'The relationship between theological training and practical ministry: a study of Pan Africa Christian College Alumni 1983-2004'

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Abstract

Theological training presupposes a mandate from God, and hence, a responsibility to him. The task of theological training is to nurture gifted leaders who are in turn to nurture other believers so that the church can effectively fulfill her missional mandate. The effectiveness of theological training must therefore be measured by how it enhances the practice of ministry in the work of its graduates.

There exists a general concern about the way theological schools are preparing men and women for church ministry, with the church leadership feeling like graduates are not up to the task of ministering despite the theological training that they have been given in Bible Schools and Seminaries. This study begins by noting the limitations of the traditional training models of ministerial training. Then it examines the relationship between theological training and practical ministry with the purpose of addressing the fundamental problems that hinder theological training from becoming relevant. Ultimately the study establishes the need for a competent training program modeled after the New Testament discipleship model approach. This model integrates knowledge, being and practical training.

The research focuses on the Pan Africa Christian College (PACC) alumni 1984-2004 as case study, with a view to establishing the relationship between training and practical ministry. At the same time, to establish the extent to which theological training at PACC has helped the graduates in their placement and practice of ministry. Finally, the study reexamines the scriptural basis for theological training and practical ministry and proposes a new model for that addresses common inadequacies in theological training.

The research has established that there is a relationship between theological training and practice of ministry and that practical ministry can only be improved through enhancing theological training.

Opsomming

Teologiese opleiding veronderstel dat daar 'n mandaad van God se kant sal wees en daarom verantwoording teenoor Hom. Die taak van teologiese opleiding word gegee aan opgeleide begaafde leiers wat op hulle beurt ander gelowiges moet oplei sodat die kerk haar missionêre taak kan vervul. Die effektiwiteit van teologiese opleiding moet daarom gemeet word aan die mate wat dit die praktyk van die bediening, deur die werk van die afgestudeerdes, verryk.

Daar bestaan algemene kommer oor die wyse waarop teologiese opledingsentra mans en vroue voorberei vir die kerklike bediening, omdat die kerk se leierskapskorps die gevoel het dat afgestudeerdes nie opgewasse is vir die eise van die bediening, ten spyte van die teologiese opleiding wat hulle van teologiese opleidingsinstansies ontvang het. Hierdie studie begin deur die leemtes van die tradisionele opleidingsmodele te bespreek. Daarna word die ondersoek voortgesit deur die verhouding tussen teologiese opleiding en praktiese bediening vas te stel. Die doel daarvan is om die fundamentele probleme aan te spreek wat teologiese opleiding kan verhinder om relevant te wees. Die studie loop uit op die daarstel van 'n geskikte toerustingsprogram volgens die Nuwe-Testamentiese dissipelskap model. Hierdie model integreer kennis en praktiese opleiding.

Die ondersoek fokus op die alumni van die *Pan Africa Christian College (PACC)* 1984-2004 as 'n gevalle studie, met die oog daarop om die verhouding tussen opleiding en praktiese bediening daar te stel. Tegelykertyd om vas te stel tot watter mate die teologiese opleiding van die PACC afgestudeerdes te ondersteun in hulle plasing en praktiese beoefening van die bediening. Die studie herondersoek die skriftuurlike basis vir teologiese opleiding en praktiese bediening en stel 'n nuwe model voor wat die algemene tekortkominge in teologiese opleiding aanspreek.

Die navorsing het bevind dat daar 'n duidelike verhouding is tussen teologiese opleiding en die praktyk van die bediening en dat praktiese bediening alleen verbeter kan word deur verryking van teologiese opleiding.

Key Words

Theological training, seminary, pastoral work, ministry, church, practical ministry, alumni, discipleship, mentoring.

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Abbreviations

AV – American Version
NIV – New International Version
KJV – King James Version
TDNT - Theological Dictionary of the New Testament
NIDNTT – New International Dictionary of the New Testament Theology
PACC – Pan Africa Christian College
PACU – Pan Africa Christian University
PAOC – Pentecostal Assemblies of Canada
ACTEA – Accrediting Council for Theological Education in Africa

CHAPTER ONE

Introduction

1.1 Background and Statement of Problem

The Bible consistently affirms training as a central responsibility of God's people. In the Old Testament, the Jewish people were reminded that the education of their children was an essential part of their responsibility as God's covenant people. In the case of Jewish people, Moses was the trainer and he gave specific instructions to the high priest and the Levites. He also gave certain instructions to elders of Israel who were in turn to teach the rest of the people. Training for ministry was also a necessary part of Israel's life as it contributed to their success in becoming what God intended for them to be.

The New Testament also underscores the importance of training for the Church with Jesus as the epitome of a good trainer. He trained his disciples who in turn became trainers later. Though we are not given details of how the early church was involved in training we have an idea of what was happening in the early church through the life of Barnabas a committed disciple who encouraged Paul at the beginning of his Christian life and ministry. Barnabas influenced Paul to the point where Paul was able to minister among the gentles and the Jews (Acts 13:44-52). Paul in turn mentored Timothy and Titus and commissioned them to take charge of churches in Ephesus and Crete respectively.

In the early church, we see a few people who had received a specific call to the ministry being set apart for special training. Once through with mentoring, they were in turn to teach and train the rest of the body of Christ. Ephesians 4:11-13

shows that there are a select few with special gifts, who are to equip the Body for the work of ministry.

Formal theological training did not begin until after the early apostolic church era, becoming more established with the rise of the cathedral schools, monasteries and the medieval university. Then the seminary became the forum for theological training, a role that it has maintained to date.

To train leadership committed to the fulfilment of Christ command – Go, make disciples of all nations", Matt. 28:19 – and to serve and respect the church as an institution ordained of God in accomplishing his purpose in Africa and the rest of the world has been the key aim of theological training. It is imperative that training be adequate for equipping God's people for ministry.

This research has been prompted by the desire to strengthen the relationship between training for ministry and its practice, specifically the training at Pan Africa Christian College (1983-2004). PACC is widely seen to have been fulfilling her mission. In an article published in the PACC 2003 annual magazine dubbed "Pacesetter" titled "Happy 25th Anniversary PACC", the former principal Wilfred Hildebrandt says that for the last 25 years PACC has been successful in fulfilling her objectives. To prove that he gave a list of what he called "PACC Hall of Fame", containing some former graduates who have succeeded in their ministries. In an evaluation report by Africa Theological Training Service (ATTS) again PACC was praised for being a leading institution, a model of theological training in Africa.

This research seeks to establish the truth of the articulated propositions by evaluating the achievements in light of what the alumni are doing.

1.1.1 PACC's Historical Background

Pan Africa Christian College (PACC) was founded by its prime sponsor, the Pentecostal Assemblies of Canada (PAOC), and began its operations in 1978. As a mission-minded organisation, the PAOC began sending missionaries to numerous African countries in the 1920's. As a result, a strong church emerged in the East and Central Africa area. In Africa, these churches are generally known as the Pentecostal Assemblies of God (PAG).

PACC was born out of a vision to serve these fellowships and colleges by preparing men and women to minister to their particular needs. From its inception, PACC has sought to fulfil its vision of training church workers from different African countries for a variety of ministry roles within the church of Christ. The main vocational needs of the churches have been pastors, evangelists, theology teachers, Sunday school teachers, indigenous missionaries and Bible translators. In addition to serving the needs of the PAG Kenya churches, other Christian denominations and Para church organisations have had their training needs satisfied by sending indicated their prospective leaders to PACC for training.

The College opened for classes on May 2, 1978, with 6 students. Leadership and faculty needs were largely provided for by theological trainers seconded from Canada by the PAOC. Throughout the history of the College, the PAOC has continued to supply personnel, especially administrators, but the full-time faculty is now composed of Africans.

The vision of the PACC is to provide theological education for church leaders, who have attained post-secondary level; not only to offer degrees, but also to fully equip Christian workers for their different tasks.

In 1985, the Commission for Higher Education (CHE) was established to coordinate long term planning, staff development, scholarship and the physical development of universities in Kenya. As the accreditation body in Kenya, the CHE is empowered by law to ensure that the standards of courses of study and examinations in the public universities in Kenya are maintained. Because PACC was giving BA degrees before 1985, it came under the auspices of the CHE as a private university. On this basis, the CHE registered PACC as an existing university in 1989. Then the college started working with the CHE towards government accreditation with the Ministry of Education. This effort culminated in the college being granted a charter on February, 15th 2008.

In addition to the main BA in Bible and Theology program, PACC offers a course in Bible and Translation Studies working closely with SIL International (SIL), an international organisation involved in Scripture translation. This course began in 1989 and is taught by linguistic experts who specifically train aspiring Bible translators and translation project consultants. Each year, several students are enrolled in this program, some of them who are already involved in the translation of either the New Testament or the Old Testament in their respective vernacular languages.

PACC has grown from a student population of six in 1978 to over 400 today.

1.1.2 The aims and objectives of PACC are:

- To provide university level instruction in higher education for Christian faith and practice;
- To prepare for the churches of Africa, mature, committed, and conscientious ministerial leaders to serve with competence in ministries of the Church;

- To equip students for Christian service in positions of leadership and activity in various Christian ministries;
- To develop and transmit knowledge and skills through research and training at university level;
- To further preserve, develop, produce and process, transmit and disseminate knowledge and thereby stimulate the spiritual, religious and intellectual life and cultural development of Kenya and Africa at large;
- To play an effective role in the development and expansion of the African Church and its leadership.

Specifically, PACC desires to develop in each student a vibrant, growing relationship with God with the following:

- A sound evangelical theological foundation based on understanding of the historical background and context of the Bible, proper methodology of Biblical interpretation and sensitivity to the Holy Spirit;
- A commitment to sacrificially serve God and the church according to the gifts God has given him or her.

1.1.3 The Mission of PACC

PACC exists as an arm of the church to develop godly Christian leaders grow disciples of Jesus Christ who are thoroughly equipped to serve God, the church, and their communities as they strengthen and actively multiply believers in Africa and around the world.

1.1.4 Research Background

In light of the presuppositions made about PACC's mission and her contribution to the church, there arises a need to qualify the postulated success scientifically with qualitative and quantitative data. This will confirm whether or not PACC is meeting the intended objectives of training, equipping and sending out graduates who are prepared to meet the challenges of the church and the society.

Essentially, the question of the relationship between theological training and practical ministry has arisen from a concern about the quality of theological training, an issue that has lately attracted the attention of theological education and has been discussed at length. Over time, there has been growing dissatisfaction with the state of the theological training, eliciting varied views from people. There are those who are satisfied with the status quo and those who have observed serious shortcomings in the existing institutions. Ironically, dissatisfaction has mainly been coming from the churches which are the producers and the recipients of the theological schools graduates. The seminary has come to be viewed as irrelevant in training people for church ministry. The trainers have also been accused of being "theoretical" rather than "practical" in training for ministry (Murdock Charity Trust, 1995:9-24). The graduates in turn point an accusing finger at theological institutions which they feel do not adequately prepare them to deal with life issues that they encounter in ministry (Morgan and Giles, 1994:71-72).

More and more local churches are conducting their own ministry training within the church instead of relying on theological colleges and seminaries. This is due to the awareness that theological trainers are not adequately preparing men and women for church leadership. In his view, Dearborn (1995:7) says that "there is no other professional organisation in the world which allows its primary professional training institutions to produce graduates who are generally as functionally incompetent as the Church permits her seminaries".

In the backdrop of widespread discontent, theological institutions are therefore faced with a dilemma on the way forward for ministerial education. The growing concern that theological institutions are not appropriately preparing men and women for leadership in local churches makes us ask hard questions concerning ministry training:

- Is the training offered capable of bringing out the desired results?
- Are the theological institutions making any contribution in the church through their graduates? Are the graduates living out what they were trained to be?
- What is the best way to prepare men and women for the ministry?
- Are there better ways of developing Christian character in the lives of theological students?
- Are there lessons acquired in ministry that can be introduced in the curriculum to help achieve an integration of theory and practice of functional ministry?

Since PACC exists for a certain purpose and the training program is geared towards achieving certain goals, the accomplishment of the purpose ought to be assessed in light of what PACC alumni are doing in ministry.

1.1.5 Research Problem

From the above underlying issues, the problem statement of this study could be formulated as follows: What is the relationship between theological training and practical ministry and how should PACC be evaluated in light of this relationship.

1.1.6 Research Questions

Four major questions guide this research:

1. What light does the Scripture give concerning the principles for theological training and the principles for the ministry in the church?

2. To what extent have the graduates of PACC contributed to the growth of the church in Africa?

3. What are the perceptions of the church leadership and alumni of the training in PACC?

4. What are the guidelines and possible model that should guide the harmonisation of the theological training with biblical principles and needs of practical ministry?

1.1.7 Aims and Objectives

The aim of this study is to establish the relationship between theological training and practical ministry and to develop guidelines for a model of theological training.

Specific Objectives

The specific objectives of the study are:

- To establish scriptural principles that should guide theological training and practical ministry.

- To establish the relationship between theological training at PACC and the practice of ministry.

- To establish the extent to which theological training at PACC has helped the graduates in their placement to the ministry.

- Study and evaluate alumni and church leaders' opinion on the training offered at PACC.

- To give guidelines and a possible model for theological training and to bring it in line with the principles and needs of ministry, with special reference to PACC.

1.2 Central Theoretical Argument

This study holds the following as the basic premise:

- That enriching theological training at PACC will enhance the ministry in the churches, thus, translating theological training to practical ministry.
- That the experience of theological training and education that is well formulated will achieve a balance and integration between theory and the practice of ministry.

1.3 Definition of Terms

Theological Training: In this research paper it refers to formal/non-formal study in Bible, theology and related areas. Thus, the locus for theological training includes seminaries, divinity schools and Bible schools. Ministerial training/ education and theological education are considered equivalent terms. They describe instruction whose aim is to prepare persons for professional church ministry.

Ministry: The word ministry basically means to serve others. In this study ministry refers to Christian service that is vocational. It also refers to any service carried

out by those trained in Bible School or seminary either in a local church setting or the wider community.

Field ministry: This generally refers to the practical application of conceptual biblical truth in the community milieu. Field ministry may take the form of teaching, preaching, counselling, evangelizing, visiting the sick, and liturgy. In this paper, the terms field work, practical skills, field experience and field education also refer to field ministry.

Church: The church is the community of people called by God who through the Holy Spirit are united in Christ and set as disciples to bear witness to God's reconciliation, healing and transformation (WWC 1998:56). Ministry to the church can be done through various avenues including local congregations, para-church organisations, missions agencies and theological institutions.

Curriculum: It refers to every item of a training program which contributes either explicitly or implicitly to the accomplishment of purposes, goals and objectives of the training program.

Discipleship: Refer to the active, personal, instructional relationship between two Christians whereby one person shepherds another. The shepherding process involves usually the more spiritually mature person instructing, training, encouraging or counselling the less spiritually mature. It can be done individually or with a small group.

1.4 Overview of the Research

This study comprises the following seven chapters:

Chapter one: Discusses the purpose of this dissertation and the questions addressed and also identifies the relationship between theological training and practical ministry.

Chapter two: Seeks to find from the Bible basic principle for guiding the theological training and practical ministry. This will form the basis of a biblical dogmatic normative foundation. An exegetical study using the grammatical-historical method will be done of three selected passages that refer to the issue of training and practical ministry.

Chapter three: Discusses the philosophical underpinnings of qualitative research and details the research procedures to be employed in this study. Two principal approaches to social science research are discussed and rational given for the methodology used here.

Chapter four and five are basically an empirical study: Chapter four focuses specifically on PACC as the main case study while chapter five looks beyond PACC focusing on other similar theological schools in Africa and the rest of the world.

Chapter five: Attempts to verify what has been established in Chapter four by investigating and analyzing approaches employed by similar theological institutions perceived to be providing holistic theological training.

Chapter six: Describes in details a proposed model of theological training. Details for the new model are identified from other models and collated to form a new model believed to enhance training that leads to practical ministry.

Chapter seven: Makes a conclusion of the study by making a synopsis of the findings of the research and makes recommendations.

CHAPTER TWO

Basis –Theoretical Perspective Related to Training and the Practice of Ministry from Selected N/T Passages

2.1 Introduction

This chapter seeks to address the first research question: Which Scriptures guide the principles for theological training and the principles for the ministry in the church? This is in the attempt to address the problem statement: What is the relationship between theological training and practical ministry and how should PACC be evaluated in light of this relationship? This chapter uses basis theory as stated by Kruger (2002:9) as a specific function within a specific discipline-in this case practical theology - to arrive at biblical-dogmatic and ethico-normative foundations. The basis theory of practical theology describes systematically, using the revelation of Scripture, the nature and the purpose of communicative activities of the church within which the activities take place (Venter, 1995:199).

The chapter will attempt to understand what scripture reveals concerning the relationship between theological training and the practice of ministry. To reach this understanding, the historical grammatical exegesis method will be used. The exegetical study will focus on selected New Testament passages: Matt. 28:18-20, 2 Tim. 2:2, and Ephesians 4:11-15.

MATTHEW 28:18-20

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me, therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end and the age."

2 TIMOTHY 2:2

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach to others.

EPHESIANS 4:11-15

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers to prepare God's people for works of service so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature attaining to the whole measure of the fullness of Christ. Then we will no longer be infants tossed back and forth by the waves and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head that is Christ.

2.2 Matthew 28:18-20

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me, therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end and the age"

2.2.1 Introduction

Matthew 28:18-20 is the final paragraph of the gospel according to Matthew. It relates to an event after the resurrection of Jesus Christ and just prior to his ascension. This passage has historically been referred to as the Great Commission, a command given by Christ to his followers. After working with his disciples and training them for three years, Jesus now gives them a life-long

assignment. The ministry to which they had been called was a practical one; Christ had not just taught them things to make them come across as informed in their discussion with other people. Full time ministry for them is now a command as the wording of the Commission shows. This is the key passage in understanding the work of the church, and its exegesis will greatly help in understanding Jesus' command to go and make disciples, and how that relates to training for ministry and its practice.

Different gospel writers record the Great Commission. There is at least one reference of the Commission in each of the four gospels and in the book of Acts of the Apostles. The interpretation and implications of each of the four references differ yet complete and complement each other[1]. While we shall limit our

[1] A. Boyd Luter, "Women Disciples and the Great Commission" Trinity Journal 16:2 (Fall 1995). 173-174 summarizes the commission passages with the following table.

Feature	Matthew	Mark	Luke	John	Acts
The Commission	Therefore go and make disciples of all nations. Baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with always, to the end of the age (28:19-20)	He said to them "Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned (16:15-16)	He told them "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations. Beginning at Jerusalem (24:46-47)	Again Jesus said "Peace be with you! As the Father has sent me. I am sending you." (20:21)	But you will receive power when the Holy Spirit comes on you: and you will be my witness in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (1:8)
Purpose of The Book	To prove that Jesus is the Messiah, the eternal King	To present the person, work and teaching of Jesus	To present an accurate Account of the life of Christ as the perfect human and Savior	To prove that Jesus is the Son of God and that all who believe in him will have life	To give an accurate account of the birth and growth of the Christian Church
Characteristic Of the Book	OT citations and illusions	Gospel of Action	Son of an	Deity of Christ	Historical record of the Church.
Characteristics of the Commission	Discipleship reproduction congregationalism indoctrination	Extensive evangelism	Redemptive work. regeneration the risen Lord is emphasized	Deity of Christ. sending sharing the mission	Reproduction witnessing power of the HS. evangelistic proclamation
Time and place	Before ascension at Galilee	Resurrection Day	Between resurrection and ascension In Jerusalem.	Resurrection day	Ascension day
Scope	All nations	All creations	All nations	All people are Implied ("Any" in v. 23)	To the remotest part of the world
Action Involved	Make disciples	Preach the gospel	Proclaim repentance	Sending	Be witness
Result and Promise	Presence of Jesus	Believe – save, disbelieve – condemned	Receptance of the power of the HS is implied (v. 49)	Peace	Receptance of the power of the HS

exegesis to Matthew's reference of the Commission (28:18-20), it is beneficial and necessary to make a survey of the other scriptural references to it (Mark 16:15-16, Luke 24:46-47, John 20:21 and Acts 1:8.).

2.2.2 A Survey of the Great Commission Passages

2.2.2.1 Mark 16:15-16

He said to them, "Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."

The Gospel according to Mark was written by John Mark, a son of a Jerusalem woman (Acts 12:12, 13:13). The book was written to the believers in Rome. Mark wrote to prove the deity of Jesus Christ and his mission. Gentile believers in Rome were not familiar with the Old Testament and Mark used Jesus' actions to prove that he is the Son of God. The books opening verse presents the first purpose of its writing: "The beginning of the gospel of Jesus Christ, the Son of God." The aim of the gospel was to convince the reader that Jesus is the Christ, the Son of God, that he died as a sacrifice for sins and also to educate converts about the significance of Christ's person and ministry (Gromacki, 1974:97). The Romans were practical people with little interest in prophecy or philosophy, prompting Mark to present his writing both ontologically and functionally. The book is action packed, therefore appealing to those who enjoy ontology. Benware (1990:95) supports this argument saying, "Mark's purpose in writing his gospel was to give to the Romans a view of Jesus that would fit their way of thinking. He wished to present the Savior, the Son of God, by emphasizing what Christ did as the servant of the Lord".

The Great Commission in this gospel emphasizes the method of the presentation, the gospel of action - "Go...preach" The uniqueness of this

commissioning is that it is the only one that indicates what should follow the reception gospel: "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned." The consequences of rejecting the gospel are also clearly articulated.

2.2.2.2 Luke 26:46-47

He told them, " This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem".

The writer of this gospel narrative is Luke, "the beloved physician" (Col.4: 14, Philemon 24:2, 2 Tim.4: 11). That Luke is the writer is evident from comparing Luke 1:1-4 with Acts 1:1-3, and by tradition. In writing this gospel, Luke's aim was to present a historically accurate and chronologically correct account of the life and ministry of Jesus Christ. He wanted his readers to be well grounded in the faith (Benware, 1990:95). His purpose can be summarized in the words of chapter 1 of verse 4 "so that you may know the certainty of the things you have been taught". The aim of writing was to edify one who was already a believer and not for evangelization of the lost (Gromacki, 1974:112).

Following his resurrection, Jesus commanded the disciples to wait in Jerusalem "until you are clothed with power from on high" (Luke 24:49). The Greek word for "clothed" is *endnshsqe* and is derived from the verb *endnw* which is the normal verb for dress or to cloth someone (Gingrich, 1983:66). The verb is in the passive voice indicating that one does not clothe or dress himself or herself; someone else does. In this case God is to do the clothing and the "cloth" accordingly to the text is "power". The disciples were to remain in Jerusalem until they were clothed with the Holy Spirit power. The commission in Mark was conditional: the disciples were not to begin carrying out their mission until the descent of the Holy Spirit

(24:49). Apart from the empowerment of the Holy Spirit, the commission emphasizes repentance and forgiveness of sin.

2.2.2.3 John 20:21

Again Jesus said, "Peace be with you! As the father has sent me, I am sending you."

John, the son of Zebedee, also called the "beloved disciple", wrote the gospel of John (13:23, 21:2). The purpose for his writing is clearly stated: "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (20:31). In this narrative, John emphasizes the deity of Christ by recording Jesus' claims about himself. This statement is supported by Gromacki (1974:134) who states that the purpose of the book was to convince its readers that Jesus was both divine and human. Besides, he wanted everyone to get to know Jesus and receive the salvation offered in Christ.

Following his first meeting with his disciples after his resurrection, Jesus gave the Commission. Kane (1982:123) observes that this commission was not unexpected; it was part of the purpose of the incarnation of Christ. "As the Father sent Christ into the world on a mission of redemption so Christ sent the Church into the world on a similar mission". This restatement of verse 21 captures the essence of the commission in John's narrative: Jesus wanted the disciples to continue the mission of redemption. According to Guthrie (1981:384), the commission of John brought "... the continuation of the purpose of Jesus, which means that the disciples now take the place of Jesus."

2.2.2.4 Acts 1:8

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth".

The author of Acts of the Apostles is the same author of the gospel according to Luke. This is clear from Luke 1:3-4 and Acts 1:1. Additional evidences of Lukan authorship would be the "we" passages of Acts 16:10-17; 20:5-21:18; 27:1-28:16. Acts of the Apostles story from where the gospel ends, with the resurrection appearances of Jesus. It goes on to record his ascension, the coming of the Holy Spirit and the starting and early progress of the church in Jerusalem (1-5). The primary purpose of writing this account is the same as that of the gospel: to give an accurate and an orderly account of the development of Christianity, a subject that the one to whom it was addressed had a certain knowledge about.

However, this reasoning cannot go unchallenged. According to Toussaint (1983:350), the goal of writing is apologetic. He argues that the parallels between Peter and Paul serve to defend Paul's apostleship. Nevertheless, the commission passage in Acts follows the purpose of the book of Luke and Acts to show the development of Christianity. There is no doubt that the commission passage in Acts1:8 indicates the geographical church development from Jerusalem to the end spread to the end of the earth. The book confirms that the church developed according to the geographical progression of the commission.

In the book of Acts, the commission is a promise. The promise is the dynamic aspect of the Holy Spirit which had previously been given to the disciple in Luke 24:49: "And behold, I am sending forth the promise of my Father upon you; but you are to stay in the city until you are clothed with power from on high". This promise is repeated as a prerequisite for the commission. The commission in Acts is the foundation as it reveals that Christians are to be witnesses of Jesus

Christ. The evangelization of the world is the theme of the book of Acts as evident from chapter one verse 8.

2.2.2.5 Conclusion

As is clear form Great Commission passages, before his ascension Jesus Christ gave the disciples the missionary mandate. However, the presentations of the commission differ from author to author as each had a different audience in mind as he wrote. But the message given in each case has to do with the evangelization of the world. We may therefore conclude that the Great commission is the missionary mandate given by the Lord Jesus Christ to the disciples to take the gospel by the power of the Holy Spirit to all the people of the earth.

2.2.3 A Survey of Matthew 28:19-20

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the end of the ages.

The author of the Gospel according to Matthew is anonymous, but from the early period he has been thought to be Matthew or Levi, the publican, a Galilean Jew who became one of Jesus' disciples. While modern critics doubt authorship by Matthew, it is more logical to hold to the traditional view of authorship. Matthew, being Jewish, perfectly qualifies to write the history of the life of Jesus Christ. Matthew is a Jewish gospel based on Old Testament prophecy concerning the coming of the Messiah – King and his kingdom. The author writes to the Jews who have been expecting the messiah to rescue them from their Roman oppressors and establish a new kingdom. In other words the purpose of writing

this narrative was to demonstrate that Jesus of Nazareth is that expected King. The author proves that Jesus Christ is the rightful heir according to the Abrahamic and Davidic covenants. In his narrative, Matthew makes a clear link between the Old Testament books and the New Testament writings, showing how the prophesies of the Old Testament were fulfilled in the person and work of Christ (Benware, 1990:77, Gromacki, 1974:71). Having proved and presented Jesus Christ as the promised Messiah and the eternal King, it follows that Jesus' last words, in essence, became the King's commandment to the people of his kingdom. Hence, the commission in 28:19-20 serves as a decree of the King.

The Great Commission has to be understood within the context of Jesus' teaching and living with his twelve disciples. He was concerned about the nurture of the disciple; his goal was to disciple them. These same followers of Christ are the recipients of the Commission and are supposed to emulate the example of Christ in making disciples.

2.2.3.1 Contextual study of the Commission in Matthew 28:18-20

Jesus' command to make disciples in Matthew 28:19-20 represents the final words that Matthew records of all that Jesus taught and accomplished during his days on earth, a command initially directed at his then eleven disciples. Jesus had been with the apostles for about three years. He had poured his life by ministering to them and others through teaching, healing, casting out demons and raising the dead. Ultimately, he gave himself to die for the sins of the world and after three days triumphantly rose from the dead.

The life of Jesus Christ on earth was marked not only by signs and wonders but also powerful teaching. Christ understood the importance of teaching in the development of spiritual maturity. He spent years developing his relationship with

the twelve disciples teaching and training them to carry out the work after he is gone. In everything the twelve disciples had been with him. They ate together, slept together, walked together and talked together for most of his active ministry. This means that they had the opportunity to observe him, ask him questions and serve with him. Consequently, they came to believe that he was the Christ, the Son of God. By the time Jesus is giving the Great Commission he had already accomplished what he had come to do on earth and was now ready to return to his Father. It is then that he gave his disciples the missionary mandate, the Great Commission, to go and disciple all the nations.

2.2.3.2 Authority of the Commission

Addressing his disciples on a mountain in Galilee, Jesus began by making a claim in verse 18: "All authority in heaven and on earth has been given to me." Here, Jesus does not speak as the God he is and say "All authority is mine" He speaks like the man Jesus Christ, saying, and "All authority has been give to me". The verb "given" is aorist passive indicative third person singular implying a passive action on Jesus. The authority was given by God to Jesus.

Some scholars have argued that Jesus here is claiming all power and right, which he had not received before resurrection, so as to exercise it. "Before his triumph over death the enjoyment of that gift was always in some way curtailed" (Hendricksen, 1978:998). But the risen Christ now has unrestricted universal sovereignty which he will start exercising after his ascension (ibid.). Others have argued that the resurrection did not confer on Jesus authority greater than what he enjoyed before but rather that "the spheres in which he now exercises absolute authority are enlarged to include all heaven and earth" (Carson, 1984:594).

It is not the purpose of this study to prove or disprove either view. It seems, however, that all scholars agree that by the time Jesus made this pronouncement, he indeed had absolute authority. This claim and pronouncement is then important in regard to the instructions that Christ gave to his disciples thereafter.

The word translated "authority" in Greek is *exousia*. It means the right to power. According to Foester (1964:568f), *exousia* is the authority originally given to Christ by the Father, "within the limits of his earthly calling and commission". However, the word 'all' declares the complete and unlimited scope of the given power, while "in heaven and on earth" describes the two spheres of the power bestowed on the risen Jesus (Hiebert, 1992:346). *Exousia* here seems to refer to the freedom and right to act and speak as one pleases, which is absolute in relation to God. And so, "the sovereign authority given to Jesus by his heavenly Father... is absolute and universal" (MacArthur, 1988:338-339). In defense of this view, Gingrich observes that *exousia* could mean freedom of choice, right to act, ability, capability, might, power, authority, absolute power, power or authority exercised by rulers or even means of exercising power (Gingrich, 1957:75). Jesus is thus telling his disciples that he has been given absolute power by his Father and that he could exercise the same at will. In this view, the commission and the promise given in the verses that follow have a proper foundation. Equally, foundation of the service of the disciples is sure.

Peters (1972:219) argues that the authority of Christ as expressed at the beginning of the Great commission is both a dread and a comfort. It is a dread for we owe him total obedience, and it is a comfort because it assures us that he is personally committed to see to it that the task will be fulfilled. Jesus' claim of authority serves as a fitting introduction to his command. The claim also declared his power and authority to prepare the disciple for the responsibility he was about to give them.

2.2.3.3 The Duty in the Commission

In verse 19, Jesus commissions his disciples. His instruction to them is to go and make disciples of all nations, baptizing and teaching them. A key word in verse 19 is *oun,* "therefore". This is foundational in that it reveals that the authority possessed of Jesus (v.18) is the basis upon which the Commission is given. Jesus does not hide his disciples the fact that he is commissioning them on the basis of what he revealed in his preceding statement, regarding his position of absolute authority. Having all ability and influence in heaven and on earth, Jesus had the prerogative to command anyone to do anything to fulfill his divine purpose. Mark 16:15, is a parallel scripture where Jesus instructs his disciples to go into the entire world and preach the Good News. In verse 20, Jesus further instructs the disciples to teach the new converts to obey all that he had commanded them and assures them that he will be with them always.

Within Jesus' command is one finite verb, *matheteusate*, which comes from *matheteuo,* meaning, "make disciples". The verb is an aorist imperative and it is supplemented by three participles: *porenthentes* (going) which is aorist, *baptizontes* (baptizing) and *didaskontes* (teaching). The last two are present participles (Carson, 1984:595). As already mentioned, the verb *matheteuo* comes from *manthano,* "to learn". Just as *mathetes* describes a person doing the learning, so *matheteusate* is the action of making someone into a learner or a disciple. *Matheteusate* is the second person plural aorist active imperative of *matheteuo.* In this tense it expresses a command, entreaty, or exhortation (Wenham, 1965:12). It is clearly a command to make disciples (Nepper-Christensen, 1991:372), probably an action which is to be commenced as opposed to the continuation of an action already in progress (Goetchius, 1965:262). This is the central theme of the Commission and as such the universal duty given to the disciples of Christ.

While Matthew 28:19 does not specifically state who would teach the new converts, it is natural that a disciple should have a teacher or a leader. Jesus does not indicate in this verse who that teacher is. However, It should be understood that the new disciples would be discipled by the disciples of Christ, since it is they who would do the work of ministry to bring up and teach the disciples.

The meaning of the term "disciple" is foundational to understanding training for ministry and the practice of ministry. The Greek word for disciple is *mathetes.* It comes from the verb *mathanos,* which means "to learn" "to understand" or to direct one's mind to something" (Rengstorf, *'mathanos"* 1985:552). *Mathanos* is frequently used to discuss the process of learning by inquiry or observation. It also denotes the activity of a person who is increasing in both knowledge and application (Vine, ND: 654). *Mathanos* does not only refer to the thinking process but also emphasizes accomplishing something in relation to what has been learned.

Another word that appears in the New Testament is "*matheteuo".* This word, a verb, appears four times and is used both transitively and intransitively. In its intransitive usage *matheteuo* means "to be a disciple" of someone (Moulton, 1978:257). Matthew uses this word in reference to Joseph of Arimathea saying, "there came a rich man from Arimathea, named Joseph who had himself become a disciple of Jesus Christ" (Mt. 27:57). The word is used transitively by Luke in *Acts 14:21:* "When they had preached the gospel to the City and had made many disciples..." *Matheteuo* also occurs in Matthew 28:19: "Go therefore, and make disciples of all nations...." In its transitive occurrences, *Matheteuo* denotes the action of making other people disciples. It also means causing someone to become a disciple or adherent of another accepting him as a teacher and a model (Hiebert, 1992:349.).

Besides the basic meaning "disciple," *mathetes* also means "learner" or "pupil," referring to a person who learns under the guidance of a teacher. As already mentioned, *mathetes* describes a person who is doing the learning, or to whom learning occurs, and who seeks to put in practice that which he or she is learning. Moreover, the word can also refer to anyone who directs his or her mind to something, especially to those under the direction of an expert or authority. Rengstorf is probably right when he says that in this passage the rabbinical or Jewish context must be assumed. He follows by giving a detailed discussion of the "teacher-disciple" relationship in Judaism.

In summary, it seems that in Judaism the teacher was one who had in-depth training in both the Scriptures and the relevant traditions and devoted himself to training his disciples who, as a result, greatly respected him, for his immense learning ability. The students would in turn submit to the teacher and be devoted to him. This seems to be what Jesus is commissioning his disciples to do, having been with them as their teacher. He calls them to complete submission and total devotion in service. "This would mean living daily in continual fellowship with him, listening to his word, learning from him, and putting his teaching into practice. Letting his life be manifest in their daily life. It also means proclaiming his word and seeking to bring others into this relationship, who in turn are to win others" (Rogers, 1973:265). The duty of the disciples, therefore, is to live faithfully in light of what has been learned, proclaim the message of the Teacher and bring others into this relationship.

In nearly all the New Testament occurrences, *mathetes* refers to those who learned directly from Jesus or from those who lived in the formative years of the primitive Church. Only in few instances is the word *mathetes* used to describe followers of John the Baptist, the Pharisees or Moses.

The occurrence of *mathetes* in relation to Jesus' followers has at least four nuances. Bing (1991:126) outlines them as: Spectators - This refers to *mathetes* in the general sense and includes people or individuals interested in following Jesus to satisfy their curiosity or to listen to his teachings (Mt. 5:1-2, 7:28, 8:21-22, Jn. 6:60, 66). *Mathetes* can also refer to spectators who have no commitment to the teaching of Jesus; committed followers – *Mathetes* also describes those who went beyond listening and to making a serious commitment. These were motivated and committed followers of Jesus (Jn. 9:27, 28, 19:38) – (Douglas, 1962:312). The twelve men – This group of *mathetes* refers to those whom Jesus chose and later designated apostles. *Apostelos*, emphasizes the role of the twelve as those sent forth into ministry (Mt. 10:1, 26:14, Mk. 4:10, Lk. 8:1, Jn. 6:67). Scripture frequently use *mathetes* to refer to this small group of men that Jesus himself selected and therefore had a more intimate relationship with him; Lastly, first century believers - This shade of *mathetes* refers to followers of Christ in the New Testament church. In this general sense *mathetes* refers to any born-again believer or group of believers (Acts 6:7, 9:10, 16:1, 11:26) (ibid. 55). These are the different meanings of *mathetes* as used in the New Testament.

2.2.3.4 Jesus' Use of *Mathetes*

In addition to the Great Commission passage in Matthews gospel, the New Testament contains other passages (Matthew 26:18, Mark 14:14, Luke 22:18, John 8:31, John 13:34-35 and John 15:8) in which Jesus employs the term *mathetes.* In these passages, Jesus' use of *mathetes* is in reference to one of the following: (i) The twelve disciples (Mat 26:18). (ii) Disciple–Teacher relationship (Luke 6:40, John 8:31, John 13:34-35, John 15:8) or (iii) Disciples' loyalty and commitment (Luke 14:26-27, 33, Matthew 9: 37).

In his use of *mathetes* in the gospels, Jesus teaches that a disciple is someone who continues to hear from his teachings, a believer who is taught by a teacher and who experiences spiritual growth. Jesus expects a disciple to have a high degree of love for fellow disciples and to bear fruit. It is also clear that a disciple is someone who is strong in the areas of loyalty, commitment, obedience and submission to Christ.

2.2.3.5 The "Go" in the Commission

Porenthentes is translated "go" or "going". It is one of the three participles in our passage that are dependent upon the main verb *matheteusate* (make disciples) which we have discussed above. *Porenthentes* is an aorist passive deponent participle, a nominative plural masculine of *porenthentai* which means "pass from one place to another, depart from someone" (Gingrich and Danker, 1957:692). *Porenthentes,* "going," could also mean, "to go on one's way, or to proceed from one place to another". This expresses the mission of Jesus.

Since only *matheteusate* is imperative in verse 19, there is debate on the significance of the three participles in relation to the main verb and especially the significance of *porenthentes* (Carson, 1984:595). There are two views that have arisen, which depend on whether an emphasis is placed on the imperative character of *porenthentes,* leading to a strong "go" in the missionary command or a reaction against "go" making it secondary or even prompting its mission in the translation (Rogers, 1973:258). Rogers has observed that attaching status to "go" or even omitting it in the translation is highly improbable considering the meaning of this verse, which really emphasizes to the imperative idea. The verb *porenthetes* can best be considered a participle of attendant circumstance and therefore carries the force of the main verb, which in this case is imperative (Moulton, 1976:230-231). It follows then that *porenthentes* acquires the

imperative force of *matheteusate*. The attendant circumstance participle introduces a new action into the narrative, giving a greater emphasis on the action of the main verb than on the participle. Put in another way, "the participle is something of a prerequisite before the action of the main verb can occur" (Wallace, 1996:643). This then implies that "go" is the initiation of the disciples as they took a step towards fulfilling the commission to make disciples.

Christ specifically told the disciples to disciple all the nations. He gave his disciples definite instructions to minister not only in Jerusalem, Judea, and nearby Samaria but also "the end of the earth" (Acts 1:8). It would be unfair to limit the use of *porenthentes* to temporal domain. In the Commission passage, a proper understanding should include more than just a temporal or even a general circumstantial transaction. While the words "make disciples" holds the primary force of the passage, "go" serves as a lesser imperative as opposed to merely circumstantial "going" (Blue, 1984:344). The disciples of Jesus must have understood Jesus instructing them to leave where they were and cross boundaries, sociological, racial, cultural and geographical to make disciples. Lenski (1943:256) puts it well, saying: "to go to the nations is the self-evident and natural way to proceed in making disciples." The witness has got to be there in order to carry out the command. We can say that the Lord expected his disciples to be already in motion. That sets the stage for the major work to make disciples.

2.2.3.6 Scope of the Commission

The scope of the commission has not been left unchallenged, the contention being the interpretation of the Greek phrase *panta ta ethne,* "all the nations" Some see this phrase as referring to people groups in the sense of tribes, castes, economic, social classes and other segments of society (McGavran, 1984:12). Peter Wagner(1983), in support of this position, defines a people group as "the

largest group with which the gospel can be spread without encountering barriers of acceptance or understanding." This implies reaching people within their social grouping. Other missiologists are opposed to this rendering of 'nation' as 'people groups' and instead interpreting the phrase *panta ta ethne* as a general command to reach the Gentiles and not social groupings. Banks (1991:75) observes that the word translated in Septuagint as *ethne* is the word *goyin* in Hebrew, which simply means all nations outside Israel. We argue from the same position that proper exegesis will not support any understanding that gives *ethne* any more meaning than a general reference to Gentiles. In his very comprehensive work, John Piper (1991) has addressed this issue in favor of "people groups". He alludes that out of eighteen times that this phrase is used in the New Testament, only twice does it refer to the Gentile. Eight of the references are to people groups while the rest are ambiguous and must be decided by the context. While this debate rages on about the correct interpretation of the phrase, there seems to be no ample proof from the Scripture to show that the Great Commission is or is not a command targeting people groups or gentiles. On the contrary, the Great Commission lays upon us the responsibility of reaching out to those whom the gospel of Christ has not reached. The Commission demands that the Church be involved in cross-cultural outreach. The emphasis must be on the universal nature of the task. It is a worldwide undertaking that involves the crossing of social, racial, cultural and geographical boundaries (Verkuyl, 1981:49). In Christ's Great Commission *panta ta ethne* is the direct object of *matheteusate,* thus clearly making it a command to disciple all nations.

2.2.3.7 The Baptism in the Commission

The other participles, "baptizing" and "teaching", are meant to show the means by which the disciples are to be made; and being in the present tense, the emphasis is in the continual activity.

In the passage, *baptizontes,* "baptizing" is the accompanying participle of *didaskontes* "teaching". This verb is depended upon *matheteusate*. *Baptizontes* is a present participle; thus, it refers to a continuous action. This Greek word for baptize means to "dip, immerse or submerge (Gingrich, 1983:35, Carson, 1984:595). The word is used to describe the dyeing of cloth; also it is used in the sense of "causing someone to perish", as in a sinking ship or a drowning person. In the New Testament usage of *baptize,* it most of the time refers to washing in water for religious purpose (Plummer, 1989:238).

The participle is subordinate to the finite verb *matheteusate*. "It is not imperative in form, though because of its position and relationship to the imperative verb that controlled it, it is in much better position to convey an imperative idea, nevertheless" (Culver, 1968:244). Consequently, the action of baptism is not merely an option of the Commission but a mandatory action.

Concerning the divergences of the verb "baptism", these are controversial issues that go beyond the scope of this study. The expressions have caused endless controversy among exegetes. The two major diversions are the institution of baptism as a rite of initiation for disciples and the use of the Trinitarian formula (Morris, 1971:742). Other controversies focus on the mode, candidate, and method of baptism.

Baptism is a sign of publicly proclaiming oneself to be a follower of Christ and also identifying with the body of believers. It was to be an external sign of faith in Christ and of submission to the Word, thus an outward sign of inner faith. This means that baptism is to follow believing. The object of baptism is not indicated in the text, but it is implied by the result of the main verb, 'make disciples'. Therefore baptism is not for all people of all nations but for those who are in the process of becoming disciples of the Lord Jesus, from all the nations.

Jesus is here describing a circumstance or action that should be taking place in an ongoing manner at the same time as the disciples make disciples. Baptizing is to be carried out with every new convert. Baptism of new converts signifies that the converts have broken up with the world; they have been brought into union with God. This ritual is to be performed in the name of the Father and of the Son and of the Holy Spirit. The singular use of "name" indicates the one God. It represents the one who bears it (Mt. 6:9, 7:22, 10:22, 41, 42, 12:21). Being baptized in the name of, means to be brought into a vital relationship with that one. From the context, baptizing in the "name" also proves that the Son and the Holy Spirit are equal with the Father. Wallace (1996:645) suggests that this participle "baptizing" and "teaching" go with the participle of "means" indicating that the disciples were to make disciples by means of baptizing and teaching.

2.2.3.8 The Teaching in the Commission

Didaskontes (teaching) is a verb coming from *didasko*, "to teach or give instructions". As used in the New Testament, it can also mean "to direct or admonish (Moulton, 1978:98). As with *baptizontes*, *didaskontes* is a present participle and therefore it also describes an ongoing activity. *Didaskontes,* "teaching", seems to refer to the act of communication of the revelation that God had given in Jesus and thus involved continued exposition of the Gospel among the new disciples who would need to be taught " to obey everything " that Jesus had commanded in his ministry (Scaer, 1991:256). The teaching is to be a continuous process, not dependent upon baptism.

This participle is in agreement with the main verb, *matheteusate*. It is also grammatically and synthetically connected with *baptzontes* as dependent, though not strictly co-ordinate, as is sometimes assumed (Culver, 1968:245). The missing of *kai,* "and," to coordinate between the two participles further supports

the idea that *didaskontes,* is associated with *baptizontes* not subsequent to it (Banks, 1991:90). In terms of the relationship between baptism and teaching, it is observed that "teaching" does not follow "baptism" but is semantically independent. This proves that the teaching of the disciple is a part of the discipleship process and not a requirement of baptism.

In the New Testament times teaching was highly valued and the teacher was held in great respect. The disciples were to be teachers, following the ministry pattern of Jesus Christ. The content of the disciples' teaching was "everything" Jesus had taught them. Jesus expected his disciples to teach his words, his truth, his life, his ministry, concepts and all Scripture to those coming to faith in him. In following his example as a master - teacher, they were familiar with the various methods of teaching necessary to accomplish the task.

2.2.3.9 The Promise of the Commission

"And behold, I am with you all the days until the completion of the age."
After giving his disciples firm instructions by way of the Great commission, Jesus then promised, "and surely I am with you always to the end of the age" (Matthew 28:20). These last words are significant in that they communicated something about Christ's continuous presence and expectation. This promise of an abiding presence is closely tied to the work the disciples were to undertake. Further, this statement served as an encouragement in the course of their work. The disciples would not be abandoned. Christ would continue to be their Lord, Savior and Friend, who would abide with them and in them. By giving this promise, Jesus signified that his disciples were expected to make disciples till this age comes to an end.

Yet, the promise in the Commission did not come to the disciples as a surprise. It is featured repeatedly throughout the Gospel according to Matthew. First, we find

it implied by his name Immanuel (God with us) in Matthew 1:23. In 18:20 Jesus then promises that he will be in the midst of two or three who will be gathered in his name. The promise in this passage begins with an emphatic introduction, (*behold! lo!* or Remember), to draw the attention of the crowd and to emphasis the blessed promise. Jesus employs the prophetic present participle ειμι (I am) in combination with emphatic use of the personal pronoun εγω (I). This is not merely a promise of association but of full sympathy and support.

In the closing words of Jesus are the words "to the very end of the age" (Mt. 28:20), the end of the age referring to the end of time and history. This implies that Jesus requires every generation of his disciples to continue making disciples until that final day. Everything that Jesus taught the original disciples has relevance for every subsequent generation. These closing words are an expression of speech that means "forever" or until Jesus returns again.

2.2.4 Conclusion

The emphasis in the Great Commission is that the disciples are to make disciples of all nations. This is the main idea and the heart of Jesus' command, to which the three participles (going, baptizing, and teaching) relate. Matthew in the Great Commission passage is confirming and reinforcing what he is saying to his audience in the Gospel: The King has come to establish the kingdom of God through the institution of the Church and thus wants to expand the kingdom by means of going, baptizing, and teaching all the people of the world. The Great Commission in Matthew is a summary of the entire gospel as it is a declaration of the final decree of the King. "make disciples", it is also a standard of the kingdom of God for today's Christian, the call to bring people into the kingdom of God and teach them to obey all that the King had taught.

2.2.5 Theoretical principles drawn from Matthew 20:18-20:

- The expectation in ministry is to carry on Jesus' ministry by instructing and training others in the precepts of the Christian faith and, so doing raise *faithful and dedicated learners who will be fully devoted to Christ's lordship* in their attitudes, actions, loyalties, priorities, and other aspects of their lifestyle.

- Ministry should develop a genuine concern for the lost that knows no geographic, ethnic, linguistic or cultural boundaries.

- An effective ministry is in direct proportion to the quality of relationship one has established with parishioners.

- The Word of God must be the major curricular content and should be presented in such a manner as to lead to changed lives. Further, the objectives of the curriculum should include passing the truths learned and experienced to others.

2.3 2 Timothy 2:2

"And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach to others".

2.3.1 Background information

The explicit testimony of the second letter to Timothy is that the apostle Paul wrote it. It was his last epistle to Timothy (1 Tim. 1:1; 2 Tim.1: 1, 8, 16). This testimony is corroborated by several factors, one of which is the relationship

between Paul and Timothy, which is found Acts 16 and Galatians 2:3. Beside these passages, other personal references to Paul's life and his relationship to Timothy are found in his letters to Timothy (1 Tim. 1:2,3, 12-16,18-20, 3:14,15, 4:14; 2 Tim. 1:2-8,13,15, 2:1,2, 3:10-15, 4:9:9-15,19-21).

First and Second Timothy presume Paul's release from his first imprisonment (Acts 28) followed by a period of time for the ministering. However, Second Timothy is written in anticipation of Paul's death (4:6-8, 18). He was a prisoner in a Roman dungeon, then. The letter may have been written during Nero's reign between AD 64-68.

Timothy, who is the recipient of this letter, was a son of a Jewish mother and a Greek father (2 Tim. 1:5). He was a native of Lystra (Acts16: 1) and was highly esteemed as a Christian by believers in Lystra and Iconium (Acts16: 2). Paul took Timothy as one of his companions and even went with him on some missions (Acts 20:4-5). Paul in fact wrote the letter to the Thessalonians jointly with Timothy (1Thes. 1:1).

The purpose of writing Second Timothy was to encourage Timothy in his ministry at Ephesus and to show the importance of faithfulness in the face of hardship. The first part of the letter contains encouragement for ministerial endurance (1:6-2:13) followed by an appeal for doctrinal soundness (2:14-4:8) and a conclusion that includes many personal requests and benediction (4:19-22).

2.3.2 Content of 2 Timothy 2:2

In the process of fulfilling the Great commission, (Mt.28: 18-20). Paul writes to Timothy and echoes the fundamental of the Commission: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will be qualified to teach others" (2 Tim 2:2).

As observed in the last participle, *didaskontes,* of Matthew 28:29–20. The disciples were to be teachers following the ministry patterns of Jesus Christ, their Master. This was to be a continuous process. The teaching aspect of disciple making as seen in Matthew was not for the purpose of knowledge alone, but for practice. Jesus commanded the disciples to teach and obey "all that I commanded you". Christ demanded knowledge and obedience at every point. Wherever believers go, they are to be witnesses (Act 1:8). Then the converts are to be baptized and continually taught, thus making disciples who obey the command of Jesus. This would result to a multiplication of followers. According to 2 Timothy 2:2, Timothy is to be a channel in sharing what Paul had taught him. Winning a person to Christ is the essential beginning, but only when that new believer in turn reaches another is there spiritual multiplication, thus, fulfilling the imperative to make disciples.

As a result of Christ's emphasis, the early church recognized teaching as being imperative to growth. Acts 2:41-47 shows the emphasis and approach to preaching and teaching. New converts "devoted themselves to the apostles' teaching" as well as fellowship, breaking of bread and prayer. This led to more converts, among them Saul of Tarsus who became Apostle Paul. For over 30 years, he faithfully preached the Good News, planted churches and defended the truth of the gospel. He became a model teacher of the Word of God, training men like Timothy to be teachers. As a teacher Paul set a good example to his followers. In Philippians 4:9, in obedience to the Great Commission, he commanded his disciples, "Those things that you have both learned and received and heard and seen in me, do: and the God of peace shall be with you". Paul expected his followers to imitate him as a result of which those whom they won to Christ would in turn become imitators.

As he writes this letter, his career of gospel work is about to end. This is shortly before his death and during a time of imprisonment that was characterized by severe punishment (4:16-18). His execution seemed to him imminent, so he was

writing under its shadow. Although the letter was an poignant, personal communication to his friend and disciple Timothy, it was also his last will and testament to the church.

Despite his imprisonment and anticipation of death, Paul was not discouraged. He asserts that "God's word is not chained" (2:9) and reminds Timothy of the faithfulness of God (2:11-13). He stood in the confidence that the foundation of God for his people was secure. Paul was preparing Timothy to carry on the work even after he was gone (Lea and Griffin, 1992:45).

For over 15 years since he had first believed while in his home town of Lystra, Timothy had been Paul's faithful disciple. He had become a partner in Paul's missionary trips. He had traveled with him during part of the second and third missionary journeys. During the same time he had been sent as a trusted *delegate on several special missions* (*1Thess.3:1ff, 1Cor. 4:17ff*).

2 Timothy chapter 1 ends with Paul's sorrowful reference to the abandonment by Christians in the Roman province of Asia (1:15), with the exception of Onesphorus and his household (1:15-18). Having reminded Timothy of the disloyalty of those in Asia, he reiterates the appeal urging him, as he is being forsaken by others, to stand his ground.

Paul begins with an emphatic repetition of a personal pronoun "as for you or then you". The instruction in 2:1 summarizes the instruction of 1:6-14 and anticipates those that follow. The first part of chapter two (2:2-13) is tied to what has preceded, with an emphatic *su oun,* 'then you'. This pronoun *su oun*, stands in contrast to the general abandonment by the Asians (1:15) but in keeping with the character of Onesphorus. This is a call to Timothy to resist the prevailing mood (Stott, 1973:48). Fee (1988:239) suggests that "the *oun* is at least resumptive "then", perhaps consequential therefore and goes back to the imperative of 1:13-14". This could therefore read: "(You), therefore, having already been urged to

suffer and keep the trust, and now in light of the Asians and Onesphorus be strong in the grace that is in Jesus Christ (Ibid.). Paul again uses a vigorous word to express the command, "be strong." This word is a present passive imperative with that implies that Timothy was to keep on being empowered by God. This same Greek word is used in 4:17, Eph. 6:10, Phil. 4:3 and 1 Tim. 1:12.). Timothy will need to strengthen himself by the grace of God (Lea and Griffin, 1992:201).

The phrase "in the grace" may show either the means by which Timothy was to be strengthened or the sphere in which Christ's strength was to be experienced. According to Fee (1988:239), the phrase can either be instrumental, "by means of the grace", or locative, "in the grace". Probably Paul intended to show the need for living constantly in the sphere of strength afforded by God's grace (Lea & Griffin, 1992:201). Fee correctly observes that "though it is true that grace is the means by which we are saved and by which we are enabled to walk in God's will; it is also true that that same grace is the sphere which all of Christians life is lived (1988:239). This same idea is in Ephesians 6:10,"in the Lord".

In verse 2 we have observed that the first thing Timothy is commanded to do is to take courage. The reason he requires strengthening is tied closely to what he is charged to do in 1:13-14: "What you have heard from me keep as the pattern of sound teaching with faith and love in Jesus Christ. Guard the good deposit that was entrusted to you; guard it with the help of the Holy Spirit who lives in you." Just as Timothy must "keep safe what has been entrusted to him" he is also to entrust then to reliable men who will in turn be qualified to teach others. Timothy is to make arrangements for the handing down of the truth, intact, to the next generation (Moule, 1977:59). He is here being exhorted to hold the faith and guard the deposit. He is to not only preserve the truth but also pass it on. It is not merely a privilege to have the faith; it is a duty to transmit it.

The word "entrust" is the verb form of the noun "deposit" coming from the same word family (source). What is this deposit that is to be preserved and passed on?

Timothy is to guard and hand down the things he has heard from Paul is clear from 1:13-14. The deposit probably implies sound teaching or doctrine (v. 13). Lea and Graffin (1992:200) say that "Timothy was not an innovator of religious novelties but was to show loyalty and commitment to the gospel". He was to be actively involved in training of a future generation of Christian servants.

The men Paul has in mind, to be entrusted with the deposit (sound teaching) are to be ministers of the Word whose main work is to teach to preserve the faith. They are to be reliable people (1Tim.1:12). Also, they are to be competent *hikanoi esonta,* "competent, they will be". The verb in this relative clause is future tense, showing that the ability to teach others is the expected result of their being entrusted with the correct message. Some scholars take this as a second qualification, in addition to faithfulness. The argument is that if this was the case, then we would expect the verb to be in the present rather than future tense (Stott, 1973:54).

Paul has specified the characteristics of the men in whom Timothy is to commit what he has learnt. The word *ikanoi* in verse 2 means "competent" or "faithful". The "ability" or "competence", which Timothy must look for in the men is integrity or faithfulness of character and competence to teach. They must be *didaktiko*i, "able teachers". Paul uses this same word for candidates of ministry in 1 Tim 3:2 (Stott, 1973:51). These faithful men must be persons who are able to teach and guard the truth. They must be persons who have demonstrated ability to teach. The primary role of a discipler is that of a teacher. Following the examples of Jesus Christ and the apostle Paul, the relationship of a discipler to a disciple involve the impartation of biblical teaching. Really, to make disciples is to replicate one's biblical knowledge and Christian lifestyle in the lives of others. It is to pass to others what one has heard, seen and experienced.

In our text, Paul speaks of successions. He also speaks of handing over a baton as in a race. The succession that Paul speaks about in this text is that of passing

what you know through teaching, not of office. The succession is to be distinguished from the sacerdotal system (Hanson, 1982:128). This is the disciple making process commanded by Christ in the Great Commission. In all generations, this is the way God's truth is to be made known. Paul exhorts Timothy, his disciple, to entrust the truth to others as he had been taught. Timothy was to be a channel to others by sharing with others what Paul had taught him. Guthrie (1990:151) makes a profound statement saying, "the idea is to entrust something to another for safekeeping. The transmission of Christian truth must never be left to chance and is clearly committed to faithful men who shall be able to teach others."

Our passage shows that "Paul was concerned that the correct tradition about the gospel were transmitted from one generation of Christians to another" (Lea and Griffin, 1992:202). It is therefore clear from the overall ministry of Paul that his aim was not just to preach and win converts, but he purposed to ensure that those converts would be discipled so that they also might be involved in discipling. This concern of correct transmission of truth had already been expressed in 1:13-14. Concerning the transmission of the truth to the generations that follow, Stott pictures Paul handing down what Christ had given him, saying: First, Christ has entrusted the faith to Paul. Paul calls it my "deposit" in chapter 1 verse 12. The faith is deposited to him through the revelation of God (Gal. 1:11-12). It was not his idea. Then, what has been entrusted to Paul by Christ Paul in turn entrusts to Timothy. So, Paul's deposit becomes virtually Timothy's deposit and what has been entrusted to Paul (1:12) is now the truth that has been entrusted to Timothy (1:14). Thirdly, what Timothy had heard from Paul, he is now to entrust to faithful men. In addition, those men must be the sort of men who will be able to teach others also. King (1944:39) in his exposition of Second Timothy also corroborates this view of four stages of dissemination of the truth. He calls it the links in the chain: "Given to Paul; then through him given to Timothy; then through him given to faithful men; then through them given to

others also." This is seen as the biblical strategy of propagating the gospel and passing it on through the discipleship method.

2.3.3 Conclusion

The Christian is under obligation to propagate his faith. Paul commands Timothy to commit the gospel to faithful men, instructing him do so following the pattern of the sound Word he had heard from Paul, and to guard that truth. Stott (1972:101) writes a superb summary of 2 Timothy 2:2 saying, "Thus we have received it, and on each one who thus receives Christ, lies the responsibility of giving the truth to others. It is a task for faithful men, men who can be trusted to tell the whole truth, men who can be relied upon in times of stress to remain loyal to Christ." This personal petition to Timothy is significant because it goes beyond Timothy; it also applies to later generations of Christians.

2.3.4 Basis -theoretical principles deduced from 2 Timothy 2:2:

- Progress and permanence of the Christian faith is dependent upon multiplying our influence by living out the faith and instructing others on biblical values.

- The growth of the kingdom of God in the world hinges on disciples of Christ reproducing themselves through outreach. Through reproducing, a multiplication effect results, which leads to the growth of the Kingdom.

- Selection in ministry is a deliberate step of choosing a few believers so as to transfer into them what we are and what we can do in and through Christ in order that they may do the same to others.

2. 4 Ephesians 4:11-15

"It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers to prepare God's people for works of service so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature attaining to the whole measure of the fullness of Christ. Then we will no longer be infants tossed back and forth by the waves and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ"

2.4.1 The Purpose and Theme of the Ephesians Epistle

In Paul's epistle to the Ephesians, he expounds on the theme of how God accomplishes his plan of redemption of the world through his Church, the Body of Christ. This includes various aspects: God's redemptive grace for his elect (1:3–14, 2:1–22, 4:1); Christ as head of the Church and the Church as the Body of Christ (1:22, 23, 4:12-16, 5:30); the unity of the Church and service for one another through his gifts (4:11-16) for the maturity of the saints (4:13).

2.4.2 Structure

The letter can be divided into two major sections: doctrinal section (chapters 1-3) and practical section (chapter 4-6). After Paul has established the basis of Christ's redemption (1:3, 2:6, 10, 13), he then admonishes us to walk in it (4:1, 5:2).

The passage we are looking at (4:13–15) is part of Paul's argument to prove what it means to live as a member within the Body of Christ. Paul stresses the unity within the Body of Christ saying this unity is manifested in our behavior

towards each other (v.2, 3) and that this unity ought to be an emulation of the unity of the persons the Trinity (v. 4-6) (Hoehner, 1983:435-504). He further adds that this unity is preserved through the diversity of gifts given to each member of the Body of Christ (v.7-11). This unity is to be developed (v.12) and achieved as all grow up towards Christ-likeness (v.13–15). With each member making their contribution (v.16), the result is Christ's controlled unified growth of the whole Body.

2.4.3 The gifts to men

"And he gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers"

Ephesians 4:11-16 in Greek is one sentence, and it is a major ecclessiological passage (Bratcher and Nida, 1982:100). Paul, having laid the theological foundation - unity in the death and resurrection of Christ - he in this passage gives its purpose in our lives and the goal of the theological foundation.

After the analogy contained in the parenthesis (vv.9-10), Paul continues his explanation of spiritual gifts to the Church. Here he introduces Christ as the giver of spiritual gifts and how his dispensing of the gifts relates to his humiliation and exaltation (Patzia, 1990:235). It is important to note that the so-called parenthetical passage (9-11) is one of the most misunderstood and hence misinterpreted, in the entire letter. Verse 11 emphasizes the source of the people gifts (MacArthur, 1986:140).

The word *autos*, "and he himself gave", is emphatic and is a reference to Christ (v.7) who, having descended to the lower parts of earth (v.9) then ascended. The word *autos* stresses the fact that it is the ascended Christ who gives the people gifts, and the emphasis links verse 11 to verse 10. Those given to equip the

saints are given by Christ. Christ bestows "gifts" (*domata*) to the Church. The word *domata* is another word Paul uses for "gifts" to express the comprehensiveness of the gracious provision (Ibid, 138). O'Brian (1999:297) contrasts the variety of gifts given by the Spirit in 1 Corinthians 12:4-11 and the gifts of Ephesians 4:11, saying, the gifts given by Christ here are persons themselves. They are given by the ascended Christ to the people to enable them function and develop spiritually as they should. Christ supplies the Church with gifted ministers; therefore, from the context here, the gift of apostles, prophets, evangelists, pastors and teachers are examples of gifts to the Church as opposed to gifts to the individual believers. Yet, each of these gifts has a particular role and ministry in the Church.

At first, one may get the impression that this verse is simple and straightforward, but there are many questions to be raised in connection to it. And some of are highly debatable. Here we only deal with questions which directly related to our subject: The equipping ministry of those gifts so that the saints are enabled to build up the Body of Christ to unity in Christlikeness.

The four groups of gifts mentioned here are only a section of the different gifts given to all members of the body as stated in verse 7. The phrase, "he gave gifts to men," is not restricted to these groups but exemplifies all the gifts with which Christ endues the church (O'Brian 1999:298).

Concerning whether these four are offices or gifts, it is clear from the context and from the rest of the epistle that Paul is speaking of gifts and not church structure or organization. It is clear that as Paul talks about the gifts, he is focusing on their function and not on the office. For example, as Paul talks of pastors, he is focusing on the teaching function (MacArthur, 1986:143). Further, in the exegesis of verse 12, he refers to specific tasks accomplished through the gifts (experts) to

equip the saints for service. We can only understand the function of those highlighted in verse 11 through the purpose they were given for. Those men were equipped through the gifts to do the work that God had for them. Lenski (1961:529) confirms this saying, "Christ's instituting, as we often term it, is not institutionalism whether hierarchical or otherwise. Christ gave men to the church, men who are named according to their blessed work. He still so gives. Call it his institution, but only as Paul describes it, *dorea* and *domata*, 'gift' and 'gifts' (things given), of Christ... The point is not that some men received the apostleship, others prophecy, etc., but that these men themselves constitute the gift of Christ..."

Paul in this verse reveals how the saints should be equipped. Unfortunately, we tend to be interested in the different offices (apostles, prophets, evangelist, pastor and teacher) rather than functioning in them.

2.4.4 A summary of the people gifts

Following is a summary of the functions as relates to the equipping ministry for edification of the Body.

2.4.4.1 Apostles

The apostles were, first and foremost messengers, commissioned to go out with the gospel to make disciples, to teach and to baptize (Mt.28: 18-19). The basic meaning of apostles, *apostoloi* is simply one sent on a mission. Their basic responsibility is to lay the foundation of the church (Eph. 2:20, 3:5). This may include pioneering new mission fields, making people aware of the gospel for the first time. They were men who received and declared the revelation of God's Word, confirming it through signs and miracles (2 Cor. 12:12, Acts 8:6-7; Heb. 2:3-4). This foundational role of the apostles and prophets as recipients and

proclaimers of the mystery has led some to make a false conclusion that the apostles and prophets had passed from the scene by the time the book of Ephesians was written (MacArthur, 1986:141). However, while the main task of the apostles and prophets of giving us the New Testament has ended, the church still needs people to carry out some of the functions performed by the apostles. For example, spiritual discernment and decisiveness in Judgment (Acts 5:1-11; 1 Cor.5:1-8). In my view, this function has not ceased and will be there in the future. Bruce (1984:347) supports this assertion saying that "the various functions which they discharged did not lapse with their departure but continued to be performed by others – notably by the evangelists and the pastors and teachers." Jones (1985:116) also supports this position arguing that the church even today still needs to be equipped.

2.4.4.2 Prophets

Christ also gave prophets as specially gifted men. The prophets were preachers and exhorters to whom revelation of spiritual truth was imparted, and who spoke in the Spirit (Salmond, 1980: 329-330). The prophet was to proclaim and predict. He possessed the gift of insight into the future.

The chief function of the prophets was edification of the Church. They were also instrumental in building up and strengthening the Church then and are still necessary today.

2.4.4.3 Evangelists

Their work involves the preaching and explaining the good news of salvation to those who have not yet believed. The New Testament evangelists were missionaries and church planters who spread the gospel in places hitherto unreached with the Word of God. Evangelists are not mentioned anywhere in the Pauline corpus except in 2 Timothy 4:5. Here, Timothy is told to do the work of

an evangelist as one of the duties of his ministry. This illustrates that an evangelist can be identified with a local church for purposes of preaching and expounding the gospel. The only other New Testament text is Acts 22:8 where the noun *evangeliste* is used to refer to Philip (MacArthur, 1986:143). O'Brian (1999:299) suggests that the work of the evangelist covers a range of activities, from basic evangelism and the planting of churches to the grounding of Christians through the teachings and the institution of congregations. Simply put, this includes the new believers Bible knowledge and outreach for numerical growth.

2.4.4.4 Pastor/Teacher

Scholars are divided on whether *poimenas kai didaskalous*, "pastors and teachers," refers to two separate offices or to two characteristics of the same office. Though teaching can be identified as a ministry on its own as seen in 1 Corinthians 12:28, the writer of this paper identifies with the view that "pastors and teachers" in this text stand for one office with two characteristics. "The absence of the article before "teachers", *tous de poimenas kai didaskalous,* leads one to suspect that these words express two aspects of the same office" (Patzia, 1984:240). Pastors and teachers are best understood as one office of leadership in church. Paul here seems to talk of one local church leader (pastor) addressing his specific function as a teacher (MacArthur 1986:143). From a grammatical standpoint, the recurring *tou de* in verse 11 is omitted before *didaskalous* and, instead, a simple *kai* "and" connects it with *poimenas* (Eddie, 304). This, according to the Granville-sharp's rule indicates that the two terms refer to the same office of pastor-teacher or "teacher shepherd" (Osborn, 40). In support of this understanding, MacArthur (1986:143) says, that, often the word "and", *kai,* means "that is" or "in particular" showing that teachers and pastors mean the same thing in this context. He however warns that this meaning cannot be conclusively proven from this text alone the text of 1 Timothy 5:17 clearly puts the two functions together.

The term "pastor" is translated from the Greek word *poimen* which means shepherd. The word emphasizes the caring, protection and leadership of the flock by means of teaching. In Ephesians 4:11, *poimenas* refers to the shepherd who is charged with the care of local congregations, to instruct them in sound doctrine, to care for them, and to give leadership to the church (I Tim 5:17, Titus 1:9-11, Eph. 4:1-10, Acts 20:28) - (Hendricksen, 1967:197). The pastor-teachers in this context are therefore the teaching shepherds who through clear exposition of the Word, equip the churches, building the saints to maturity.

2.4.5 Summary

In light of the discussions, Petersen (1992:78) summarizes the vital function of the gifted *o*nes saying:

> You need the Apostle with his vision for the whole, and his ability to make new things happen. You need the prophet with his special ability to interpret the times in the context of God's word. The evangelist is necessary to help you in your own sowing and reaping. You are going to need the gentle and sometimes not-so-gentile, care of the shepherd to stay encouraged and on track. And the teacher will help you to live according to God's truth.

According to verse 11, these gifts were given "for equipping of the saints, for the work of service in the building of the Body of Christ." The people gifts are given by Christ in order to fulfill the present task so as to reach a set goal for the church (O'Brian, 1999:304).

2.4.6 The Three-fold Purpose of the Gifts

In the exegesis of our passage, a key question is the structure of the whole sentence. In Greek, the whole paragraph (Ephesians 4:11–16) is one single sentence. In this one sentence are three purpose clauses which tend to elicit heated debate. The first purpose clause is "for the perfecting of saints", the second, "for the works of ministry and the third, "for the edifying of the Body of Christ. Barth (1982:478) has described verses 11-13 as the *locus classicus,* pointing to the coherence of the church's origin, order, and destiny: people gifts are given in order to fulfill a present task (v.12) and in order to reach a set goal for the church (v.13). This means that the aim of Christ in giving the gifts to the church is expressed in these three successive prepositional phrases.

But, the different meanings of the three phrases are not entirely clear. With the syntax of this text in mind, we could ask the following question: To whom are the different tasks mentioned assigned to? Different views have been expressed, the first one being from those who think that this work belongs to the "experts" referred to in verse 11. But these specialists are charged with the tasks mentioned in verse 12. Those who follow this view treat the three clauses as referring to parallel purposes of God hence the reason why he gave some to be apostles, prophets, prophets, evangelists, pastors and teachers in verse 11. Mayer, who favors this view, assigns all the tasks to the "gifted ones." He also sees clause two and three as parallel and both in opposition to the first clause. His translation reads, "He has on behalf of the full furnishing of the saints, given those teachers for the work of the ministry, for the edification of the body of Christ" (Mayer, 1979:454). Hodge expresses similar thoughts. He feels that the first clause expresses the ultimate end of the appointment whereas the second and third describe the immediate end. His translations' rendering reads: "For the sake of perfecting the saints, Christ appointed these officers to do the work of the ministry, to the edification of the body" (Hodge 1950:229).

Another position tied to the first view belongs to those who see the "specialists" as equipping the saints so that they are able to serve. The equipped saints are to then build up the Body of Christ. Salmond (1980:331) summarizes this view saying, "The proper construction...takes the sentence to be dependent as a whole on the *edoke* and understands the three clauses as successive, the first looking to the second, the second to the third and the third forming the climax and expressing the ultimate object of the giving on the part of the ascended Christ." Thus, Christ gave the gifts with the view to equip the saints for the work of service. Hendriksen (1967:197) is of the opinion that the first two go together and that they are the immediate purposes of the gifts, the third being the ultimate purpose. A critical look at the structure of the purpose clauses ("for the equipping of the saints", "for the work of service" and "for the building of the body of Christ") reveals that these clauses are very similar in their Greek construction. The sequence is a preposition at the beginning followed by an accusative noun with a verbal idea and then by a genitive. This structure is only disturbed by a change in prepositions.

People who hold to the above positions have all used the syntax of this verse to justify their views. Gordon (1994:20) argues that this parallel structure does not allow a change of subject. Bruce (1984:349) believes that the different prepositions explain the meaning and structure of this sentence. He argues that the second and third phrases are dependent on the first. We agree that the answer cannot be derived from analyzing how the two prepositions are applied. In this construction, Paul seems to use the prepositions interchangeably as he does elsewhere (Rom.3: 30, 5:10, 15:2, 2 Cor. 3:11, Phil.5). Salmond (1980:330) on the preposition says, "The nice distinction of the classic period were not maintained in later Greek; and, while Paul's use of prepositions is for the most part remarkably precise, it is his habit to vary them, without any obvious difference in sense". From our discussion above we may conclude here that the syntax of this verse does not help in arriving at the answer.

2.4.7 Purpose of Equipping of the Saints

The Greek word *katartismon* is a noun that appears only here in the New Testament. This word translates as "the perfecting" in both the (AV) and the (NIV). In the RSV it means "equipping." According to Gordon (1994:74), the most natural understanding of the term in this context is to gather, to unite or to order the saints into visible communion and mutual cooperation with one another. He however cautions that the meaning should be drawn from its context. Thus, "perfecting" would be a better translation. Lenski (1961) agrees that the "idea of perfectness lies only in the preposition in the noun" Communicating the fact that the saints are to be perfectly matured. The idea is not perfection but the work of preparation or equipping. Arguing from 2 Timothy 3:17, the *"Theologisches Begriffs Lexikon Zum Neven Testament* concludes that the term is not describing quality, but it has a functional meaning (Schippers, 1972). MacArthur (1986:152) notes that *Kataris mos, "*equipping" basically refers to what is robust, something in the process of being restored to its original condition or made complete. The functional nature of this term gives the purpose for the gifted ones: to equip for the work of ministry.

2.4.8 Work of Ministry

The Greek word *ergon diakonias,* "for works of ministry," implies service and marks the immediate purpose of the gift. It brings out the whole concept of servant-worker, which should characterize every saint. *Diakonia,* "service" (NASV), "ministry" (KJV), refers to all service in the Christian community, so *agios eis ergon diakonias* refers to equipping or preparing the saints for practical ministry in the church for the benefit of the entire community (4:1–16) (Hess, NIDNTT, 3:844–6).

In some contexts *diakonia* speaks of those engaged in the official service of the Church (Rom. 11:15, 2 Cor. 4:1, 6:3, Acts 6:4, 2Cor 3:7ff 9:12 (Mayer, 1979:455). However, the Dictionary of the New Testament (TDNT) shows that from its usage, we can say only in a specific sense that it is used for the work of office holders (Cor. 4:17, Rom 11:13, 2 Cor, 4:1, 2 Tim 4:5). *Diakonia* also means "waiting on the tables" (Luke 10:40, Acts 6:1), "discharge of loving service" (1 Cor 16:15, Rev 2:19, 1 Cor. 12:4ff. Eph. 4:11-12), and "collections" (Rom. 15:31, 2 Cor 8:1ff) - ("*Diakonia*" TDNT 145). While *diakonia* is taken by some in the specific sense of ministerial service, the word has also the more general sense of service. Ingrid (1983:335-349) supports this general use of *diakonia* upon comparing its usage in the Greek and Judaism with the way it is used in the New Testament. *Diakonia,* he says, is "not an activity of a lesser to a greater but a lifestyle of a follower of the Lord Jesus". He further says that *diakonia* characterizes the pattern of the Savior and his expectation of us, and represents the practical outworking of God's love, especially towards fellow believers". In his study of the words *diakonia* and *diakonew,* he concluded that "the goal of ministry is to be useful to the Master in such a way that his glory is increased and his work is extended".

2.4.9 Building of the Body

The other phrase worth mentioning is *oikodomen,* "edification" found in verses 12 and 16. Edification has its roots in *oiko* (house or family), which means to build. Paul in his writings uses "to build" as a metaphor for edifying or edification. The TDNT shows that this task is given specifically to the Apostles (2 Cor.10: 18, 12:19. 13:10) but can also be a community task (1 Thes. 5:11, 1 Cor. 14: 3, 4, 24). The phrase *tou somatos,* "the Body of Christ" is an adjective genitive connected to building. Paul has used this metaphor repeatedly in this letter (1:

23, 2:20ff, 3:6). He implies, through the figures of speech, that "building up" and "body" mean "growth" and "unity".

2.4.10 The Anticipated Final Goal-Maturity

After Paul has explained how the Body of Christ should be built up - through the work of those equipped with special teaching gifts and the work of service of all believers - he states the standard he would like the Church to aim for: Maturity "until we all attain to the unity of the faith, and knowledge of the Son of God". To be a mature person is to measure up to the stature of the fullness of Christ (v.13).

Paul in this paragraph dwells on the building up of the Body of Christ. His emphasis is not on individual maturity but on the common growth within the Body. This implies that each and every member is to grow to maturity. The phrase "we all" is a reference to the corporate spiritual growth of the church, so that the "mature man" portrays the church in its perfect state, corresponding perfectly to its Head (Lloyd Jones, 1980:210).

When do "all" arrive to our unity and maturity? Whenever *Mechri* appears, followed by the aorist subjunctive without the complementary particle *"an"* (for example in Mk.13: 30 and Gal.4: 19), "it usually stands for indefinite future, signifying that the contemplated result is expected but not inevitable" (Wood, 1978:60). Lenski (1961:532) correctly argues that through the new generation of believers, this is an ongoing task and can never be fully achieved. In this text Paul is putting before us a challenge or a goal. But weather the goal can be realized in this life or not, the point is that the Christian is to press forward towards it. Mundle (NIDNTT 1:324) correctly observes that the term *katantao,* "attain to", denotes movement towards a goal, to attain the objectives that have been introduced by *eis*. Following *eis* is a threefold description of the goal or the

ultimate end of the building up of the body: The unity of faith and knowledge; the attainment of a complete man; and the attainment of the fullness of Christ.

2.4.12 The Unity of Faith and Knowledge

Henotos, "unity," in the New Testament is caused by God through Jesus Christ. It is contingent upon the unique revelation God has bestowed through Jesus Christ, a unity that does not depend on human effort and enthusiasm (Bartels, NIDNTT, 723). This verse reminds us of the central theme of the passage in 4:1-24. Unity is seen as both a gift and a goal. Comparing 4:3-6, we observe that unity is a union we possess and which, at the same time, we must preserve and develop (v.3, 12-13). This unity includes and is enhanced by, the idea of a common faith and a common knowledge of the Son of God. It is the basis of the unity in the Church. Lenski (1961:533) describes this unity as oneness, "oneness belonging to the faith and the knowledge".

How do we all reach the same level of faith and understanding? In the process of growth, we acknowledge that there are differences of faith and knowledge within the Body of Christ. It is also observed that there are those with limited faith and knowledge who are completely dependent on a few learned ones. In this process of growth there are members in all stages of development. However, that does not change the principle that each member should be equipped and developed to the level of maturity and Christlikeness.

Lincold (1990:255) summarizes his argument well saying, "... it is not primarily believers' exercise of faith that is in view but rather the content of that faith (cf. also Col 1:23, 2:7). The idea is of a whole Church moving the appropriation of all that is contained in its one faith". We could therefore translate this as "until we all reach unto equality of our comprehension of the faith and of the knowledge of the Son of God."

The two aspects of comprehension, namely faith and knowledge, are significant. Faith in this context is the totality of the Christian doctrine and practice (Bratcher and Nida, 1982:103). Unity of faith refers therefore to a creedal unity of the Church, arising from an effort to live and proclaim the traditional faith. The word *epignoseos,* "knowledge", refers to a sense similar to Philippians 3:10ff and Ephesians 1:17, whose emphasis is on experiencing the presence and power of the Son of God in the life of the believer (Ibid). The significance of this is that through the proper function of the gifts, the believers will be brought to the unity of the faith and of the experience of the presence and power of the Son of God.

In addition to the normal concept of "knowledge," we draw attention to some aspects of the Jewish understanding of knowledge. First is the aspect of obedience. The TDNT says knowledge involves obedient acknowledgement. It is not a fixed possession. It is a gift of grace that marks the Christian life (1 Cor. 1:5, 2 Cor. 8:7). Practical interests are always implied. Edification rather than mere learning is the main point (Rom 15:14, 1 Cor. 14:6) (121). The Hebrew concept of "to know" also implies an intimate relationship and the aspect of being approved. Vine (638) points out that *ginosko* in the New Testament frequently "indicates a relationship between the person knowing and the object known. In this respect, what is known is of value or importance to the one who knows, and hence the establishment of the relationship ..." (1 Cor. 8:3, Gal. 4:9). Paul sees maturity as based on our obedient practice of faith in Christ, which is established through our profound knowledge of Christ and our intimate relationship with him.

2.4.13 The Attainment of a Complete Person

The words *eis teleion andra* denote reaching the goal of growth, which is maturity. Paul uses a figure of speech to illustrate what he means by maturity. The use of *andra* instead of *anthropos* portrays full maturity or robust adulthood. Hendriksen (1967:199) advances the same idea saying, "The underlying figure is

that of a strong, mature, well built male..." In Colosians 4:12, this maturity is described as being " fully assured in all the will of God ... Just as a physical robust man can be pictured as being filled with vibrant strength and without defect, so is the spiritual mature individual, which is the ideal for all believers to attain, without flaw, filled with goodness.

Teleion is translated "perfect" (Rom 12:2, 1 Cor 13:10) or "Complete" (Col 1:28), but here "mature" or "full growth" is a preferred rendering. *Teleion* does not speak of perfection so much as completion, especially in the sense of being an adult verses being a child (Osborne, 42). Paul's desire for the believers is that they grow to spiritual maturity. According to this context this is accomplished through the proper functions of the gifts in equipping the saints for servant work and life.

2.4.14 The Attainment of the Fullness of Christ

The third characteristic of the mature church Paul describes is "fullness of Christ." The word *helikias* is to be translated "stature," implying fully-grown, not age-wise though (Bratcher and Nida, 1982:103). According to 1:23 the church is the fullness of Christ, but in the context every believer is "filled" by Christ and experiences his fullness, which denotes completeness. Salmond (1980:333) summarizes the clause, saying, C*hristou "*of Christ" is the possessive genitive and means the fullness that belongs to Christ. When this fullness and qualities are portrayed in the church, then, and only then does the church reach maturity and the goal realized. This goal set before us, to be like Christ (Christlikeness) or conformity to Christ is both a big challenge and a promise to the Church. It is about Christ's character of holiness, love, submissive obedience, which is expected in us.

2.4.15 Practical Effects of Maturity

The *na* "that" clause of verse 14 describes the effects which maturity is going to have and illustrates further what maturity is all about. Paul begins by juxtaposing the ideal that he has already spoken about in verse 13 with a negative picture of the same. He first compares a child with a fully-grown person. The phrase "we may no longer be children" is very strong. The term *neipioi, "babes",* is a strong word for describing the character of children. It indicates immaturity and infantile behaviour, in contrast with the "mature man" of verse 13. The mature man is not like a child. This figure of speech may imply many aspects of infancy. Immaturity is about being changeable or inconsistent. Children are gullible, susceptible to being carried away by every wind of doctrine. They are often changeable (Matt 11:17); credulous and are influenced easily by others and led astray.

The participle *periphe romenoi* means "being carried here and there." The immature are not only misled by wrong doctrines but by tricks of deceitful men. The word *kubeia* from the word *kubos* means a cube or a dice. Playing with a dice is a metaphor that Paul used to show how the peculiar power of the false teaching works (Eddie, 316). The contrast in verse 13 which is the cure, is our intimate relationship with Christ. In Verse 15 and 16, Paul continues to describe the standards of maturity expected in the believer. The safeguard against wrong teaching and instability is growth in Christ, growth that translates one from being an infant to become a mature man. The implication is that if the leaders do not equip the saints for works of service, then the saints will not grow to maturity. They will follow whatever teaching comes their way, falling prey to deception.

2.4.16 Conclusion

Several conclusions may be drawn from our study of Ephesians 4:11–15. Christ, as the Head of the Body, is its source of supply for what is necessary for its

existence, sustenance and growth. Christ provides unity and love between the members through the various gifts. It is Christ who gives special men in the Church for the purpose of equipping the saints for service. These men are equipped through the gifts which are needed for the equipping task. It is the task of these men to thoroughly equip the saints. Their task is not to do the work on behalf of the saints but to equip them with ministry skills. Their equipping task include: Teaching and guiding the saints under God's authority; interpreting for others difficult sections of the Word of God; spreading the Gospel; and to guard against the watering down of the Word of God against error.

Maturity is the ultimate goal for the Body of Christ. Paul makes it very clear that the goal is Christian maturity or Christlikeness. This requires that each member be built up unto maturity, and it is the only way the Church will reflect and represent Christ on earth. The faithful use of the gifts by ministers and the willingness of the saints to be equipped in all areas is necessary for both to reach the ultimate goal. This can be made possible by training ministers in seminaries to rightly handle the Word of God so as to then ground the flock with sound doctrine.

2.4.17 Theoretical principles deduced from Ephesians 4:13-15:

- Ministry must seek to promote and preserve unity in the context of diversity within the one Body of Christ, with the goal of maturity.

- All ministry must acknowledge that unity is not uniformity and should appreciate and promote the diversity of varying spiritual gifts for the equipping of the body of Christ.

- Absolute truth expressed in love should characterize the speech and conduct of the one who shares the life of Christ to enhance full spiritual maturity in Christ.

- The aim of ministry is not limited to the building up of individuals but also includes the Body of Christ so that it can take the personality of its Master.

2:5 Chapter summary and conclusion

The exegetical work done in the selected passages (Matthew 28:18-20, 2 Timothy 2:2 and Ephesians 4:13-15) concludes by establishing some important principles for the ministry in the church. The aim and objective is to establish theoretical scriptural principles for theological training and for practical ministry. The following are some of the principles deduced from the exegetical work:

- The progress and permanence of the Christian faith is dependant upon multiplying our influence by living out and instructing on biblical values.

- The growth of the kingdom of God in the world hinges on the principle that disciples of Christ reproduce themselves. Through reproducing, a multiplication effect results which leads to the growth of the Kingdom.

- Selection in ministry is a deliberate step of choosing a few believers so as to transfer into them what we are and what we can do in and through Christ in order that they may do the same to others.

- All ministry should seek to promote and preserve unity in the context of diversity within the one Body of Christ with the goal of maturity.

- All ministry must acknowledge that unity is not uniformity and should appreciate and promote the diversity of varying spiritual gifts for the equipping of the Body of Christ.

- Absolute truth expressed in love should characterize the speech and conduct of the one who shares the life of Christ to enhance full spiritual maturity in Christ.

- The aim of ministry is not limited to the building up of individuals but that also the Body take on a personality like Christ's

- The expectation in ministry is to carry on Jesus' ministry by instructing and training others in the precepts of the Christian faith and, by doing so raise up faithful and dedicated learners who will grow to be fully devoted to Christ's lordship in their attitudes, actions, loyalties, priorities, and lifestyle.

- Ministry should develop a genuine concern for the lost that knows no geographic, ethnic, linguistic or cultural boundaries.

- An effective ministry is in direct proportion to the quality of relationship one has established with those he/she ministers to.

- Scripture must be the major curricular content and should be presented in such a manner as to lead to changed life. Further, the objectives of the curriculum should include passing on the truths learned to others.

- Christian should labour constantly to learn and teach the faith according to the scriptures to ensure that all who preach the gospel are theologically equipped for the work before them.

- Training for ministry is to take place in the context of ministry. Apprenticeship approach to ministry training was the norm in the New Testament church.

- The formation of godly, witnessing disciples is at the heart of the church's responsibility to prepare its members for their work of service.

- The first task of leaders is to preserve their integrity in the proclamation of gospel and serve as vision carriers of the church's evangelistic vocation. They are responsible to see that the church's mission is carried out by teaching, training, empowering and inspiring others.

- The gospel must be proclaimed and disseminated in the language of those whom we are called to evangelize and disciple.

This chapter has used the basis–theory as the point of departure to bring an understanding of the passages on focus and thus work out basic theoretical principles on training and ministry from the passages. These scriptural principles established for theological training and practical ministry will lay the foundation for the empirical study in chapters 4 and 5 and will further be instrumental in setting up a proposal for theological training.

CHAPTER THREE

Research Design, Methods and Procedure

3.1 Introduction

Four questions were raised to guide the focus of the study in an attempt to address the problem statement. The first question relates to chapter two, the fourth question to chapter four while the second and third research questions are addressed in chapter four and five.

This chapter describes the research design and the procedure in this study. The chapter describes the methods that were applied in this study in an attempt to answer the problems generated in the study. In order to solve a problem, there must be a way or an approach, referred to here as "method".

3.2 Research Methodology

Two arguments have been made regarding methodology in practical theology. One argument is that because practical theology concerns itself with the actualization of theology it should not seek to have a methodology. The second arguments supports some form of methodology arguing that without a sound and clear methodology, practical theology can not fulfill its task (Van der Ven, 1994:29 Letsosa, 2005:11). This study supports the second explanation and assumes a methodology. The method of approach taken follows loosely the model set forth by Zerfass (1974:166ff) for practical theology. The method comprises of: Basis-theory, Meta-theory and Praxis-theory. According to Venter as quoted by Letsosa (2005:11), basic-theory of practical theology describes

systematically, from the revelation of Scripture, the nature and the purpose of the communicative activities of the church within which the activities take place. Meta-Theory in Practical Theology is about relationship. This implies that literature outside practical ministry and training which is relevant to the study is studied and interpreted especially concerning its influence to training and ministry. The Praxis-theory focuses on the hermeneutical interaction-understanding and interpretation. Van der Ven (1993:83) defines it as a process of interaction between the ideal and the reality. Letsosa (2005:11) quoting Kruger states that the praxis theory describes how the basic-theory has to function in practice.

3.3 Methodology of Empirical Research

Methodology is the philosophy of method or study of the formation of knowledge. Research methodology deals with the philosophical underpinnings of research. In my view, methodology is the activity of choosing, reflecting upon, evaluating and justifying the methods used. In his definition, Wellington (2000:23) quotes Kaplan saying that the aim of methodology is "to describe and analyze methods, throwing light on the limitations and resources, clarifying their suppositions and consequences, relating their potentialities to the twilight zone at the frontier of knowledge". Thus, the research process involves a scrutiny and evaluation of the method used.

The methodological literature discusses two principle approaches to social science research: the quantitative and qualitative paradigms. Each paradigm encompasses distinct theories and methods (Creswell, 1998). Most researchers favor one over the other; some employ a combination of paradigms.

Some researches have contested the credibility of one or the other paradigm. For example, " [The] posivistic credo is obviously wrong and leads away from the

production of reliable information, meaningful interpretation, and social action in social research" (Greenwood and Levin, 2000:95). Others view both as valid approaches to forming knowledge. " Positivist methods are but one way of telling stories about society or the social world. These methods may be no better or no worse than any other method; they just tell different kinds of stories" (Denzin and Lincolm, 2000:10). Creswell (1994) suggests that researchers choose a paradigm based on five items: (1) the nature of the research problem; (2) the researchers worldview; (3) the researchers training or experience; (4) the researchers tolerance for ambiguity; and (5) the audience for the research.

" The relationship between theological training and practical ministry: A study of Pan Africa Christian College Alumni 1983-2004" is a qualitative study that employs quantitative method of study.

Although the use of a single methodology has been advocated by a number of authors, many of the supporting arguments are decidedly pragmatic, such as time constraint, the need to limit the scope of the study and the difficulty of publishing the findings (Creswell, 1994). A major reason for integrating different methodology approaches is because each methodology has strengths and weaknesses, and so integration exploits the strength of each methodology, thus narrowing chances of error.

Schatzman and Strauss (1973) refer to such an approach as "methodological pragmatism". "The field researcher is a methodological pragmatist. He sees any method of inquiry as a system of strategies and operation designed – at any time – for getting answers to certain questions about events which interest him". This perspective implies that various methods can exist side by side in an inquiry. Glaser and Strauss (1967:17) maintains that "there is no fundamental clash between the purposes and capacities of qualitative methods or data". The concept of using a multi-method approach in data collection or evidence is known as triangulation. Cohen and Manion (1994:254) define triangulation as " the use

of two or more methods of data collection in the study of some aspect of human behavior". The researcher should aim at achieving the situation where "blending methods of research can produce a final product which can highlight the significant contribution" By adopting this approach, this research hopes to exploit the benefits of the integrated approach to arrive at a fuller understanding of the alumni of Pan Africa Christian College and their performance in the ministry.

This section discusses the philosophical underpinnings of qualitative research and details the research procedures to be employed in this study.

3.4 The Philosophical and Theoretical Framework of Qualitative Research

> "All research is interpretive; it is guided by a set of beliefs and feelings about the world and how it should be understood and studied. Some beliefs may be taken for granted, invisible, only assumed, whereas others are highly problematic and controversial. Each interpretive paradigm makes particular demands on the researcher, including the questions he or she asks and the interpretations the researcher brings to them" (Denzin and Lincoln, 2000:19).

Creswell (1998:73) wrote of five assumptions that guide all good qualitative studies: (1) The multiple nature of reality; (2) The close relationship of the researcher to the one being researched; (3) The value-laden aspect of inquiry; (4) The personal approach to writing the narrative, and (5) The emerging inductive methodology of the process of research.

These five assumptions correspond to five philosophical terminologies: ontology, epistemology, axiology, rhetoric, and methodology.

3.4.1 Ontological Assumptions of Qualitative Study

Qualitative researchers subscribe to various notions of the nature of reality (e.g., post-positivist, constructivist, post-structural, or postmodern). Most, however, agree that objective reality can never be fully realized. At best, "we can only know a thing through its representations" (Denzin and Lincoln 2000:5). "Reality is subjective and multiple, as seen by participants in the study" (Creswell, 1998:75). Hence, this study proposes to discover and represent reality as perceived by the alumni of PACC.

3.4.2 Epistemological Assumptions of Qualitative Study

Scientific positivists, using a qualitative approach, believe knowledge is best garnered when the researcher remains distant and independent of that which is researched. (Creswell, 1994). The qualitative researcher, however, gets close to the research participants in order to understand the reality from their perspective. Qualitative researchers study things in their natural settings, attempting to make sense of or to interpret phenomena in terms of the meaning people bring to them (Denzin and Lincoln, 2000:3).

3.4.2.1 The Role of the Researcher in a Qualitative Design

The researcher is the primary instrument for data collection and analysis (Merriam, 1988:8). The researcher collects empirical materials bearing on the question and then analyzes and writes about them (Denzin and Lincoln, 2000:18). The researcher carries out the data collection and becomes personally involved in the phenomenon being studied. The researcher interacts closely with participants so as to understand the meaning of the phenomenon.

3.4.2.2 The Role of the researched in Qualitative Design

The qualitative researcher often speaks of informants, participants or even collaborators - rather than subjects - because she interacts with them in their context. Angrosino and Mays de Perez (2000:675) observers that " the very term "subject", with its implicit colonialist connotations, is no longer appropriate. Rather, there is said to be a dialogue between the researcher and those whose cultures/societies are to be described".

Every effort was made in this study to lessen the distance between the researcher and the researched. Apart from the questionnaire which was sent to the participants, selected interviews were conducted face to face, the purpose and goal were explained, and participants were invited to join in the process of creating knowledge and understanding.

3.4.3 Axiological Assumptions of qualitative study

Axiology refers to value (explicit or implicit) in research. Qualitative researchers recognize the value-laden nature of all inquiry (Denzin and Lincoln, 2000). They accept the fact that research is ideologically driven (Janesick, 2000:385). Therefore, researchers actively report their "value and biases as well as the value-laden nature of information gathered from the field" (Creswell 1998:76). As the researcher, and the primary data collection instrument, I did not pretend to be a dispassionate observer. On the contrary I was passionate about knowing how the alumni perceived the benefits of theological training at PACC to their ministries.

3.4.4 Rhetorical Assumptions of Qualitative Study

The writing style and use of language and specific terms in qualitative studies often reflects the philosophical assumptions concerning the thing being research

on. Qualitative researchers seldom speak of testing a hypothesis; rather, they talk of pursuing understanding, discovery, and meaning.

3.4.5 Methodological Assumptions of Qualitative Study

Qualitative research methods are generally inductive. " The inductive approach to developing the qualitative narrative shows that the process is one of an emerging design" (Creswell, 1998:78). Qualitative researchers employ various data collection and analysis methods, but all collect and analyze empirical materials grounded in the everyday world (Denzin and Lincoln, 2000). Many qualitative researchers depend heavily on observation, and open-ended or semi-structured interviews in data collection. However, data may be gathered from a wide variety of sources, including letters, magazines, books, and different documents. Qualitative research views the world as a series of representations, including field notes, interviews, conversations, photography, recordings, and memos to the self (ibid: 3). Simply stated my fundamental task as a qualitative researcher was to collect, from a variety of sources, empirical data having a bearing on research questions, analyze them, and write about them.

3.5 The Central Theoretical Argument

There has been constant debate, in educational research, on the status, purpose and function of theory. The matter has been complicated by lack of agreement over what educational theory is. Thus, "theory" has becomes a problematic word that is not easy to define. The Oxford English Dictionary shows that the word originates from the ancient Greek idea of a '*Theor*', a person who acts as a spectator or an envoy sent on behalf of a state to consult an oracle. The word "theory" has been taken to mean a mental view or a conception, or a system of ideas used or explanation of a group of facts or phenomena (Wellington, 2000:25). Gall and Borg (2003:639) gives a more comprehensive definition: "An explanation of the commonalities and the relationships among observed

phenomena in terms of the causal structures and process that are presumed to underlie them". This could be illustrated by considering Jean Piaget's theory of intellectual development. His theory was designed to explain a set of phenomena on the behavior of infants and children with respect to their environment. He observed how children of different ages responded to a particular task. The children's responses constituted phenomena to be explained by the theory.

While there might be a difference in understanding scientific theories in relation to educational research theories, the role of theory or model, or framework of understanding should be to help the researcher explain phenomena and thereby aid in the understanding of it (Wellington: 2000:26).

The central theoretical argument for this study is that by enriching theological training at the PACC effectiveness of the ministry in the church will be enhanced. Thus, theological training will be translated to practical ministry. The responses or behavior of the graduates of PACC constitute the phenomena to support or disapprove this theoretical argument.

The theories used to explain why specific events and patterns of events occur as they do are explanations by human beings and are therefore, subject to improvement, refinement and sometimes rejection (Ibid). The theoretical argument for this study too is not exempted from improvement, refinement and even rejection.

When it comes to theory, this research adopts a "priori" approach. Yin (2003:28) strongly recommends theory development in case study as an essential part of the design, "whether the ensuing case study's purpose is to develop or test a theory". In support, Anderson (1990:47) urges, "In your study and prior knowledge, you should attempt to identify appropriate theoretical and conceptual frameworks which bare relation to your problem". He further counsels researchers to ground their research in "antecedent work which has generated

contemporary constructs guiding subsequent investigation". The understanding is that data collection is theory-laden. This may not be the only advantage for this approach but " the appropriately developed theory also is the level at which the generalization of the case study results will occur". Generalization here refers to "analytical generalization" (Yin, 2003:31).

3.6 Case Study: The Qualitative Dimension

There are numerous modes of qualitative research, of which case study is one of them. These modes are otherwise referred to as " strategies of inquiry". They comprise the skills, assumptions, enactments, and material practices used in moving from a paradigm and research design to the collection of empirical materials. Denzin and Lincoln (2000:371) assert that these strategies of inquiry connect researchers to specific approaches and methods for collecting and analyzing empirical materials". Creswell (1998) wrote of traditions of inquiry, which he defined as approaches to qualitative research that have distinguished history. While acknowledging the existence of numerous possibilities, he chose to write on five traditions that are popular and frequently used: biography, phenomenology, grounded theory, ethnography, and case study.

3.6.1 The Case Study Approach

I chose case study approach despite the awareness that case study has and continues to be stereotyped as a weak "sibling" among social science methods. Researchers who opt for case studies are regarded as having downgraded their academic discipline. According to Yin (2003), this misconception on case studies began in the 20th century and has continued in the 21st century. However, I derive comfort from the following observation:

> "... Despite the stereotype of case studies as a weak method, case studies continue to be used extensively in social science research including the traditional disciplines (psychology, sociology, political

science, anthropology history and economics) as well as practice-oriented fields such as urban planning, public administration, public policy, management science, social work, and education. The method is also a frequent mode of thesis and dissertation research in all of these disciplines and fields. Moreover, case studies are increasingly commonplace. Even in evaluation research, supposedly the province of other methods such as surveys and quasi-experiments. All of this suggests a striking paradox: If the case study method has serious weaknesses, why do investigators continue to use it? (Yin, 2003:xiii)

3.6.2 Case Study Definition

Case study is a method of "organizing social data for purposes of viewing social reality... it examines a social unit as a whole" (Best and Kahn, 1989:92). The case study is a non-experiential or descriptive form of research which seeks to describe and explain a phenomenon or event. According to Gall and Borg (2003:438) case study research is "an in-depth study of instances of a phenomenon in its natural context and from the perspective of the participants involved in the phenomenon". This definition takes into account four general characteristics of case study: study of a particular instance, in-depth study, study of a phenomenon in its natural context, and representation of the emic and etic.

3.7. Data Collection

The crucial quality of case study methodology is its relationship to the data. The case study is more interested with data analysis than data collection. The data for a case study can come from any number of sources: interviews, observations, government documents videotapes, newspapers, letters, books, or any thing else that may shed light on questions under study. "The use of multiple sources of evidence in case studies allows an investigator to address a broader range of

historical, attitudinal, and behavioral issues. However, the most important advantage presented by using multiple sources of evidence is developing of converging lines of inquiry, the process of triangulation..."(Yin, 2003:98). The use of multiple methods of data collection can enhance the validity of a case finding. "Any findings or conclusions in a case study are likely to be much more convincing and accurate if it is based on several different sources of information" (ibid).

Four types of triangulation in doing evaluation as discussed by Patton (1987) were important for this study: triangulation of data sources, triangulation among different evaluators, (investigator evaluation), triangulation of perspectives to the same data set (theory triangulation) and triangulation of methods (methodological triangulation).

3.7.1 Data Analysis – Reflective Analysis

Data analysis in a case study comprises examining, categorizing, tabulating, testing or even recombining both qualitative and quantitative data to address the initial proposition of the study (Yin, 2003:109).

Analyzing of case study evidence is said to be the least developed and most difficult. This is so because strategies and techniques have not been well defined. However, every case study must strive to have a general analytical strategy.

Renata Tesch (1990) in her book, *Qualitative Research: Analysis Types and Software Tools* has reviewed various approaches used in analyzing case study. She classified them into three types: interpretational analysis, structural analysis, and reflective analysis. This study utilizes the reflective analysis. Unlike the interpretational and structural analysis which involves explicit procedures and a

prescribed sequence, reflective analysis is "a process in which the researcher relies primarily on intuition and judgment in order to portray or evaluate the phenomena being studied" (Gall and Borg, 2003:459). Other terms (introspective contemplation, tacit knowledge) have been use to describe the process of intuition and judgment. Reflective analysis can be understood by comparing it with artistic activities. The "artist reflects on phenomena and then portrays them in such a way as to reveal both their surface features and essence. Many case study researchers engage in similar reflections and portrayals. Reflective analysis is ideally suited for thick description, but it can lead to the discovery of constructs, themes, and patterns" (p 459).

Reflective analysis has been used by many case studies conducted by educational evaluators. The evaluators, using reflective analysis, have "come to understand features and purposes of educational programs, products and methods and also to appreciate their strengths and weaknesses". (p. 459).

3.8 Limitations: Reliability, Validity and Objectivity

This study was primarily concerned with describing, explaining and evaluating the PACC to see if it is successful according to the goals set for it. To do so, the study focused on the experiences, reactions and opinions of the alumni and the constituencies of PACC. The study sought to disclose the effectiveness of PACC product (alumni) and thereby propose a model of theological training.

Reliability involves the extent to which a study can be replicated. "Internal reliability" deals with the question "Will multiple observers agree? In this study I sought to ensure internal reliability through several procedures. I conducted repeated exchanges with the alumni, compared the data, and allowed patterns of answers to emerge. This principle is a form of triangulation, involving cross-checking data from interviews and questionnaires with data from observation.

Another way to strengthen internal reliability is to obtain the critiques of others as the data is collected and analyzed. In this study, before finalizing my analysis I gained insight and suggestions from another independent researcher of outcomes in theological education, faculty and administrative staff of Pan Africa Christian College.

"External reliability" deals with the question, Is the study repeatable? This poses a problem for case studies since unique situations cannot be duplicated. This weakness is often overcome by a clear explanation of the research procedure which has been shown in this study.

The "internal validity" of a study deals with the question, Are we really measuring or observing what we think we are? In this study the internal validity of the study tends to be strong since I have observed the phenomena for a long period of time, conducted in-depth interviews with numerous graduates and senior clergy and cross-checked findings from different kinds of sources. By getting close to the data over an extended time period and in a variety of circumstances, internal validity is assumed.

The "external validity" (generalizability) of a study deals with the extent to which the findings are applicable across groups. Most findings from experimental and quasi-experimental designs are intended to be generalized by basing them on a wide population. This may not be possible in case study. The question of generalizability is unlikely in case studies. Instead, this study may exhibit "comparability and translatability" (Lecomte and Goetz, 1982) Comparability according to Lecomte and Goetz, requires that the researcher delineate the characteristics of the group studied or constructs generated so clearly that they can serve as the basis for comparison with other like and unlike groups. Translatability relies upon clear explanations of the methods used to gather and analyze the data in order for comparisons to be made. Both a description of the case and the research procedures are included in this chapter.

An accusation may be made that this study lacks objectivity. In response to this possible charge, I make no claim that this study is objective, This claim would be impossible because: (1) I selected the persons to interview; (2) I selected the questions to ask; (3) I paraphrased their responses; (4) I determined which data to record and; (5) I analyzed the data according to my own understanding of reflective analysis.

In addition to two main procedural concepts common in case study, triangulation and member checks, the following measures were also taken to strengthen objectivity/validity:

1. The stratified random sampling was used. This involved selecting a sample so that all subgroups in the population are adequately represented in the sample without bias.

2. Interviews were openly structured where the interviewees had great freedom to comment on areas of thought or concern. I always urged the interviewees to add any information which they deemed significant.

3. I asked the interviewees to define any unclear terms or amplify any vague statements. I frequently asked for specific examples to support general answers.

4. I concentrated my interviews on persons who were more involved with PACC such as the senior pastors and major stakeholders.

5. As the researcher, I assumed the duo status of an "inside–outsider." An insider because of being part of PACC, having been a lecturer there since 1998. I am therefore acquainted with a number of the participants. I am

also an outsider by not being an alumnus of PACC; therefore, majority of the participants were not known to me personally before this study.

LaBell, Moll, and Weiser (1979) stressed the importance of the researcher/ evaluator being an "inside – outsider" A common complaint with outsiders is that they do not necessarily ask relevant questions and thus do not get a fair and balanced sample of all the behavior of life within the site. They cannot know nearly as much as the insider. As a participant researcher, I was both an insider and an outsider. This role helped to provide contextual and relevant data for this study.

3.9 Research Procedure

I chose to seek answers to my second and third research questions using a qualitative study with a quantitative integration design in the case study tradition.

3.9.1 Population of Study

In research methodology, population is one of the sources that provide information for study. This study covered all PACC alumni since inception of PACC, that is, those who have graduated with a Bachelors of Arts in Bible and Theology degree from 1983 to 2004. As per the available documents the total number of alumni who graduated between1983-2004 was 403. These are individuals who have come from Anglophone and Francophone Africa and other parts of the world. The following table summarizes the characteristic of the population.

Table 1 represents the characteristic of the population under investigation.

TOTAL NO. OF ALUMNI	403		
GENDER			
Male	363		
Female	40		
NATIONALITY			
Kenya	213	Nigeria	7
Uganda	37	Cameron	1
Tanzania	17	Cote D' voire	1
Ethiopia	20	Senegal	2
Sudan	32	Seychelles	1
Eritrea	5	Liberia	1
Rwanda	8	United States	2
Burundi	12	Canada	2
Congo	21	Korea	2
Zimbabwe	2	Swaziland	1
Zambia	5		
Ghana	11		

3.9.2 Sampling the Population

Sampling is usually done where the population includes a large number of people (Nachmias and Nachmias 1996:179). Sampling is done in a manner that the findings of the study can be generalized to the whole population. The sample size should be representative of the whole group. There are various methods of sampling, depending on the purpose of the study and the nature of the population.

Concerning sampling in qualitative research, the techniques are more flexible than in quantitative research. The flexibility allows the researcher to modify methodologies as data are collected. This study, being qualitative with a quantitative integration used various sampling strategies. For the most part of the research the strategies used were: stratified random sampling for the questionnaire and purposeful random sampling for the interviews.

The stratified random sampling method involves selecting a sample so that all subgroups in the population are adequately represented in the sample. This study applied the proportional stratified sampling method where the proportion of each subgroup in the sample is the same as its proportion in the population (Best and Khan 1998:15) the subgroups identified in this study are those reflected in the different nationalities and gender. The reason for the stratified random sampling was not only to represent the population as is the case in quantitative research but also to establish that the sampling is not biased, considering the diversity of the said population.

The population was divided into nine subs. To get the sample, the researcher included 40% of each proportion of the different nationalities identified as subs in the study. The names and nationalities of PACC alumni was obtained from records and reports in PACC archives and was organized to reflect when each of the alumni graduated and what country each came from.

There were a total of 403 graduates who had successfully completed their program of study between 1982-2004.

The first subgroup comprised those who come from Kenya, the sample from this subgroup being made up of 213 graduates or 52.9% of the total population. The second subgroup comprised 37 Ugandans (9.1%), Sudanese 32 (7.9%) Ethiopians and Eritreans 25 (6.2%), Rwandese and Burundians 20 (5%), DRC Congo 21 (5.2%), Southern Africa region and other nations outside Africa

(Zimbabwe, Zambia, Swaziland, Seychelles, Korea, Canada, and USA) 15 (3.7%) and the last subgroup was from Western Africa region (Nigeria, Ghana, Senegal, Liberia, CoteDvoire) 23 (5.7%).

The sample size of 40% from each subgroup translated to 161 informants. Each subject was randomly selected from the list by selecting the first name in each of the subgroup and subsequently every third name. The following table gives a summary of the sample.

Table 2: Summary of the sample

Sub-Population	**Size of each subgroup**	**Size of sample**
Kenya	213	85
Uganda	37	15
Tanzania	17	7
Ethiopia and Eritrea	25	10
Sudan	32	13
Rwanda and Burundi	20	8
Congo	21	8
Southern Africa and Others (Zim, Zam, Swazi, Seyc, Korea, Can.USA,)	15	6
Western Africa (Nig, Gha, Sen, Lib, Cdevoire)	23	9
Total	**403**	**161**

3.9.3 Instrumentation

Questionnaires and interviews are used extensively in educational research to collect information that is not directly observable. Questionnaires are documents

that ask the same questions from each subgroup. On the other hand, interviews consist of oral questions by the interviewer and oral responses by research participants. Speaking of questionnaires and interviews as tools of collecting data, Adams and Schvanevelt asserts that these two strategies have no close competitors in terms of their utility and frequency of use in social science research (1985:226). The researcher made use of a questionnaire that functioned as a link between the researcher and the respondents.

The questionnaire was used as the main instrument to collect data and was supplemented by personal interviews. Preference for choice of this method was the fact that a questionnaire would permit a wide coverage. It also reaches persons who are difficult to contact. Further, the questionnaire allows greater uniformity and ensures greater comparability in responses because it is standardized and highly structured. The researcher recognized that the respondents in this study were located all over Africa and other parts of the world, thus a questionnaire was a preferred instrument.

In this study, the questionnaire consisted of both closed-ended and open-ended questions. Closed-ended questions were used to gather factual information, which made quantification and analysis of results easier. Open-ended questions gave respondents the opportunity to freely express their views and also provide information for qualitative analysis

In common use, as a survey tool in social sciences is the interview. As a research technique it is a conversation carried out with the definite purpose of obtaining certain information. It is designed to gather valid and reliable information through responses of interviewees. Basically, the interview is similar in nature to the questionnaire, and for certain purposes they are essentially interchangeable.

Three types of interviews are used in research methodologies. Some use highly structured interviews while others use either semi-structured or unstructured interviews. In this study, the last two types were used, whereas but carried out using the unstructured method. This approach is client-centered and is mainly used in clinical psychology. Borg and Gall (1963:43) asserts that this approach "does not employ a detailed interview guide but has a general plan and usually asks questions or makes comments intended to lead the respondents towards giving data to meet the interviewer's objectives." A strength in the approach taken is its flexibility. Besides providing adequate answers, it enables the interviewer to follow through on what may turn out to be very significant ideas.

Those interviewed were identified on the basis of purposeful sampling procedures. The interviews lasted for 45-60 minutes. Interviews were conducted in a variety of locations: six were conducted in the interviewees' offices, three were conducted in the interviewee's homes and two were conducted in a hotel room.

An examination of different documents from PACC was done. These included analysis of the college prospectus' from 1983-2004, College magazines (all issues of the Pacesetter), College goals and statements, published articles and pamphlets pertaining to PACC. Evaluation reports of PACC academic programs by other organizations, PACC self-evaluation report and articles, addresses and reports by the principals of PACC were also examined.

Most of these sources were not consulted until the preliminary evaluation of the alumni report (based upon questionnaires, interviews, and observations and field notes) had been completed.

3:10 Conclusions

This chapter has described clearly the research design and the procedures used to collect and analyze data. It has also described the methods that were applied in this study, including their corresponding methodological precedents.

CHAPTER FOUR

Case Findings, Reflective Analysis, Commentary and Interpretation

4.1 Introduction

The purpose of this study, based on Pan Africa Christian College alumni 1983-2004, is to investigate the relationship between theological training and the practice of ministry. In this chapter, we present a reflective, descriptive analysis of the information collected for the study. In order to remain focused on the study, the research was guided by the four research questions already presented.

In chapter 2, a basis-theoretical method was used that utilized the grammatical-historical method to exegete selected passages and thus established scriptural principles for theological training and practical ministry. The principles drawn from the exegetical work form the basis of the ensuing empirical study. Chapter Three gave the rationale for the chosen methodology by defining and describing the merits of qualitative and quantitative method of the empirical study.

This chapter, which is the main body of the empirical study, seeks to answer the second and the third research questions: To what extent have the graduates of PACC contributed to the growth of the church in Africa, and what are the perceptions of the church leadership and PACC alumni concerning training in PACC?

An evaluative empirical study and opinion survey were conducted. Evaluation is one of the steps of an educational program. It is a form of analysis aimed at establishing whether the goals set forth are being achieved. In this case two main instruments were used: questionnaires and interviews. Twenty church leaders

were interviewed and one hundred and sixty one questionnaires were sent out and their responses analyzed.

The following section gives a reflective analysis of the findings along with discussions, commentaries and interpretations.

4.2 Rate of Questionnaire Returns

In the end, 78.2% of the questionnaires were returned. This can be considered a good response; it is not uncommon to get less than 30% return. Other times the response of mailed questionnaires can drop to as low as 10%.

The questionnaires that yielded much response were those that were delivered personally. The response rate was fairly high, 89.6% or 52 out of 58 delivered by hand were returned. The following table shows the rate of questionnaire returns.

Table 3:Rate of questionnaire returns

Means of Administration	**Number Administered**	**Number of Returns**	**Total % Rate of Returns**
Hand delivery	58	52	89.6%
E-mail	42	33	78.5%
Postal System	61	41	67.2%
Total	161	126	78.2%

4.3 Demographic Information on the Respondents

The first section of the questionnaire had a two-fold purpose: To gather demographic data of the alumni and information regarding their place in ministry, thus, making it possible to answer the second and the third research questions.

Table 4: summary of demographic information of respondents

Total Respondents	**126**
Gender	**No. Of Respondents**
Male	104
Female	22
Marital Status	
Married	101
Singles	25
Nationality	
Kenya	73
Sudan	10
Ethiopia & Eritrea	8
Tanzania	7
DRC Congo	5
Rwanda & Burundi	6
Uganda	9
Liberia	1
Nigeria	1
Botswana	1
Ghana	3
Zambia	2

Table 5: Diverse backgrounds of respondents

Ministry Placement		
Pastorate	69	
Teaching	31	
Translation	4	
High School Teaching	14	
Chaplaincy	8	
Type of Organization	**Before Training**	**After Training**
Church	10	67
Bible College	0	33
Para-church	5	11
High School	10	14
None	101	2
Capacity of Employment	**Before Training**	**After Training**
Full-Time	37	94
Part-Time	16	27
None	73	5
Context of Ministry		
Urban	6	5
Rural	11	15
Semi Urban	3	26
Semi Rural	5	8
None	83	2

The above table shows the diverse backgrounds of the respondents. There were male (104) and female (22) respondents. The table also shows their marital status at the time of responding. The married were 101 compared to 25 who indicated they were yet single. Another thing shown in the table are nationalities

of PACC alumni. They hail from over 20 countries, with two thirds coming from Kenya. Respondents from Kenya were 68 while respondents from other countries were 58. The high return from Kenyan respondents can be attributed to having a third of the alumni coming from Kenya and because they were easily accessible to the researcher. Other nations that had respondents include Sudan, Ethiopia, Congo, Tanzania, Rwanda, Uganda, Botswana, Nigeria, and Burundi. It was difficult to assess many of the alumni because no contact addresses existed and some had relocated to other countries.

4.4 Theological Training and Practical Ministry

To establish the extent to which graduates of PACC have contributed to the growth of the church in Africa, we relied on items 1, 2 and 7 in section A of the questionnaire. This helped us to identify the kind of ministries PACC alumni were involved in. Further, it helped to establish the factors that could have contributed to their being in Christian ministry.

4.4.1 Practical Ministry

Table 6: Theological training and practical ministry of respondents

Ministry	**Capacity of Involvement**	**Number of Alumni**	**% Respondents**
Pastoral	Full – Time	71	56.3%
Bible School Teaching	Full – Time	26	20.6%
Bible Translation	Full – Time	4	3%
Chaplaincy	Full – Time	8	6%
High School Ministries	Full – Time	4	3%
No placement Ministry /unrelated To ministry	"Secular Job"	4	3%
Involved in part time Christian ministry	Part Time	9	7.1%

The table shows that 71 (56.3%) of the PACC alumni surveyed were involved in full time pastoral ministry as senior pastors or associate pastors. Those involved in the teaching and training ministry in Bible colleges are 26 (20.6%) respondents, of whom 12 (9%) are in chaplaincy and high school ministries. Those in Bible translation were 4 (3%). Nine respondents (7.1%) indicated being in Christian ministry but on part time basis, either assisting in a church, teaching in a Bible college or both. Another 4 respondents (3%) indicated they were not yet in Christian ministry but were involved in something different from the one they were trained for.

From the table, it is clear that PACC alumni serve in a number of different organizations, namely, local churches, para -church organizations, Bible schools, high schools and colleges. Many respondents, especially those who indicated to be in full time service in Bible colleges and as chaplains, also indicated that they were involved in many other ministries. Only four (4) of the respondents indicated non-involvement in ministry.

Item 11 of section A of the questionnaire sought to find out factors that contributed to the alumni not being in full-time Christian ministry. Nine (9) of the respondents who had indicated they were in part time ministry responded to this item. Others included four (4) respondents who had indicated they were not in Christian ministry. The following table shows the summary of their response.

Table 7: Factors contributing to respondents not being in full-time ministry

Factor	No. of Respondents
Gender Issue	3
Employers decisions	3
Political instability	7
Lack of financial Remuneration	4

4.4.2 Political Instability

The respondents to this item were 12 in number. As shown in the table, they indicated factors that contributed to their state. Seven graduates indicated political instability as reason why they were not in full-time ministry. The affected graduates came from nations that were politically unstable, specifically countries in the lake region. These countries include Sudan, DRC Congo, Rwanda, Burundi and Ethiopia.

In the last twenty years, political instability in Africa had risen to an alarming rate, and Kenya had received its share of refugees from her neighbors. With the number of refugees on the increase, most of those affected tended to seek to further their education in all kinds of institutions, including theological colleges. An interesting observation from our population shows that 80% of those students who were polled came from the politically unstable countries mentioned above and were hence refugees. It is therefore difficult to ascertain the genuineness of the call to ministry for such students. A major concern is how and where those students would minister after graduation. With the return of political stability in some of these countries, many of the graduates have gone home. Majority of those who responded were already actively involved in their churches at home.

Three (3) graduates indicated that their employers' policy on ministry did not favor women in ministry. They indicated that their denominations did not approve of women serving as ministers in the church. The remaining three (3) in this category refused to go to work in the area where their prospective employer intended to deploy them. Four (4) respondents refused to take a job offer in a ministry where they were not assured of a salary at month end.

4.4.3 Gender Issues

Even though theological institutions may train women, the actual involvement of women in Christian ministry often depends on the cultural context and denomination. The traditional teaching on minimum involvement of women in ministry is upheld in the majority of churches in Africa. The subject of women's role in ministry continues to raise controversy and many women graduating from theological schools find it difficult to get a place of ministry in the church. Some of those who are fortunate to serve in the church are involved in Sunday school programs or care groups. Very few serve as pastors and elders. Of the women graduates who responded, none indicated that she was the senior pastor of a

church, but some indicated that they were assisting their husbands who were senior clergy.

4.5 Factors Affecting PACC Alumni in Ministry

In an attempt to find factors that influenced PACC alumni to be in ministry and their source of motivation, items 3-6 and 8-12 in section A of the questionnaire were developed. In addition, section B of the questionnaire was designed to gather opinions of the alumni on factors that mostly influenced them.

Table 8: Factors affecting respondents in Ministry

Reason of getting into ministry	**No. of respondents**	**Total respondents**
Training at PACC	41	32.5
Call to ministry	61	48.4
Previous experience	5	3.9
To earn income/living	12	9.5
Previous training	2	1.5
No response	5	3.9

The above findings show that 61 (48.4% of all respondents) were in Christian ministry because they had sensed a call to ministry. Thirty two per cent of all respondents (41) indicated they were in Christian ministry because of the training they had received at PACC. Five people (3.9%) cited other factors that were indicated as having influenced some being in ministry, including previous experience or training in ministry prior to their entry into PACC. Twelve (9.5%) were motivated by monetary reasons or need to earn a living. Five people or 1.5% of all respondents cited previous training. Another five (3.9%) did not respond to this question.

4.5.1 Call to Ministry

As noted, the major factor that contributed to the respondents being in Christian ministry was their sense of God' call upon their lives. This observation is corroborated by the principal's remarks in the prospectus (1985) that PACC is a place where those who have heard a call may come, either to train or be trained. In the same note, one of the admission requirements is a firm conviction of a call from God to ministry in the church or related areas of Christian ministry. For one to be admitted as a student at PACC, one has to submit a two-page written testimony giving evidence that one has been called of the Lord. If the Admissions Committee is not convinced with the claim to the call, one may be asked to appear before them for an interview. In addition, a prospective student must be actively involved in Christian witness and service within the community. These qualifications ought to be verified by the applicant providing three references of people in good standing in a Christian church, who have known the applicant for a period of not less than three years. One of the referees should be a pastor of the applicant and the second reference a church elder, any other church leader or missionary.

The reason behind these strict entrance requirements is to ensure that PACC's goals are meet. According to the college prospectus, PACC's primary objective is to train individuals who are committed to Christ and his church and who intend to be in full-time Christian ministry.

Full-time ministry carries with it enormous responsibility and is something that one requires serious consideration before setting into. It is a biblical fact that God calls people into ministry, examples being the call of Moses, Jeremiah, the twelve disciples, apostle Paul, and Timothy, among others.

Today, the call to ministry takes many different forms. According to Neibuhr (1977:64), there are four elements related to the call to ministry: (1) The call to be

a Christian – all theological students are assumed to have responded to this call, (2) The secret call – this is the inner persuasion or an experience with God by an individual to be involved in ministry; (3) The providential call – going into ministry because of the awareness that God has endowed you with ministerial skills;
(4) The ecclesiastical call – an invitation extended by a community/institution of the church to engage in the work of ministry.

A quick look at Niebuhr's four reasons behind one's call to ministry shows that the first three are essentially prompted by the desire to make ministry a career. Those with an ecclesiastical call may be deployed by their sending organizations somewhere in ministry; however, those with a secret call, and who have sought theological training on their own initiative, are likely to take time seeking placement in Christian ministry compared to their counterparts.

Research has shown that not all students in the seminary or are through with training are sure about their calling.

4.5.2 Financial Issues

Availability of financial resources is a factor that may determine whether graduates will join or not join Christian ministry. It is common knowledge that full-time ministers are among the most poorly paid people. This has been the case probably because the relevant church organizations are non profit-making, relying on gifts and voluntary contributions. Surprisingly, some of these organizations on the other hand, have felt that good remuneration for a minister affects him negatively (Berkeley, 1988 53-54). Yet, poor remuneration may cause one not to get into ministry, especially if an opportunity to work in a well-paying secular organization presents itself. Zakmund (2000:24-25) observes that It takes a lot of money to get a degree in theology. When a student has gone through four years of college and three more of seminary, he or she has made a big investment of time and money and deep indebtedness among graduates is not

uncommon. Even most serious is the fact that most churches do not pay ministers salaries anywhere close to what other organizations pays for one who has put in seven or more years of post–secondary education. The difference between the money invested is a common cause of discontentment among clergy, erodes the power and morale of congregations.

It is true that the concern expressed in the above statement may affect entry to Christian ministry.

4.6 Factors that Influence Being in Christian Ministry

Section B of the questionnaire sought to investigate the opinions of the alumni concerning the factors that influenced their Christian ministry. The respondents were asked to indicate how a particular factor influenced them on a Likert scale of summated ratings. (This method is used in measuring the opinions of people concerning certain issues.) The factors that could have influenced one's Christian ministry were grouped into three categories:

- Factors to do with PACC - These included spiritual growth achieved at PACC, interaction with faculty (classroom interaction with teachers, informal interaction with faculty, and mentoring relationship with faculty members) and field ministries during training.

- Factors to do with the graduate as a person -These include lack of real conviction concerning getting into full time ministry, being unsure of one's area of gifting, lack of experience in ministry and preferring to serve in a specific geographical area.

- Unfavorable circumstances and other hindrances – These include political instability, war, lack of financial resources, employers who discriminate against female graduates etc.

4.6.1 Factors to do with PACC

This category was designed to get the alumni's opinion on factors to do with the college that influenced their place in ministry. The following table shows their responses.

Table 9: Opinions on School programs

Factors	**No. of Respondents**					
	Quite True	**True**	**Undecided**	**Untrue**	**Quite Untrue**	**No Response**
Spiritual Growth Achieved	61	34	20	12	0	0
Classroom Interaction	46	54	13	8	2	3
Informal Interaction	51	46	11	8	8	2
Mentoring Relationships	40	32	31	16	7	0
Field Ministries	62	56	5	2	1	0

The above findings show that 95 (75%) of the respondents felt that the spiritual growth attained at PACC influenced their being in Christian ministry. Only 12 respondents indicated that spiritual growth at PACC did not contribute to being in

Christian ministry. One hundred (79%) of the graduates indicated that classroom interaction at PACC contributed to their current ministry. Only 10 (8%) felt that this did not contribute to the same. Concerning informal interaction with faculty members, 97 (77%) of the respondents indicated that this factor influenced their being in ministry. On the other hand 16 (13%) of the respondents indicated that this factor did not have any effect on their practice of ministry. Concerning mentoring relationships, 72 (57%) of the respondents indicated that this factor influenced their being in full time Christian ministry, while 23 (18%) of the respondents indicated that the factor did not influence them at all. Thirty-one (25%) of the respondents could not say whether the factor had any effect on their work.

Finally, the researcher wanted to know PACC graduates' view on the influence of the field ministry they were engaged in while at PACC. Ninety four per cent (118) of the respondents indicated that this factor contributed to their being in ministry. But, 3 (2.3%) of the respondents felt that this factor did not affect their being in ministry, while 5 (4%) could not tell whether this factor had an influence on them or not.

4.6.2 Spiritual Formation

The interpretation of the above is worth considering. Majority of the respondents viewed their spiritual growth at PACC as a great contributor to the development of their ministries. Small group activities, daily chapel and worship services were cited as major contributors to spiritual growth. Most alumni said that chapel services were a time they missed. At PACC, chapel services are times of worship and provide fellowship, inspiration, and challenge for dedicated Christian living and ministry for the entire community. The chapel program includes services, and prayer meetings among other activities. The services are characterized by a relaxed atmosphere that allows not only for the preaching and teaching of God's

Word but also provides an opportunity for all to exercise and use their different talents, spiritual and ministry gifts and other abilities for the benefit of all. These services provide an opportunity for community worship and for students to put into practice principles they learn in various courses (PACC prospectus, 1999: 13).

The research establishes the fact that ministerial formation ought to be a primary part of theological training, as important as the other things that one learns in class. Steubing (1998:66), quoting Edwards, suggests that spiritual formation of students ought to be enhanced in seminaries. Faculty and students should spend time together through small group activities, special days or weeks, chapel, family and community activities. Such activities create informal learning opportunities for students, an ideal setting for inculcating values and proper attitude.

Unfortunately, Smith (1996:83) correctly observes that "many [students] are suspicious about formation programs and activities and view them as a threat to the limited time available for study... these curriculum activities seem less substantial to the mission and purpose of the school and are viewed as interruptions". Yet, most students do not have any other place other than the seminary for their own spiritual nurture though they are, in fact, expected to nurture others during their field ministries. If students graduate before becoming spiritually sensitive to peoples feelings, they may not fulfill the purpose for which they were trained.

Spiritual formation has been observed as a major problem in theological institutions. This problem relates to the development of the student's Christian character. The acquisition of ministerial skills and knowledge alone does not constitute a balanced theological education. The seminary student is expected to develop morally and spiritually. The need for spiritual formation cannot be over

emphasized because the students are human beings, who are developing, and have need of maintaining a vital relationship with the Lord.

Spiritual formation in theological schools has gained attention in recent times. Koessler (1995:63-64) cites the following reasons why spiritual formation is being discussed today more than any other time.

- It can no longer be assumed that incoming students bring with them a working knowledge of the basics of Christian faith, partly due to lack of knowledge of the Bible and influence of cultural relativism.
- The need for spiritual support systems in seminaries is often caused by a large community of students living on campus and partly by the students joining the seminary from secular universities. Such students, having been nurtured within the context of para-church organizations, tend to remain aloof from the local church.
- Renewed interest in mentoring relationships among educators is another reason for the interest in spiritual formation.
- "Identity crisis" that has come as a result of the changing expectations being placed upon the seminary graduate.

Due to the needs of individual students, demands of the seminary community as well as expectations of the churches for which seminary exists, spiritual formation has become very important. Educators have also expressed the need for holistic approach to ministry (Steubing, 1998:66, Chilver, 1999:136-137).

Sometimes Bible Schools have been accused of being theological "cemeteries," this probably being because of apparent or real retrogression of the graduates' spirituality. Stagnation in student's spiritual growth is sure to hinder the full realization of all that God intended to do through him or her.

4.6.3 Faculty Interaction

The faculty interaction with students was also seen as having great influence in the way graduates performed in ministry. This entails openness and sharing by the trainers, which encourage students to likewise, open up to them and others. This interaction ought to begin formally in class and extend to informal settings. Through these interactions, the teacher becomes the role model to the learner. Seventy seven percent of the respondents indicated having been influenced to ministry by faculty-student interactions.

But, while over 70% indicated the importance of faculty interaction, there were still discontented voices among the graduates who accused some faculty members of being dogmatic. According to them, faculty members did not portray objectivity in addressing issues that are relevant to the local situation but held fast to their Western perceptions and ideologies. Other lecturers were said to be tribalistic and portrayed prejudicial tendencies. These were cited as hindrances to healthy faculty-student interactions.

Faculty members in theological schools ought to be proactive in molding and developing the spiritual character of those in seminary. Actually, there is great need for faculty members who would openly model their lives before the students. Van Antwerp (1974:48) puts it well, saying: "The faculty is the most important element in the transformation of a good young man into a man formed by his theological experience and sparked by the Spirit of God. Faculty teaching, friendship and counseling are indeed part of this metamorphosis, but faculty lifestyle, proclaiming belief by charity and sheer goodness, will help the student more than the most learned lecturer on the spirituality of the great Cappadocians. Today's student for ministry does not aspire to become a mere walking code of ethics or talking system of doctrine, but a special kind of man" – a man of God.

While faculty members in theological education are very vital in theological training, Vawter highlights a serious problem when he points out that one of the weaknesses of seminaries is lack of faculty involvement in the church. He observes: "To a large degree, seminary professors and lecturers are not involved in the local churches on a day –to –day basis. I am well aware that many preach in churches weekly, but anyone who is observant enough could attest to the fact that they do not get involved in the life and fabric of the local church" (Vawter, 1995:44).

Vawter feels that seminary and churches would benefit if professors were required to spend 10-15% of their time in local church ministries with staff members, with specific ministry responsibilities. This need for faculty involvement in the local church is also echoed by Plueddemann (1994:51) and Wiersbe and Wiersbe (1989135-141).

It is obvious that if faculty members are involved in ministry, they can be able to point out to their students areas of need in ministry in the process of teaching. They would also be able to mentor students in their areas of ministry choice, as a result influencing graduates to enter into ministry.

4.6.4 Practice of Ministry

Another observation worth mentioning concerns internship. This factor seems to have had a greater influence than all the other factors cited. A total of 118 (94%) of the respondents indicated having been influenced by this factor. This high score is probably influenced by the fact that all students are required to be involved in Christian ministry. According to a report from the Christian ministry department of the college, it (Christian ministry department) facilitates mentoring among students within and outside the campus. It provides the opportunity for the student's to apply what they learn in classroom set up (Pacesetter, 2000:20). At the beginning of every term, student's register to do a particular ministry in

either of the following: Evangelism in schools and colleges, church ministries, Bible clubs, visitation ministries, participating in the worship team, ushering or prayer.

Although this ministry orientation is mainly the responsibility of students, the involvement of staff and faculty is encouraged. The emphasis that PACC has put in Christian ministry and the opportunities are sufficient to prepare the graduates to be ministry oriented. However, practical ministry should be entrenched within the curriculum and a budget put forth to facilitate this area of training.

4.7 The Need for Balance

There is need to maintain a balance between theory and praxis. There has always been a gap between what is learned in theory and practice, not only in theological institutions but also in higher education in general. Mael (1982:32, 33) pointed out that there has been an inclination towards what is theoretical than practical, saying, "The main trend ... in the twentieth century has been to withdraw into the academy. Cognitive study has become separated from the world of application, in contrast with the early pragmatic intent..." Farley (1984:117) cited the lack of balance between theory and practice as "the void in practical theology" whereby theological schools do not "adequately, mesh theory and ministerial practice. The problem is that all too often students invest three or four years in theological school learning a lot of theory, yet when they are awarded the degrees they do not know how to do ministry in real life. It is possible for a student to complete a course in evangelism without evangelizing; to take a counseling course but never counsel. I concur with Webster (1982:126) that "theory without practice is like a navigational chart without a ship; practices without theory is like a ship without a chart and a rudder". A view that separates theory from practice fails to bring together what one must know and what one must do with the knowledge.

4.8 Comments from the Alumni

Section C of the questionnaire was designed to allow the respondents to give their comments on the factors that contributed to their being in Christian ministry. The first question dealt with factors to do with the school.

When graduates were asked to comment on the effects of their spiritual growth in PACC on their ministry, they gave some of the following comments:

- The spiritual growth widened one's perception of what ministry was all about.
- Spiritual growth equipped one to cope with people from different backgrounds and denominations.
- It helped in trusting God fully for provision.
- Spiritual formation at PACC influenced behavioral change.

The graduates were asked to comment on what the contribution of their interaction with faculty members was. Following is a summary of comments:

- Interaction with the faculty members influenced one to consider being a teacher or lecturer. (This was the response of many.)
- It also gave one motivation for involvement in ministry and to practice what they learned.
- Through faculty interaction, one discovered their real gifts and areas of ministry opportunities that they were not aware of before.
- A minority felt that the faculty had no time for them and were not available for interaction.
- The faculty members were accused of tribalism and favoritism in the classroom and in informal settings.
- Respondents indicated the need for improved interaction with the faculty outside the classroom.

Regarding field ministry, the research sought the graduate's opinion and, as already highlighted on the table, 118 (94%) of all respondents indicated that they had been influenced by the field ministry experiences during their training. When asked to comment on the same, some said:

- Working with different people gave them confidence to do ministry
- They were able to identify their areas of ministry and gifting
- They identified the various needs in the field
- Field ministry equipped them with preaching and evangelism skills.

Questions 4 and 5 of section A of the questionnaire sought to know what field ministries and organizations the graduates were involved in while they were at PACC. Three types of organizations were identified, namely, church, community based outreaches, schools and colleges.

Following are the ministries they were involved in: pastoral ministries, counseling, evangelism and discipleship, children ministries, hospital visitation and leading in Bible study.

A critical look also revealed that PACC alumni were generally engaged in the same ministries they were involved in during their training. In view of the foregoing, it can be concluded that the practical ministry received at PACC impacted the alumni greatly, through giving the necessary knowledge and skills needed for the ministries they got involved in. Really, their comments were generally an appreciation of the role that field ministry played in their formation and training at PACC.

4.9 Factors to do with Alumni

The research sought comments on two personal factors: the call and gifting and preference of ministry.

Table10: Opinions on the Call and Gifting

Factors	No. of Respondents					
	Quite True	True	Undecided	Untrue	Quite Untrue	No Response
Uncertainty of call	9	11	17	30	56	3
Uncertainty of gifting	36	24	3	26	33	4

The above table shows that 20 of the graduates in this study indicated that being certain of God's call to ministry did affect their being in ministry. Eighty-six respondents indicated that it was untrue that this factor might have affected their current place in ministry. Three did not respond to this item. Further, question 2 (*a* and *b*) of section C of the questionnaire sought to establish the graduates' comments concerning the influence of their certainty or uncertainty of call or gift to ministry. Their responses show that majority of them were very certain of their call to ministry. In relation to gifting, half of the graduates responded that they were not certain of the area in which the Lord wanted them to serve.

Questions 10 and 16-17 of section B were developed towards that end. Further, question 2 part 4 of section C of the questionnaire guided the graduates' response on how preference for a specific environment in which to serve might

have influenced their current ministry. Most graduates gave responses as shown in the following table.

Table 11: Comments on Preference of Specific Context of Ministry

Preference	**No. of Respondents**
No preferred context	30
Urban	70
Rural	20
Not sure	4
No response	2

The table shows that 70 (56%) of the respondents indicated preference for urban ministry. Twenty-four percent (30) of the alumni indicated no preference of context of ministry; they were willing to go wherever they found an opportunity to serve. Twenty or sixteen per cent of all the respondents preferred to serve in a rural setting, while fourteen were not sure where they wanted to be. Two (1.5%) of the alumni did not respond.

In order to establish the relationship between graduates' geographical contexts before and after their training, some questions developed. Question 8 and 9 in section A of the instrument were designed to find out where the graduates' ministries were located before coming to PACC and where they were located at the time of this study. The following table gives a summary of the findings.

4.9.1 Ministry Location of the Alumni

Table 12: Ministry location of respondents

Location	No. of Graduates	
	Before PACC	**After PACC**
Urban/Suburban area	25	95
Rural/Semi-rural	78	23
Itinerary	18	6
None	4	2

The above findings show that 25 of the graduates ministered in urban/sub-urban areas before their training at PACC. Seventy-eight of the respondents served in the rural semi-rural areas, while 18 had itinerary ministries that involved traveling to minister in all kinds of settings. Four were not involved in Christian ministry before. It is of interest to note that after graduating from PACC, most of the respondents who previously ministered in the rural/ semi-rural areas moved to minister in the urban /sub-urban areas.

4.10 Responses from Local Church Leaders

I carried out interviews with selected leaders from churches that had sponsored students at PACC and where many of the graduates were now in ministry. In total, twenty informal interviews were conducted. Following are the leader's responses:

- Graduates from PACC are well-prepared and trained to meet the challenges in our church.
- Since our pastors graduated from PACC, the church has grown in membership. The graduates have encouraged members to a higher level of commitment.

- The Word of God has been taught appropriately. The graduates are in charge of the church education program.
- The number of Bible study groups in the church has grown.
- There has been more church plantings led by PACC graduates.
- Graduates from PACC have taken leadership responsibilities in evangelism and discipleship.
- The number of ordained ministers in the church has grown.

The above comments are from senior pastors who have at least one associate pastor who is a graduate of PACC. The contribution of PACC alumni can further be determined by cross checking their performances in ministry. On closer observation, it was determined that in the fastest growing and large churches in the Eastern Africa, over 70% of the pastors are PACC alumni. A good example is CITAM (Christ is the Answer Ministries formally Nairobi Pentecostal church). At the time of conducting this research, each assembly had more than two PACC graduates in all the 7 main branches, with four assemblies led by PACC graduates as senior pastors. Another example would be Nairobi Chapel: of their new 10 churches, over 70% of the recruited pastors are PACC graduates. It is also interesting to observe that of all the established evangelical Bible schools and seminaries in the East Africa region, including Sudan and Ethiopia, there is at least one or two PACC graduates in the leadership and faculty. An example is Mbale Bible College in Uganda where 80% of the lecturers are graduates of PACC. In Tanzania, all the Bible colleges affiliated with the PAOC are run and managed by PACC graduates. This also applies to Ethiopia.

While the local church leaders had something positive to say about PACC and her students, they also mentioned a number of challenges that faced the graduates in the ministry, and which PACC aught to address as follows:

- Start administration and management courses.
- Give refresher courses so the graduates can remain relevant in the backdrop of constant social and economic changes.

- Strengthen the partnership between the sponsoring churches and the college to facilitate mentorship and enhance accountability on the part of the graduate during and after studies.

4.11 Alumni Recommendations

A casual reading of the conclusions from the case study reveals that PACC is an excellent institution for theological training. Yet, closer observation reveals shortcomings and challenges. Part C of the questionnaire reveals many of the alumni were likely to enter into ministry after their studies dissatisfied with the whole training program. Asked to recommend changes for the improvement of PACC's training program, the alumni cited various challenges they faced, or were facing with regard to practical ministry: to them the curriculum lacked relevance in ministry in some ways.

The questionnaire had asked the graduates to offer their recommendations to PACC on how PACC training would have strengthened, the practical ministry, and four other areas that needed attention were identified: Academic disciplines, Field ministry, Spiritual formation, Faculty members. The following is a summary of the responses.

4.11.1 Academic Discipline

PACC alumni gave the following responses in regard to academic discipline.

- While they appreciated the academic excellence at PACC, they felt there was need to integrate the same with practical realities.
- A number of alumni indicated that some academic courses offered did not have any connection with what one confronted in real life and ministry.
- Cultural relevance of some of courses was questioned and recommendations made for courses to have some cultural relevance.

- A change in teaching staff of some courses was recommended because Western missionaries for example, did not understand the African cultural diversity and complexity.
- Engage lecturers with some experience in ministry for the purpose of integrating academic and practical ministry.
- PACC was asked to consider offering extra courses that would help the graduates in their ministry, for example, accounting, bookkeeping, management and administration courses.
- There is need to involve some of the well-known successful pastors and church leaders to give topical lectures.
- There is need for refresher courses for graduates.

4.11.2 Spiritual Formation

The following was recommended:

- There is need to hire a chaplain and counselor.
- More proactive and structured mentoring is necessary.
- More purposeful mentoring interactions needed, especially from the faculty members.
- More time for prayer between faculty and students.
- An active alumni association, which should serve as a bridge between those graduating and those already in ministry.
- Provide guidance and counseling throughout the course of study.
- Encourage mentoring among alumni.

4.11.3 Field Ministry

The following was recommended:

- Need for a well-structured internship program.
- The college to partner with churches, para-churches, schools and colleges for internship.

- Have the college deploy students in various ministries.
- Faculty to be involved in field ministry to observe, supervise and counsel the students.
- Use alumni in field ministry and supervision.
- Incorporate field practicum and studying in class.
- Have more centers from which to choose for practicum
- Add more credit hours to the internship to make it realistic and practical.
- Plan training with the cultural context in mind for more relevance.
- Organize for more opportunities that will make students gain hands-on experience.

4.11.4 Faculty Members

Recommendations concerning faculty:

- Be more involved in ministry to enhance role modeling.
- Faculty should have ministerial experience before they are engaged as lecturers.
- Encourage more informal meetings between lecturers and students.
- Strive to integrate class work with practical ministry.
- Balance the cognitive and the affective. Teach from experience, not just from books.
- Lecturers to be friendlier and avoid ethnic prejudices.
- Recruit and develop more African faculty members who are spirit-filled.
- Faculty should have an ongoing leadership ministry outside PACC to enhance their awareness of what is happening in the ministry.

The above concerns and recommendations from the alumni serve to prove that the training they received at PACC needs some innovation to make it culturally relevant to meet the pastoral needs of the churches.

4:12 Two Categories of Graduates at PACC – Past and Recent students

Further observation of the questionnaire reveals a very interesting trend. Generally, respondents fall into two categories: the earlier students (pioneers) and the later students. These two categories seem to exhibit different motivation and aspirations. This study covers 21 years. It may not be true that all the students who have studied at PACC during the 21 years exhibited the same characteristics. A closer look at all the respondents' records with the Registrars' Office reveal a clear distinction between past and recent students. We have divided these into two general categories: 1983-1997 and 1998-2004 graduates.

4.12.1 1983-1997 Category

One major characteristic of the first category –1983-1997 – was their advanced age at the time of admission. Most of them were married and had prior working experience in other vocations (e.g. teaching). Many of them were also involved in church work prior to joining Bible school. This is a clear contrast to the second category-1998 -2004-most of who were young people who had just finished high school education. It is worth mentioning that churches were then directly involved in the choice of who went for training at PACC. As already mentioned in the introduction, PACC was established by the Pentecostal Assembles of Canada (PAOC) in response to the incredible growth of the church in Africa. Numerous churches had been planted by Canadian missionaries and by local people. Along with this growth of the church came various challenges, the main one being lack of trained leadership that was capable of discipling new converts and teaching Christian doctrine in the church.

For this reason, the missionaries and the national leadership felt obligated to sponsor and meet all or part of the expenses for training those who had to come for theological training. This seemed to be the pattern for the first 14 years of PACC's existence. Many graduates during this period (1983-1998) knew their

place in ministry even before they graduated. Their training and ministry was monitored by their churches right from the first day in college. Their relationship with their sponsoring churches before, during and after their training was good. This trend contributed greatly to the high number of the graduates who were involved in practical ministry. Almost all the graduates in the first ten years were readily absorbed in Christian ministry.

4.12.2 1998-2004

In sharp contrast, the second category seems not to have many of the advantages that the first category had. It has been observed that most of the trainees in this category are young and often unmarried. This in many ways has brought much criticism from the church. In Africa and most third world countries, leaders are usually expected to be mature, older and married. Formal education in most cases has not been a criterion for appointing leaders in the church. Thus, most churches would be suspicious of this category of students. Kinsler makes an excellent comparison between Africa and Western understanding of church ministry placement. "European churches normally select unproven young men and women for ministry on the assumption that the theological schools will prepare them for ministry. In traditional African culture, leaders are selected not on the basis of diplomas, but of service and maturity, and they are formed not through schooling but through experience". A number of graduates from this category had to go through some apprenticeship for not less than two years to prove to the church leaders that they are fit for pastoral work. The researcher observed some of the young graduates who have been serving for more than three years in interim positions.

Majority of the students from this category (1997-2002) were self-sponsored. Tuition for then was paid by their parents, spouses or friends. Some did part time work to meet their needs while a few were fully or partly sponsored by their local churches or sponsoring agents. Many in this category went for theological

training on their own initiative, not by being sent by their national or local churches. Thus, after graduation some churches were not willing to take them in for Christian work.

Some of the students from this category came to the institution with other interests other than training for ministry. With the high demand of university education in East and Central Africa, some of the students have taken theological education as a stepping-stone to other educational pursuits.

Students in this category have little hope of a job in pastoral ministry. This trend, observed among those in the second category, contributed to more graduates who were not involved in ministry. Being uncertain of getting placement after training is a real issue among students in this category of students.

It has been observed that some PACC graduates of the 2000-2002 period are pursuing their post graduate studies in other social sciences (psychology, education, business administration) in other universities. This is despite having recorded in the admission records a testimony of how the Lord has called them to pastoral work.

As additional evidence of students who are uncertain of their future in Christian ministry, the researcher has observed students immediately change their program of study (Bachelor of Bible and Theology) to new programs that have recently been introduced at PACC. The introduction of a counseling program in 2002 saw over 40% of those in the Bible and Theology program shift to the Counseling program. The introduction of a Bachelor in Business Leadership degree in 2007 has also attracted some theology students.

Of interest is this student who changed from the Bible and Theology program in her second year to the Counseling program and, upon graduation, enrolled in another institution in for an MA in International Relations.

It was also noted that the rate of enrolment for training has been growing steadily over time. Starting with 6 students in 1978 the figure grew to 78 students in 1995 and 130 students in 2003. As indicated earlier, demand for university education among young people grew and many realized they could pursue university education through PACC without necessarily becoming priests. This means that there are now more students enrolled in PACC for the Bachelors of Arts in Bible and Theology since 1998 whose purpose for training is not to go to Christian ministry.

Speaking from an insiders observation, (the current Head of the Bible and Theology Department), the department has been invaded by "foreigners" who have no idea what Christian ministry is all about, students whose only interest seems to be to acquire a degree certificate. Recently (Term 2, 2007) I had to counsel two students who were struggling with their studies complaining that their parents themselves ministers had pushed them to PACC against their will. And I believe there are more students in this department today who are studying theology out of compulsion rather than because they sense a call from God.

Concerning the sudden interest in PACC, the insider attributes the new development to PACC's reputation for academic excellence and history of subsidized tuition. PACC's graduates have been accepted in almost all known Universities long before the government of Kenya awarded PAC a university charter. Thus, her degrees are acceptable in many universities. Further, PACC's tuition charges are forty percent less than other universities. Traditionally, Bible school and theological colleges heavily subsidize the cost of training church workers, the reason being these institutions are often part of the church, mandated to train workers for the ministry. And this has been the case with PACC from inception. This explains why the charges are still low even after the institution has become a university.

Any parent would want his or her child to join a credible institution that charges affordable fees. This is how PACC has landed students who have no calling in Christian ministry.

The research shows that the vision and mission of PACC to prepare for church leadership comprising mature, committed and conscientious Christians to serve in church began to change in the 1999. Indeed the mission as it is today is significantly more liberal. "The mission of PACC is to develop godly Christian leaders, growing disciples of Jesus Christ who are thoroughly equipped to serve God, the church, and their communities as they strengthen and actively multiply believers in Africa and around the world". This mission statement is unlike the initial mission statement that was succinct and less-general: "To prepare for the church, mature committed and conscientious ministerial leaders to serve with competence in ministries of the church." Modification of the mission statement laid the foundation for a liberal arts college which PACC has now become. The theological college called PACC, whose main aim was to prepare ministers for the work of ministry has became a department in a liberal arts university called Pan Africa Christian University (PACU).

For this theology department as it is to fulfill its earlier aims and objectives and play a significant role in the development and expansion of the church in Africa and to equip students for Christian service in various Christian ministries, a new training approach needs to be adopted, one that will address the current challenges. Yet, the emerging challenges are not unique to PACC as a theological institution. The need to innovate and come up with new models of theological training has been observed in other places. Failure to innovate has seen Bible and theology departments in many universities brought to their knees. We have examples of universities like Daystar University, Methodist University and Kabarak University whose theology departments are barely surviving.

The challenges that seem to emerge are not unique to PACC as a theological training institution. The need for innovation and new models of theological training is a reality not to be ignored,

4:13 Summary Discussion

In consideration of the second and third research questions posed as a guide to this chapter, the following conclusions can be drawn from our findings, analysis and interpretation.

It would be helpful to base the analysis on PACC's goals and objectives since the research was designed to study the relationship between theological training and practical ministry on study of PACC. The objective of the study was to find out whether PACC's graduates were doing what they were trained to do. This includes

- Preparing for the churches of Africa, mature, committed and conscientious ministerial leaders to serve with competence in ministries of the church.
- Equipping the students for Christian service in positions of leadership and activities in various Christian ministries.
- Playing an effective role in the development and expansion of the African church and its leadership.

Since PACC exists to equip and send out graduates who are able to meet the challenges of the church and society, the researcher deemed it necessary to use the findings of this study to analyze the extent to which the general goal above had been accomplished.

Our findings show that over 90% of PACC graduates are serving in the church of Jesus Christ, a vast majority of them in urban centers in Africa where they are having successful ministries. A number of other graduates have found places of

service in Europe, Canada and the United States of America. Some have gone overseas for further studies and stayed on, but most of them are in some form of Christian ministry. Among the ministries in which these graduates serve includes pastoral and teaching ministries, church and college administration, counseling, missions and social work, evangelism, prison and school chaplaincy, denominational leaders, para-church organizations and community development, among other ministries.

The international and inter-denominational background of students in PACC has had a far-reaching transforming effect on the community. The university has helped to prepare leaders from all over Africa. Graduates come from over 25 countries including, America, Botswana, Burundi, Cameroon, Canada, Congo, Eritrea, Ethiopia, Ghana, Iceland, Ivory Coast, Kenya, Korea, Liberia, Malawi, Nigeria, Rwanda, Senegal, Seychelles, Somalia, South Africa, Sudan, Tanzania, Uganda, Zambia, and Zimbabwe.

It is clear from the interviews with church leaders and sponsors that PACC graduates have met their expectation so far. This can be proven by the fact that the graduates are very well received and accepted in many churches. PACC has established a reputation, not only among the evangelical pentecostal churches but also in other churches.

Besides making some recommendations for improvement, PACC graduates commended the university for the enabling environment to acquire knowledge, ministerial and general life skills for effective Christian service. They agreed that classroom interaction with the faculty members was a key influence to their practical ministry. Another area that was highly praised – but not without recommendations for improvement - was field ministry and internship. This was seen as a major complement to the theological training given, an opportunity for students to put theory to practice. During field ministry and internships, the developed skills such as preaching, evangelism, counseling, church leadership

and management were developed. It was here that the ability to innovate and develop ministries that address the needs of the community was developed. Also, the graduates were able to demonstrate true love for the people through holistic ministry. Therefore, there is need to proactively reorganize this component of theological training.

While PACC as our main case indicates very positive results in her training and practical ministry, the investigation shows that this was true for the first 10-15 years (1983-1998). The years following (1999-to date) are characterized by uncertainty on the part of the graduates who were not sure what to do after graduation. Moreover, there seems to be a disconnect between the college, which has now became a university with more diversified programs of study, and the constituencies it was meant to serve.

4:14 Call for Renewal of Theological Training - Selected Evaluations of Theological Training

A cogent question that is facing all institutions of learning is whether the needs of the constituencies the institution serves are being met through the graduates or not. And theological institutions are not an exception when it comes to this issue as is seen in the following comparative cases. In Africa, there seems to be no major studies conducted which attempt to evaluate seminary education.

4.14.1 Call for Renewal of Theological Education – The West

Although theological institutions have existed in the United States of America for over 200 years, there are only a handful of major studies conducted with an attempt to find out to what extent theological schools equipped their students to do the work of ministry? The following selected evaluations from the American context examine this question.

The first study of theological training in America was conducted by Kelly in 1924. The question Kelly wanted answered was: " Are seminaries as constituted today effective in furnishing the church with competent pastors and prophets" (Kelly, 1924:12). In this study, Kelly concluded that the institution of seminary was isolated from the rest of the world in terms of educational methods. On this basis he concluded, "... many seminaries could scarcely qualify as educational institutions" (p. 13).

A decade later, Brown (1934:5) evaluated the educational status of ministry profession as a whole. Brown observed that "if the education given in the schools, however excellent, bears no relations to the tasks and problems which will confront the practitioner when he graduates, while it maybe a source of individual satisfaction to its recipient, it will have little effect in elevating the standards of the profession as whole". Brown focused on the teaching methods and the fieldwork of seminaries, seeking to evaluate the extent to which fieldwork was related to class work. His findings revealed "a wide gap between theory and practice" (p.139). Brown asserted that fieldwork should be intimately related to other departments of the seminary. His evaluation underscored the main problem in theological education: Pure academic study does not adequately prepare seminarians for practical ministry.

Twenty-one years later, Blizzard (1955:391) conducted his studies of parish ministers and the situation was no better. He found out that "ministers felt that they were being trained in seminaries more as scholars than practitioners".

Two years later, in 1957, Niebuhr, Williams, and Gustafson did an evaluation of theological education in the United States' seminaries. They concluded that theological education concentrated too much on the transmission of knowledge and skills while not effectively equipping the seminarian.

> "The greatest defect in theological education today is that it is too much an affair of piecemeal transmission of knowledge and skills, and that, in consequence, it offers too little challenges to the student to develop his own resources and become independent, life-long inquirer, growing constantly while he is engaging the work of ministry" (Niebuhr, 1956:209).

A decade later in, 1966, the American Association of Theological Schools commissioned a comprehensive evaluation of theological education. If the assessment was correct, then theological education still tended to be imbalanced and weighted towards the academic model. The research concluded that:

> "Theological education does not prepare for ministry; this is the view I have met most commonly. It was expressed by one group of young ministers from several churches who felt that in their experience, theological education had been mainly an obstacle race to be run before entering on a ministry with which it had little connection" (Feilding, 1966:31).

In 1980, in a biennial meeting of the Association of Theological Schools, the president of Princeton Theological Seminary, J. I. McCord, explained the achievements of theological schools from 1960 to 1980, saying, ministerial students now are better prepared professionally than ever before. He noted that in the previous twenty years, theological schools had achieved better professional preparation.

Others like Pacala (1981) have praised the accomplishments of theological schools in the 1970's. He noted the flexibility and creativity the schools had adapted to changing institutional circumstances, missions, and constituents. A number of seminaries had altered their purposes, locations, and institutional formats in order to adjust to the unprecedented changes in the church and society.

Though theological institutions had made great advances since 1960, there still were voices of concern. Hough (1984) notes that there was still widespread discontent within the protestant theological school. Weber (1982) contended that there exists a serious separation between theory and practice. Farley (1984:116) sensed that the fundamental aim of clergy education is frustrated by something: the ethos, the curriculum, the pedagogy. While the state of seminary education may not be as bad as Niebuhr (1957) and Feilding (1966) stated, the need for improvement is still calling.

Poe (1996:23) indicates that during the later 1980's and early 1990's a number of theological institutions of all denominations in North America engaged in major studies to determine the perception by churches and ministers of the role that their institutions were playing in preparing people for ministry. The studies revealed a common complaint: Ill preparation for the practice of ministry. This complaint has also been voiced by other scholars. Morgan and Giles (1994:71-72) report a research conducted in the Pacific Northwest, USA, which observes that:

- Seminaries are producing pastors the same way they did thirty years ago.
- Seminary students often have the same doubts as non-believers.
- They see themselves as victims and have a deep hunger for mentors and for role models.
- Most pastors believe they were poorly trained and that lay people, pastors and seminary professors have dramatic disagreements about the abilities that seminary graduates should have in order to minister effectively.

These selected evaluations of theological education have identified a number of nagging problems which have refused to go away even in the 21st Century. A major problem of theological schools is the overemphasis of the academic model of instruction that does not seem to prepare well for ministry.

4:14.2 Calls for Renewal in Africa Theological Training

The last half of the 20th Century has witnessed calls for renewal in theological education as well as experimentations of alternatives in conventional approach to ministerial training. The so-called third world (Africa and Asia) have not been an exception. Throughout Africa and Asia critics of the conventional method of ministerial training abound.

Coe (1973) discussed the search for renewal in theological education as he recalled his (1962) call for, "A rethinking of theological training for Ministry in Young Churches Today". "Young churches" was a reference to the third world. Coe's discussion of a renewal embraced the concept of Theological Education by Extension. In an attempt for renewal, TEE was presented as a new pattern of theological education in Africa. Desmond Tutu was also a critic of the conventional method of ministerial training. He strongly opposed the Westernized state of theological schools in the third world.

Many of the critics focused on the nature of the program. For example, Solanky (1978) focused on the issue of learning in theological education. He assailed what he called content-oriented learning approach practiced in theological education. He pointed that such a view of knowledge is Greek in origin, suggesting a more desirable approach to learning. This approach has its source in Hebrew concept of knowledge. The Hebrew concept of knowledge is experiential, emphasizing ability to use acquired skills and knowledge.

Bessem (quoted by Kamau1988:34) sums up with what he calls five failures of theological education in the Third World. The failures are:

- Theological education in Third World is expensive and ineffective.
- It benefits only a minority.
- It alienates its recipients from their milieu.
- It is a means of selection for producing an elite and;

- It reinforces Western domination of the third World.

This called for among other things, the integration into the curriculum, field education experience that allows trainees to apply their theoretical knowledge to concrete life situations.

It has rightly been observed that in order to promote holistic development in Africa theology must be contextualized. Sadly, leaders and teachers trained in the West or West-founded schools in Africa have not been well prepared to address the realities of the current society. This is exemplified by the fact that most of the curricula in Bible schools and theological schools in Africa is full of biblical and theological courses with emphasis on Western theologies, with very few courses that can be said to be relevant to the current African needs. Students have complained of following curricula that have been copied from some place.

Vawter gives an example of a theological institution that had over 700 of its graduates in a metropolitan city and was not involved in professional pastoral ministry. He wonders: Did they pass academic tests? Did they learn how to minister? These are valid questions to investigate. Given that theological institutions train people for purposes of doing ministry, it must be said that Bible schools or theological institutions must make sure that their objective is realized if in reality its graduates are to fulfill what they were trained for. Vawter raises an important issue on relevance of the curriculum: he asks whether today's seminary is teaching the right curriculum. He contends that those to answer the question are not those doing the teaching but those who have received the training and are trying to translate it into meaningful and significant ministry in the church and community.

In a study done in Nigeria similar concerns were observed. Solomon conducted a study to investigate the contribution of Ekan Mada Hills Educational programs to

church development in Madaland. The study aimed at investigating the number of graduates under the program and the number of churches planted in a period of 50 years. When students began to graduate in the second and third decades under study, there was a steady growth in the number of churches planted and in the number of graduates produced. The number of churches planted were more than the number of graduates. However in the fifth decade, the number of graduates sharply rose while the growth of churches sharply declined. The Ekan Mada educational program was experiencing a reversal. The reversal created a wide gap between the growth in number of churches planted and growth in the number of graduates (Solomon 1990:52-54). The study raises the same question that Vawter had asked of the over 700 graduates. Further questions may be asked of the program: Why were there more increase in graduates who had been trained and no corresponding growth in the churches? Could it be that the school did not prepare them adequately to be involved in the church ministry or could it be that the churches they were being prepared for were not ready for them?

A similar study was conducted to determine the contribution of Kenya Baptist Theological College (KBTC) to church growth between1981-1992. The motivation for the study was that around the 1990 to 1994 in the city of Nairobi alone many Baptist churches did not have pastors. This included some of the big churches like Embakasi, Jericho, Kariobangi and Shauri Moyo Baptist church. The irony is that this pastoral crisis was taking place while KBTC was producing graduates. It is reported that during the Annual General Meeting of the Baptist Convention in 1992 and 1993, the executive committee of the Baptist Convention of Kenya publicly complained of lack of pastors. The executive could not understand why many churches had no pastors while the Baptist convention had its own seminary training pastors (Rugambage, 1994:127). The research observed that in spite of KBTC producing graduates for the purpose of church ministry, many of the graduates left for other jobs. The research participants were 62 in number and included senior pastors and missionaries who had served the

Baptist convention for more than ten years. Sixty six per cent (66%) of the respondents affirmed that graduates were leaving the church to work elsewhere.

4:15 Evaluation

The empirical study attempted to evaluate and investigate the relationship between theological training and practical ministry, with reference to PACC Alumni. The extent to which the PACC graduates have contributed to the growth of the church and the perceptions of the church leadership on the training at PACC has been described in this chapter. Following are five areas that constitute strength as observed from the study.

4:15.1 Strengths

4.15.1.1 Evangelical Doctrine

Christian faith and ministry are grounded in Scripture. PACC as a Christian institution stands for the Bible as the all-sufficient rule of faith and practice. Thus, the Bible as the guide of all theological interpretation and the basis of all philosophy and practices is to be taught and exemplified at PACC.

4.15.1.2 Academic Excellence and Credibility

Academic excellence is essential to training, and PACC has a good reputation across the denominational divide and in the region. PACC is validated, and has recently been accredited by the Kenya government as a private chartered university.

4.15.1.3 Broad Representation

PACC's faculty, student body and alumni have had multi-denominational and regional impact. The students at PACC come from a variety of denominations, cultural backgrounds and age groups. This diverse cultural, social, academic and ministerial background creates a unique and enriching environment at the school.

4.15.1.4 Community

Christian community can be the best environment for spiritual formation and Christian leadership development. Chapel times at PACC provide fellowship, inspiration, and challenge for dedicated Christian living and ministry for the entire community. The community services have a variety of activities that provide opportunity for students to put into practice principles acquired in various courses. Despite the fact that PACC students are multi-denominational and come from different countries, community activities provide a unique opportunity for Christian encouragement, edification and development.

4.15.1.5 Admissions

Applicants are expected to meet certain conditions for admission. Apart from academic qualifications, a firm conviction of God's call to ministry in the church or related areas of Christian ministry is expected. This is qualified by a personal testimony and references from the church. Whether this criteria is used is another issue.

4.15.2 Weaknesses

The empirical study has demonstrated that the 1982-2004 period of training at PACC was good but not perfect. Following are six areas of weakness as observed from the empirical study.

4.15.2.1 An Adaptation of the Schooling Model

The evaluation has clearly shown that the schooling (traditional) model of training does not adequately prepare ministers for the church; yet PACC has continued to adopt this model of training ministers. The traditional model of training lacks quality and does not enhance balanced growth in knowledge, skills and character.

4.15.2.2 Theory verses Practical

Another weakness observed from the empirical study concerns a tension and dichotomy between theory and practice. Though this is not an acute problem at PACC, the balance between theory and practice poses a great challenge in the curriculum.

4.15.2.3 Spiritual Maturation for Students

Also observed as a weakness is lack of an intentional development of Christian character with individual students. It is assumed that the student will develop Christian character anyhow. But intellectual and academic disciplines tend to have a negative impact on spiritual growth.

4.15.2.4 Inadequate Role modelling

The faculty members are seen to be excellent in the delivery of skills and body of knowledge. However, they have not been equally good at modelling and mentoring. The faculty members demonstration of Christian life and ministry is still short of expectation. Students do not enjoy adequate interaction with faculty to facilitate the mentoring process.

4.15.2.5 Inadequate Partnership of PACC with the Church

PACC's mission statement identifies it as an arm of the church. This implies a strong partnership with the constituent churches. But on the contrary, PACC maintains a loose relationship with churches. While students are admitted with a strong recommendation from their churches or organizations, the institution has not made adequate effort to network or cooperate with these same churches and organisations. There is no accountability to the churches and organisations that PACC exists to serve.

4.15.2.6 Lack of Contextualization

There is need to strengthen curriculum by starting courses that are relevant to local culture and changing times. The curriculum ought to demonstrate commitment to leadership development and are culturally relevant. Faculty members should also continually be recruited locally.

4:16 Conclusion

The empirical study in this chapter was directed to PACC alumni of 1983-2004 against which a reflective and descriptive analysis was presented. The investigation has revealed that there is a relationship between theological training and the practice of ministry. The chapter sought to answer two questions: To what extent have graduates of PACC contributed to the growth of the church? What are the perceptions of the leadership and alumni of the output and training in PACC?

Concerning the first question, the research concludes that PACC graduates, specifically those who graduated between 1983-1998, have made a great contribution to the growth of the church in Africa. Many among those who are in

the leadership positions in the church, Bible schools and other Christian organizations attended PACC during this particular period. It was also observed that almost all who graduated during this time were placed in ministry. Unfortunately, this cannot be said of those who graduated between1999-2004.

The answer to the second question had mixed reactions. The perceptions from the leaders and alumni were positive but cautious. While they appreciated the ministry of PACC for what the institution was were offering academically, they were quick to pinpoint areas that needed reform for relevance.

While investigation has revealed that there is a relationship between theological training and the practice of ministry, there is need for a theological training model that promotes integration of academic studies, spiritual formation and experience in ministry in one combined educational approach. This would strengthen theological training and consequently translate into successful the practice of ministry.

CHAPTER FIVE

Comparative Case Studies

5.1 Introduction

Chapter four was the empirical study on PACC, our primary case study. Its objective was to investigate the relationship between theological training and the practice of ministry. The study was based on PACC alumni of 1983-2004 and a reflective and descriptive analysis was presented. The investigation revealed that there is a relationship between theological training and the practice of ministry and called for a model of training that promotes an integration of theory and ministerial practice. Ideally, our academic pursuits ought to translate into the practice of ministry.

This chapter attempts to defend the reasoning and interpretation of the empirical investigation in Chapter Four by highlighting other similar schools in different parts of the world that are perceived to be providing a holistic theological training. The research cites aspects that have contributed to the holistic training in the selected schools. Essentially, this chapter ought to be seen as an extension of Chapter Four.

The schools selected have accreditation from both the International Council of Accrediting Agencies for Evangelical Education and Accrediting Council for Theological Education in Africa. The choice of schools associated with these councils is informed by the awareness that accreditation presumes evaluation and evaluation requires a system of values with reference to which judgments are made. The accrediting council's standards comprise a statement of those things which are valued by the council and the school's constituency. Thus, the

work of the council is to promote and protect values shared by the constituent theological institutions (Ferries, 1990:59). Having gone through the accreditation process, the schools in this case study can be said to have passed the judgment as per the set standards.

This chapter is divided into two main sections. The first part focuses on schools located outside Africa and the second part focuses on schools within Africa.

5.2 Selected Examples of Overseas Schools

All the selected schools in this section are related to International Council of Accrediting Agencies for Evangelical Theological Education (ICAA).[2] According to a study conducted by Robert Ferries (1990), the selected schools were evaluated on the basis of twelve values for Renewal of Evangelical Theological Education (ICAA/ICETE) manifesto.[3] The purpose of evaluation, according to Ferries, was to examine the context for renewal in evangelical theological education and explore the impact of the ICAA/ICETE manifesto on Renewal of Evangelical Theological in the selected five that are comparable with PACC, our main case study. These include: Union Biblical Seminary in India; China Graduate School of Theology in China; Bibelshule Brake in Germany; Columbia

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[2] The origin of the manifest, also referred to as ICETE manifesto go as back to the meeting of International Council for Evangelical Theological Education (ICETE), held at Chongoni, Malawi, in 1981. This new body was determined to link programs of evangelical theological education worldwide. ICETE was determined to draw up, for the public consideration, a "Manifesto of renewal of Evangelical Theological Education. After wide consultation and several revisions, the manifesto was unanimously adopted by ICETE in 1983. A second edition was released in 1990, incorporating minor changes and wording.

Who is ICETE? It is a global community sponsored by eight continental networks of theological schools, to encourage international interaction and collaboration among all those concerned for the enhancement of evangelical education world wide. It was founded in 1980 and operates under the auspices of World Evangelical Alliance (WEA). The continental networks that sponsor ICETE are: Accrediting Council for theological Education in Africa (ACTEA); Asia Theological Association; (ATA) Caribbean Evangelical Theological Association (CETA) European Evangelical Accrediting Association (EEAA); Euro-Asia Accrediting Association (E-AAA); Association for evangelical Theological Education in Latin America (AETAL); Association of Biblical Higher Education (ABHE) and South Pacific Association of Bible Colleges (SPABC).

[3] Htt://www.theoledafrica.org/ICETE/ICETEManifesto.asp (1990).

Bible College and Seminary in USA; Canadian Theological Seminary in Canada and Conservative Baptist Seminary in USA.

The evaluation report appreciated that the schools had taken deliberate and positive strides towards renewed approach to theological education. The theological education offered in these selected schools was rated above average. The report further said that the schools had served the church with distinction, thus attracting our attention.

5.3 The ICETE Evaluation Values

The twelve values on which the evaluations were based included:

- Cultural appropriateness – Training is referenced to traditions, conditions, and needs in the local society.

- Attentiveness to church – Basic orientation is toward the constituent church rather than the academia.

- Flexible strategizing – Educators are aware of the broad spectrum of training needs which may exist in the constituent church, sensitive to the needs which do exist.

- Theological grounding – The task and guiding values of theological education are derived from and rooted in biblical theology.

- Outcomes assessment – The value of education is determined by examining alumni performance in ministry.

- Spiritual formation – A community life is cultivated which promotes and facilitates growth in grace.

- Holistic curricularizing – Academic and spiritual training is integrated into a unified program of professional development.

- Service orientation – Emphasis is placed on leadership as servanthood; elitist attitudes are consciously renounced.

- Creativity in teaching – Teaching methods are selected reflectively or developed creatively with instructional goals.

- A Christian worldview – Training seeks to cultivate a mindset in which the Bible is the standard for measuring every area of life and thought.

- A developmental focus – Faculty-students interactions are deliberately designed to encourage and facilitate self-directed learning.

- A Cooperative spirit - Institutional leadership is committed to open communication and collaboration among evangelical theological education institutions.

5.4 A Case by Case Observation

The following summarizes the high points of the selected schools as observed from the report[4].

5.4.1 Case Study 1- Union Biblical Seminary

This seminary (USB) is an Indian residential seminary that offers ministry training in an Asian context. This seminary is reported to have demonstrated a "holistic curricularization and developmental focus, as well as several other renewal

aspects, values, in a creative restructuring of training for ministry" (Ferries, 1990:107).

The UBS was founded in 1953 in the town of Yavatmal through the efforts of Evangelical Fellowship of India in response to a need for theological college to serve the Evangelical Church of India. In 1983, UBS decided to relocate the seminary to the city of Pune for greater integration of ministry experience and classroom learning that is essential for relevant ministerial training.

From inception in 1953 to 1987, their approach to ministry training followed the traditional model common in the West.

In 1982, the administration of UBS sensed the need for an objective appraisal of the effectiveness of the training the school was providing. A survey in form of a questionnaire was carried out among the alumni to find out the effectiveness of the training provided by UBS. The findings of the study formed the basis of a new curriculum that was implemented in June 1987.
(www.ubs.ac.in/aboutUBSHISTORY.html)

5.4.1.1 Admissions

UBS presents a case of an established theological training school with a recognized degree program in India. UBS is a school that is never short of students. It admits approximately 100 students from a pool of applicants three times the number of those granted admission. This is a reflection of the reputation of the school, Criteria for selection is also strict, depending on, among other things, evidence of call to ministry, recommendation from the applicant's church leadership and a successful performance in the entrance examination.

[4] We owe most of the information about the mentioned schools to the research report by Robert W. Ferries in Renewal in Theological Education: Strategies for Change (1990:45-126).

5.4.1.2 Process

New students are required to report to UBS for a six-weeks "Orientation Session". The six-week session takes place before the beginning of the academic term. During the first term, the focus is on identifying student strengths and weaknesses and introducing students to theological studies. In addition, an intensive course in English and study skills aimed at developing the discipline needed for comprehension and analysis, are offered. In addition, carefully planned field trips to sites of cultural and religious interest are made followed by guided exercises to develop skills of observation and reflection.

During the first year, emphasis is placed on developing sound methods of Bible study and cultivating ministry gifts and skills. At the end of the first academic year, each student is sent for a thirteen and a half month internship at a place of the sponsoring church's choice. Other times the place of internship may be arranged by the UBS internship department. Each intern is assigned a supervisor who must agree to meet with the intern every two weeks to provide counsel and to review ministry plans and progress of the intern.

In addition, each intern is assigned a tutor to direct his or her studies during the internship year. The student is required to complete four courses while in internship. An introductory session, prior to leaving campus is conducted to orient the student to the courses to be studied.

Students, supervisors and tutors are provided with forms and a schedule for reporting to the internship coordinator at the campus. Further, the internship coordinator visits each of the interns on site at least once during the year of internship; and twice during the year she/he is visited by members of UBS teaching staff. The student also returns to the campus twice for the exams during the year of internship.

The interns return to UBS after the internship in June for a "Reflective Session". This session coincides with the "Orientation Session" of incoming students. During this session, each student shares a report of his or her internship experience. This session provides a great time of reflection and interaction. Some of the sessions are open to the new students and this affords the first year students opportunity to learn from the experience and reflective example of their seniors.

Courses during the third year are designed to capitalize on the student's experience in ministry and to refine skills of Biblical study and theological reflection.

While the foregoing has described a combination of on-campus and off-campus study that integrates learning and practice, UBS provides other structures for nurturing Christian character, values and developing ministry skills. This is done through practical training teams, chapel services and community life experiences.

5.4.1.3 Practical Training Teams

The first and the third year students are each assigned to a practical training team. The training teams consist of two to ten students who are involved in weekend ministry at one local church or outreach area. Each ministry team is assigned a faculty advisor whose work is to ensure that each member of the team receives meaningful opportunities for ministry and is faithful in fulfilling that ministry. Ministry teams meet every two weeks for planning and prayer. The entire seminary family meets for reports from the practical training teams and a time of corporate worship and prayer.

5.4.1.4 Ministry "Today" Groups

Ministry Today groups consist of ten to twelve students constituting a mixture of classes, denominational backgrounds, and regional and language groups. These groups provide pastoral care of students at UBS. The groups are deliberately structured to bring together students from widely varying backgrounds. These groups are assigned a staff advisor while they select their own student leaders. An advisory committee made up of seminary administrators assigns topics and provides materials for the discussion sessions and selects passages for worship times. The student leader makes sure that each member of the ministry today group is given equal time to lead discussion and worship sessions.

Besides providing a context for faculty advisement, the Ministry Today groups encourage and cultivate mutual caring among students.

5.4.1.5 Community Life

UBS conducts an active program of campus sports and community activities, coordinated by the student council. These activities include prayer vigils, social and cultural programs, service ministries, handcraft projects and sports activities. Three times a week, the UBS community gathers for chapel.

5.4.1.6 Self-evaluation Exercise

Twice each year, all students are requested to complete personal evaluation exercise. This evaluation touches on every aspect of life and leadership skills. Students are also to be evaluated by their fellow students (room-mates) and their advisor. Summary reports, as well as individual reports are forwarded to the Dean of Students, who presents a report on each student to the seminary staff.

With the implementation of the new curriculum in 1987, one major value assumed a major significance in shaping the direction of UBS: partnership. UBS sought to partner with constituent churches in the training process. The seminary acknowledged that they lacked adequate resources and hence the need to work in collaboration with the churches. The commitment to ministry training as a shared endeavor combining the resources of the seminary and the church is portrays trust and deserves praise.

Clearly, this is an achievement UBS. We consider the assumption that ministry preparation is a task for theological schools or seminaries only as inconsistent. We share the opinion of UBS that the task of ministry preparation is a shared responsibility between the church and the training school.

5.4.2 Case Study 2 - Bibelschule Brake

Bibelshule Brake is a three-year Bible institute located in Lemgo, Germany. The school is reported to demonstrate flexible and holistic curricularizing. The institute is known for its clearly defined theological commitment and its sensibility to the context of evangelical churches in Germany. Founded in 1959, Bibelshule Brake "exists for the purpose of training called men and women, equipping them with knowledge of Scriptures, and preparing them to participate in the task of world evangelization" (Ferries, 1990:95). From the beginning, Brake has existed to address the needs of the evangelical churches of Germany.

5.4.2.1 Recruitment of Students

The school is not involved in active recruitment of students; rather most of the students at Brake come through personal recommendations or acquaintance with the school through its active evangelistic role in the community. Before admission into the school, each applicant is personally interviewed by the administration. This is in an effort to identify and admit students who have a spiritual mind and a

clear sense of calling by God to ministry. This requirement is given considerable weight over academic attainment. Most of the students admitted are mature; they are sure of their sure of their calling and are eager to acquire academic skills.

With a distinctive curriculum emphasizing Bible and missions, Brake integrates various subjects into a unified curriculum to provide the overarching commitment in missions training. Although the curriculum is taken seriously at Brake, equal emphasis is given to Christian conduct and ministry training that employs other means such as:

5.4.2.2 Weekly ministry teams

These weekly teams are a requirement for second and third year students. They are organized and led by students but are supervised by a faculty member.

5.4.2.3 Annual Evangelistic Teams

For one week each year, all students are assigned to evangelistic teams led by the members of the faculty. The teams are made up of ten to twelve students. These teams with their faculty leader organize outreach ministries in conjunction with local churches.

5.4.2.4 Program of "practica"

Training at Brake is conducted twelve months a year. Eight months are given to classroom instruction and four months each year are set aside for practicals.

First years serve their practicum on Brake campus. This involves the summer camp program that includes counseling and leading Bible studies for children or service in the kitchen and dormitories.

The second and third year students are assisted in identifying ministry opportunities in local churches or Christian organizations. Each practicum situation includes a specific job description and is subject to approval by the faculty. The interns are required to do ministry in different settings. However, they are not allowed to do a practicum in their home church during their first and second year. The school appoints supervising pastors or missionaries to provide oversight and counsel and nurture the intern. At the conclusion of the practicum, the supervisor completes an evaluation of the student and his or her ministry performance. The supervisor reviews the evaluation with the student. Upon returning to the campus, the evaluation is reviewed again by a member of the Brake faculty together with the student. Specific plans are developed to address any areas of weakness in character or ministry skills which were evident during the practicum.

5.4.2.5 Life Training

In addition to academic instruction and ministry training, the faculty of Brake are also committed to life training for their students. Responsibility in regard to life training is shared among the school staff at large. A member of the faculty is assigned as "class teacher" to each entering class and retains the appointment until that class does graduate. The class teacher is responsible to develop a personal relationship with members of the class, which provides access to counsel and advice. In addition, Brake has student deans who are active in counseling students. Counseling may be initiated by students or the teacher when areas of weaknesses become evident.

As part of life training, the school assigns students eight hours per week manual labor under supervision. This is said to afford opportunity for character development in unguarded moments.

Besides formal contact in class and ministry, faculty also enjoy numerous informal occasions to develop relationships with students by routinely inviting groups of students for times of social interaction and fellowship in their homes.

Brake represents an institution which has been able to step aside of its normal role of training professional ministers and missionaries to provide significant lay training for evangelical Christians in German-speaking Europe.

5.4.2.6 Faculty Modeling

The various programs that Brake has are all focused towards modeling. The programs are intentionally placed to reflect a basic conviction about the nature of ministry training at Brake. Thus, modeling became a recurrent theme recognized in the various programs. It is through these programs that the faculty have the opportunity to share their lives with students. The students have an opportunity to observe the faculty live out Christian lives in ministry.

5.4.3 Case Study 3 - Canadian Bible College and Canadian Theological Seminary

These two schools belong to the Christian and Missionary Alliance (C&MA) of Canada. While they share a common administration and common campus, they have separate faculties, curricula and students. Both schools are reported to demonstrate attentiveness to the church and outcomes assessment.

5.4.3.1 Attentiveness to the Church

The schools have maintained strong and healthy ties with the constituent church in Canada. The formal linkages where a number of bishops of C&MA in Canada serve as board members have buttressed the goodwill between the church and

the schools. As a result, the schools have enjoyed generous fiscal support from Alliance congregations all over Canada.

5.4.3.2 Internship Program

The schools' commitment to listen to the church is evident from their internship program. The internship happens to be a partnership between the schools and the church. The schools require at least a three-month internship for every student. The director of ministry placement administers the internship program but Alliance pastors give the instruction and supervision. The internship is well received by the congregations and the demand for interns is ever increasing, even overwhelming the schools capacity to provide interns. A study conducted by the school indicates that the interns who have participated in the internship program felt better prepared for ministry than those who had not.

The partnership that exists in this school shows that the school and church can work together to enhance theological training. No theological school can pretend to train leaders for the church while ignoring the place of the church in training. Schools must identify with the church so that they can effectively address their needs. We concur with the principal of CBC/CTC that commitment to the church is grounded in the theological understanding of the centrality of the church in God's plan of redemption. Thus, those seeking to be attentive to the church may wish to explore a theological understanding of the church and ministry (Ferries, 1990:48).

While it may be said that CBS/CTS as denominational schools are obligated to partner with the constituent church, there seems to be a special relationship between CBS/CTS and the church that goes beyond denominational loyalty.

5.4.4 Case Study 4 - China Graduate School of Theology

China Graduate School of Theology is an Asian ministry training institution that is said to demonstrate cultural appropriateness and strategic flexibility. It was founded in 1975 in response to the training needs of the Christian community in China. CGST is interdenominational in scope, evangelical in commitment and indigenous in orientation and development. The institution enjoys a high reputation among Chinese churches for its clear sense of commitment to the Chinese church and its innovative learning strategies, which are both appropriate and relevant. (www.cgst.edu/e/int2.html).

The school is known for its emphasis on three aspects of training – classroom instruction, practical training, and spiritual formation. Any student who does not satisfactorily develop in any of these areas does not qualify for graduation.

5.4.4.1 Spiritual formation

CGST takes a multidimensional approach, employing various forums. These include: retreats, faculty advisory groups, chapel services, prayer days and campus community life. Faculty advisory groups are made up of eight to ten students with a faculty advisee. These groups function throughout the school year with weekly meeting scheduled by the school. In addition to the scheduled meetings, advisee groups arrange other informal meetings which include picnics, outings and visits to the faculty advisee homes. Faculty advisees are encouraged to have personal interviews with each member of the group at least once each term.

Members of the CGST community hold chapel services three days a week, with emphasis on sharing spiritual challenges and encouragement. Faculty members are given a chance to encourage and to share lessons from their own spiritual

lives and ministry. New students are also scheduled to share their personal testimonies in the chapel.

The school encourages students to live on campus out of the conviction that spiritual formation is affected by daily interaction of community life. Campus community activities are student organized and led. These include prayer vigils, parties and sports competitions.

5.4.4.2 Practical Ministry

On practical ministry, the students are required to engage in practical work assignment beginning their second year of training. During the first year, they are encouraged to maintain involvement in their home churches while they adjust to their academics. The school receives more requests for student ministry than it can fill and thus the Office of Field Education makes selections for student placement. To be considered for placement, a church or organization must agree to provide meaningful activity for the student plus responsible supervision of student ministry. Upon placement, the student and the ministry supervisor work out a ministry plan which is submitted to the Director of Education for approval. The approval serves to ensure that the student receives appropriate exposure and opportunities for ministry skills development.

In addition to a ministry supervisor, his faculty advisor also oversees each student's ministry experience. Students are required to submit to their faculty advisors and Director of Field Education quarterly reports on their ministry involvement.

CGST provides a model that many theological institutions could emulate. The school has excelled in its sensitivity to the church needs and freedom to experiment with non-traditional training models.

5.4.5 Case Study 5 - Columbia Bible College and Seminary

Columbia Bible College and Seminary (CBCS) is a non-denominational under-graduate and graduate ministry training institution based in South Carolina in the U.S.A. The school was founded in 1923 as Columbia Bible School, with a commitment to reach this generation with the gospel, preparing each student to have an impact as part of the missions team, whether in a "sending church" or as one sent.

5.4.5.1 Strategic flexibility

This school is reputed for its focus on strategic flexibility and spiritual formation. Strategic flexibility is defined as "an institution's sensitivity to the training needs existing in the constituent church and creativity in responding to those needs" (Ferries, 1990:69). The breadth of training options that the school has put up to meet the needs of the church and the students reflects this sensitivity.

The CBCS is not a denominational school. It has not formally identified with a single church or group of churches as its primary constituency, yet the school has demonstrated a high level of sensitivity to the training needs of evangelical Christians in general.

Five factors are said to guide CBCS' strategic flexibility. First is the clarity of its mission. The mission of the school is "to glorify God by assisting the church to evangelize the world in this generation, through helping God's people grow in spiritual maturity, Bible knowledge and ministry skills" (CBCS catalogue). This mission statement is said to be the measure for every aspect of the school's programs. The impact of this mission is seen in the school's commitment to world missions in the various programs it offers.

5.4.5.2 Administrative creativity

A second factor is administrative creativity. In relation to the school's sense of institutional mission is a commitment to creative responsiveness at the administrative level. This means that the leadership of CBCS has exhibited creativity in dealing with challenges and has been open to responsive and visionary suggestions.

5.4.5.3 Selection of personnel

Selection of personnel is a factor that has contributed to the strategic flexibility of CBCS. Personnel are carefully selected so as to have people who are committed to the school mission. A fourth factor is attentiveness to evaluation and research. The school is committed to the development of its faculty in regard to educational research. Further, the administration uses research to inform the decision made. The school has a panel that deals with research and planning. This panel appoints commissions to collect and review data relevant to the task and to prepare reports for implementation.

5.4.5.4 Prayer

Prayer is also a factor that contributes to the strategic flexibility of the school. The administration is committed to prayer and intercession regarding missions. Openness before God in seeking direction translates in pursuing a direction perceived to be God's direction.

5.4.5.5 Approach to Holistic Training

While being guided by its mission, the CBCS takes a serious commitment to holistic training referred to as "triad". This expression refers to three elements of training – spiritual maturity, Bible knowledge and ministerial skills. Three divisions

have been created to handle the "triad". The academic division deals with the knowledge of the Bible and intellectual preparedness. Training in ministry is assigned to the ministry development division while spiritual formation is the responsibility of the students' affairs division, headed by a dean of student affairs.

The student affairs office assigns students to groups of six to ten persons and appoints a group leader. Student leaders are selected for their spiritual maturity and leadership. In addition to normal pastoral and counseling relationships, the student affairs office evaluates the spiritual development of the student at the end of the second year. The student also completes a self-assessment using a prepared form, and the dean of student affairs reviews the responses. Any student who does not appear to be developing is referred to a faculty advisor.

Other factors contributing to the spiritual formation at CBCS is the ethos that pervades the whole school. The ethos constitutes the shared value and lifestyle of the faculty and staff in the school. The depth of commitment to the schools missions and consistency of spiritual fervor among the faculty and staff is a reflection of the approach taken in selection and appointment of personnel.

The CBCS emphasis on spirituality, mission and prayer is an attraction to training for ministry. Unfortunately, this emphasis and commitment is not evidenced in many of the theological education institutions. Further, the "triad" as an institutional commitment has helped to bring about holistic ministry training.

5.4.6 Case Study 6 - Conservative Baptist Seminary of the East

Conservative Baptist Seminary of the East is located in Pennsylvania, USA. CBSE is a ministry training school which is said to be attentive to the needs of the church, has a wholesome curriculum and is focused on student development. It employs a non-traditional model of ministry training that is church-based, where the church serves as the principle locus of training for the seminary student.

Training at CBSE is conceived and undertaken as a joint venture between the school and local congregations. Before a student is accepted for admission, the student applicant's home congregation must confirm that the student has demonstrated signs of having been called.

5.4.6.1 Internship Program

The seminary provides guidance for developing an "internship agreement" between it and the "receiving church". The agreement includes commitment on the part of the church to provide two supervisors: a pastor and a lay person. These two are to oversee the internship performance and commitment of the student, placing him under the care of and supervision of the church. Individual internship agreements may also include a description of specific responsibilities to be assumed by the student. The school's primary concern is to ensure that a meaningful internship relationship exists.

The school organizes an orientation session each year that all the students and their supervisors are expected to attend. Throughout the student's training, the two supervisors meet weekly with the intern to review the student's growth in character and ministerial skills. The supervisors then submit monthly reports and recommendations of the student. In addition, at the end of each term supervisors provide written narrative evaluation of the student's development. Apart from monitoring and facilitating development based on the intern's involvement in church ministry, the supervisor has the responsibility to review, with the student, and to certify satisfactory completion of two learning contracts per term. "The learning contracts are related to specific courses in which the student is currently enrolled and are correlated to the needs identified in the self-assessment of character qualities and ministry skills" (Ferries, 1990:120).

5.4.6.2 Faculty Advisory

Each student is assigned a faculty advisor who meets weekly with the student in-group discipleship sessions. The faculty advisor also meets with the internship supervisory team at least once each term. The internship at CBSE tends to be intensive; accordingly it eventually builds confidence in ministry and equips students with the necessary ministry skills.

While the internship program is central to ministry training at CBSE, the school is also committed to responsible academic preparation for ministry. For graduation, the student has to complete sixty-six units of classroom studies plus twenty-seven units of character and skills development covered by learning contracts.

The training model at CBSE is highly affirmed because of the opportunity it provides for integration of academic studies, spiritual formation and experience in ministry.

5.5 Summary Observation

From the above report of selected schools, there can be no doubt that these schools have demonstrated the values advocated in the ICAA/ICETE manifesto. Of seven factors identified by Ferries as common across the researched institutions, five cannot go unnoticed because they contribute greatly to this study and specifically to the proposal for a model of theological training. These factors include:

5.5.1 Attentiveness to Constituent Church and Training Needs

This factor is consistent with the long professed purpose of theological schools service to the training needs of the constituent churches. The consequences of assuming this orientation is that it helps shape the design of the training program

to meet and fit the needs of the church as opposed to the common orientation weighted heavily on the academia. Further, the church assumes its position as a partner in the training of its ministers.

5.5.2 Deliberate Efforts towards Spiritual Formation and Ministry Skills Development

It is no surprise that this factor was evidenced in the selected schools. The seminary student is expected to develop morally and spiritually. Spiritual maturation of theological students constitutes balanced theological training. The emphasis on spiritual and ministerial skills development is a sign for holistic training.

5.5.3 Focus on training outcomes

Assessment gives a more reliable picture of effective of training than assumptions about a school's product. Needless to say, the willingness to investigate the effectiveness of graduates in ministry helps in coming up with innovative change in training. Assessment outcomes were observed to provide reliable guidance toward more effective and appropriate training in the selected schools.

5.5.4 Mentoring-Faculty Availability

According to the traditional classroom model of instruction, the primary locus of the teacher-student interaction is the classroom. In contrast, in these schools the student and the teacher relate to each other in a variety of settings and circumstances outside of classroom.

In the study, intense mentoring was evidenced as a central aspect of training. When students and faculty interact in the context of close-knit, familial group,

learning occurs. This process is called discipleship or mentorship. Learning in theological schools must not be confined to classroom halls but should be enhanced through relationships. Whether faculty and students are enjoying informal conversation, sharing a meal, praying for a sick person, witnessing or even in sports activity, learning occurs. Jesus taught his disciples by living, eating, praying, sleeping, talking and doing ministry with his disciples. Discipleship can involve anything the teacher does with the student in order to help the student mature in faith and ministry.

5.5.5 Awareness of Adult Education Principles

An impressive observation evidenced in these case study schools is the impact of adult education principles on ministry. Adult education played a big role in shaping training in these schools. This observation demonstrates the viability of an alternative educational model that applies principles of adult education.

5.6 Selected Examples of African Schools

This section briefly considers institutions from Africa that have exhibited concerns for the objectives in theological education which address a holistic approach to training for ministry, according to the Accrediting Council for Theological Education in Africa (ACTEA)[5] standards. This council is an affiliate of ICAA and embraces the Manifesto on the Renewal of Evangelical Theological Education. This manifesto was used to evaluate the schools related to (ICAA) above.

While ACTEA has its own accreditation procedures, the concern for renewal of theological education seems to be central to its primary objective. According to ACTEA, Evangelical Churches of West Africa (ECWA) Theological Seminary,

[5] The Accrediting Council for Theological Education in Africa (ACTEA), under the sponsorship of theological and Christian Education Commission of Association of Evangelicals of Africa and Madagascar (AEAM), operates with internal autonomy in accreditation of programmers, and in order to provide a basis for academic recognition of such programmes.

Nairobi International School of Theology; Theological College of Central Africa and Christian Service College, among others, serve as examples of schools that deliberately seek to comply with the ACTEA standards and the (ICAA/ICETE) manifesto.

These institutions are said to stand out in the area of theological training in Africa. In accordance with ACTEA, these selected schools have undertaken an extensive self –evaluation study as part of accreditation process and have been granted ACTEA full accreditation.

The ACTEA Standards and Procedures for accreditation address a wide range of aspects which include: administration, teaching, staff, facilities, educational programs and students. The standards also address non academic aspects of accreditation.

5.6.1 Relevant Sections of ACTEA Standards

Since the emphasis of this study is holistic approach to theological education, only the relevant portions of the ACTEA standards that have a direct bearing on this study are highlighted as they relate to the selected African institutions. These standards include:

2c. Staff members shall evidence mature Christian character, willing acceptance of the doctrinal frame of reference of the institution, conformity to its behavioral expectations and accord with its objectives and standards... an active participation in the life and worship of the institution, and a visible personal interests in the student and their welfare...

4a. The institute's programme should evidence a holistic approach, combining both curricular and extracurricular activities in an educational plan which

embraces concern for the students' spiritual and vocation as well as academic development. Thus, worship, community life, work, sports, social activities, practical Christian service, and so forth, should be intentionally and manifestly shaped to participate in the educational objectives of the institutions.

4b. The curriculum as a whole and the syllabus for each individual course should show that the institution has not borrowed from elsewhere, nor simply allowed to develop on an ad hoc basis, but that the institution has carefully planned the curriculum and each syllabus to meet its own particular objectives for the specific Christian community it is serving, for the specific vocations for which the students are being prepared, and for the specific cultural context in which the students will minister. Selection of textbooks should also be sensitive to contextual relevance.

4f. Institutions are required for their BTH program, and encouraged... to incorporate into the requirements for graduation arrangements for guided practical experience in the specific vocations in which the individual students are being prepared. This may, for example, take the form of an internship programme.

4g. The institution must have selective admission procedures which include careful attention to the Christian character and Christian vocational experience of applicants, as well as their academic qualifications.

5b. The institution must have an organized arrangement whereby all students are regularly in contact with designated staff for personal counseling and encouragement.

5d. The institution should make every effort to foster a healthy sense of community life among all members of the institution. An adequate program of extracurricular activities, with this in view, should be conducted, including

provision for social and physical recreation, under the general supervision of the administration...

Section 4h of the standards states that "The institution must show that consideration of the spiritual and vocational as well as the academic development of the student is an integral part of the evaluation procedures which determine the student's suitability for graduation". This ACTEA standard is important to our study because it states the importance of a holistic approach to ministry training, which this study seeks to advocate. These same are sentiments also expressed in the Manifesto on the Renewal of Theological Education on community life thus,

> "Our programs of theological education must demonstrate the Christian pattern of community. We are at fault that our programs so often seem little more than Christian academic factories, efficiently producing graduate. It is biblically incumbent on us that our programmes function as deliberately nurtured Christian educational communities, sustained by those modes of community that are biblically commended and culturally appropriate. To this end, it is not merely decorative but biblically essential that the whole educational body - staff and students - not only learns together, but plays and eats and cares and worships and works together".

In the words of Hulbert (1988), these words from the manifesto are an "expression of the highest ideals and criteria for theological education".

5.6.2 Case Study 1 - Evangelical Churches of West Africa (ECWA) Theological Seminary

This seminary was among the schools that were surveyed and evaluated in the report by Ferries (1990). The school is also rated highly in the African context. The school is said to conform to the standards of ACTEA.

Jos ECWA Theological Seminary (JETS) is a four-year Bible college located in Nigeria, serving the Evangelical Churches of West Africa (ECWA). It was founded in 1941.

According to the report by Ferries (1990), this school demonstrates cultural appropriateness and flexible strategizing. JETS offer B.A. degrees with majors in pastoral, teaching and communication ministries.

5.6.2.1 Admissions

Admission to JETS is granted by the Faculty Admissions Committee upon submission of application document, references and successful going through a personal interview. The academic qualifications required are the same as for any other for any Nigerian university.

At the time of application, the student is required to declare the major for which he or she is applying. The school has established a goal for distribution of majors with perceived needs of the constituent churches in mind. During the first year of training, the academic dean meets with each student to review the student' previous training and experience. Based on his findings, the dean makes any necessary adjustments in the students' curriculum. This is intended to ensure congruency in the training.

5.6.2.2 Field Education

Academic classes are supplemented with a program of field education. The first year of field education covers evangelism and discipleship. (Campus Crusade for Christ conducts this. Campus Crusade for Christ is a worldwide para-church organization that specializes in evangelism and discipleship.) The second year of field education program entails placement in a local church or a Christian

ministry for their direct supervision. The supervision is strengthened by the appointment of a JETS faculty member as co-supervisor. In most cases the co-supervisor also happens to be the student's faculty advisor. This co-supervisor ensures that the student has an opportunity for ministry involvement and gets feedback on his or her ministry activities.

The third and fourth year students are also assigned faculty advisors. In addition to the field education, there is counseling and personal discipleship given by the faculty on campus. There are weekly chapel services in the campus, with prayer emphasis week given in the second and tenth weeks of each term. Faculty members are expected to create other unstructured opportunities to get to know their students and provide counsel to trainees at JETS.

The school has a full-time chaplain who is a part of the JETS faculty. The chaplain is an older pastor who commands respect among the ECWA churches. He serves as the pastor of the campus church, provides pastoral care for all students and serves as a model for pastoral ministry students.

5.6.2.3 Diversity

In addition to the degree program, JETS offers other programs to meet the needs of people called to ministry. Some of the ministries may not necessarily require degree qualifications. These include: two diploma programs, diploma in pastoral ministries and Biblical studies; Institute of Pastoral Studies conducted during summer; women's institute (ministry training for wives of JETS students). All these programs are developed in response to requests for educational services from the constituent church.

5.6.2.4 Partnership

JETS also boasts of its healthy partnership with its constituent church (ECWA). The church is actively interested in theological training and openly expresses its training needs to JETS administration. This has helped the school to develop a relevant curriculum that takes into account the training needs of ECWA.

5.6.3 Case Study 2 - Nairobi International School of Theology (NIST)

Nairobi International School of Theology is a non-denominational school founded as a ministry of Campus Crusade for Christ International in 1983. In 1993, having successfully met the requirements and standards for ACTEA, it was granted full accreditation.

The mission of the school is to provide post-graduate evangelical education that trains and nurtures Christian believers into Christ-like servant-leaders who will be able to provide leadership to the church in Africa and the world, primarily through evangelism, discipleship, missions, education and engage in biblical preaching, teaching, counseling and scholarly research and writing in trying to fulfill the Great Commission.

Besides NIST's commitment to the evangelical doctrine, character development, cultural relevance and academic excellence, the school has excelled in its commitment to local Christian congregations and development of effective ministry skills. Upon admission, each student is required to identify a local Christian community and focus significant ministry effort to benefit that community. By the time students are graduating, they have extensive congregation association and have developed ministry skills.

5.6.3.1 Personal ministry training

To facilitate personal ministry training, all students are required to initiate evangelism and discipleship opportunities under the supervision of a ministry supervisor throughout the academic year.

NIST as a non-residential school has had challenges to meet this requirement (2c); however, they have found ways of maximizing the faculty-student contact outside classroom. One of the ways is to promote faculty-student interaction by the hiring of an outside caterer who prepares food and brings it to sell in the campus. As a result, students lecturers and administrative staff eat together in relaxed settings. The timetable also allows for tea times in the morning and afternoon for staff and students. These communal activities serve to lessen the problems created by being a non-residential school.

5.6.3.2 Faculty Advisory

In addition, each faculty member at NIST is assigned a group of 4-8 persons to counsel and supervise. They receive weekly reports from the students and thus have opportunities to respond to these reports. These discipleship groups give students a chance to share their lives and minister to each other. These groups also function as ministry teams through which they plan and execute ministry undertaking.

NIST also requires of its staff to submit a monthly form detailing a self-assessment of time spent with students. This method has made the faculty to be more responsible on the faculty-student interaction outside classroom. Other communal activities that add value to ministerial training at NIST are: a weekly chapel service; an annual picnic and a NIST students' retreat. These activities afford students' and teachers opportunities to develop deeper relationships. (NIST prospectus 2000)

5.6.4 Case Study 3 - Christian Service College

Christian Service College was founded in 1974 in Kumasi, Ghana, as a post secondary undergraduate college. CSC is recognized by Ghana's ministry of education and is an affiliate of the University of Ghana. Its programme was accredited by ACTEA in 1989.

CSC's objective is to train men and women in God's Word and produce ministers who are spiritually motivated to serve the Lord. The objective of the training programme stresses the importance of knowledge acquisition, formation of Christian character and skills of furthering the Gospel.

In addition to availing opportunity to acquire of knowledge, CSC ensures that students get practical training in field relevant to ministry graduate. This involves attachment with churches and para-church organizations during summer breaks.

In an ACTEA report, given by Stuebing, the CSC was commended for the above average level of faculty and staff commitment to the training of students. The CSC self-evaluation report gives the rationale behind the faculty and staff commitment.

> "The college is not simply an educational institution, but it is also a Christian community. The staff member is a part of this community and so is expected to play his full part in the worship and social aspects of the program. As a senior member of the community, his life and conduct are to be examples to the students" (1998:52).

The teaching staff at this institution have a responsibility that goes beyond the classroom wall, unlike many institutions. According to the ACTEA standards, faculty are required to have "an active participation in the life and worship of the institution and a visible personal interest in the students and their welfare" (2c). For non-residential institutions, this requirement is difficult to fulfill.

5.6.5 Case Study 4 - Scott Theological College

Scott Theological College (STC) was founded in 1962 and was named after Peter Cameron Scott who was the first director of the Africa Inland Mission (AIM). The school was started to provide theological training for church leaders at the highest level. Since 1982 STC has been training students at the university level and awarding the Bachelor of Theology degree through Ontario Bible College, Canada. In 1979, it became the first post-secondary theological college in Africa to be accredited by ACTEA. In 1997, STC became the first theological institution in Kenya to be granted a charter by the Kenya Government to award degrees as a university level institution.

5.6.5.1 Consistency

While the philosophy of STC has developed over the years, the original purpose has never been altered. The purpose of STC is "to train divinely called Christian men and women in biblical knowledge, Christian character and effective skills for Christian ministry in order to serve the church and associated Christian ministries as pastors, teachers, evangelists, missionaries and other Christian workers." Because of its consistency, STC graduates are in great demand and serve in strategic ministries. Over 70% of its graduates are said to be actively engaged in Christian ministry.

5.6.5.2 Three goals of training

Like all the other case study schools, prospective students must meet four requirements for admission. These are: academic qualification, a personal testimony of faith in Jesus Christ, Christian character "beyond reproach" and recommendation by the church.

In addition to the core courses required of every student, students acquire special skills and knowledge for particular ministries, with emphasis in three: pastoral studies, Christian education, and missiology.

In order to meet its objective, the student is prepared in three ways: Bible knowledge, ministerial skills and personal character. Knowledge is inculcated in the classroom while skills are learned and honed in the field. There is staff supervision during weekly field assignments and a three month internship. During the internship, students serve in a ministry context appropriate to their field of specialization. The character goal molding is achieved through various aspects of STC training. Each term, students are mentored by teachers on a one on one basis and thus acquire skills and character traits which are essential for effective ministry. This happens in the context of small groups which often meet for fellowship and counseling in teachers' homes.

5.6.5.3 Learning contracts

One unique feature of STC is the introduction of learning contracts as a method of strengthening the educational program. Learning contracts have been used with great effectiveness in other institutions of higher learning and STC has taken a lead in implementing this approach within the theological schools in Africa. On the eve of STC charter award ceremony as a private university, Dr. Davy Koech, the then Chairman of the Kenya's Commission for higher education, in his speech praised the learning contracts, saying, "Scott Theological College, small and young as it is, can be singled out as a university-level institution in Kenya that offers a balance between imparting knowledge in their chosen field of theology as well as imparting relevant skills for the world of employment through their field education and learning contracts program" (editorial AJETS, 1997:108).

A learning contract is a formalized way of mentoring students on various aspects of character and skills for ministry. While mentoring in many schools is generally informal, learning contracts go a step further by providing a structured, mentoring environment. Richard J. Gehman, former principal of STC for eight years in a paper entitled "*Learning Contracts for Theological Institutions* in ACTEA Tools and Studies No.20 gives a detailed description how learning contracts are utilized in STC.

5.6.5.4 Description of a learning contract

Learning contracts involve a signed, written agreement between a student and a teacher, to follow certain steps which lead to improvement of a mutually perceived weakness. The student and the teacher participate in developing the contract so that it is owned by the student and approved by the teacher. The learning contract has two main things: a statement of perceived weakness which the student desires to strengthen and learning steps which will be taken to overcome that weakness. Of great importance in learning contracts is a journal which is kept weekly. It serves as a dairy by which one tracts his or her growth in knowledge, character and skills. The journal is used to trace the activities of the student, recording summary lessons learned and an evaluation of the student's progress.

5.6.5.5 Examples of how learning contracts are integrated

5.6.5.5.1 Classroom Instruction

During the first year at STC, all students take a course on *Christian life* which includes reading and instruction on devotional life. To strengthen the devotional life, the student signs a learning contract in which he or she agrees to follow certain learning steps in order to strengthen his /her devotional life. The students

meet weekly with their teacher/mentor to discuss and share the report found in their learning contract journal.

5.6.5.5.2 Field Education

Field education in STC is church based. Teams of 4-8 students are assigned to a particular church. This enables the students to learn in practical ways from the leaders of the church within the church program. The team will include first, second, third and fourth year students. The field education is structured in graded learning steps. First year students focus on evangelism, second year on discipleship, third years on Bible teaching and fourth years on preaching and leadership. Under the guidance of the staff supervisor, the fourth year students serve as the student leaders of each field education team and serve as mentors to the first year students in their learning contracts on devotional life, evangelism and discipleship. The student leaders meet with their teams weekly for 50 minutes to discuss and evaluate the week's ministry.

Field education is integrated into the total educational program so that various courses and learning contracts teach certain skills expected of students in field education. Field education is supervised by staff who serve as mentors. The mentors make site visits at least twice each term and hold weekly meeting with student leaders.

5.6.5.5.3 Internship

During the third term of the third year, students are assigned to places of ministry for three months as internship. This extended form of field education provides the opportunity of applying the various skills for ministry which have been learned over the first three years. During the internship, a learning contract is entered into on balancing life styles. Students read, plan and experience the practical lessons of balancing one's life.

5.6.6 Summary Observation

A summary report from the selected institutions (JETS, NIST, CMS, STC) associated with ACTEA reveals a big difference between theological institutions and secular institutions in that the former places emphasis on discipleship and mentoring. This is achieved through the many hours of formal and informal interactions between faculty and students. The faculty are required to model Christian values necessary for spiritual development and ministry skills.

The schools regard chapel and worship times as key to the development of the student's character. The regular small group meetings between faculty and students are also viewed as an important way of maintaining faculty-student contact outside the classroom. Moreover, these small groups are multi purpose: apart from the development of a closer relationship between faculty and students, they serve to provide spiritual encouragement, accountability and the opportunity to ministerial skills.

These schools have similar admission requirements. In addition to academic qualifications they seek to know the applicants level of spirituality through personal interviews and reference letters from the applicants' local church and denominational leadership. Somehow this ensures that schools take the right people for ministerial training.

5.7 Summary and Conclusion

An observation of the selected schools, including our case study PACC, has helped us to understand what would constitute a good training program. The ICETE manifesto together with the ACTEA standards have established the foundational values on which training for ministry ought to be based. All these values point to the need for an integrative approach to training that takes into account the context in which the training will be applied.

5.8 Evaluation of Each Case Study's Strengths and Weaknesses

The following are the strengths and weaknesses of each of the case study researched in this chapter. This evaluation will aid in the development of the development of the training model proposed in Chapter Six.

5.8 Evaluation of Overseas Selected Schools

5.8.1 Union Biblical Seminary

Strengths

- Evidence of one's call and experience in ministry is a key requirement for admission.

- The six weeks' orientation session gives the faculty an opportunity to know the new students better and be able to identify their individual strengths and weaknesses.

- The sponsoring church undertakes to provide opportunity through which the student will gain practical experience in ministry. The internship of thirteen and a half months provides a profound practical experience which when combined with classroom theory amounts to holistic training.

- The self, peer and supervisor evaluation twice per year helps the students understand that learning is their responsibility.

5.8.2 Bibelshule Brake

Strengths

- Admission through interviews helps in identifying and admitting students with a clear sense of call by God to ministry. This requirement is given considerable weight over academic attainment.

- Most of the students admitted are mature with some ministry experience, who are sure of their calling and are seeking to develop academic skills.

- Brake integrates academic education with practical ministry through involving the students in community activities. Twelve months are committed to classroom instruction whereas four months are set aside for practicum.

- Lecturers and students work, learn, fellowship and worship together in an attempt to make ministerial training more relational.

5.8.3 Canadian Bible College/Canadian Theological Seminary

Strengths

- The strong and healthy ties with its constituent church Christian and Mission Alliance (C&MA) is what strengthens its theological training; their partnership is evidenced by the internship that the church arranges for the students of the school.

- By allowing the church to take an active role in the training, CBC/CTS has demonstrated attentiveness to the church and its outcomes assessment.

- Clearly, CBS understands the centrality of the church in God's plan of redemption and is committed to playing its role in fulfilling that mission.

5.8.4 Conservative Baptist Seminary of the East

Strengths

- CBSE employs a church-based model of training where the church serves as the principle locus for the seminary student during the course period.

- At CBSE, training is seen as a joint venture between the school and the church.

- CBSE Students have to complete twenty-seven units of character and skills development covered by learning contracts besides the sixty six units of classroom work to qualify for graduation.

- The reason supervised field work is integrated to the total educational program is to make it possible for the student to acquire practical skills necessary for the ministry.

5.8.5 Columbia Bible College and Seminary

Strengths

- CBCS's "triad" approach, which seeks to produce spiritually mature students with Bible knowledge and ministerial skills, is a good example of holistic training.

- CBCS's training program is flexible enough to take care of the changing needs of the church and society.

- Intensive mentoring is done though close-knit, familial groups. Students study and minister in small groups. In other words, learning at CBCS is not confined to classroom halls but is also done through relationships.

5.8.6 China Graduate School of Theology

Strengths

- Training at CGST has an experiential learning component where supervised field education is integrated into the total educational program. This approach provides opportunity of acquiring practical skills necessary in the ministry. The school has a field education department with a full-time field education director who makes sure hat the students participate in a practicum that is supervised, and integrated with the students' theoretical studies and, and which lasts throughout the student's seminary life.

- A student at CGST must show competence in academics, spiritual maturity and proficiency in field education to qualify for graduation.

5.9 Evaluation of ACTEA Related Schools

5.9.1 Nairobi International School of Theology

Weaknesses

- NIST utilizes the schooling model of training where the lecturer passes knowledge about the subject to the student. In this approach, the background of an individual student is not considered in determining what

should they be taught and how it should be taught; in other words growth is not individual-focused.

- This approach, also referred to as the "traditional schooling model", embraces the Greek view that education is accumulated knowledge.

- Degrees and accreditation become important symbols of having acquired knowledge.

- In this model of training, the student is not evaluated for demonstrated competence in ministry; rather, what is checked is whether the student has passed the various courses with a minimum grade point average of 2.5. Competition is therefore as students strive for higher grades.

- As a non-residential school, students and faculty have difficulty developing close; informal relationships that foster genuine mentorship.

Strengths

But the School is doing the following to enhance its field ministry component:

- Maintains an experiential learning component where the student is required to be actively involved in community ministry thus integrating the theoretical studies with the students experiential field ministry.

- Students and faculty spend time relating to each other in a variety of settings although this is curtailed by the non-residential status of the school.

5.9.2 Jos Evangelical Theological Seminary

Weaknesses

- The fact that one must have attained Nigerian university entrance is a drawback to training for ministry because it assumes that only those meeting a certain academic score are capable of theological training. To qualify for training is based on a grade point average rather than competence in the field of ministry, which is perceived as a weak point in this study.

- Once again, the training approach employed is the "traditional schooling model" which is based upon "Greek" view that assumes that education is accumulated knowledge.

- Degrees and accreditation is also emphasized ay JETS.

- There is a clear attempt to compare and compete with secular institutions of higher learning for recognition. As a result, JETS finds itself seeking the standards of secular institutions instead of theological institutions.

- Yet lecturers and staff ought to serve as models for ministry, not to leave this important role to the chaplain. Lecturers should actively model before the students the principles taught in class.

Strengths

- But JETS' healthy partnership with its constituent church (ECWA) contributes to the relevance of its training. This partnership has made the school to be more responsible in its curriculum by tailoring it to meet the

needs of ECWA. This partnership helps JETS firmly in the role of assisting the church fulfill its mission of reaching out to the lost.

- In addition to this, JETS offers other programs that address the needs of the many people who are called to ministry. The development of these programs that target lay members of the church is a demonstration of a training institution that is striving to address the needs of its constituents.

- Field education experiences at JETS are seen as a part of the development of the student's moral, spiritual and psychological character. Field education is an integral part of the seminary education where students train within a community context.

5.9.3 Christian Service College

Weaknesses

- There is lack of intentional and structured mentoring. Spiritual formation is also not emphasized in their training.

- Degrees and accreditation are also emphasized.

- The school attempts to compete with secular institutions of higher learning for recognition purposes. As a result, it embraces the traditional schooling model.

Strengths

- Faculty and students work together in cooperation with the local clergy in what they call industrial attachment, during summer breaks.

5.9.4 Scott Theological College

Weaknesses

- Despite her excellence supervised education and learning contracts, the evaluation is basically based on academic performance rather than on competence in the ministry.

Strengths

- With over 35 years of existence STC has maintained the original purpose to train divinely called Christian men and women for church ministry. In order to meet that objective there has been an emphasis on three goals of training: knowledge, skills and character.

- STC is a denominational school and has a good partnership with its constituent church African Inland Church (AIC).

- Supervised field education is integrated into the total educational program so that various courses and learning contracts teach certain skills expected of students in field education. The training at STC has a strong experiential learning component. The extended form of field education provides opportunity of applying various skills.

- The learning contracts have the added value of providing a structured mentoring environment. They also provide an opportunity for the lecturer to give attention to the student as an individual, for better results.

- Learning contracts tend to produce responsible, self-directed adult learners who are in control of what they study as they prepare for the ministry and experience in order to be prepared for ministry.

The evaluation of training in the institutions cited in this study has aided in establishing strengths and weakness of their different approaches and, accordingly, our effort in coming up with a new model of training.

5.10 Conclusion

An observation of the selected schools, including our case study PACC, has helped us to understand what would constitute a good training program. The ICETE manifesto together with the ACTEA standards have established the key components for effective training for ministry. These characterize the integrative, contextual training approach used in schools that have been producing successful ministry graduates.

CHAPTER SIX

A Model for Theological Training

Section A

Selected Models Used in Theological Training

6.1 Introduction

Chapters four and five discussed an empirical study on PACC and other similar schools. The study has conclusively established that there is a relationship between theological training and the practice of ministry. This is in support of the central theoretical argument, which presupposes that enriching theological training at the PACC will enhance the ministry in the churches, thus translating theological training into practical ministry.

This chapter is divided into two sections, A, and B. Section A examines training approaches that have been used in church history in training for ministry and also examines different models that have recently emerged in the training for ministry. Section B brings together some of the guiding principles established in chapter 2; conclusions made from chapter 4 and 5 and positive aspects observed from models in section A to come up with a new model of theological training.

This chapter outlines a model of training that will seek to address many of the inadequacies in the training of church ministers with the aim of making theological training translate into the practice of ministry.

6.2 Historical Paradigms for Ministerial Training/Formation

There are a number of models recognized for ministerial formation. For example, Sidney Rooy (1988:50-71) has identified and analyzed four paradigms which have been apparent since the inception of the church. These are: catechetical, monastic, scholastic and the seminary models of training.

6.2.1 The Catechetical Model

This model of education was developed during the period referred to as the post –apostolic period, after the year AD. 200. This form of church related education was directed towards the Christians at the grass root level. The education was necessitated by the need for the continuity of the apostolic message that was under threat from Gnostic teaching and people with pagan background. The purpose of the schools were two-fold: emphasis on instruction of new converts and instruction in doctrine and Christian life. Cole (2001) points out that the emphasis on instruction of new converts was done in catechumenal school while instruction in doctrine and Christian life was done in Catechetical schools and focused on Christian leaders. For example, the school of Alexandria was the most famous for catechetical schools. This model of training was necessary for preservation of the apostolic message.

6.2.2 Monastic Model

This educational model came as a result of decadency that had crept into the church largely due to the adoption of Christianity by the Roman Empire as the official state religion. A lay movement called monasticism developed in response to the worldliness of the church by advocating denial and encouraging asceticism. Saint Augustine and Saint Benedict are some of the people who were behind this movement. Benedict established what he called "the first school for service to the Lord," which was guided by the principle of cultivation of practical

knowledge of God and practical sanctification. In due course the monastic ideal spread from the East to the West, becoming an educational force and setting the stage for higher level of learning.

6.2.3 The Scholastic Model

This model is an outgrowth of the monastic schools that occurred in the 12th century. With the revival of cities, the monastic schools which were mostly located in the rural areas began to decline as centers of learning. Cathedral schools in the cities were quickly taking their place. The cathedral schools were mainly concerned with "secondary education that focused on seven liberal arts which had been inherited from the Roman educational system. These became the starting points for the medieval universities... Medieval universities were the major institutions of liberal and professional studies at the time. Scholasticism in turn was the dominant intellectual and educational method" (Cole, 2001:90, Rooy,1988:59).

6.2.4 Seminary Model

In the sixteenth century, there arose the need for a radical change on the training of the clergy. The clerical life is reported to have lacked in the qualities that made for an edifying and fruitful apostolate. Various bishops proposed radical reforms. In an attempt to bring the needed reforms, Saint Ignatius Loyola established the seminary model of theological education in the Catholic Church. In 1550, the Roman College was founded followed by the German College in 1551.Their aim was the renewal of the church through solid preparation of highly trained young people. The curriculum was on reformed scholasticism and Bible studies. Theory and practice were united in a program lasting ten years: three years of philosophy, four of scholastic theology and three of moral theology (Rooy, 1988:63).

In contemporary theological education, Grahame Cheesman (1993) has identified five dominant models namely: the academic, monastic, training, business and the discipleship model. These models are similar to Rooy's paradigms described above with the exception of the business model and the discipleship paradigm. The business model of theological education is a business enterprise focused on leadership and management. The courses are seen as 'products' influenced by the marketplace and sold in the market place to those interested. This paradigm is designed to generate income. The discipleship model is a praxis-based pedagogy that upholds the concept of learning as an apprentice than as a student. Priority is given to the students' holistic growth for effective ministry rather than the more common emphasis on teacher conveying information for the students to seek to apply by themselves. From Cheesman's (1993:486-499) models, the discipleship model appeals more to the researcher because of its praxis-based pedagogy.

In the current debate on theological education, Robert Banks (1999) in his book *Re-envisioning Theological Education: Exploring a misional Alternative to current Models* has categorized the theological training into two major paradigms: classical and vocational models. The paradigms are based on the seminal work of Edward Farley and David Kelsey's analysis of "Athens and "Berlin" approaches to theological education.

In additional to the above paradigms, educationists like Brubacher (1966), and Richards (1975) have identified a range of setting for education. This ranges from Formal learning (intentional learning which is intentional in a formalized setting); non-formal learning (learning that is intentional but which takes place in a non-institutional setting); to informal learning (learning which occurs spontaneously or coincidentally in the course in life).

6.3 Dominant Model – Scholastic

Of the various models described above and despite the development of a number of variants to the models, scholastic or seminary form is recognized as appropriate by majority of protestant theological institutions worldwide for ministerial formation. This reflects a pre-occupation with an educational paradigm modeled on schooling. The schooling mindset is the most prevalent within theological institutions. Banks underscores this as he notes common aspects in theological institutions:

> "With few exceptions, they all formally recruit qualified faculty, use critical methodologies, and value academic accreditation. Most still tend to view pastoral ministry as a profession and provide training in relevant skills. Only rarely do they question the dominant schooling paradigm by which they fashion their lives. Seminaries have often adopted secular models of education, rather than subject them to rigorous theological or practical evaluation: even where questioning takes place, it often parallels what is taking place in higher education or training for professions generally, not on any distinctive grounds" (1999:6f).

The adoption of the schooling model of ministerial training has been a great concern to educationists. Banks' criticism suggests that the schooling paradigm has greatly contributed to the discontent expressed by stakeholders about ministerial training.

The seminary/ scholastic model of education is traced back to Greek origins with its Hellenistic institutions. In these institutions, children were brought to professional teachers for tutoring towards the culture life as citizens. The primary focus was more on intellectual development and acquisition of knowledge. This was a precursor of the later "book-oriented, classroom-based emphasis ... learning styles in universities and seminaries" (Hill, 1986:175). In contrast to the Hebraic educational focus, Hill draws a distinction thus: "In contrast to

intellectualist Greek epistemology, stressing the abstract and objective features of knowledge, the Hebrew concept of knowing integrates thought and experience... This implies pedagogy of praxis: of reflection followed by action, of learning followed by doing, of theory alternating with practice" (ibid, 1986:177).

6.4 Positive Aspect of the Scholastic Paradigm

A positive aspect credited to the schooling model or scholastic model is its contribution to universal schooling in most societies. The school can be considered a major agency of education worldwide, for example, the post-reformation phenomenon of universal schooling. Hill acknowledges this contribution, saying:

> "It has helped [the masses] understand the modern world in which they must survive and brought useful knowledge and skills within the reach of most children. It has also somewhat reduced their fears of ethnic difference in increasing multicultural communities. It has given the access to workforce requiring minimal levels of competence which most could not have acquired in any other way. It has widened their options for leisure. And it has empowered them to exercise more discerningly whatever political freedoms are available to them (Hill, 1997:201).

This aspect can be considered as the major contribution of the schooling paradigm.

Further, the schooling/academic model gave theological education a positive influence demonstrating the fact that the study of theology can and should be academically rigorous. At its best, the academic model enhances both knowledge and the ability to think.

However, it must be noted that the academic model has a negative influence on theological education. Within this model, closely associated with teaching

knowledge has come to be associated with information. Consequently, success in preparation for one's practical ministry is measured in terms of educational attainment. Other problems with the academic model are: The model projects the educator primarily as a lecturer, who necessarily becomes the role model for the aspiring minister. Consequently, the student enters the ministry seeing the task as primarily an intellectual one. This model also creates a problem of denying training to many useful servants of God who do not meet a prescribed academic entry requirement.

In spite of its prominence, the academic model is inadequate in training ministers of the church. Unfortunately, as Cheesman (1993:486) notes, the tragedy of our theological education is that this model, only partly justified in the Western culture, has been imported all over the world in the founding of two-thirds world theological Colleges. The two-thirds of the world's theological colleges have often become dependent on academic excellence as in Western seminaries and universities.

6.5 Selected Models that are Critical of the Schooling Paradigm of Ministerial Training

Since the problems of ministerial training were uncovered by Niebuhr et al. (1957) and Feilding (1966), two approaches have been proposed as solutions to the negative evaluations. The first proposal was an increase in emphasis on field, or experiential education. The second proposal was a total restructuring of the seminary model of training. A number of innovative models of instruction applicable to ministerial training have been designed. We have in mind internship, practicums, apprenticeship, mastery learning and theological education by extension, among others.

This section reviews selected models for formal ministerial education that are not in favor of the schooling model. Every effort is made to locate models which included both curricular and instructional aspects of education, and which would include some aspects of the proposed model. The section ends with a model proposal which this study perceives will, in some way, solve some of the inadequacies theological institutions are facing an attempt to give holistic training.

6.5.1 Model 1 - Theological Education by Extension

Criticism for the schooling model in Guatemala in 1963 is what gave birth to the unconventional model of training for ministry that is called Theological Education by Extension (Kinsler, 1983). This model came into existence in response to a genuine need in the church in Central American Republic. Those who have promoted this model have claimed that T.E.E has become a model for change in ministerial training. It has been judged by many missiologists to be one of the most significant missiological developments of the 1960's. Ted Ward has described it as "the largest non-governmental voluntary educational development in the world" (Winter 1969:15). It cannot be disputable that TEE is the most significant development in theological education in the twentieth century.

TEE has been defined as a decentralized theological education with a field base approach that does not interrupt the learner's productive relation to society. A narrower and more precise definition is that TEE is "that model of theological education which provides systematic, independent plus regular supervised seminars in the context of people's varied life and work" (Kinsler 1983: xiv).

The beginnings of the TEE were marked by the numerical growth of the church and the need for trained national leadership. In 1938, a seminary was founded in Guatemala City to train the desperately needed leadership for the Presbyterian Church. In 1962, a research observed that after 25 years of seminary training

only 10 of the more than 200 students who had enrolled in the seminary were still functioning as pastors. Most of the graduates trained in the seminary either never entered the ministry for which they were trained or left ministry and entered non-church related occupations. In 1963, the seminary leaders took the daring step of de-emphasizing the residential program in order to begin an extension system. These extension programs grew to what we now know as TEE model of training.

Since its inception, the TEE model has been able to address some major weaknesses in the conventional and traditional training approach for ministry. Specifically, (TEE) identifie
s the major weakness of the conventional method of training for ministry as overemphasis on the intellectual aspect of training to the detriment of spiritual and practical aspects of ministry training. Roffey (1996:37) strongly supports this. He contends that ministerial formation, which ought to be the primary significant part of theological training, is simply missing in traditional schooling; instead, there is an over emphasis on knowledge while at the same time neglecting practical skills.

TEE has made significant contributions to theological training. By extending theological education in several dimensions, it has made the training available to people who previously could not be available for training. By training persons where they lived, TEE was able to enlist and equip for ministry a greater number of persons suited and gifted to minister.

TEE has also raised significant issues of the educational methodology. At the heart of TEE is independent study. Instead of being confined to the classroom, TEE chose the seminar educational process. This process commonly known as the 'split rail fence' is said to unite the cognitive input and the field experience. TEE has also ably demonstrated the apprenticeship model.

While Theological Education by Extension has contributed to the training of church workers, especially in the third world countries, it has also had its inadequacies and therefore a reason for alternative models of training. In light of its promising beginning and its potential for bringing about needed reform of the traditional schooling model, TEE is on its decline. It has failed to establish a new and viable theological educational model for the twenty first Century. According to a presentation by Jeff Reed in October 17, 1992, presented to the North American Professors of Christian Education, TEE rather than becoming the best by supplying organized theological study in an in-service context, has actually become the worst. It is marked by indiscipline, unaccountable study and poor mentoring of educational experiences. In addition to the weakness mentioned, TEE as a program in many extensions in Africa has been reduced to acquisition of knowledge as an end in itself. There seems to be a disconnection between ministry and the church. Rather than training those already demonstrating actual leadership, the program has degenerated into a Christian education program for anyone desiring to learn more about the Bible. While Christian education and theological education should not be a private matter for theologians and pastors, the goal of many TEE students in these extensions is the masterly of course content in order to obtain a good grade and eventually get a certificate or diploma to advance other interest.

Other arguments for the failure of TEE is that it does not train pastoral candidates quickly enough; that it is a second rate program of training and that it does not contribute to the growth of the church.

6.5.2 Model 2 – The Curriculum Task Force of Association of Theological Schools

The Curriculum Task Force of the Association of Theological Schools proposed this model in 1968. The model proposed three levels of theological education.

Level one would be the undergraduate preparation in college or university. Level two would take place in a theological center set in a university environment. This center would be composed of a number of schools, together forming a nucleus designed to give basic preparation in theological thinking as a foundation for various forms of ministry and Christian involvement in the world. Level three would be divided in two sections. The first section would provide for vocational preparation in a variety of professional ministries and would take place in centers related to the nucleus but located where best suited for their particular purposes. These professional ministries would include: life cycles ministry, ministry through institutions, business and industrial ministry, ministry through political processes, crisis ministries, and ministry through art. The student would devote 20 hours per week to a field experience assignment and work with three to five fellow students. Each week the student would meet with his professional supervisor, some of his fellow students and peers and some professional lay persons for discussion and interaction. The second section of level three would take place at a nucleus and would prepare students for teaching and leadership in theological education.

Experimental versions of this model have been implemented in a number of seminaries: Hanna Theological seminary (Johnson, 1969); Western theological Seminary in Holland (Cook, 1971); United theological seminar in Ohio; Vancouver School of Theology in Canada; St Paul School of theology in Missouri; United theological seminary in Minnesota; Union theological in Virginia (Ziegler, 1984:18) and Garrett-Evangelical theological Seminary in Ilinois (Stoyanoff, 1978).

While this model of training effectively addressed the integration of theory and practice, it lacked an emphasis of spiritual formation in the training.

6.5.3 Model 3 – An alternative to Curriculum Task Force of Association of Theological Schools Model

Another model was proposed in 1973 as an alternative to the 1968 Curriculum Task Model. Batson and Wyckoff (1968:108) proposed a model involving two levels. Level one was to last for about one year. One or two faculty members would guide a maximum of twelve students. Students would be exposed to general issues and problems of the ministry. This would be by visiting various ministry areas for several days at a time. Resources for ministry and exposure to professional role models would be provided by the faculty and by guest experts. Level two, lasting for two to three years, would involve student in "independent study dealing with specific ministerial issues are problems".

Batson and Wyckoff criticized the Curriculum Task Force Model (1968:111) for delaying students' involvement in the practical training until after several years of theological reflection. We are in agreement with Batson and Wyckoff when they say that theory and practice should be dealt with simultaneously, not sequentially and the motivation for consideration of the former should always come out of personal involvement in the latter. It is the conviction of the writer of this paper that the cognitive study must never be separated from the world of application.

6.5.4 Model 4 – Elements of a Learning Experience

In 1972, Mayers unveiled a model for cross-cultural education called "Elements of a learning Experience" (Mayers, Richards, and Webber, 120-126). This model was based upon Mayers' observations of how cultures vary according to seven basic pairs of contrasting values. These contrasting values were:
(1) crisis or non-crisis (2) prestige ascribed or prestige achieved (3) dichotomy or holism (4) vulnerability as strength or vulnerability as weakness, (5) sequential

or non-sequential (6) time-oriented or event oriented, and (7) goal-oriented or people oriented.

From the foregoing, Mayers inferred that the rise of the traditional schooling model was no accident. This model which emphasizes classroom instruction, timed assignments, a prescribed curriculum, time periods, courses, and exams and an authoritative, impersonal professor, grew directly out of the dichotomizing, sequential, goal and time-oriented values, so a schooling model evolved which reflected the same values.

Of interest in this study is the instructional model, which Mayers projected as matching the Western culture. At the opposite end of the spectrum from the West is a culture which will tend to be holistic, non-crisis, event and people-oriented, non-sequential, and views prestige as ascribed and vulnerability as a strength. Such a culture fits the Africa context.

Thus, in Meyers's model for a holistic culture, the place of instruction would include: field trips, off-campus locations, the "city" would replace the classroom. Assignments would grow out of discussions, projects, and world concerns. Students would have freedom to select and develop projects within general guidelines. The instructor and the student will cooperate together. The teacher would share learning responsibility with the student, have much personal contact with the student and the course would end only after the student demonstrates proficiency understanding that the course would be only the beginning of learning (127).

Mayer's model from the opposite end of the spectrum fits well with the context of our case study. The holistic cultural model that advocates the place of instruction to be the market place is a great strength to this model. This is in line with our contention to mediate theory and ministerial practice. Students training for

ministry should spend more time actually doing ministry than merely studying about ministry.

A further strength is that this perspective of Mayer's model enhances close interpersonal relationship between teachers and learners, where the teacher is viewed as a facilitator and guide in the learning process. In addition, this model calls for flexible content where the course is structured according to the developing needs of the student and the current issues in the church and society.

6.5.5 Model 5 – Garrett - Evangelical Seminary Model

Between 1976 and1978, an alternative model of seminary education was developed and piloted at Garrett-Evangelical theological Seminary. The model was an adaptation of the Curriculum Task Force model (1968) as stated by Stoyanoff's (1978:290) dissertation. The aim of this model was to restructure the seminary approach to the practice of ministry in theological education. It proposed to address the need for a thorough restructuring of practiced ministry programs in theological education. The curriculum task force model observed that the programs were neither broad nor intensive enough to provide the kind of training needed to prepare ministerial students for actual ministry.

This model sought to correct three major failings of progress in ministerial education:

1. Insufficient integration of on-site practice ministry with theoretical work in seminary;
2. A lack of superbly-trained supervisors for practice ministry and programs; and
3. Insufficient interaction and communication between practicing clergy and interested laypersons in the local churches on the one hand and seminary faculty and students on the other (ibid).

The model involved 24 persons divided into three groups of eight each, with each group doing ministry in a different setting: one at a university campus, one through a local church and the third through a community service agency. Each setting was located within a walking distance of the seminary. Each group of eight included four-seminary students, one senior seminary faculty member, two practicing clergy as supervisors and one lay representative of the host organization. The three faculty members were chosen from the seminary departments (Bible, Theology and Church community). These faculty members would teach regular courses in their respective fields at the seminary. At the end of each term, students in each group would rotate to another faculty so that at the end of three terms the three faculty members would have taught each of the 12 students.

In this model, each student was required to work for 20 hours each week in ministerial activities. Each clergy was required to supervise the students at the ministry setting for 10 hours a week. Further, each faculty member was required to participate for 10 hours weekly teaching, attending meetings and doing practical ministry. Each small group of eight meet weekly at the ministry site to discuss and reflect upon their experiences. The larger group of 24 met every two weeks for the same purpose.

This model sought to overcome the isolation of the seminary by getting students and faculty involved in ministering in the local community and by involving local clergy and laypersons in the process of ministerial education.

While this model has great potential, one of the problems it may encounter in our African context is availability of experienced personnel expected to participate in the program. The requirements in terms of hours and facilitators may be an impediment in the implementation of the model.

The Garrett model also limits the number of students who may enroll in the program at one time. However, this model contains a strong experiential learning component where the student is required to be actively involved in community ministry with the experts. In addition, this model does not exclusively locate instruction in the seminary classroom; rather the place of instruction is varied. This is in an effort to foster more education in the context of the general society. The Garret-Evangelical Seminary model was a radical attempt to counter the failings and inadequacies in theological education.

6.5.6 Model –6 – Kornfield Model

In 1980, Kornfield formulated a model which adopted competency based instruction to 11 areas of ministerial leadership. The model proposed a way of balancing and integrating cognitive emphasis with affective, behavioral and conative. The model suggested a way by which ministerial students might be trained through a supervised practicum integrated with the theoretical foundations of discipleship.

This model was very flexible in that it could be adapted to Christian education programs in seminaries or in churches as long as it was based on some identified areas of competence. The model's curriculum was based on modeling and practice rather than classroom content.

Kornfield's (1980:262-274) areas of competence were derived from a careful analysis of ministry training in the New Testament. The areas were:

1. Doing theology: given an area, issue, or problem, being able to develop a biblical perspective on it and apply that perspective.
2. Develop sound doctrine and the ability to discern and refute heresy;
3. Close interpersonal relationships between teachers and learners;
4. Development of servant leadership;
5. Development of godly character;

6. Development of worshipping lifestyle;
7. Development of ministerial discipline;
8. Development of spiritual discipline;
9. Development of spiritual gifts;
10. Growth in consistently choosing in accordance with God's character and will;
11. Growth in understanding and practicing interdependence (mutual submission).

Kornfield's model was primarily a scheme of organizing an experience–based curriculum. This model for theological training seems to capture the contentions of the paper in the attempt to make a theological training proposal that takes into account good academic theological education and a practical on-the-job instruction which is accompanied by personal mentoring and independent study. Kornfield model includes in its heart character formation and value formation established on discipleship principles.

6.5.7 A Functioning Model – *Bibliche Ausbildung am Ort* (BAO)

Bibliche Ausbildung am Ort (BAO, Bible Training on Location in English) is a model that is currently being used in Austria, Germany and Switzerland to help train leaders and Christian workers in the context of the local church. According to Joe Wright, a missionary veteran in Austria, this is a functioning program that is impacting people's lives. He contends that in the last ten years BAO has had 565 course participants per year in Austria, Germany and Switzerland (Wright, 2007:289).

BAO was started to take care of the many people desiring to serve in the church in various areas of leadership without dislocating to a seminary or Bible school. The church had also key issues that demanded specific and focused training. The BAO was also concerned on the end product of the training. They wanted to

train people in character development and ministry skills, not just in knowledge. They called for an integrated training noting that overemphasis of theory was a big weakness in learning institutions.

6.5.7.1 BAO Varied Options

BAO provides a wide range of training options for church leaders and workers in the context of the local church based on Ephesians 4:11-13, "All to maturity, many as workers, and some to leadership".

"All to mature" is the first level that BAO offers. This is designed to help growth in faith and relationships. The second level is called classic level with the goal to train many as workers and some leaders. The courses at this level include introduction to biblical literature as well as theology. BAO also offers seminars on various topics in counseling and preaching. It also avails opportunity for programs that suit young people. Further, for those desiring more intensive training, BAO has other options like the Evangelical Academy or the partnership worked out with other institutes like Columbia International University where BAO courses are could be applied to the Master of Arts Degree. (httt://www.evak.at, Wright, 2007:292)

6.5.7.2 How BAO Functions

The BAO model makes emphasis on four fronts. (1) It is church–based (2) It includes the head, the heart and the head (3) It includes training for course leaders (4) It follows a six-step lesson.

All those participating in the study are supposed to interact with course materials at home or workplace and in the overall setting of the church. The program normally takes place in the local church under the authority of the local church leadership.

BAO seeks to integrate the head, heart and hands (knowledge, character and skills) in all the courses and programs. Many of the courses are heavily slanted towards skills and the character.

Of interest is the third emphasis where the training of the course facilitators is critical to the program. BAO understands that the success and the progress of the program in hinged on qualified leaders. The training of facilitators is a part of the program where facilitators go through 'training weekends'. These include, course orientation seminars, a 100-page practical course leader manual/ handbook for every course and course DVDs. The BAO person for the course trains the facilitators.

BAO follows a six-step lesson method seeking to offer knowledge and develop wisdom. The six–step methods are based on the book, *The leadership Baton*, by Forman, Rowland, Jeff Jones and Bruce Miller. The six can be explained as:

1. *Grasp the issue* - Questions, provocative thoughts and sound bytes help the course participants to identify and focus on the main issue and them of the lesson.

2. *Study the Scripture* – The students then read and interact with the key Bible passages dealing with the main issue of the lesson.

3. *Form your response* - Students then form their initial response to the main issue as they interact with Bible texts, literature, questions and assignments dealing with knowledge, character and skills.

4. *Consult other sources* – Other biblically- oriented literature is also availed to help the student understand and deal with the main issue.

5. *Discuss the issue* – Students then meet as a group and under the direction of the course leader discuss their initial responses as well as other aspects of Biblical responses to the issue. The meetings may be two or three hour seminars. Here the students discuss what they have learned and share the challenges and difficulties they have encountered in an attempt to encourage each other.

6. *Take steps to obey* – At the end of each lesson, the students draw up their own action plan as to how they will obey God and implement what they have learned. The students are encouraged to fulfill practical assignments in their home environment, in small groups or in the church. The practical assignments include evangelism, counseling, discipleship, and sermon preparation, among other assignments.

While all models have their particular shortfalls, BAO functioning model of training in the local church has many advantages. BAO has understood the centrality of the church in the business of training her workers. The early church seems to have used this kind of church-based model to train her leaders. The Scriptures are clear on how the apostle Paul trained Timothy and the other leaders. Key texts used to support this model include our exegetical passages like 2 Timothy 2:2 and Ephesians 4:11-13, where church leaders have the responsibility to train believers so that all may reach unity in faith. It is clear that this training took place in the context of the church.

Other advantages are that while the church avails her leaders to train she does not lose them for three years or four as in the case of the traditional schooling since they are trained in the context of the church. In addition, those being trained do not have to quit their jobs to join seminary.

This model avails the opportunity for an apprentice approach to learning and training in ministry. Here, training within familiar contexts enhances character development and skills in ministry.

Further, the local church can order and structure the training based on her needs and the community's needs.

6.5.8 Church - Based Theological Model

This model of training is probably the latest initiative that seeks to offer an alternative to the Western traditional theological training model. The model uses the non-formal education paradigm with serious ordered learning that fits culture while combining elements of formal and informal. This new paradigm is a call to return to training leaders in the way of Christ and apostles following the model of the Antioch church in Acts 13:1-14:28.

Leading proponents of Church-Based-Theological Education model include BILD International based in the United States of America. In this paper we will use BILD as a representative of the church based -model of training.

6.5.8.1 Origins

The origins of BILD International go back to the early 1970s when Jeff Reed, the CEO of the movement, desired to develop his equipping gifts in the context of local church ministry. The elders at Ontario Bible Church (OBC-now known as Oakwood Road Church) in Ames, Iowa, agreed to let Jeff train in this way. At the end of Jeff's training, the elders asked him to formalize the training so that others at the church could go through a similar equipping process. Having been influenced strongly by Ray Stedman's *Body Life* and Ephesians 4, he established a training influenced by Ray Stedman's Scribe School and John MacArthur's

Logos School. This was the beginning of the Ministry Apprenticeship Program and eventually the *Leadership Series* (www.bild.org).

Today, BILD is known as a leader in church-based theological education. The church-based resources have grown to include equipping for new believers through doctoral-level training. BILD works formally with groups of churches or associations of churches helping them develop church-based theological education paths and resources to meet their needs for church leadership (www.bild.org).

The *Leadership Series* is made up of resources designed to integrate with a community-based process of equipping ministers of the gospel, with the aim to accomplish two primary objectives:

1. To equip the apprentice in a sound church-based philosophy of ministry, godly character, and essential skills required of those with equipping gifts. (Leadership Series I)
2. To guide the apprentice in the formation of a biblical theology of the Bible and in the completion of a "Comprehensive Belief Framework in Culture," which addresses contemporary cultural issues on the foundation of the biblical narrative. (Leadership Series II)

While the *Leadership Series* exists in two primary divisions as seen above they also are arranged according to three different emphases: character, ministry, and academic.

6.5.8.2 Elements of the Church-Based Education

According to Jeff Reed in his paper "*Church based Christian Education: Creating a New Paradigm*", presented to the 1995 Christian School Leadership Summit, *three* premises are said to be foundational to the constructing of this model. The first premise can be summarized as fragmentation of Christian education that does not take seriously or comprehensively integrate the home, the school and the church. The second premise is that Christian education must be based at its core - the local church. Thirdly, Christian education must be wisdom-based throughout its infrastructure, the starting point being Old Testament Wisdom Literature (1995:7-13).

The church-based model of training follows a learning system based on three steps: (1) An in-service or ministry training taking place in the context of ministry; (2) Mastery of the Scriptures, which involves character development, ministry skills and biblical mastery and (3) Mentoring and assessment or qualification and assessment.

The church-based model of training is one good example of a model that takes theological training back to the church, where it belongs. Our research has established that too often the church has been marginalized in the training of its workers. According to CCBT (Center for Church Based Training), training of Christian workers is most effective when done in context. Church based training calls for training to be done *in the church* (the power of context), *under the church* (the power of responsibility), *through the church* (the power of community), *with other churches* (power of partnership), *for the church* (the power of mission), and *to the glory of God* (the power of worship).

The effectiveness of this form of training may be attributed to the fact that the programs are designed to be led by church, leaders training future leaders in the context of their churches and not in sort of a school. In addition, the effectiveness

of this program could be attributed to it's competency-based design where the focus is not on courses and grades but on measuring competence based on designed outcomes.

Figure 1: Illustration of a traditional model of theological training.

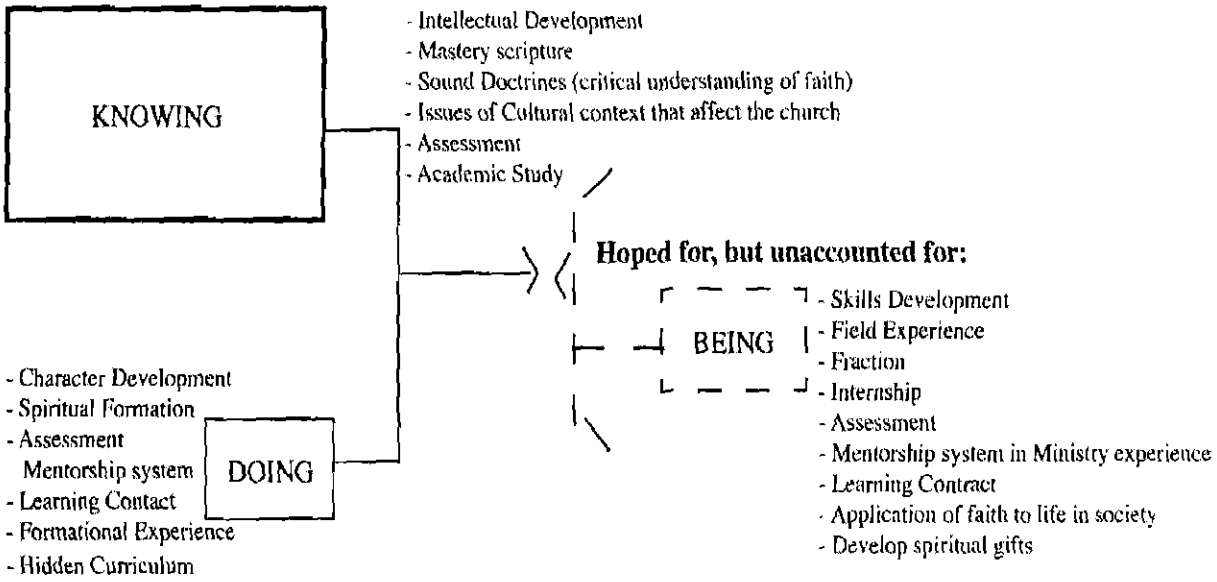


Figure 1 above is adopted from Holland and modified to illustrate the deficiency observed in the schooling model that most of the theological schools have adopted. It cleared demonstrates the imbalance in the "know" "do" and "being"

Section B

Proposed Model of Theological Training

6.6 A Call for a New Model

In 1974, Jonathan Chao, one of the great theological education minds of the two thirds world, was right when he wrote the following words as an extension to the Lausanne covenant:

" It is not possible to improve 'theological education' as suggested by the covenant, in isolation from its ministerial context. Rather, a complete, integrated approach to the development of indigenous leadership within the overall context of the church and her ministry must be undertaken... A critical and historical analysis of the traditional missionary model of ministry exported from the west shows that it is built on the administrative structure reflecting the Roman mentality rather than the functional structure of service as found in the New Testament...This kind of rethinking, although by no means new implies that any attempt to 'improve' the present form of theological education is not enough. What we need is not renovation but innovation." (Chao,1976).

The implications of this comment is that the current Western model of training in the two-thirds countries need a complete overhaul.

The question of the relationship between theological training and practical ministry has arisen from a concern for quality in theological training. This concern is not only with the academics but also with the spiritual and practical aspects of the training. These concerns have for some time gained wide attention and have been discussed at length by various theological trainers in Africa, the East and the West. The efforts reflect a dissatisfaction with the status quo of theological

training and a quest for improvement. The 'wind of change' has been blowing in evangelical theological education for over two decades.

Different authors have referred to this quest as a renewal in ministerial training. Bruce Nicolls said it well when he outlined the general objective for accreditation in Asian Theological Schools, "... develop new patterns of evangelical training that will effectively prepare students for Christian ministries or church vocations. These will involve new insights into the integration of the academic, spiritual and practical in theological training..." (1975:110). This proposed objective for accreditation forms a very important part in theological training.

The ICETE manifesto on renewal of evangelical theological education recommends that theological training combines spiritual and practical aspects with academic objectives in one holistic integrated education approach (Article 7). ACTEA standards for post secondary theological education in Africa states, "The institution's programme should evidence a holistic approach combining both curriculum and extracurricular activities in an educational plan which embraces objectives concerned with spiritual and vocational as well as academic development..." Thus, theological training must be intentional and deliberate in fostering the spiritual formation of the students.

6.7 Purpose Statements for Theological Schools

A close look at the purpose statements of the various case study schools leaves no doubt that all these institutions are out to serve similar purpose-training personnel for the church ministry. While the statements of purpose varied between the theological schools, at the heart of these statements lay a common objective: The effective equipping of men and women for appropriate ministry within churches and associated organizations.

Irrespective of the cultural settings, whether in Africa, the West or the Eastern world, theological institutions exist to serve the church by training servants of the Lord and the church. This becomes a universal expectation. Dearborn (1995:7) explains the expectation as preparing "wise, compassionate, theologically astute and pastorally proficient servants who can lead the Church and our societies through the crisis of the twenty-first century". This is a daunting responsibility entrusted on the theological institutions that may be hard to fully accomplish. The expectations are in part unrealistic because the constituents fail to appreciate that theological education is a life-long process and a theological college can only engage part of that purpose. Further, the function of theological trainers is an indirect one falling under the 'hidden curriculum'. In reaction to the expectations in theological schools, Cole says that it is merely an assumption that the type of information-oriented training we give to students will somehow translate into godliness (Cole, 1991:39-40). These unrealistic expectations are probably why criticism has been leveled against these theological institutions for producing graduates who are functionally incompetent for the demands of pastoral ministry. Chapter 4 and 5 attempted to demonstrate the weaknesses that the theological schools are facing in the training for ministry.

The traditional and conventional method of training, having been blamed for being irrelevant and theoretical (Dearborn 1995:8), has led to various innovations within the institutions in order to introduce relevance in training for ministry. The call for change has specifically focused on the local church as the context of theological education for purposes of producing spirituality and godliness.

Some of the theological educationists have opted to do away with residential training, opting for non-formal mode of training such as extension and satellite school programs and distant learning method of training. There has emerged various forms of non-formal theological education programs worldwide and a significant body of literature critical of the traditional paradigm.

6.8 Suggested Model – Integrated Competency-Based Training Model

A reflection on our case study (PACC) and other comparative evaluations espoused in this study, and consequently the selected models discussed, served to bring out several common themes. These themes reflect the major weaknesses of Pan Africa Christian College that was the focus of our study. The themes as stated have proposed reforms that could address the observed weaknesses.

1. The recovery of the church-in-mission as the ultimate goal and purpose of the theological education. A shift from traditional academic institutions of theological education to contextualized, people-oriented ministerial training integrated into the church.

2. A call for flexible content and course structure adjusted according to the developing needs of the student and the issues in the church and community. Training must be adapted to life, thus training must adapt to the student's situation.

3. The call for flexibility must include an integration of the traditional model and alternative models of theological training. Besides lecturers, textbooks and class instruction include independent study, internship mentoring, modular courses, internet research, and discussion groups.

4. The lecturers are to be viewed as facilitators to guide in the learning process. They are expected to model before the students the principles taught in the courses. Lecturers should be active in pastoral ministry. The

knowledge, experience and maturity of both the lecturer and student are of equal importance.

5. Need for a strong experiential learning component whereby the student is to be actively involved in church and community ministry, integrating theoretical studies with the student's experiential field ministry.

6. A call for student evaluation to be based more on demonstrated competence in ministry rather than upon the grade point average (GPA). The student learning type must considered. Efforts must be made to make the student learn well and intensively but not to merely satisfy the institutional requirements. Integrate academic based assessments and church-based or ministry assessment procedures.

7. A call for eclectic instructional methods. Less emphasis on the transmission mode and more emphasis on discovery, discussion and problem-centered projects. The goal of training should be to assist the individual to become independent. The student needs to know how his teacher arrived at his conclusion so as to find his own answers.

8. The need for close, personal relationships between students and faculty; students learn together through small groups or teams with the guidance of the faculty. The contacts should be both formal and informal.

9. A call to develop an approach that takes seriously the need for ordered learning among adults within our churches. Concepts such as self-directed learning, self-responsible learning, self-active learning and lifelong education.

These emerging themes, as given above, necessitate an innovation and a rethinking of how we should train emerging ministers both clergy and laity in the

context of Africa. For long, the African church has relied heavily on a Western, formal theological education imported by Western missionaries to develop leaders. This has worked well to some extent. However, we have now realized how dysfunctional and inhibiting the Western model is to positioning the African leadership to respond to the needs of the ever growing church in Africa. Much money is being invested in theological schools, yet the leadership challenge has not been met in any meaningful way. A solution is therefore needed, and this paper proposes for a new model of training that responds to the needs of the African church; a model that in our estimation would correspond to the early church forms of teaching.

6.8.1 The Integrated-Competence Model

In proposing this model of training, we do not lose sight of the purpose of the church. It is imperative that any model of theological training maintains the biblical image and the purpose of the church to "equip the saints for the work of ministry" (Ephesians 4:11ff). The suggested model tries to address common themes as drawn from our case study (PACC), other similar schools, discussion of the selected models of training and from principles drawn from the exegetical work in chapter 2. The ideals of the core principles found in chapter 2 point to a biblical nature of theological training. The letter to the Ephesians and church leaders in the Epistles of Timothy and Titus show that the training of the early church was understood as a flexible leadership development strategy rooted in the life and ministry of the churches. Training was viewed as entrusting of the ministry to faithful men by faithful men who were doing the work of ministry.

The setting of an appropriate model for ministerial training must therefore be one that enhances the recognition and development of the elements crucial for effective ministry. A strong case can be made that the normative of such a model can be found in the New Testament. We are therefore proposing a discipleship model based on the commands of Jesus' command in Matthew 28:19-20, "Go,

make disciples, baptize them and teach them". The school must be integrated with the life of the church, understanding and respecting and fully carrying out its responsibilities. The school and the church must attempt to carry out their various functions within the integrated balance of the other.

As articulated in our exegetical work in chapter two, there is a range of teaching and training styles apparent in the New Testament documents. The discipleship type of model advocated for in this project is one that calls back the church to its roots of New Testament form and function, altering the way the church today perceives and practices theological education. The model advocates a shift from traditional, academic-based systems to church-based assessment procedures which integrate formal, non-formal and informal forms of theological preparation.

The most normative model seen in the New Testament is the paradigm of Jesus and his disciples. This paradigm appears to have been adopted as the benchmark by the early church as the training model. The early church consciously adopted the principles affirmed by Jesus and the distinctive aspects of his educational practice.

One of the titles used for Jesus in the Gospels is "teacher", and the teaching he modeled in both content and process was outstanding. Jesus approach to training his disciples was different than the education models of the cultural setting. According to Perkins (1990:2-22), there were four types of teachers to achieve the educational objectives. These were equivalents of the philosopher, sage, prophet and interpreter of the Jewish Law (scribes, pharisees and the rabbi). "Each of the types of teachers drew adult followers and had a specific focus ... rather than adopting one of these over others ... Jesus is observed in the gospel embodying a style of teaching which drew on aspects of each model to create his own unique style". In contrast to the normal approach to establish a rabbinic-style school, Jesus utilized an intenerating context that generally took him away from the synagogue and school buildings, persuading his disciples to

join him in the itineration. While Jesus is seen in the Gospel teaching in formal settings of the synagogue and the temple, he was not limited by these settings; rather, the model he adopted stressed the training potential of a non-formal learning environment (Richards, 1975:31).

The model used by Jesus and adopted by the early church is similar to the Hebraic education with its focus on training Israelites for effective service of God which was an education in holiness. With the institution of schooling notably absent, the teacher learner process of training that Jesus modeled was close to the idea of training as an apprentice than as a student. In training as apprentice, "priority is given to holistic growth for effective ministry rather than the common emphasis on the teacher conveying information for the student to seek to apply by themselves" (Harkness, 2000:147). From the exegetical work in chapter two, it is this sense of apprenticeship that lies behind the Greek word *mathetes* (disciple, learner). The New Testament usage of the word would indicate a total attachment to someone in discipleship. This is in line with the understanding of the Greek words *didaskalos* (teacher) and *didasko* (to teach) used in the relationship between teacher and the apprentice. Thus, in the disciples of Jesus, effective learning resulted from participating together in ministry with debriefings thereafter.

The approach adopted by Jesus with his disciples and which continued into the post-ascension development of the church is similar to what we are calling an Integrated Competency-Based Training (ICBT). This approach, just as the paradigm represented by Jesus, can be described as integrated, formational and missional. This approach is well summarized by Sylvia Collinson saying:

> "The characteristics of post-ascension discipling may be thus summarized as teaching which was intentional, relational, largely informal, communal, reciprocal and centrifugal. It involved two individuals or small group who typically functioned within a larger nurturing community and held to the same beliefs. Each made a voluntary commitment to the other/s to form close

personal relationships for an extended period of time, in order that those who at a particular time were perceived as having superior knowledge and / or skills attempted to cause learning to take place in the lives of others who sought their help. Such discipling was intended to result in each person becoming an active follower of Jesus and participant in his mission to the world..." (2000:15).

The principles used by Jesus and adopted by the early church referred to practical *habitus* which included both the end as well as the subject matter. The practical *habitus* as observed by Cole was "a personal, cognitive disposition toward God and the things of God." As opposed to the theological education of today where theory-practice is distinguished, the training of Jesus had the two (theory and practice) as one parcel where doing was a natural outcome of the being. The training ministry concentrated on producing men of God through a discipleship process.

The ICBT as a training model would seek to reflect on the principles developed in the New Testament concept of discipling which includes formation for leadership and ministry. The conceptualized model of training is designed to incorporate an integrated, formational and missional approach. This approach does well to recognize the (*mission Dei)* missionary nature of the church. Thus, the model sees a need for training all men and women regardless of their station in life to actively participate in missions within the context of the church. As clearly articulated in the Great Commission, this is the most important command Christ gave to his church. It is to be the churches' pre-occupation until Jesus comes back. It is the reason for the church's existence. The model for making disciples continues from generations to generation.

The ICBT also advocates training these men and women in character development and ministry skills in addition to knowledge. This process mimics the Paul and Timothy model (2 Tim 2:2) of entrusting the gospel to faithful men

involved in modeling and mentoring. To accomplish this, selection in ministry becomes a deliberate step of choosing people so as to transfer into them what we are and what we can do in and through Christ, in order that they may do the same to others.

The selected passages in the New Testament in chapter two (Matt.28:18-20, 2 Tim.2:2, Ephesians 4:13-15) demonstrate that the church has a key role to play in training leaders. Of the 11 principles, four deduced in chapter two recognize the search for an ICBT model of training. These principles contend that: (1) Progress and permanence of the Christian faith is dependent on multiplying our influence by living out and instructing biblical values; (2) The growth of the kingdom of God in the world hinges on disciples of Christ reproducing themselves. Through reproducing, a multiplication effect results which leads to the growth of the Kingdom; (3). The expectation in ministry is to carry on Jesus' ministry by instructing and training others in the precepts of the Christian faith and by so doing raise up faithful and dedicated learners who would grow to be fully devoted to Christ's lordship in their attitudes, actions, loyalties, priorities, and lifestyle; and (4) Ministry should develop a genuine concern for the lost that knows no geography, ethnic, linguistic or cultural boundaries.

These four principles suggest that our model of training must take into account the missionary nature of the church by integrating a functional orientation. Thus, a quest for participation in the mission of God will provide the orientation and agenda for the theological training. Missions should be the center of theological training. All aspects of the training should be directed towards missions regardless of the discipline and the training done in the context in which the training student will function.

6.8.2 The ICBT Training Assumptions

The following assumptions formed the basis for the theory of this model of training for ministry. Assumptions establish identification marks of reality and form a set of key perspectives to guide the training:

1. Theological training by itself does not produce Church ministers:

God is involved in the development of leaders through life experiences. He directs and superintends over the ministers' life; thus, theological training is only a means to an end. Training should produce skills that are repeatable in a given situation. Church leaders are formed by God through a variety of experiences, including various modes of training: formal, nonformal, and informal. While training alone does not produce a church minister, it can enhance growth in a number of important directions of learning.

2. Principles for the formation of Church leaders apply universally.

Developmentalists hold that persons in all cultures progress in their development in a similar manner. The experiences of learning may vary widely as with the specific curricular design, but the principles of transformation remain constant. The assumption in the developmental view is that learning depends on experience. Thus, the acquisitional view of training found to be dominant in evangelical theological Institutions is what our model seeks to address.

3. Standards that define Church ministers are found in Scriptures.

Biblical standards for church ministers give content and weight to the ministry profiles and become the basis for the evaluation criteria. To be a Christian minister means displaying the qualities and outcomes specified in the Scriptures.

4. Theological training is primarily focused towards adults (These are persons who view themselves as responsible for their own lives)

This assumption, as explained by Knowles (1980:44-45) is that as individuals mature: a) their self-concept moves from being a dependent personality

towards being a self-directed human being; b) they accumulate a growing reservoir of experiences that become an increasing resource for learning; c) their readiness to learn becomes oriented increasingly to the developmental tasks of their social roles; and d) their time perspective changes from one of the postponed application of knowledge to immediacy of application and, accordingly, their orientation towards learning shifts from one of subject-centeredness to one of performance-centeredness.

These four assumptions form the basis for the theory of ICBT model of theological training.

6.8.3 Concept of Integration

An integrated approach to theological training has its basis in the biblical doctrine of the "total person" or ""whole man." The total person needs to be trained and developed. While man is body and soul, we do not unnecessarily compartmentalize him. Consequently, in theological training we should avoid unnecessary compartmentalization. Integration is therefore not an attempt to maintain balance between academic, spiritual and the practical as though these things were done one at a time. Integration entails bringing these aspects together into a whole, and doing them at the same time. In integration, no one aspect negates the other, as though the presence of one would imply absence of the other. An integrated approach to theological education is academic, is spiritual, and is practical as each aspect necessarily presupposes, implies or contains the other (Chow, 1982:52).

Cole (2001:215) says the approach to training for ministry must be holistic. A holistic approach to curriculum of training for ministry employs a combination of the domains of learning with the different training outcomes of knowledge, character, and ministry skills.

The advantage of integration is that it helps equip ministers with adequate comprehensive skills with which to address the diversified felt-needs of the laity.

6.8.4 Competency-Based Approach

The objective of theological training responds to the students' needs, producing growth in knowledge, maturity in character development and competence in ministry skills. Students progressively grow in relationship to God as they explore the tensions between their experiences, the Bible's teaching and their individual response in obedience. This being the objective of theological education, a better way to encourage this process is to apply the elements of competency-based learning.

As a curricular model, competency-based learning seeks to develop competencies in persons at different stages of their maturation journey. The competencies encompass the development of the whole person: affect understanding, character, and skills. Competency based learning does not focus on courses and grades but on measuring competencies based on designed outcomes.

Knowles (1980:18-19) articulates four forces in educational thinking that strongly influence the shift towards competency-based learning. These include: 1) a new conception of purpose of education from the transmission of knowledge to the producing of competent people; 2) a focus on learning instead of teaching; 3) the concept of lifelong learning as the organizing principle for all of education and 4) a concern for developing new ways to deliver educational resources.

In contrast to the content-transmission model that relies on subject matter as the organizing principle, the competency–based model is a flexible representation that provides a framework for learning in a variety of contexts. In the content–transmission model, excellence is measured mainly by the nature of the process

and not by the product as is with theological training. The criterion of excellence in the competency based learning is the extent to which the graduate is ready for functioning effectively in that ministry, showing potential for continued development (Youngblood, 1989:29).

6.8.5 The Basis for ICBT Model

Four fundamental questions were used to form the basis for an integrated competency-based ministerial training.

The first question is what competencies should ministerial trainees' possess? This question focuses on the selection of the outcome that the training will help students reach. The list of competencies is developed, firstly from gleaning principles from the Scriptures as to what a competent church minister looks like and secondly, from research as to what a competent minister is perceived to look like in their context of ministry.

A survey by the association of Theological Education in North America as given by Chow (1982:52) provides an insightful indicator for theological training. The most significant characteristics or criteria that people across denominational lines were looking for in their ministers were the following, in order of preference:

- Sacrifice without regard for acclaim. This means a minister who is able to accept personal limitations and is able to serve without concern for public recognition.

- Personal integrity. Able to honor commitments by carrying out promises despite pressure to compromise.

- Christian example. The minister should be one whose personal belief in the gospel manifests itself in generosity and, in general, in Christian example that people in the community can respect.

- Pastoral skills. People want a minister who shows competence and responsibility by completing tasks and by being able to handle differences of opinion, and who senses the need to continue to grow in spiritual skills.

- Leadership. The minister must be able to build a strong sense of community within a congregation. Taking time to know the people in his church and developing a sense of trust and confidence between the congregation and himself.

Though this opinion may not always be the case, nevertheless it represents an expectation from the people whom the minister is called to serve. Further, such an expectation is paralleled by the demands of Scripture. Biblical qualifications for church officers are preceded by character formation (1 Tim 3:1-13; Titus 1: 5-8).

The second question to be asked is: what knowledge, skills and attitude do the ministerial trainees currently possess? This question acknowledges that each trainee already has been formed by informal and formal means that requires prescribed sources to meet his present developmental needs. This question intends to diagnose the learners needs. This need is defined as "the gap between the present level of competencies and a higher level required for effective performance" (Knowles, 1980:88).

Thirdly, how can ministry trainees participate in value added experiences that contribute to the desired outcome? On focus here is the selection of learning activities most appropriate for producing a competent Christian minister. This may include learning contracts, mentoring, internships, or specific training modules of instruction within the student's context. Teaching that is sensitive to the local context of students demands content that is directly related to the

student's social and cultural situation. The training of church workers must be conducted in "light of personal, situational and contextual demands of biblical norms and cultural dimensions" (Cole, 1991:42). The selection of learning activities should reflect both spiritual and character development as it prepares a student to minister in Word and life as a true believer.

The forth question is, how will we know when the ministerial students have changed, acquired new understanding, deepened their character, examined their attitude and sharpened their skills? The focus here is evaluation. Evaluation in the competence-based training is an integral part of the whole process. As observed, the training process includes the ministry students' competency profile, objectives that flow out of the students' needs, learning experiences and appraisal procedures. Among other tests of evaluation as to whether a student has been trained is tracing where the student ends up after graduation. Our empirical study observed that while many may end up taking leadership roles in the in church, some will end up taking other professions that they were not trained for in seminary.

To qualify to have been trained, the students need to be able to do more than passively collect and casually dispense information on command. They must be a living, active and personal demonstration of the biblical truth they have learnt and are capable of giving insight and proposing initiatives (Youngblood, 1989:28). Despite the difficulty in evaluating spiritual formation in objective and measurable ways, this is a base against which spiritual and character development should be monitored. In addition, for one to claim to have been trained, the qualities and behavior of the Christian minister within the church must have been taught, modeled and stimulated within the training program. Ability to feed and tend the flock and make disciples would demonstrate competency.

Excellence in theological training should therefore be measured in terms of the servant hood quality that the student possesses and the effectiveness of ministry which he performs. This will involve both being and doing in addition to knowing.

As already stated, theological education should aim at training students to become servants of the Lord in His church and equipping them to serve effectively in the church. This must involve an attempt to achieve the three objectives: "be" "know" and "do" goals.

6.8.6 The illustrated Model

The integrated competence-based model of training model can be illustrated in the following diagram.

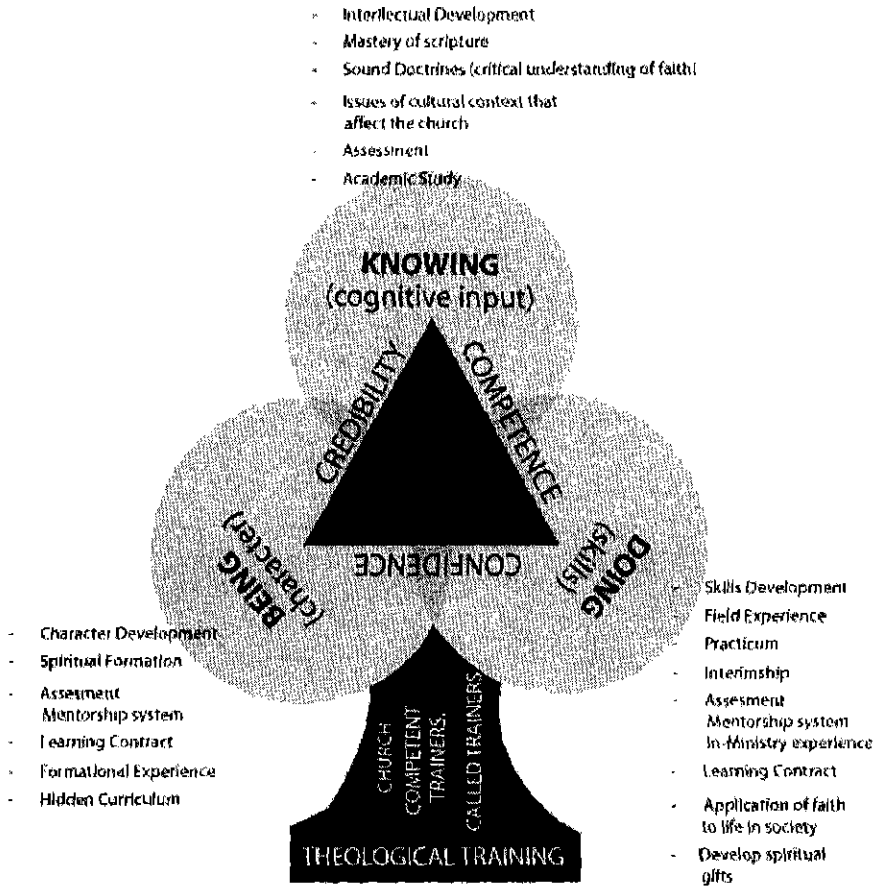


Figure 2: Illustrates the proposed model of ministerial training: Integrated Competence Based Model.

6.9 Implementation of the Integrated Competency-Based Training Model

The discussion so far points to a new and rather radical approach, the integrated competency based-training model. Though this new model has some elements suggested by other innovative models, In comparison to the traditional seminary model, it is a new model of training. In its implementation, it would be difficult to predict the degree of its success. Like any model of theological training, we are aware it has weaknesses and shortcomings that we try to reduce or avoid. We are also aware of its strengths and advantages which we try to make use of. The following are suggestions for implementing an Integrated Competency-Based Training within or without the context of an existing residential theological college like PACC.

6.9.1 Who is to train for ministry?

If training for ministry is the work of the church, then we ask the question: who should be trained in the church? From the principles drawn from the exegetical work in chapter two, all members of the church need to receive training. However, they must be trained at a certain level. Cole (2001:230) outlines three levels of training: the grassroots, the professional and the technical levels. The grassroots level includes most, if not all, members of the household of faith. This training would compare with discipleship where all Christians are nurtured for spiritual maturity. Discipling is recognized as the valid model of teaching at this level. The Christian faith community understands its prime directive from Jesus to be the making of disciples (Matthew 28: 18-20). The Great Commission is the most important command Christ gave to his church, and it is the churches pre-occupation until He comes back. It is the very reason for her existence. The

model of making disciples continues from generation to generation. As Carson (1984:599) states,

> It then follows that they are by carefully passing on everything Jesus taught, the first disciples--themselves eyewitnesses-- call into being new generations of "earwitnesses"...These in tern pass on the truth they received. So a means is provided for successive generations to remain in contact with Jesus' teaching.

The second level of training of people in the church is what Cole calls professionals. These are often trained in seminaries and Bible schools. They are trained to be facilitators to train others who in turn implement activities on the ground-pastors are facilitators, equippers, counselors and educators. If theological schools are training these professionals who are themselves facilitators, then the theology should convey not only knowledge but also the experience of how to put theory into practice.

The last group is the technical category. This group comprises a small number of people involved in high-level research (Cole, 2001: 245). These are the people who teach the professional as they engage in general scholarship.

In light of the three levels of trainees, it appears that the training for ministry at PACC targets the professional categories. PACC produces pastors, teachers, counselors and bible translators. However, the proposed model has room for the three categories.

6.9.2 Recruitment at the Professionals level

Strict entrance criteria must be put in place. This implies a specific and selective recruitment. In reality, ministerial training should only be for those who have sensed God's calling for ministry since ministerial training does not impart the pastoral vocation or spiritual gifts necessary to exercise that calling. The criteria

for applicants who seek pastoral training should include: A demonstrated passion for ministry, a clear sense of calling, evidence of service in the local church and an average academic achievement.

In addition, emphasis ought to be placed on church-sponsored students for ministerial training. As observed in the empirical study in chapter 3 and 4, the majority of the graduates who were sent and sponsored by their churches ended up in church ministry. It must therefore be appreciated that when churches contribute to the selection and the training of the students, the church is most likely to value the student and thus place him or her in ministry. In addition, if the church has to be involved in the selection, it is likely that the selected students will be potential students who have otherwise proved themselves in the service to the church.

Drawing from principles observed in Jesus' training methods, it is clear that he was selective in the choice of those whom he trained to be his disciples. He selected those who met his qualifications, which included obedience, commitment and a willingness to follow and to be trained.

6.9.3 Academic study

Godly character is necessary, but for a minister it is not sufficient. He needs to be trained in the Word. What he is taught needs to be biblical and contextual. The "knowing" (book knowledge) aspect of training should not be minimized or treated as secondary. The student ought to be trained to know the "what", the "how" and the "why". The training must however, go beyond content-oriented teaching/learning experience, to include the development of a spirit of investigation that becomes part of the student's life.

There is need for a shift from pedagogy to andragogy approach to theological education. The new paradigm must draw from insights of adult education.

6.9.4 Curriculum

In the integration of the curriculum, contextualization must take on a significant role. While the curriculum must be biblically centered, it must at the same time interrelate and be relevant to the local context of the student. In other words, the curriculum must be context-sensitive and must take into consideration the needs of the specific society and culture. This approach will avoid the uncritical employment of curriculum "importation" from a different context, creating one in response to the unique conditions in the given setting. At every level of design and operation, the ministerial program must be visibly determined by a close attentiveness to the needs and expectations of the Christian community that is served. Specifically, an Africa curriculum must address the needs of Africans. Nunez ((1986:76) says that "if in order to establish a curriculum we do not take into account our cultural and social reality, we are forming decontextualized thinkers and theologians, or activists who are equally cut off from their social environment." The curriculum for training must match the context of the constituents.

6.9.5 Courses and Content

The individual courses in the curriculum must also be integrated by way of content organization and teaching method. How a course is taught is as important as what is taught. The courses should be such that they are developed to bring content, skills and attitude development to the point that the student is able to apply the ability with excellence.

Selection of content should be based on significant goals and objectives. Matching the goals with the right content will help the curriculum implementers achieve the desired human resource.

6.9.6 Field Work

By its very nature, ministry is both taught and caught. Theological education within classroom walls can be too theoretical. Thus, theological institutions should create a field education program, then appoint a director to coordinate field education for the students and to liaise between the institute and the churches for the practical work of the students as well as for their placement after graduation.

Fieldwork or practical work should form part of the student's learning experience. It should be part of the curriculum with academic credits so that a student cannot graduate from the training without having satisfactorily completed the requirements in the fieldwork. Field education will also serve as a means where pastors in churches will participate in the training of students through their supervision in the field.

Training for ministry and the context of service should never be two worlds apart. Cole (1991:42) concurs, saying, "church-school relationship must be strengthened. Theological schools must not serve as ivory towers removed from the real day-to-day situations in the churches for which candidates are being trained..."

6.9.7 Communal life

A residential school with a live-in situation provides a communal life and as such the integrated model with a competency-based training should include communal

activities. The various activities should form part of the training process. All the activities must be intentionally planned and coordinated by a director of community life.

6.9.8 Chapel

Chapel time should be a very useful opportunity for promoting fellowship amongst members of in the school. Hence, the chapel time should not be limited to worship or preaching only. This could be used as a bridge between faculty and students and as a link between school and the church at large. Mutual sharing of experiences, feelings, viewpoints and areas of concern can prove to be profitable to the training and learning.

In the integration model, curriculum must reflect both spiritual and character development as it prepares a student to minister in word and life as a true believer. The chapel services should intentionally focus on that aspect.

6.9.9 Communal Activities

Communal activities outside classroom should be a deliberate part of the program. This includes retreats, spiritual exercises week, communal meals, mission week, and outings. These occasions are necessary to create solidarity among faculty and students. These communal activities could be used as teaching methods that enable the students to practice skills in an informal and relaxed atmosphere.

6.9.10 Mentorship systems

Both faculty and students need to grow in Christ. Thus faculty members should be required to have a visible personal interest in the students and their welfare.

The education plan must therefore embrace a concern for the student's spiritual, vocational as well as their academic development. To understand the needs of the students, the relationship between them and faculty should be one of dealing with a friend, a mentor, and a colleague. This means that trainers in a theological school should demonstrate concern for students' ministry and calling. Mentoring will create an atmosphere of nurture in which students see ministry modeled before them. This research has observed that perhaps the best way to ensure that students develop certain qualities is for the faculty members to model those desired qualities.

The role of the teacher should not only be to dispense information; rather, he or she should be one who has the ability to dispense skills and information from first hand experience, having understood the needs of the student.

Proactively seeking spiritual development and practical experience in ministry must take precedence over anything else. Because of the importance of godly behaviors and attitudes in theological training, what the teacher does becomes more important than what he says. Modeling involves learning by observation and teachers model when they exhibit behavior in the presence of their students.

Ministry development is an intimate, personal process of discipleship that demands the context of personal ministry for its full fruition. Mentoring has much to offer since it provides both character and professional development.

A group of six to eight students should be assigned to a faculty member, who will oversee their spiritual, academic and practical progress. The group should meet regularly, plan some missions together, share their concerns and evaluate their progress. The faculty member should also meet the students individually. Each of the group should be assigned to a practicing professional (outside mentor) to provide on-site supervision, guidance and reporting.

6.9.11 Faculty Recruitment

The qualification of teaching staff is critical in this training model. A careful selection of faculty or personnel is key to achieving the training objectives. Having faculty members who model the desired behavior must be a major priority.

Recruit faculty, regardless of the academic discipline, who have the conviction that in Christian higher education the growth of the student as a whole person is paramount. Willingness to undergo mentoring process and the acceptance of mentoring as a part of ministerial training should be a criteria for the employment of faculty.

The institute is to consider hiring a faculty chaplain who will effectively instruct, motivate and encourage faculty in discipleship making. For excellence in faculty mentorship, he or she should be someone capable of giving leadership.

As academicians entrusted with the spiritual nurturing of our students, faculty must learn to present a more biblically based model of Christian discipleship. The spiritual formation and development of students begins with and depends on the spirituality of the faculty. As mentioned earlier, students model as they observe, imitate, and adopt the teachers' behavior as their own.

There is need to recruit faculty who are actively involved in their local churches. This will consequently help students to apply what they hear and see to real life situations. Teaching is less effective if the teacher's behavior is inconsistent with what he or she teaches.

6.9.12 Continuity

The process of training ministers should not be considered complete upon graduation. The school should continue to offer graduates more learning opportunities. Short courses on current issues and informal training programs should continue to be offered to the alumni. This commitment to continuity recognizes that the process of learning is beyond the formal relationship with the school; it also requires encouragement and is best achieved in the community context, not isolation.

6.10 Conclusion

The integrated competence-based training approach as explained in this chapter can be applied to any model of training, be it formal or informal. To be adopted in the traditional model of theological training – residential seminary - it will require some radical changes to the existing structures. These changes include, an integrated, programmatic approach that comprises the academic, spiritual, and practical components. The proposed model in this chapter offers a creative approach to theological training, designed to aid in the development of the whole person while at the same time advancing the competence of pastors in their ministerial roles. This has been proved to provide holistic ministerial training that is characterized by knowledge of the Bible, spiritual development and practical training on how to handle church ministry.

CHAPTER SEVEN

Conclusion

7:1 Introduction

The main focus of this research was to investigate the relationship between theological training and the practice of ministry. A study of Pan Africa Christian College alumni 1983-2004. The study established that it was by enhancing practical component of theological training that the graduates effectiveness in ministry will be enhanced.

The research was divided into seven chapters. The purpose of chapter one was to give a background to the problem statement and to pose questions for guiding the study. The problem statement for investigation was, "*What is the relationship between theological training and practical ministry and how should training in PACC be evaluated in light of this relationship?*" The following four questions were constructed to guide the research:

1. Which Scriptural principles are to guide theological training and for the principles for ministry in the church?
2. To what extent have the graduates of PACC contributed to the growth of the church in Africa?
3. What are the perceptions of the church leadership and the alumni on the output and training of PACC?
4. What guidelines and possible model can be introduced to make theological training more relevant by meeting the needs of practical ministry?

These questions gave rise to the following aims and objectives:

The aim of this study was to research the relationship between theological training and practical ministry with specific objectives of: establishing scriptural principles for theological training and for practical ministry; establishing the relationship between theological training at Pan Africa Christian College and the practice of ministry; establishing the extent to which theological training at PACC has helped the graduates in their placement in the ministry; study and evaluate the performance of alumni and church leaders' opinion on the training offered at PACC; and to give guidelines and a model for theological training that is in line with Scriptural principles and needs of ministry.

7.2 Basis -Theoretical findings

Chapter 2 sought to find from the Bible scriptural principles for theological training and practical ministry. This basic-theory of practical theology affords a biblical dogmatic normative foundation. An exegetical study, using the grammatical-historical method, was done on three selected passages that relate to the issue of training and practical ministry. The chapter focused specifically on the selected New Testament texts with the intention of drawing up the basic theoretical principles. The principles drawn from the exegetical work established the basis for which the empirical study is in chapter 4 and 5 was conducted. Further, the principles were used to bring a hermeneutical interaction in the formation of the suggested training model in chapter 6.

The following basic theoretical principles were derived from the exegetical study:

- The progress and permanence of the Christian faith is dependent upon multiplying our influence by living and instructing biblical values.

- Christians should labour constantly in learning and teaching the faith according to the scriptures, to ensure that all who preach the gospel are

theologically equipped and resourced in adequate ways for the work they have in hand.

- Training for ministry took place in the context of ministry. Apprenticeship approach to ministry training was the norm in the early days of the church.

- The growth of the kingdom of God in the world hinges on the principle that disciples of Christ reproduce themselves. Through reproducing, a multiplication effect results, which leads to the growth of the Kingdom.

- The formation of godly, witnessing disciples is at the heart of the church's responsibility to prepare its members for their work of service.

- Pursue cooperation and partnerships with other believers in the work of evangelism.

- The leader's first task is to preserve the biblical integrity of the proclamation of the church and serve as vision carriers of its evangelistic vocation. They are responsible to see that, that vocation is implemented by teaching, training, empowering and inspiring others.

- Selection in ministry is a deliberate step of choosing a few believers so as to transfer into them what we are and what we can do in and through Christ in order that they may do the same to others.

- All ministries should seek to promote and preserve unity in the context of diversity within the one Body of Christ with the goal of maturity.

- All ministries must acknowledge that unity is not uniformity and should appreciate and promote the diversity of varying spiritual gifts for the equipping of the body of Christ.

- Absolute truth expressed in love should characterize the speech and conduct of the one who shares the life of Christ to enhance full spiritual maturity in Christ.

- The aim of ministry is not limited to the building up of individuals but that the Body take on a personality like Christ's.

- The expectation in ministry is to carry on Jesus ministry by instructing and training others in the precepts of the Christian faith; and by doing so raise up faithful and dedicated learners who would grow to be fully devoted to Christ's lordship in their attitudes, actions, loyalties, priorities, and lifestyle.

- Ministry should develop a genuine concern for the lost that knows no geographic, ethnic, linguistic or cultural boundaries.

- The gospel must be proclaimed and disseminated in the heart language of those whom we are called to evangelize and disciple.

- An effective ministry is in direct proportion to the quality of relationship one has established with those he/she ministers to.

- Scripture must be the major curricular content and should be presented in such a manner as to lead to changed life. Further, the objectives of the curriculum should include passing on the truths learned to others.

7.3 Empirical Research Methodology, Method and Procedure

Chapter three discussed the philosophical underpinnings of qualitative research, and detailed the research procedures employed in this study. The

methodological literature discussed two principle approaches to social science research, noting that each of the paradigms encompasses distinct theories and methods. The chapter basically gave the rationale for the chosen methodology by defining and describing qualitative and quantitative method of the empirical study.

7.4 Empirical Research Findings

Chapter four and five were basically empirical study. Chapter four focused specifically on PACC as the main case study while chapter five sought to look beyond PACC to other similar theological schools in Africa and other parts of the world.

7.4.1 PACC Findings

In chapter four, the empirical study was both an evaluation and opinion survey. Two main instruments were used: a questionnaire and interview and participant observation. The method used for the empirical study was quite relevant. The researcher had the opportunity to have direct contact with the subjects and at the same time make personal observations in context. The chapter described the extent to which the PACC graduates have contributed to the growth of the church and perceptions of the church leadership on the training. Following are some of the findings from chapter four.

Five main areas constituted the strength of PACC as observed by the research:

- Their evangelical persuasion makes it to stand for the whole Scripture as the self-sufficient rule for faith and practice. Thus, the standard of all biblical and theological interpretation, the basis of all philosophy and practices are to be taught and exemplified. PACC theology is therefore

measured by the Bible from which, alone, we learn God's mind and will. This has helped in clarifying and safeguarding God's revealed truth and providing the necessary resources for training of church ministers.

- PACCs' academic excellence and credibility has helped her gain reputation across denominations and across East and Central Africa region. This aspect has made PACC to draw many students from across Africa. The research observed that a number of the parachurch leaders and church leaders in key towns in East and Central Africa are PACC alumni.

- Her reputation has attracted students from different denominations and cultural background. The cultural diversity, social, academic, and varying ministerial callings provide a unique and enriching environment.

- The community life with its varied activities (formal and informal) has provided a unique opportunity to practice what has been learned in class.

- The requirement that one who gets admission must have a firm conviction of the call of God to Christian ministry.

The study also observed some inadequacies that needed to be addressed if PACC was to meet the purpose of her mission. Following are some of the weaknesses:

- Inconsistency was observed as a great impediment to the theological training. During the first ten years the theological training was right on track as to her goals and purposes. That is when her output was observed as having the greatest impact. Over 90% of those who graduated then were immediately taken up into ministry. Those are the same people who

have had the greatest impact in the church in Africa. These are the people who are in leadership positions today.

- The period 1998-2004 has been a time of inconsistency. Standards that guided admission seem to have been relaxed and this opened the door for persons whose motive for theological training was not to go into church ministry. The focus on student development and faculty development shifted to infrastructural development.

- Chapter four has also observed as a weakness the adaptation of the schooling model which has been proven to be ineffective in the preparation of ministers for the church. The model lacks balance in the triad of theological training.

- Another weakness observed concerned a tension and dichotomy between theory and practice.

- Clearly missing was a clear intentional development of Christian character with individual students. Christian character was assumed and hoped that it will happen.

- It was observed that character development, modeling and mentoring were lacking. There was no indication of mentoring where students interact with faculty to facilitate the process.

- The relationship between students and teachers was not characterised by mutual respect, sincerity, accountability and commitment.

- Despite identifying itself as an arm of the church, PACC was observed to keep aloof, maintaining a loose relationship with the church. There was

lack of accountability to the churches and organisations that PACC exists to serve.

- There is a heavy reliance on an imported curriculum that lacks cultural relevance.

7.4.2 Findings from other Similar Theological Schools

Chapter five was an attempt to defend the interpretation and reasoning established in Chapter four by focusing on similar theological institution perceived to be providing holistic theological training. The research observed aspects that were contributing to a holistic training and those that were impediments to the same.

The following factors (absent in our case study) were observed to contribute to holistic theological training.

- The schools were attentive to the constituent church and were sensitive to their training needs. This made it possible for the church to assume her position as a partner in the training of her ministers.

- The research observed deliberate effort by the schools to enhance spiritual and moral development of the students.

- Another factor observed was a keen interest on training outcomes. Efforts were made to investigate the effectiveness of graduates in the ministry.

- Intentional modeling was observed in the schools as a central aspect of the training. Efforts are made to bring the student, and the faculty together to interact in an attempt to mentor and disciple them.

- The research further observed that these schools adopted principles of adult education in ministry, and this approach was bearing fruits.

Whereas most of the aspects were positive about these schools, there were however some threats to the status quo.

- The traditional schooling model still posed a threat to the schools as they sought accreditation and competition from other similar institutions whose emphasis is on scholarship not ministry.

- Another threat is the tension between theory and practice where, most often, the balance is weighted toward the theoretical.

Though chapter five examined different schools world wide, there was a deliberate move to analyze specific schools in the African context which have been perceived to be doing well by the Accrediting Council for Theological Education in Africa (ACTEA).

The following are strengths observed in the ACTEA related schools:

- The schools contain an experiential learning component where the student is required to meet certain conditions in actual ministry for graduation.

- Faculty and student relationship encouraged through a variety of settings, formally or informally. The faculty and students work together with the local clergy.

- There is a healthy relationship/partnership with the constituent churches that makes the schools better informed in the curriculum development and delivery.

- The school growth of the schools has not interfered with the original purpose of training men and women for church ministry.

The following are weaknesses observed in the ACTEA related schools:

- The theological training still bears the characteristics of the Western paradigm of Christian higher education despite the vast cultural differences.

- The "traditional school model" has brought an unhealthy emphasis on degrees and accreditation – a struggle to be like other universities.

- The student evaluation and assessment are generally based on knowledge acquisition and not upon the triad of learning and especially on demonstrated competence in ministry.

- The admission policies based on secular university qualification, disqualifying those who do not meet the qualifications yet are actively serving in the church.

- The student population is not proportional to the number of full time faculty, making it difficult for the lecturers to mentor students in any meaningful way.

- Heavy reliance on expatriates and missionaries lectures was also observed as a drawback to contextualized training.

7.5 Practical Theoretical Findings

Chapter six proposed a new model of theological training guided by the Scriptural principles drawn from chapter two and from the empirical findings of

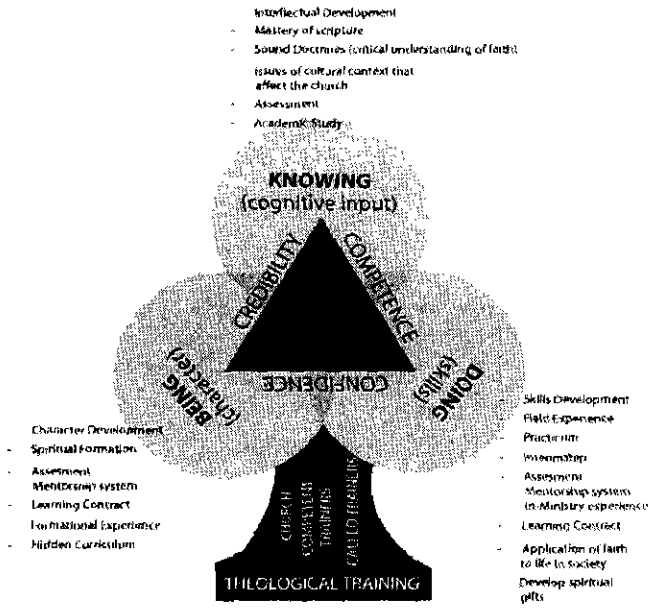
chapter four and five. Further input was drawn from models that have attempted to address the inadequacies that theological training has been experiencing. The proposed model sought to answer a few questions:

1. What would be the ideal way to prepare men and women for the ministry?

2. How can the theological training be related to local context?

3. How can the training develop Christian character in the lives of the students?

4. How can the experience of a theological training be formulated in order to achieve a balance and integration between theoretical studies and the practice of a functional ministry?



- The proposed model seeks to achieve the integration of theory and practice, the cognitive and affective, and accountability and competence to address the fundamental problems which have plagued theological training as established in chapter 4 and 5.

- The proposed model of theological training provides students with opportunities to integrate theory and practice, achieving what the traditional schooling model is never able to do.

- In addition, this model fosters the development of affective values, habits and character qualities. As trainers spend time with the students, their lives are modeled before them.

- This model avails opportunities for students to interact with a positive role model. It appreciates the importance of modeling for training in Christian virtues and ministerial skills.

- This model further enables students and trainers to rediscover the relational aspect of teaching and learning.

- This model demonstrates an alternative way to prepare men and women to do ministry.

The central theoretical argument of this research was that enriching theological training at the PACC will enhance the ministry in the churches. Thus, theological training will be translated to practical ministry. This theory has been tested over and over in the various chapters in this research and has been found to be true. The basic–theory has clearly established that this was the approach employed during both the New and the Old Testaments days.

The empirical study that was done extensively confirmed the close connection between training and ministry and how proper training enhances efficiency and competence in the practice of ministry. The basic theory and the empirical theory lend credence to the proposed 'Integrated Competency Based Training Model' of theological training.

Hopefully, this model will address the existing training inadequacies at PACC and similar theological training institutions.

Areas for further Study

1. Since the study revealed that there were more graduates working in organizations other than the local churches, and since the graduates had at the time of enrolling in school indicated intentions to be involved in full-time ministry in local churches, a study could be done to establish factors contributing to this change.

2. What hinders non-trained pastors to seek theological training? What model, or models, can be adopted to reach them in their current situation?

3. What are the factors that contribute to the mobility of trained pastors from rural contexts of ministry after training and how can this be addressed?

4. How are the relationships between, and among the teachers and students in seminary, and how do they affect the training process?

5. What would be the advantages, and disadvantages, of a church being able to train its own leaders in the church rather than sending them to seminary?

6. What is the role of the church in theological training? Has its inability to train perpetuated para-church training programs?

7. Can a person be tested for church ministry outside church?

8. A number of elements in training could be isolated and examined for their relevance, effectiveness and contribution to a holistic theological training. Each of the following dynamics could be closely examined: using of the community as the "classroom", faculty mentoring, problem-directed curriculum, the role of experiential learning, small group self-directed, learning, and the role of the teacher.

   While it may not be possible to measure each of these factors quantitatively, at least it should be possible to observe their inner dynamics, describe and evaluate their effectiveness.

9. The concept of residence theological training needs to be re-examined and evaluated for its effectiveness.

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APPENDIX A

Research Questionnaire

Dear PACC Graduate (alumnus/alumna)

Greetings in the name of Jesus.

We trust you are fine and active in the Lord's service.
This questionnaire seeks to find out what Christian ministries you are currently doing. This will help us know what PACC alumni are doing, and affirm what areas of PACC training have been most helpful to you. Your response will help us evaluate the theological training at PACC in relation to the practice of ministry. Please fill the blank spaces (___) or tick [ ] where applicable and sent back the filled questionnaire to Rev. James Mwangi, or The Public Relations Officer, Pan Africa Christian College, P.O. Box 56875, 00200 Nairobi. Please use the attached stamped envelop attached.
Thank you.

Part A

This part is basically designed to gather general information about you that is relevant to this study. Please respond as fully as possible. Any information you give will be treated **confidentially.** Feel free also to either give your name or not.

NAME_____

SEX: MALE _____ **FEMALE** _____ **COUNTRY**_____

MARITAL STATUS: **MARRIED** _____ **SINGLE** _____

1. Which year did you graduate? _____
2. What Christian ministry are you currently doing on full time basis? _____
3. What other Christian ministries do you do on part-time basis? _____
4. What ministries did you do for your field ministry while at PACC? _____

5. In what capacity were you involved in Christian ministry before you came to PACC? Full time [ ] Part time [ ] Not at all [ ]

6. Where is your ministry currently situated? Urban area [ ], sub-urban area [ ], semi-rural area [ ], rural area [ ]?

7. Where was your ministry located before coming to PACC? Urban area [ ], sub-urban area [ ], semi-rural area [ ], rural area [ ]?

8. What main factor(s) influenced you to be placed in the ministry you are doing full time. (Skip this item if not applicable)_____
_____

9. If you are not in full time ministry, what main reason(s) has contributed to that? (Skip this item if not applicable)_____

10. If you are not involved in any Christian ministries at all, what factors have contributed to that? (Skip this item if not applicable)_____

Part B

This part seeks to know your opinions about the contribution of your training at PACC to your ministry. Please answer as fully as possible. Tick the answer that is most true for you of the following statements [ ].

Opinion	Quite True [5]	True [4]	Un-Decided [3]	Untrue [2]	Quite Untrue [1]
1. My training at PACC is very relevant to my ministry.					
2. Spiritual growth achieved at PACC contributed to my practical ministry.					
3. Classroom interactions with teachers influenced me for my being in ministry.					
4. Informal interactions with the faculty influenced me for my being in ministry.					
5. Field ministry experiences through PACC influenced me for the ministry I am doing.					
6. Mentoring relationships with faculty members (advisers) have influenced me for my ministry.					
7. Lack of certainty of being called to full-time ministry affected my being in ministry.					
8. Lack of certainty about my gifts affected my being in full-time ministry.					
9. Waiting for an opening for placement in the geographical area I preferred affected my being in ministry.					
10. I have not found any placement in ministry because of political instability and war in my country.					
11. I am not in full time ministry in the area of my training due to financial limitations.					
12. I am not in full time ministry because I do not want to work in remote areas.					
13. I am not in the full time ministry that I was trained for at PACC because I could not relocate my family.					

Part C

This part seeks to establish factors that have influeneed your ministry and especially the contribution of your training at PACC. Please answer as fully as possible, freely expressing your thoughts concerning each item in the blank spaces provided.

1. In what ways do you consider your training at PACC to have contributed to your ministry? Make comments on the contribution of the following four areas:

   Area of specialization _____

   Interaction with faculty members _____

   Spiritual development _____

   Field ministries _____

   Others (specify) _____

2. In what ways did personal factors affect your practice in ministry after training at PACC ? Comment on the following factors.

   Uncertainty of my call to full-time ministry _____

   Uncertainty of area of my spiritual gifts for ministry _____

   Preferenee for a specific context of ministry after my training at PACC? (For example, urban area versus rural area, church versus Para-church) _____

Misunderstanding between me and my church leaders

_____
_____
_____
_____Oth
ers (specify)_____
_____
_____
_____

3. What ministry goals have you accomplished as a result of your training at PACC?_____
_____
_____
_____

4. What factors related to your context of ministry affected your ministry after training at PACC? Comment on the following areas:

My employer's decision on posting_____
_____
_____
_____

Financial Limitations_____
_____
_____

Political instability and war in my country_____
_____
_____

Limitation of certain ministries to males in my context of ministry___
_____
_____
_____
_____

5. In what ways do you think PACC's experience could have helped you better in your preparation for ministry?_____
_____
_____
_____
_____

6. What recommendations would you give to PACC to improve on training in order to enhance practical ministry? Comment on the following areas:

Academic Disciplines:_____
_____
_____

_____

Spiritual formation activities:_____
_____
_____
_____
_____

Field-Ministries:_____
_____
_____
_____
_____

Faculty:_____
_____
_____
_____
_____
_____

Any other area (specify):_____
_____
_____
_____

APPENDIX B

Alumni by their nationality and year of graduation

	NAME	PROGRAM	YEAR
	ZAMBIA		
1.	**1.** STANLEY KAPATULA	B.A.B.T	1983
2.	**2.** LARBI E. KINGSLEY	"	1985
3.	**3.** JOSEPH SIMAUBI	"	1987
4.	**4.** SISALA OBIAS	"	1994
5.	5. FORTUNE LUBINDA MWIZA	"	1998
	GHANA		
1.	**6.** AMPONSAH JOSEPH	B.A.B.T	1984
2.	7. NKRUMAH FRANCIS EBOW	"	1985
3.	**8.** OSEI-BONSU EDWARD	"	"
4.	**9.** AGYEMAN-DUA AKWASI	"	1986
5.	**10.** OBREMPONG JAMES	"	1988
6.	**11.** JOHN GHARTEY	"	1990
7.	**12.** SAMUEL K. OWUSU	"	1991
8.	13. FRANCIS NARTERH AMANOR	"	1993
9.	**14.** EMMANUEL COLLINS ASANTE	"	"
10.	**15.** ISAAC FRIMPONG-AMPOFO	"	1995
11.	16. JONAS JOKOE COFIE	"	1996
	NIGERIA		
1.	**17.** KASEEM JIMOH A.	B.A.B.T	1985
2.	18. YEMI JOSEPH	"	1988
3.	**19.** INNOCENT DAVIES	"	"
4.	**20.** GIDEON BABATOLA	"	1989
5.	**21.** OLUREMI ROGHO	"	1989
6.	**22.** KENNETH AGBOR OLIGIE	"	2000
7.	23. HASSAN APPOLOS AGAMALAFIYA	B.A.T.S	2002
	ZIMBABWE		
1.	**24.** MUFEMA JOSEPH	B.A.B.T	1985
2.	25. MBIRI PETER MAPIMHIDE	"	1989
	SUDAN		
1.	26. ANYIETH DANIEL	B.A.B.T	1986
2.	**27.** MARK LONGWA	"	1987
3.	**28.** ISAIAH M. DAU	"	1989
4.	29. NATANA WESLEY BOKATI	"	1994
5.	**30.** YUGUSUK ONESIMO LADO BENJAMINA	"	"
6.	31. MICHAEL KIJU PAUL	"	1995
7.	**32.** FAJAK AVAJANI ANGALO	B.A.T.S	1996
8.	33. PETER J. REBIGO LINGBO	B.A.T.S	"
9.	34. DISEREMO SEBIT JOHN	B.A.B.T	"
10.	**35.** SAMUEL ELIAS KAYANGA	"	"
11.	**36.** PIUS LOKORO MATIA	"	1997
12.	37. JOSEPH MABRUK GADO	B.A.T.S	2000
13.	38. RUBEN OJIGO ALEX	"	"
14.	39. AKURDIT NGONG AKURDIT	B.A.B.T	"
15.	**40.** ROSE LUBA SOMA	"	2001
16.	41. JOHNSON K. NAJI DORONG	B.A.T.S	"

17.	42. NABIL ABDALLA KUKU	"	"
18.	43. BISMARK MONDAY AVOKAYA	B.A.B.T	"
19.	44. ANGELO BEN INGI	"	"
20.	45. MARTIN SIMON WANI	B.A.B.T	2003
21.	**46.** NYAMA MOSES IDORU	"	"
23.	47. VICTOR BABA JUSTIN	"	"
24.	48. EVANS MUSTAFA SABIT	"	2004
25.	49. ALICE AUMA DANIEL	"	"
26.	**50.** JOCELYN APOLLO IYENWA	"	"
27.	51. ELIZABETH AYA CHARLES	B.A.T.S	"
28.	52. MARY CHAN LIOL	"	"
29.	53. WILSON GARANG CHAN	B.A.B.T	"
30.	54. DRASI BUA CAESAR	"	"
31.	55. EMMANUEL MURYE MODI	"	"
32.	56. YEPETA NATHAN SIKA	"	
	U.S.A.		
1.	**57.** HARMON SAMUEL	B.A.B.T	1986
2.	58. LEON BEACHY	"	1991
	ZAIRE		
1.	59. MINANE ALETU	B.A.B.T	1987
2.	60. NTURO GASHAGAZA	"	"
3.	**61.** SELEMANI KABWE	"	1988
4.	62. AMISI LUSAMBO	"	"
5.	63. BUHENDWA NBURHERERE	"	1990
6.	**64.** MWIRA NJABUKA	"	"
7.	65. EBUNGA W'ESUBE	"	1992
8.	**66.** LUPANDE WELIA	""	"
9.	67. KATEMBO K. KYSSANDO	"	"
10.	**68.** RUKUNDWA SEBITEREKO	"	"
11.	**69.** MUTAMBALA WASANGWAMBELE	"	1993
12.	70. MBEYA MUYUMBA WA	"	1994
	BURUNDI		
1.	**71.** ETIENNE NAHIMANA	B.A.B.T	1987
2.	72. JOY BUTOYI	"	1988
3.	**73.** TARATARA SPES	"	
4.	**74.** LAZARE BANKURUNAZE	"	1989
5.	**75.** STANISLAS MAHINJA	"	1991
6.	**76.** DANIEL MURERAMA	"	1995
7.	**77.** NTAMAVUKIRO FIDELE DIELI	"	1998
		"	1999
8.	78. EVARISTE HARERIMANA	"	2000
9.	79. BARARUNYERETSE PONTIEN	B.A.T.S	
	80. OSCAR NDUWARUGIRA	"	2001
10.	**81.** NTAHONKIRIYE MARTIN	B.A.B.T	
11.	82. NIYUKURI ABEL		
12.			
	ETHIOPIA		
1.	**83.** NEGASSI G. YESUS	B.A.B.T	1989
2.	**84.** HARNET	"	1991
3.	**85.** TSEHAI DEGENE ALEMU	"	1992
4.	**86.** ASFEDIA ABRAHAM YOSIEF	"	1994
5.	87. OMOT AGWA OKWOY	"	1995
6.	**88.** ABRAHAM LEALAGO WAJEBO	"	"
7.	89. MEKONEN ASHAGRE ENDALE	B.A.T.S	1998

8.	90. ETICHA DUGASSA CHEMEDA	B.A.B.T	"
9.	91. ELIAS KITILA	B.A.B.T	
10.	**92.** YOHANNES MEKONEN	"	
11.	93. BIRHAN IWNETU LILO	B.A.T.S	2000
12.	94. SEBUH AREGA TEKLU	B.A.B.T	
13.	95. AYNALEM HAIMANOT FEKEDE	"	
14.	**96.** SHIMELIS MENGESHA WOLDEYE	"	
15.	97. HIRUT BEYENE GUNNA	B.A.T.S	2002
16.	98. FIKRU TAFFESE MOSISA	B.A.B.T	
17.	99. YOSEPH KUMSSA BEKELE	"	2004
18.	100.ABAYNEH SHALAMO SABORE	"	"
19.	101.ABATE BEKELE	"	"
20.	102.ABRAHAM G/KIDAN G/MICHAEL	"	"
KOREA			
1.	103.SUN HONG KIM	B.A.B.T	1990
RWANDA			
1.	**104.**DEO DAVID MABURUKI	B.A.B.T	1991
2.	**105.**NATHAN EDISON UMAZEKABIRI	"	1992
3.	106.MUNYANEZA AMMINADAB	"	1994
4.	**107.**MVUNABANDI SCHADRACK	"	
5.	**108.**USABWIMANA SAMUEL	"	1998
6.	**109.** NYIRAMBARUBUKEYE MARIE LOUISE	"	2000
7.	110. JEAN RUDASUMBWA	"	2004
8.	111.THOMAS A. NTILIVAMUNDA	"	
SWAZILAND			
1.	112.JEDIDAH NJERI DLADLA	B.A.B.T	1992
	CANADA		
1.	**113.**GREGORY D. HARVIE	B.A.B.T	1993
2.	114.STEPHANIE MARIE OAKLEY	"	2003
COTE D'IVOIRE			
1.	**115.**OUATTARA NAMBALAPAN	B.A.B.T	1995
2.	116.JACOB GNAGNE	B.A.T.S	1998
CAMEROON			
1.	117.JAMES TABOT-TABI ABUNAW	B.A.B.T	1996
ERITREA			
1.	**118.**MOHAMMED IDRIS HADEGHE	B.A.T.S	1997
2.	119.YAEKOB KIDANE ADHANOM	B.A.B.T	1998
3.	120.ELSA TESFAMARIAM ABAY	B.A.T.S	1999
4.	**121.** BENYAM GHEBRENEGUS GHEBRETENSAE	B.A.B.T	2000
5.	122.HANNA KIDANE	"	2001
D.R. of CONGO			
1.	**123.**ANATAKA MUGENYI	B.A.B.T	1997
2.	**124.**MWANZA TAMBWE	"	1999

3.	**125.**OSCAR HOSSEYA	"	2001
4.	**126.**FANY BINEN UKETY	"	2002
5.	127.TENGU YOKA	"	2003
6.	128. JEAN MARIE BAGUNGA KAJIBWAMI	"	
7.	**129.**ESTHER KENGE LUBUNGA	"	
8.	130.BOLOBO NDANGA E. OBED	B.A.T.S	2004
9.	**131.**MBONI VALENTIN SIKITOKA	B.A.B.T	
	SENEGAL		
1.	132.BERNARD DIATTA	B.A.T.S	1998
	SEYCHELLES		
1.	133.PAUL HERMITTE FREMINOT	B.A.B.T	2000
	LIBERIA		
1.	134.JAA NGAIMA KAWALA	B.A.T.S	2002
	UGANDA		
1.	135.CHRIS BASILIRWA	B.A.B.T	1983
2.	136.JOHNAN OPIO	"	
3.	137.EKANYU JOHN LEVI	"	1984
4.	138.EMIAU SIMON PETER	"	
5.	139.KIRONDE EDWARD N.N.	"	
6.	140.LUWEMBA SAMUEL KAUMI	"	
7.	141. MASOOKO BERNARD NODORA MUNYA	"	
8.	142. MATOVU GEORGE WILLIAM GERALD	"	
9.	143.OMUJU SAMUEL	"	
10.	144.SETTIMBA HENRY BOSSA LUMU	"	
11.	145.EDWEUOGUTI JUSTIN	"	1985
12.	146.OKEBA MARTIN	"	
13.	147.OKELLO JAMES PETER	"	1986
14.	148.OKWIR BENJAMIN	"	
15.	149.VINCENT EKARU-EMOLU	"	1987
16.	150.PETER KABBA	"	
17.	151.ESTHER KALINAKI	"	
18.	152.EDMUND SEKAFUWA	"	
19.	153.FRANCIS P. WAMONO	"	1988
20.	154.SEKKA WILSON SAUL	"	
21.	155.HENRY SEGAWA	"	1989
23.	156.JEREMIAH KASHOBOOROZI	"	1990
24.	157.PATRICK OKABE	"	
25.	158.CHRISTOPHER SERUFUSA	"	
26.	159.CHRISTOPHER L.O. KOMAKETCH	"	1991
27.	160.VINCENT OTWI OTYANG	"	1992
28.	161.JOHN PATRICK OUKE	"	
29.	162.CEPHAS FRANCIS WAMUKOOTA	"	

		"	
30.	163.FREDRICK K. KISAGA W. NGOBI	"	1993
		"	
31.	164.AMNON BWOCH	"	1995
32.	165.SAMUEL RICHARD ONYAIT	"	
		"	
33.	166.AKI BOARNERGE MAGUZI	"	1996
		"	
34.	167.ISAYA KIJJAMBU KYANAMIRA	"	1997
35.	168.WACHA NELSON	"	
		"	
36.	169.JAMES MUGISA MBABAZI	B.A.T.S	2001
37.	170.SAMUEL ENINU	B.A.B.T	2004
TANZANIA			
1.	171.CHARLES KARINDA	B.A.B.T	1987
2.	172.SIMON B. VOMO	"	
		"	
3.	173.JOHN E. MOKIWA	"	1989
4.	174.BEDAN MUIRURI	"	
		"	
5.	175.LUCAS CHIRIMI	"	1990
6.	176.CHARLES KANYIKA	"	
		"	
7.	177.CASIMIR JUMA MABINA	"	1992
		"	
8.	178.GEORGE JOHANNES MWITA	B.A.T.S	1995
9.	179.PETER M. MAKONGORO	"	
10.	180.JAMES ALA LEHENI MLALIP	"	1999
11.	181.PRIMUS NGEIYAMU	"	
		"	
12.	182.ABEL MAJALIWA THOMAS	"	
		"	2000
13.	183.NKONE DAVID ENOS	"	
		"	2001
14.	184.JAMES DANIEL KESANTA	"	
		"	2002
15.	185.JOSEPH MUJUNI RUGASHOBOROLA	"	
	186.GRADIUS MUTAAGE THEONEST	"	2003
16.			
KENYA			
	NAME		
1.	187. JOSHUA AMAGUNI	B.A.B.T	1982
2.	188. DANIEL GIMADU	"	
3.	189. MICHAEL KIPTALAM	"	
4.	190. ENOS LWAMBA	"	
5.	191. FRANCIS MANANA	"	
	192. JOSHUA NZANGA		
6.	193. GEORGE GICHANA	B.A.B.T	1983
7.	194. ISSAC KIPLIMO	"	

8.	195.	PATRICK MUGOH	"	
9.	196.	ABEL ODOYO	"	
10.	197.	JOHN OKARI	"	
11.	198.	LOMBO SIMBA	"	
12.	199.	STANLEY WANDERI	"	
13.	200.	ASUMA ABEL NYAKUNDI	B.A.B.T	1984
14.	201.	FUODEMBO ABRAHAM	"	
15.		SYAN'GANY	"	
16.	202.	IKENYE JOHN BROWN NDUNGU	B.A.B.T	
17.	203.	MUGAI PETER GEORGE	"	
18.	204.	MURIMI SAMUEL	"	
19.	205.	OKUNGU WALTER ERICK	"	
20.	206.	ORINA ZACHARY NYANG'UA	"	
21.	207.	OROGO JOASH MONARI	"	
22.	208.	PEYWA PATRICK JUMA	"	
	209.	SIKUNYI DANIEL WAFULA		
	210.	SIRYA STEPHEN THOYA		
23.	211.	BELON SIMON MAINA	B.A.B.T	1985
24.	212.	CHELIMO PAUL K.	"	
25.	213.	GITONGA STEVEN GEFF	"	
26.	214.	HARE SEM NICHOLAS	"	
27.	215.	KABUE EUSTACE KAHUTHIA	"	
28.	216.	KIBIUBI ZACCHEAUS M.K.	"	
29.	217.	KIMANI PAUL NDERU	"	
30.	218.	M'TUNGA CHARLES RIUNGU	"	
31.	219.	MUTAHI JAMES NGUNU		
	220.	SIMWA LINUS IPOSHE		
32.	221.	AMIANDA BERNARD	B.A.B.T	1986
33.	222.	GITAKA GRACE	"	
34.	223.	KAMAU ROBERT	"	
35.	224.	KIGIRI FRANCIS	"	
36.	225.	KIMOHU SAMUEL	"	
37.	226.	KITHINJI WILLIAM	"	
38.	227.	LIHANDA BOWERS	"	
39.	228.	MISITA SAMWEL	"	
40.	229.	MWENDA LINUS		
	230.	ORUKO WILLIS		
41.	231.	BENARD ABONG'O	B.A.B.T	1987
42.	232.	FRANCIS KAMANDA	"	
43.	233.	SOSPETER KAROKI	"	
44.	234.	JAMES KINYANJUI	"	
45.	235.	JACKSON KOSGEI	"	
46.	236.	DAVID MACHARIA	"	
47.	237.	JAPHET MUTUA	"	
48.	238.	PAUL NGIE	"	
49.	239.	JACKSON NGOVE	"	
50.	240.	NAHASHON NJAROGI	"	
51.	241.	NICHOLAS ONDARI	"	
52.	242.	PETERSON OTACHI		
	243.	AMOS THIONG'O		

53.	244.	YEKA BERNARD	B.A.B.T	1988
54.	245.	OITT PAUL KIPKEMOI	"	
55.	246.	DERE CATHERINE	"	
56.	247.	TIMU PETER NDUNGU	"	
57.	248.	JONAH KIPN'GENO	"	
58.	249.	SYLVESTER	"	
59.	250.	ALICE	"	
60.	251.	IRUNGA JOHN	"	
61.	252.	AMWEYA ANDREW	"	
62.	253.	JEREMY MWANGANGI	"	
63.	254.	PATRICK	"	
64.	255.	ZEDEKIAH MATATA	"	
	256.	ANNE GATHONI		
	257.	SHIRISIAH PROTUS CLAUDE		
65.	258.	ELIJAH G. GITHINJI	B.A.B.T	1989
66.	259.	JIMMY KIMANI	"	
67.	260.	JOHN M. KIVULI	"	
68.	261.	BEDAN MUIRURI	"	
69.	262.	PETER K. NZUKI	"	
70.	263.	ROBERT OLUBUYI	"	
71.	264.	HABIL OMUNGU	"	
72.	265.	PETER A. SUKUMA	"	
	266.	ELIUD WAMBUA		
73.	267.	PETER CHEGE	B.A.B.T	1990
74.	268.	AGGREY IMBUZA	"	
75.	269.	EZEKIEL JAKO	"	
74.	270.	JOSEPH KOECH	"	
75.	271.	JAMES MAINA	"	
76.	272.	CHRISANTUS MAYAKA	"	
77.	273.	PETER MWANGI	"	
	274.	PHILEMON ZAVANI		
78.	275.	DANIEL K. MATHEKA	B.A.B.T	1991
79.	276.	SAMSON O. OMAYIO	"	
80.	277.	ANGELINE M. SAVALA	"	
81.	278.	JOHN MUMBA JEMBE	B.A.B.T	1992
82.	279.	FREDERICK MUTUA KILONZO	"	
83.	280.	PAUL MAKAU NZUNGILI	"	
84.	28I.	JEREMIAH OTHUON OSIRU	"	
85.	282.	MELSCHISEDECK GITOME	B.A.B.T	1993
86.	283.	ELIPHAZ K.M. KAARIA	"	
87.	284.	ALBERT KATHENYA KAIBIRU	"	
88.	285.	PAUL MWANGI KAMUNGE	"	
89.	286.	JOSEPH MUTIE KANUKU	"	
90.	287.	EMMY SAGINA A. KASIERA	"	
91.	288.	JAPHETH KIGEN	"	
92.	289.	MERCY NJERI KIRAGU	"	
93.	290.	JEREMIAH NYAKOE MANGUA	"	
94.	291.	MARTIN Z. KWENDO MBANDU	"	
95.	292.	LOIS NDUTA MUSYOKA	"	
96.	293.	JULIUS OCHIENG OLOO	"	
97.				

	294.	AGGREY MUKILIMA OLOSE		
	295.	TOM ORUYA OTIENO		
98.	296.	ALUGUSA BULIMU TOM	B.A.B.T	1994
99.	297.	CHEPKIENG' JOHN KIMITEI	"	
100.1	298.	INGAIZA CHARLES JAMIN	"	
01.	299.	KAMAU REBECCA WAKO	"	
102.	300.	KIRICHU JOSEPH IHURA	"	
103.	301.	MARETE DEDAN GITARI	"	
104.	302.	MASIKA AGNES KANINI	"	
105.	303.	MBUTHIA TIMOTHY RANJI	"	
106.	304.	MUTURI PATRICK	"	
107.	305.	NWAURA GITHUKA ELIAS	"	
108	306.	ONDIEKI ZADRACK WERE	"	
	307.	WAMALWA RUTH ESTHER	"	
109.1	308.	NICO NGARE ASUMA	B.A.B.T	1995
10.	309.	JOYCE KALERWA FIODEMBO	"	
111.	310.	SOLOMON KYENGO	"	
112.	311.	PAULINE MATANO	"	
113.	312.	KEFA ONSANDO MOIBI	"	
114.	313.	BENSON KAMAU NGWIRI		
115.	314.	JAPHETH OSIA JAOKO	B.A.B.T	1996
116.	315.	LYDIA KANG'AHA KILONZO	"	
117.	316.	RONNIE CARLYLE MUTAI OPICHO	"	
118.	317.	JOYCE WANJIRU WAMBUGU	"	
119.	318.	PATRICK BOIYO MANG'ESOY	B.A.T.S	1997
120.	319.	AYUB KOMORA DAIDO		
121.	320.	GEORGE KIMANI GAITARA	B.A.B.T	
122.	321.	DAVID KIRAGU GITAU	"	
123.	322.	AKILILU YOHANIS HUNQE	"	
124.	323.	DANIEL M'MBUNI KWATUHA	"	
125.	324.	CHARLES KENNETH MURIANKI	"	
126.	325.	ALBERT MUGALA MURIRA	"	
127.	326.	JONATHAN KIRAGU NJUGUNA	"	
128	327.	RAPHAEL MUSYOKA WAEMA		
129.	328.	KENNEDY ALWENA KIMIYWE	B.A.B.T	1998
130.	329.	KIPKIROR CHEMEITOI SAMUEL	"	
131.	330.	GERRALD KIMATHI MUTUERIA	"	
132.	331.	JOSEPH KIOKO MUTUNGI	"	
133.	332.	AHMED NGOMBO	"	
134.	333.	EUNICE WAIRIMU THUO	"	
135.	334.	GIDEON OKOTH ACHIENG'	B.A.B.T	1999
136.	335.	WAMBUI GATIMU	"	
137.	336.	ELIJAH MAKORI	"	
138.	337.	MATHEW KELI MUNGELESA	"	
139.	338.	SAMUEL CHEGE MWANGI	"	
140.	339.	OMAH MARASUA NAISHO	"	
141.	340.	JOHN KIARIE NGUGI	"	
142.	341.	STANLEY KARANJA NGUGI	"	
143.	342.	LINCOLN GICHOVI NJIRU	"	
144.	343.	ROSELIDA NYAWIRE ONYANGO	"	
145.			"	
146.				

	344.	JOSPHAT ENDEGE SHICHENDE		
	345.	KIBINGE WA MUTURI		
	346.	LYDIAH WAMBUI WAMBUGU		
147.	347.	PETERSON GATHUNGU KAMAU	B.A.T.S	2000
148.	348.	NJERI KAMAU		
149.	349.	VIOLET ASANTE KHASIANI	B.A.B.T	
150.	350.	CHURCHILL ADAVAJI MALIMO	"	
151.	351.	SOLOM WAMBUA MBUNZYA	"	
152.	352.	SARAH MUTHONI MUTURI	"	
153.	353.	JOHN NJUGUNA WARUI	"	
154.1	354.	EDWARD NDULA ONDACHI	"	
55.	355.	ANTONY AGUSIOMA BUNG'A	"	
156.	356.	STEPHEN MUOKI JOSHUA	"	
157.	357.	JOHN MUTISYA KATEE	"	
158.	358.	JOHN MUTEGI MBIIRI	"	
159.	359.	ABIUD OCHIENG' OYOO	"	
160	360.	MARTIN MANG'OLI SIMIYU	"	
	361.	JOHN GAKARAU WANJIHIA		
161.	362.	THUO PETER KAMANDE	B.A.T.S	2001
162.	363.	APENCHA HENRY		
163.	364.	PETER IRUNGU GATHAGE	B.A.B.T	
164.	365.	JEFF MBAKA	"	
165.	366.	FREDRICK MUTHAMIA JOHN	"	
166.	367.	NZINGA EDWARD KATUE	"	
167.	368.	MAJID OCHIENG'	"	
168.	369.	PHILEMON ATSIAYA KAYUGIRA	"	
169.	370.	MARYLINE MAHBOOB BOMETT	"	
170.	371.	EZEKIEL CHISOMBE INDECHE	"	
171.	372.	JAMES MWANGI MARARO	"	
172.	373.	PHILIP WAWERU MBATIA	"	
173.	374.	CHARLES GITHU NGUMBU	"	
174.	375.	OBEL PATRICK OWINO	"	
	376.	SALLY CHELIMO RONO		
175.	377.	MICHAEL CHEGE MBUGUA	B.A.T.S	2002
176.	378.	ALICE MUTHONI CHEGE179.	"	
177.	379.	JULIUS OMULOMBI AKENG'A	B.A.B.T	
178	380.	FRANCIS WANGANGA KIRUKU	"	
179.	381.	ELIAS GITONGA MUGAMBI	"	
180.	382.	PHARIS KAMANDE NJENGA	"	
181.	383.	CHARLES OGETO OMURWA	"	
182.	384.	JACOB KIMATHI SAMUEL	"	
183.	385.	GLORIA AZIKIWE	"	
184.	386.	PETER MURAGURI KAMAU	"	
185.	387.	DOUGLAS K. KAMAU KIMMEIA	"	
187.	388.	NASHON MAZAVA ISUMBA	"	
188.	389.	MARGARET MBAI MWENGA	"	
189.	390.	ABA EBAN KENYA	"	
190.	391.	STEPHEN MWANGI THUO	"	
	392.	NANCY WAITHIRA WAWERU		

		2003		
191.	393.	BEATRICE WANGUI NJOROGE	B.A.T.S	
192.	394.	LOIS MWIHAKI WAFULA	"	
193.	395.	JANE CHUMBA		
194.	396.	NJAU GICHIRA GATONG'O	B.A.B.T	
195.	397.	JESSE MWAI KAMAU	"	
196.	398.	MUTWIRI MARION KIRUMBA	"	
197.	399.	SIMON KHAEMBA MAKOKHA	"	
198.	400.	PETER WANDERI MUTHUI	"	
199.	401.	ANDREW OGETO ORANGO	"	
200.	402.	MWANGI JAMES KANYI	"	
201.	403.	GEOFFREY GACHIE MUNGAI	"	
202.	404.	BANDE HUDSON NDEDA	"	
203.	405.	PAUL MOMANYI BIAGE OMBWORI		
		2004		
204.	406.	STEPHEN KITHINJI KINDIKI	B.A.T.S	
205.	407.	MARY WAMBUI KAMAU	"	
206.	408.	SIMON KAGIRI KINYANJUI		
207.	409.	JOSHUA AZIKIWE	B.A.B.T	
208.	410.	ROSE FAITH KASIVA EWAGATA	"	
209.	411.	KUBONDO FRANCIS KATAKA	"	
300.	412.	OWEN WAFULA KING'ORO	"	
301.	413.	JAMES MANYARA	"	
302.	414.	CHARLES MAKUTHI MULI	"	
303.	415.	BARNABA KINYANJUI MWANGI	"	
304.	416.	TOM ONGWAE OGWAGWA	"	
305.	417.	DAVID IBRAHIM ANYONA EWAGATA	"	
306.	418.	ABRAHAM G/KIDAN G/MICHAEIL	"	
307.	419.	LUKA LOYBOKU LENGEWA	"	
308.	420.	EMMANUEL MURYE MODI	"	
309.	421.	IRENE KAGWIRIA MURIUNGI	"	
310.	422.	MARGARET WAITHIRANJUGUNA		
	423.	JOSEPHAT N.D. WAHINYA		