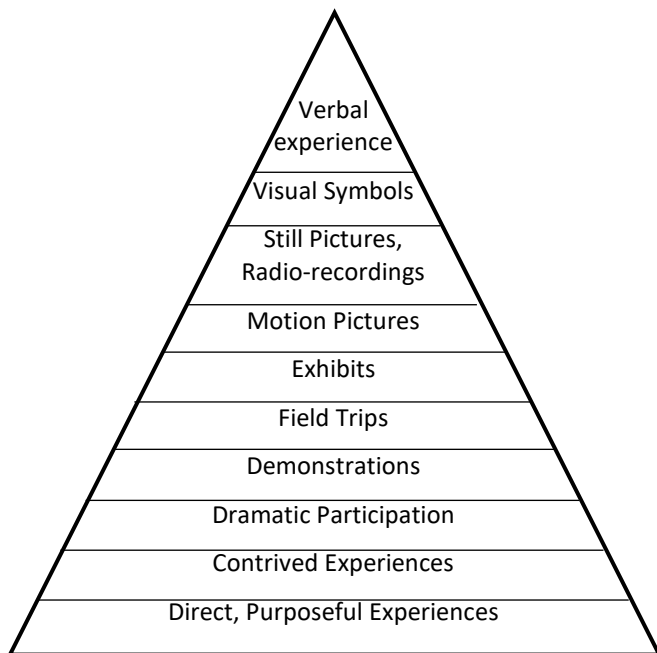
In holistic learning, each of these areas are emphasised equally. The convergence of head, heart, and hands is where the best learning takes place.³

Unfortunately, our institutions may give credence to this ideal of training and equipping, but fail to live up to it. Despite having the motto of 'Head, Heart, Hands', as I look back on my own university experience, at *least* 90% of the emphasis was on cognitive learning – enlarging the mind. Because I was in the Engineering/Sciences emphasis, we had some hands-on practical courses. Chapel was required twice weekly, but it was primarily lectures, more based on cognition than true character formation. This Western model is probably typical throughout much of the world.

Dialogue education

As we look to train more people, I trust that we will also consider training more effectively. Lecturing is mostly monologue or one-way delivery. It involves depositing information into learners, meaning the only way we can assess learning is through exams, tests, and so on. However, Christ taught, trained and equipped the disciples in a community style of learning. In modern terms, we might refer to this as dialogue education. Edgar Dale's Cone of Experience (Dwyer 2010) suggests that when learners are engaged with the content they are learning, when content is presented in ways that are more experiential and less abstract, and when learners interact with others about the content, there is a much higher rate of retention compared to when learners just hear content. While this pyramid was most likely developed out of a Western context, where oral learning is less pervasive, my experience of using dialogue-based learning has shown that the effectiveness of dialogue does not depend on race, education, background. I have used it both in higher education settings and

among partially literate rural people. To apply this now, share your thoughts and feelings about this diagram in groups of two or three where you are sitting. What resonates with you? What might pose a challenge? Take several minutes, then we will hear some of your responses.



Christ's model of education also poses some hard questions for us:

How willing are we to modify our processes and systems to be more formational and less informational?

How willing are we to invest more into the character formation of our trainees/students, into developing their hearts at a more personal level?

How can we build in more practical ministry preparation to build skills into the students? How

much on-the-job learning can be added in while providing good mentoring?

Kingdom education

Christ continually envisioned His pupils for not only **what** their ministry would be, but **how** they would serve and minister post-graduation. The word 'kingdom' is mentioned 126 times in the four gospels, most of these referring to the kingdom of heaven or kingdom of God after Jesus had called the disciples. Christ was not only instilling in them what they needed to know and what they were to do. He was also constantly preparing His apprentices to live out the kingdom in their own lives and spread the kingdom to others. Which kingdom are we envisioning our students, apprentices, and interns toward?

Conclusion

We want to train 20% more church leaders in the next five years. We are facing mountains today, as Lewis and Clark did over 200 years ago. How adaptive are we willing to be with creativity and systems? How strongly will we cling to those things that we think cannot be changed? Are we truly willing to leave the canoes and go by foot and horseback? Will we rely more on those we see as outsiders? Are we truly willing to evaluate our values and adapt them to an ever-changing world or will we continue to do the same things and expect different outcomes?

There is a critical need for adaptive leadership that is willing to make hard decisions; to let go, learn as we go, and keep going. May God give each of us the strength, grace, courage, and humility to enter uncharted territory with openness of mind, heart, hands, and budgets, to see more men and women equipped and transformed for the Kingdom.

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THE FUTURE: EFFECTIVE TRAINING SCALED FOR THE 85– 90%

Prof. Victor Babajide Cole

The teaching of the Bible today suffers much violence, so to speak, in the hands of many who proclaim its message with little or no sound training in correctly handling the word of truth (2 Timothy 2:15). This violence is a singular cause of the internal subversion of the Gospel.

Untrained or ill-trained pastors and church leaders are often caricatured as illiterate or semi-literate rural dwellers. I have deliberately de-emphasised that picture because a number of the movers and shakers of grassroots opinion are highly trained professionals. They bring business and managerial skills to their administration of their congregations. They are largely swayed by the emphases on the Spirit movement, but they de-emphasise the place of the Word of God as a result of not handling it correctly.

In handling the Scriptures, basic principles of interpretation and exegesis are wantonly violated, replaced by all kinds of fanciful interpretations. Recently I listened to a radio preacher who took his text from Luke 1:26-28: 'In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a village in Galilee . . . Gabriel appeared to [Mary] and said, "Greetings, favored woman! The Lord is with you!" ' The preacher went silent about Elizabeth and Mary, instead focussing on 'the sixth month.' Since it happened to be June, he proclaimed the sixth month a month of visitation from the Lord and began to speak blessings of different kinds on his audience. It is quite common to find such selective reading of the text to suit a chosen

theme while obviously disregarding the historical setting depicted in the text.

Today's landscape is awash with self-published materials in print, dishing out all sorts of heterodox doctrines for consumption at the grassroots. Add to that democratised social media where one gets unsolicited messages 'as posted'!

The early Church 'devoted themselves to the apostles' teaching, and to fellowship, and to sharing in meals (including the Lord's Supper), and to prayer' (Acts 2:42). Even when the temptation arose to be bogged down with the mundane tasks of administering tables, the apostles devolved responsibility and chose instead 'prayer and teaching the word' (Acts 6:3, 4). This paper will offer curricular recommendations for how to re-focus on the Word of God in ministry training.

The Basic Minimum Components for a Training Curriculum

Much of what takes the attention in the course of formal training does not seem relevant for teaching to others in the faith community. This is because the content is not intended to be passed on directly to the recipient faith community by the graduates. What usually gets passed on is the teaching of the Bible texts in the form of homilies, expositions, and Bible study, in the belief that verbal application (which remains at the purely cognitive level) will somehow translate into life (or action) by the faithful hearers. Much of the study *around* the Bible that characterises the regular curriculum pattern fails to be passed on to faithful people who in turn will teach others also (2 Timothy 2:2).

There is a common perception that teaching others means passing on the content of the deposit of information one learns in school. This assumes that training is designed with its final goal as the techniques of ministry, in this case the ability to preach, to teach, and to apply the Word for therapeutic purposes. The pattern set forth by our Lord, which Paul ably followed, did not place emphasis on the need to acquire knowledge by mere information processing. The goal was not

mastery of techniques for passing on a body of knowledge to others. Their pattern enjoined teachers and learners first to be personally transformed to become like Christ as a result of the truth of the deposit. The functions of the ministry, though important, are the necessary by-products rather than the end goal. Our task is to align theological school curriculum to prioritise Christ-like life.

Toward a Holistic Approach to Curriculum Design for Ministry Training

It is difficult to form a blueprint given that different needs and different types of untrained people inform curriculum designs. Nevertheless this paper mentions certain basic essential components, which I have further detailed elsewhere (Cole 2001).

Introductory Component

At the beginning of training a core component to the curriculum should introduce theological studies. It will give the big picture of the components of training, the core of the training programme, and the inter-relationships of the components of training. It will set forth the philosophy of training of the ministry, as well as how the practical Christian life is integrated into the entire course of studies.

Ecclesial Component

Next, I suggest an ecclesial component. This will cover what the Church is: its nature, purpose and tasks. It will also include what ministry is: aspects of the grace (spiritual) gifts in the Body of Christ and ascertaining what those gifts are in the individual lives of those preparing for ministry, a biblical understanding of the ministerial offices in view of today's many aberrations and the functional relationships of those offices to the Triune God. This ecclesial form differs from the popular ecclesiology so familiar in theological education, which usually compartmentalises what is seen to be theoretical from what is seen to be practical. That way, the supposed

theory of the Church is consigned to the region of dogmatics, while its supposed practice is reserved for the practical theology division. I suggest integrating what obviously belong together, broadening the ecclesial component to cover the ministries and its offices and developing biblical and theological understanding of ministry and the minister in relation to the Triune God and fellow humans. Other issues that should be addressed include the function of the Church as a worshipping community, such as the ethics of ministry and liturgical conduct of songs and prayers, for example.

All of these will be packaged into one continuous learning experience, in cooperation with teachers and students in the Academy and with local churches. These will all work in concert to provide an ecclesial understanding, both propositionally and in life settings that allow for mentoring, learning by first-hand experience, and observing live models as well.

Relational Components

The relational component has to do with the Christian life and existence, character and the development of Christian virtues, how to relate to God and others, and so forth. This is the area often overlooked in a strictly formal mode of training. Relational components are largely more caught than taught, and bring together a vital combination of the three modes of training.

The relational component would include the following: the individual's *inner life* and relationship to the Triune God. This will involve the disciplines of ingesting the Word of God, prayer, meditation, obedience, penitence, the habit of walking with God and enjoying Him.

This relational component should also involve the individual's *outer life* and relationships to the community of faith and to the world. Regarding relationships to the community of faith, the core curriculum must include the vital areas of how to cultivate reciprocal fellowship, care, love, service, human relations, and so forth. Training for relationships to the world at large must involve understanding the

seemingly mundane issues of injustice locally and globally. It will also involve demonstrating God's love and serving the dying world,, developing human relations skills, understanding issues of inter-faith relationships, and so forth. All of these should be directed toward understanding and exercising God's love, compassion, and the Church's prophetic role in the world.

These relational aspects could be approached in the purely cognitive and formal mode of training, resulting in teaching and learning that begin and end in the classroom and in the library. But relational components could equally be approached holistically in and out of the classroom. The contexts of learning must deliberately be designed in partnerships between the Academy and the Church, and at times with the world. In this holistic approach, the role of the teacher extends beyond the traditional school setting. Also, those who function as teachers expands beyond people traditionally designated as teachers in the school context to include others within the church setting and at times even from the larger society. Through mentoring and apprenticeship of observation, trainees learn from models in and out of school settings in any of the disciplines of relationships mentioned above.

This approach to training requires that those trained are equipped as facilitators of the Christian life and existence within the faith community. The prevalent pedagogy strives to produce those who will *tell* others, whether in teaching, preaching, or in therapeutic sessions. That pedagogy is very weak in producing facilitators who can empower the people of God to attain their potential – whether in terms of Christian life and walk, the work of service, or doing the ministry. It is little wonder, then, that the prevalent pedagogy is geared toward making the people of God to spectate as the minister *tells* them what they need to know.

The ecclesial and relational components together constitute the practical Christian life. These deal with an understanding of the nature and purpose of the *ecclesial* community and its *relationship* to

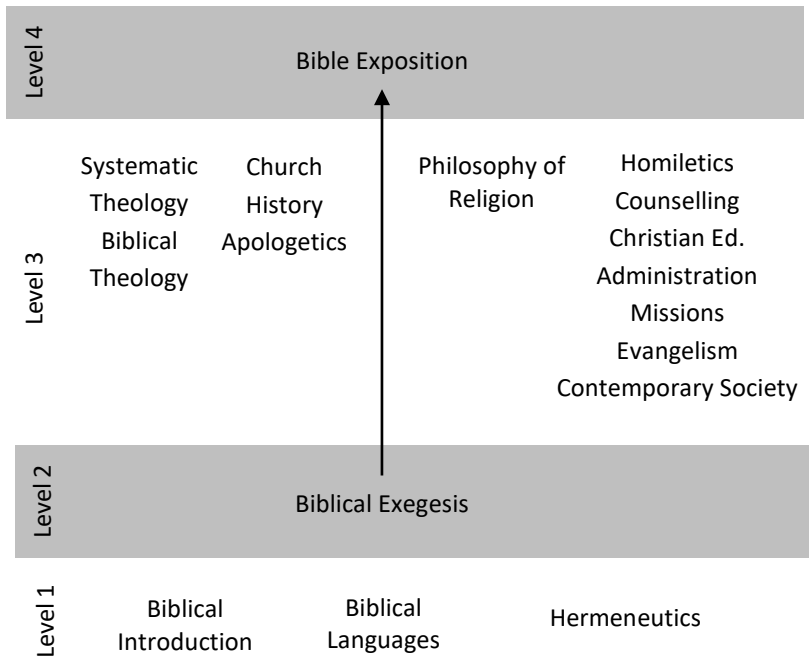
God, self, and fellow humans. They focus on what ultimately matters to the life of the Church and its leadership in the course of the Christian life, existence and ministry. This paper does not prescribe a blueprint for how to arrange the two components in a theological school curriculum, since situations, needs, and conditions differ from context to context. However, these principles can guide in how to incorporate these aspects of the practical Christian life, which must utilise a combination of the formal, non-formal and informal modes in the process of training for ministry.

Understanding the Relationships between the Fields of Theological Studies

The landscape of proclamation today is awash with many preachers and sermons, but little teaching of the Word. R. L. Thomas notes that a distinctive of Bible exposition lies in its didactic function. At the end, the faithful ought to be able to go home, re-read the text, and understand what the author (text) says (Thomas 1991, 181, 182). Therefore, the *focus* of true and faithful expository preaching is to instruct listeners on the meaning and intent of the passage. This is well-illustrated in the ministry of Ezra the scribe (Nehemiah 8:1-8). Ezra gave himself to the faithful study of the Law, its practical application in his own life, and teaching it to others. Ezra and the Levites read the Law publicly, then gave a faithful interpretation of it.

It is helpful to see a big picture of the component parts for adequate preparation for rightly dividing the Word of truth today. R. L. Thomas (1991) has offered a very useful schema that helps the theological educator to see the relationships between the essential parts.

Schema of Relationships between Fields of Theological Study (slightly modified)



The Schema

Thomas's schema presents four different levels of understanding necessary for rightly handling the Word of God. The upper levels build on the lower ones. For example, one needs the foundation of thorough understanding of hermeneutical principles (level one) and studious exegetical skills (level two) for the practical fields on level three to be successful (homiletics, counselling, Christian education, administration). When it comes to Bible exposition, sound hermeneutical principles and studious exegetical skills lead directly to faithful exposition of the Bible, as shown by the direct line on the schema.

The Spirit and the Word

Thomas notes that the Holy Spirit also illuminates the Bible as one exegetes and exposit the text. A dichotomy between the Spirit versus the Word is unhelpful. Undue emphasis on the Spirit to the neglect of the Word leads to excesses in precepts and conduct, as illustrated at Corinth. On the other hand, undue emphases on the Word to the neglect of the Spirit of truth leads to empty and stale intellectualism that is devoid of the power of God.

Expository preaching need not include technicalities which the listeners have little or no background preparation to assimilate, Thomas cautions. As I mentioned in an earlier presentation, the distinctive characteristic of the training levels is in terms of the depth of coverage.

Conclusion

This paper has focused on the consultation's objective of developing or identifying strategies for sustaining non-formal and informal training for pastors and church leaders in sound biblical and theological education for effective ministry at the grassroots. A singular recipe for a curriculum to train pastors and church leaders does not exist. The needs vary across the board, so one can therefore address only the generalities. However, this paper has provided two complementary frameworks to help teachers and students conceptualise the theological education curriculum.

Translating the formal theological curriculum to the grassroots has been a challenge, for instance in proclamation of the Word of God. Thomas's schema demonstrates how to integrate the component parts of the curriculum of training from an expository teaching / preaching perspective. His framework shows how the seemingly unrelated parts of theological education curriculum are connected to the expository (didactic) ministry of the Word. Indeed, they are required foundations. That blueprint then provides a skeletal guide for

designing training curricula for untrained or little trained pastors and church leaders.

The other framework focusses on content matters, without prescribing the weightings of those essentials. The basic components include an introductory component which provides the rationale and philosophy of training as well as the big picture of the components of training. These components include relationships with God and other people and the ecclesial component, involving an understanding of the Church, its, ministry, its gifts and the manifestations in life.

However, when designing and reviewing existing curriculum, care must be taken to avoid overload. Enriching existing curriculum often results in adding something, but to avoid overload, some other things must give way.

Prospects for the Future

The future ultimately rests in the hands of the Lord of the Church, who promised to build His Church despite the gates of hell! Those who engage in the key area of ministerial training are partners together with the Lord in the task of building His Church. This responsibility must be taken with the gravity that it deserves so that we are found faithful.

Could we contemplate a future where the Academy as we know it today ceases to exist? That is certainly possible; after all, it did not surface until relatively recent times, just under 300 years ago! What we must each strive for is to be part and parcel of the mission of God today, for He is at work in the world.

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MODELS AND RESOURCES FOR TRAINING

Various presenters

Africa Leadership Study

Prof. David Ngaruiya

africaleadershipstudy.org

The Africa Leadership Study asked over 8,000 African Christians to identify individual lay leaders, pastors and organizations demonstrating a high level of positive impact. They were also asked to identify key components of mature, impactful leadership. The survey responses and the qualities and formation experiences of those identified can serve to guide us. This data can inform curriculum development, training materials, mentoring practices, networking and gaps so as to develop best practices. We can also identify those who have been most effective and can be empowered to do more through further support.

Kalamba School of Leadership (KSL)

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KSL's vision is to build the capacity of church leaders and lay community leaders to offer Christ-like leadership. KSL offers Bible, theology, ministry, and general courses, educating learners from secondary school age up to their seventies.

Kaleo College

Pastor Favour Alice

www.kaleocollege.ac.ke/lp-courses

The college has both a formal and informal aspect of training pastors and those interested in Christian ministry. Our formal academic program offers a certificate awarded upon completion of either a diploma or certificate programme. The informal aspect has been made possible through what we call non-credit participation in the academic work, short-course workshops and seminars, and training provided through the pastoral care program in the counties and at the college.

Langham Partnership

Prof. Elizabeth Mburu

langhamliterature.org

The Church has excelled at overseas missions and evangelism, but the rapid growth has created a critical shortage of biblical leaders and resources. As a result, tens of millions of believers are struggling to grow in Christ. Langham develops biblical resources, cultivates theological leaders, and equips Bible-teaching pastors. Langham Literature published the *Africa Bible Commentary*, a commentary on the whole Bible by 70 African scholars, as well as other contextual books for educating church leaders in Africa and around the world.

Oasis International Ltd

Dr. Matthew Elliott

oasisinternationalpublishing.com

Oasis International's vision is for Africa to equip its own leaders to impact the global Church. We call our vision 3D, seeing the Church in Africa in all of its potential. We *discover* important African voices, help them *develop* content addressing needs in their contexts, and *distribute* high-quality books, Bibles, and other media throughout Africa. Trainings featuring *The Africa Study Bible* have proven highly effective in equipping leaders non-formally.

Re-Forma

Dr Reuben van Rensburg

www.re-forma.global

Re-Forma is a new movement tackling the greatest crisis facing the church. It provides free outcomes designed to equip pastors and lay leaders non-formally, leading to a globally recognised certificate.

SOMA

Pastor Ken Mbugua

www.ekkklesiaafrika.org/soma

SOMA is a non-formal theological training curriculum that is built upon a philosophy of cohort learning and Socratic discussion. It is aimed at equipping pastors with essential knowledge and skills for faithful ministry.

Tearfund

Rev. Dr. Sas Conradie

www.tearfund.org

There is a call from the church leaders in Africa for training of church leaders that will equip Christians to address the needs on the continent. This presentation will look at a framework, curricula, and tools that Tearfund developed to equip Christian leaders to improve the holistic wellbeing and transformation of their communities.

Word & Life Occupational Course in Ministry

Dr. Ernrich F. Basson

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This training programme is based on the generic curriculum that was recently developed in South Africa by a representative working group, consisting of pastors from a wide range of mainline and non-mainline churches, as well as formal and informal training institutions. It was designed for the specific needs and realities of pastors financially, geographically, prior learning, ministry

responsibilities, etc. These pastors in the past would only be candidates for “informal” ministry training. This programme is now formally recognised by and accredited with the South African educational authorities.



The Center for the Study of Global Christianity estimates that only 5% of pastors globally have formal theological training, so it is safe to assume that at least 85–90% of pastors and church leaders in Africa have little to none of the biblical and theological training which they need to effectively disciple their congregations.

Formal theological training often requires too much time and money to meet the leadership demand. Informal and non-formal education have huge potential to provide training, but they need to learn from the insights of formal education. Unfortunately, formal educators sometimes criticise non-formal education as unaccredited and poor quality. Non-formal educators reply that formal education is irrelevant to the needs of the Church. How can we harness everyone's strengths and expertise to work together for the same Church? What would it take to scale up training of another 20% of church leaders over the next five years?

To tackle this problem, the Association of Evangelicals in Africa brought about 300 church leaders, theological educators, and publishers together from 30 countries in Africa and beyond. This compendium records the key recommendations presented at the consultation in the hope that churches and educators will be able to equip and train leaders more effectively to disciple the millions coming to Christ across the continent.

The Association of Evangelicals in Africa (AEA) is a Christian umbrella organisation representing National Evangelical Fellowships in Africa. It is the platform or relational space for the different evangelical denominations and ministries necessary for common identity, action, and voice. To learn more about the Association of Evangelicals in Africa, visit www.aeafrica.org

