

MISSIONS EXPOSURE AND TRAINING:  
THE DEVELOPMENT AND ASSESSMENT OF A  
CROSS-CULTURAL TRAINING PROGRAMME FOR  
TWO-THIRDS WORLD MISSIONARIES

by

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July 2007

## **Declaration**

I declare that MISSIONS EXPOSURE AND TRAINING: THE DEVELOPMENT AND ASSESSMENT OF A CROSS-CULTURAL TRAINING PROGRAMME FOR TWO-THIRDS WORLD MISSIONARIES is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references. The work, in its entirety or any parts within it, has not been presented previously for any academic recognition.

Charles Donovan Barron

1 October 2007



## **Acknowledgements**

It is only with the support and help of the faculty and staff of the Department of Missiology at the School of Theology, University of South Africa (UNISA), that this thesis has been realised. My initial contact at UNISA was with Prof JNJ Kritzinger who showed a keen interest in the Missions Exposure and Training (MET) project. I will always be grateful to Prof Kritzinger for his encouragement. From that point on my promoter, Prof NA Botha, the Head of the Department of Missiology, and my joint promoter, Dr Peter Watt, have been of invaluable assistance.

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I acknowledge with gratitude the support and patience of my wife, Kathy, and my children, Brandon, Loree and Sydney who have always shown confidence in me and have spurred me on.

Lastly, and most significantly, I would like to honour Jesus Christ, the Lord of the harvest to whom I dedicate my service.

*The harvest is plentiful but the workers are few.  
Ask the Lord of the harvest, therefore, to send out workers  
into his harvest field.*

Jesus Christ  
(Mt 9:37,38 NIV)

Charles Donovan Barron

July 2007

## Summary

Those who take the Great Commission of Christ seriously realise that enlarging today's mission force is crucial. The Two-thirds World church is in a prime position to meet the need. Cross-cultural mission training would greatly enhance and accelerate the fulfilling of Christ's final mandate to the Church.

As founding director of Missions Exposure and Training (MET), a Christian ministry located in Pretoria, South Africa, the author of the thesis lays out the details of the programme for the reader. MET is the case study being considered, with particular emphasis placed on Missionary Candidate School (MCS), the backbone of MET.

Before MET is introduced, the thesis begins with the challenge facing the universal Church today: the need to strengthen and enlarge the current mission force. The theological implications of Jesus Christ's mandate to the Church, the missionary purpose of the Church, as well as eschatological concerns build a strong argument for the need of a larger mission force. Demographic changes taking place within the Church mean that Two-thirds World Christians should be considered as a primary resource for cross-cultural mission endeavours. To maximise the potential of the new recruits, which the writer refers to as 'missionary candidates,' further discussion is given for the need of systematic training and equipping of Two-thirds World missionaries.

After describing MET and MCS, the programme is critically evaluated. MCS is proven to be effective in training African men and women for intercultural Christian mission service, and as such it becomes a model worth investigating.

The clear findings that result from the candid evaluation, and assessments made in light of current theological and missiological issues, should prove to be beneficial to

those developing programmes with the purpose of training and equipping Two-thirds World missionaries.

Title of thesis:

**MISSIONS EXPOSURE AND TRAINING: THE DEVELOPMENT AND ASSESSMENT OF A CROSS-CULTURAL TRAINING PROGRAMME FOR TWO-THIRDS WORLD MISSIONARIES**

Key terms:

Missions Exposure and Training (MET); Missionary Candidate School (MCS);  
Development; Assessment; Cross-cultural training programme; Two-thirds World missionaries; Intercultural ministry; African theology; African missiology; Networking;  
Purpose of the Church

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## Glossary

### bi-vocational

Being qualified in two vocational skills; in missions, the bi-vocational missionary maintains a secular career while active in mission service. Also see 'tent-making.'  
93, 100, 125, 127, 194

### Church

All followers of Christ world-wide; the first letter is capitalised to differentiate the term from local congregations, sectors or subdivisions within. Also used in proper names, i.e. Church Missionary Society, Dutch Reformed Church, and the Roman Catholic Church.  
5, 6, 23, 24, 26-30, 32, 33, 35, 38-40, 43-45, 55-57, 68, 76, 108, 134-137, 143, 151, 152, 160, 161, 172, 175, 176, 178, 182, 186, 187, 191, 198, 202, 208-210, 212-214, 216, 219-225, 228, 229, 232, 233, 235, 240

### church

Local congregations, geographical sectors or subdivisions within the Universal Church, i.e. the local church, the Two-thirds World church, the African church.  
5, 18, 21, 24, 26-39, 41, 45, 49, 56-66, 71-89, 91, 94, 96, 97, 101, 103, 109, 110, 113, 114, 117, 123, 124, 129, 134, 136, 140, 142, 143, 146, 147, 151, 152, 157, 162-165, 170, 172, 175-177, 179, 181, 183, 185, 190, 192-196, 198, 200, 202, 203, 205, 207-209, 211, 212, 220-228, 230, 232, 234-238, 241, 243

### contextualisation

'To frame the gospel message in language and communication forms appropriate and meaningful to the local culture, and to focus the message upon crucial issues in the lives of the people.' Lingenfelter's definition, 6.2.3, p 158.  
68, 77, 135, 137-139, 176-182, 185, 186, 239

### cross-cultural

'Dealing with or offering comparison between two or more different cultures' (Merriam-Webster's Online Dictionary, 2005). For the purpose of this thesis emphasis is placed on the transplanting of the missionary into the host culture.  
4-6, 19, 20, 25, 26, 32, 35, 36, 59, 69, 70, 76, 77, 83, 89, 90, 92, 98, 108, 114, 115, 119, 123, 134, 135, 137-139, 144, 145, 152, 162, 172, 185, 221, 228, 230, 232, 233, 235, 237-239

### eschatology

In Christian theology, the study of the end of the ages as known by humanity, the study of end times, concerns the second coming of Christ.  
45, 56, 62, 160, 185, 212-216

### evangelical Christians

Those who are devoted to the Good News, or 'Evangel,' of God's redemption in Jesus Christ, committed to the inspired Scriptures as the divine rule of faith and practice. They affirm the fundamental doctrines of the gospel, including the incarnation, virgin birth of Christ, his sinless life, substitutionary atonement, and bodily resurrection as the grounds of God's forgiveness of sinners, justification by faith alone, and the spiritual regeneration of all who trust in Jesus Christ (Hexham 1999).  
– also evangelical church, evangelical theology, evangelical movement, evangelicals.  
29, 32, 35, 40, 42, 43, 46-50, 54, 56, 67, 153, 154, 162, 163, 166-168, 171, 173, 176-178, 204

### exclusive theology

The doctrine that the Christian message is the only true means to God, that salvation is explicitly found through faith in Jesus Christ alone.  
46, 49, 50

### formal education

Classroom instruction, instruction conducted in a controlled and formal setting. One of three classical forms of education, as opposed to 'non-formal' and 'informal' education – also 'formal training' and 'formal session.'  
19, 20, 67, 68, 70, 77, 95, 101, 104, 112-114, 116, 117, 131-134, 139, 144, 146, 148, 149, 175, 237, 239

### Global University

A Christian University, a distance education school located in Springfield, Missouri, USA, that was formed through the merger of Berean School of the Bible and International Correspondence Institute.  
94, 117, 125, 127

### incarnate

A theological term referring to God becoming human in the person of Jesus Christ. Some missiologists, such as Hiebert, Lingenfelter, Meneses, and Mayers, propose the incarnate model for a contextualised missionary lifestyle and ministry.  
138

### inclusive theology

The view that some may be saved on the merits of Christ through general revelation but without explicit faith in Jesus Christ.  
47-49

### informal education

One of three classical forms of education, as opposed to ‘formal’ and ‘non-formal’ education, best achieved through learning in a community environment, deals with the assimilation of thoughts and concepts – also ‘informal training.’

20, 67, 70, 131-133, 149

### intercultural

‘Involving or occurring between different cultures or between people with different cultural backgrounds’ (Encarta Reference website, 2005). For the purpose of this thesis emphasis is placed on the dynamic interaction and relationships that develop between all parties involved in a cross-cultural environment.

5, 6, 19, 25, 29, 30, 33, 34, 36, 60, 63, 68, 70-72, 75, 77, 84, 90, 92, 70-72, 75, 77, 84, 90, 92, 100, 102-104, 106, 108, 112, 119, 121, 122, 125, 132, 135, 139, 147, 149, 152, 173, 179, 180, 237

### intercultural ministry

Any ministry conducted in a cross-cultural environment, where the Christian worker of one culture lives and ministers in another culture. Intercultural ministry infers that a cultural barrier is crossed – also ‘intercultural Christian service’, ‘intercultural service’, ‘intercultural missions’, ‘intercultural missionary’, ‘intercultural minister’, ‘intercultural worker.’

5, 6, 19, 25, 29, 30, 33, 34, 36, 60, 70-72, 75, 77, 84, 90, 92, 70-72, 75, 77, 84, 90, 92, 102,104, 112, 119, 122, 125, 132, 139, 149, 150, 159, 167, 169, 174, 175, 180, 183, 197, 230, 231, 233, 238, 240, 241

### Missiology

The study or science of mission.

3, 6, 42, 43, 45, 55, 58, 138, 151, 160-162, 172-175, 185, 195, 196, 221, 229

### mission

The plan, purpose, will and work of God.

- found throughout the thesis

### missionary

For the purpose of this study we refer to Herbert Kane’s (1.6.1) definition: ‘In the traditional sense the term missionary has been reserved for those who have been called by God to a full-time ministry of the Word and prayer (Acts 6:4), and who have crossed geographical and/or cultural boundaries (Acts 22:21) to preach the gospel in those areas of the world where Jesus Christ is largely, if not entirely, unknown (Ro 15:20) (1982:28).’

- found throughout the thesis

missionary candidate

A person preparing for intercultural Christian service; for the purpose of this thesis the candidate must have the endorsement of his or her sending body (1.6.2).

-found throughout the thesis

missions

'The plans of committed believers to accomplish the mission of God' (Van Rheenen 1996:20).

- found throughout the thesis

nationals

Refers to the inhabitants of the host country or community in which the cross-cultural missionary resides.

71, 89

non-formal education

One of three classical forms of education, as opposed to 'formal' and 'informal' education, hands-on practical field experience, practical application of material learned on the formal level, instruction in the form of mentoring, role modelling, and informative discussions.

68, 134

primary doctrines

Essential doctrines necessary for a belief system to possess in order to be classified 'Christian', orthodox or cardinal doctrines.

96, 101-103, 123, 124, 139, 140, 239

proof texts

Isolated Scripture portions or verses used to validate a point without considering the context or the original meaning of the passage.

41, 42, 44

secondary doctrines

Non essential doctrines.

96, 101, 103, 123, 124, 139, 140, 239

syncretism

The final result of blending two items together, such as concepts, beliefs, religions.

138, 229, 232

tent-making

Using a secular trade to provide or supplement the financial income necessary to cover one's ministry and living expenses; the term comes from the Apostle Paul's example – see bi-vocational.

17, 25, 69, 116, 141

### Two-thirds World

An economic term referring to developing nations of the world, 'two-thirds' originally depicted the fraction of the world's population living in this sector, generally speaking the area includes Asia, Africa, Latin America, the South Pacific, and the Middle-East. For this study, humanity is divided into two distinct groups, those from the West or Western world and those from the Two-thirds World or the developing nations.

- found throughout the thesis

### Two-thirds World church

Followers of Christ originating from and living in the Two-thirds World or the developing nations. 'In this study, the **Two-thirds World church** is composed of members and adherents of Christian churches, along with the respective organisations and structures of those churches, which reside outside the Western European and North American (Canada and United States) cultures' (1.6.4).

- found throughout the thesis

### universalism

The belief that all people will ultimately be eternally saved.

50

### unreached

Those that have not heard the Christian gospel to the point that an intelligent decision can be made to either accept or reject the message.

64, 69, 73, 75, 88-90, 116, 142, 181, 190, 232

### World Christians

Followers of Christ that appreciate the mission of God (missio Dei) and the implications it has in the world; those actively pursuing their role in God's mission.

82, 89

### World Perspectives

A general term for the collection of missiological writings covering biblical, historical, cultural, and strategic perspectives on Christian mission. *Perspectives on the World Christian Movement*, Ralph Winter and Steven Hawthorne, editors, is the most widely read edition. *World Mission*, Jonathan Lewis, editor, is another edition of World Perspectives and is used at MET Missionary Candidate School.

100, 106, 122, 239



# CHAPTER 1

## A Challenge Facing the Church Today – An Unfinished Task

### 1.1 INTRODUCTION

Whether the author of this thesis is trekking through rain forests in West Africa, the savannahs and deserts of East Africa, the concrete jungles of the cities along the South China Sea, or the cosmopolitan centres of Europe, his attention is always drawn to a major challenge facing the Christian **Church** today. The Lord's mandate to 'go and make disciples of all nations' (Mt 28:19 NIV) is clear, yet after two millennia the task remains uncompleted.

Director of the Africa Theological Training Service and founding director of the Nigerian Advance School of Theology, John V. York (2000:15) writes: 'Because Christ commissioned the Church to complete His mission to disciple all nations, the logical conclusion is that the missionary task of the Church is as yet incomplete and that its completion should remain the Church's highest priority.'

Professor PJG Meiring, in the book entitled *On Being Witnesses* (1994: 40-42), is correct in stating that **mission** is the fundamental task of the entire Church. Building on the fact that mission originates from God (*missio Dei*) and is fulfilled through His Church (*missio ecclesiae*) Meiring states: 'The *missio Dei* avails itself of the mission *ecclesiae*, the mission of the Church. Mission, one might argue, is the reason for the existence of the Church. It is widely accepted today that, theologically and practically



speaking, church and mission can never be separated; that the one cannot exist without the other (42).’

In the previous chapter of the same text WA Saayman (1994:1,2) refers to an earlier work, *Pentecost and Missions* by HR Boer (1961: 109-110), and indicates the significance of *missio Dei* when he writes: ‘The decisive initiating factor for mission in the early church was not obedience to a command, but the activity of the Holy Spirit.’ The point Saayman makes is that the human response to *missio Dei* should primarily be one of gratitude rather than obedience. To strengthen his claim, Saayman writes that Boer ‘concludes that nowhere in the New Testament does the Great Commission play a role concomitant to the role it has played in modern Western missions, both Protestant and Catholic’ (2). 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 (NIV)*, is used to indicate the natural result of a Christian witness when the Holy Spirit comes.

In response, this writer would ask if Acts 1:8, too, should be considered a Great Commission passage. As a Pentecostal Christian, he believes the Lord Jesus’ command or mandate to ‘go and make disciples’ (referred to in the opening paragraph) cannot be accomplished without the empowering of the Holy Spirit. However, the fact remains that whether through gratitude or obedience, the fundamental missionary task of the Church remains unfulfilled. No doubt the Church at large needs to be awakened to its missionary purpose and strengthen its mission force.

A vital question is ‘Who makes up the mission force necessary to fulfill the Church’s task?’ The author agrees with Meiring that the entire Church is the agency for mission (1994:44), and generally speaking, every believer is to be a Christian witness. Kritzinger, Meiring, and Saayman address this point well in their book, *On Being*

Witnesses (1994). Each member has a viable role to play in God's earthly mission. It is in this manner Meiring states that 'every Christian needs to be a Missionary' (62). Yet one could ask if being a witness is the only qualifying mark of being a missionary. In the same text, Meiring indicates various categories of missionaries, thus inferring various roles. For this particular thesis the author distinguishes Meiring's first three categories, missionary theologians, career missionaries, and tent-making missionaries, to be classified as *missionary*. Though a distinction is made, the results of this thesis should be encouraging to all missional Christian believers. Moreau, Corwin, and McGee (2004:13) define *missional* as 'being oriented toward mission in thinking, acting, and living.'

## 1.2 THE RESEARCH QUESTION

While acknowledging that all Christian believers should be missional, this thesis specifically addresses those in cross-cultural ministry by vocation, with particular emphasis on those coming from the **Two-thirds World**. (There are a number of terms that one could use when referring to the developing world. Knowing the difficulties and possible negative connotations associated with some terms, the writer has opted to follow JJ Kritzinger's example and use the term 'Two-thirds World'. See *On Being Witnesses*, Kritzinger 1994:100 for further discussion.)

In an effort to strengthen and enlarge the missionary force, the writer founded Missions Exposure and Training (MET), a Christian ministry located in Pretoria, South Africa with a primary objective being to train Two-thirds World missionaries for effective intercultural ministry. Could it be that MET may serve as a model worthy of further review, study, and consideration? The author of this thesis sets out to record the development of that programme, thus providing a working example for mission training

in the developing world. In the following chapters the author critically assesses and evaluates MET to ascertain its overall contribution and effectiveness in world mission. Particular emphasis is placed on Missionary Candidate School (MCS), the central component of the MET programme, and a direct response to the challenge facing today's Church – the need to strengthen and enlarge the mission force.

### **1.3 THE HYPOTHESIS**

Jesus identified the need when he stated: 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field' (Mt 9:37,38 NIV).

It is the author's opinion that today's mission force must be expanded if the Great Commission is to be fulfilled. If the mission mandate is the responsibility of the Church Universal as indicated above, then the potential for an enlarged mission force should also be universal and not limited to the Western church.

If church and mission are interdependent then in theory it is impossible to have a church without being and doing mission. Yet, in reality it appears there are geographic areas of the world where mission participation by local churches (*missio ecclesiae*) is minimal or nonexistent. In the seemingly affluent West one can find many examples where the mission purpose of the church has been lost, leaving a spiritually weak and often dying institution. By contrast, and yet related, in many parts of the developing world, the church may be rapidly growing without full understanding of its cross-cultural, missional responsibilities. Spiritual renewal and a fresh understanding of their mission ethos are essential for the shrinking church, while encouragement and teaching on mission principles are required if the growing church is to reach its full maturity. In either case, involvement in mission is the answer to their dilemma and will result in an

increase of inter-cultural ministry and a demographically balanced world mission body. As earlier stated, the purpose of this study is to look specifically at the potential that is resident in the dynamic church of the Two-thirds World. Could it be that the missionaries so desperately needed are to be found in what the Christian community in the West has traditionally considered the 'mission field,' those from the emerging Two-thirds World church? The writer believes the answer is a resounding 'yes.' In fact, he is persuaded that the potential mission force of the Two-thirds World church could prove to be the answer to the predicament clearly stated by Christ: 'The harvest is plentiful but the workers are few' (Mt 9:37). The author of this thesis is also of the persuasion that new missionary recruits should be well trained and properly equipped if their potential is to be fully realised.

#### **1.4 RELEVANCE OF THIS STUDY**

The relevance of this study is evident in the writer's intention. The author attempts to the following: 1) draw attention to the need of the Two-thirds World church to acknowledge its mission responsibility, 2) highlight the missionary nature of the church, 3) through training and encouragement, equip and awaken the potential missionary force of the Two-thirds World church, and 4) establish a model of training that others may follow or improve upon.

##### **1.4.1 Changes In The Church**

The demographic changes taking place in the Church today also makes this study relevant. The *1998-2000 Mission Handbook* reports that 'the percentage of Christians in the world has remained virtually unchanged at thirty-four percent (34%) since 1900' (Siewert 1997:38). Initially this seems to contradict JJ Kritzinger's (1994:109)

comment: ‘...Christianity is simply growing faster than any other global religion – IF what is measured is Christianity’s most significant type of growth – those truly believing.’ However, one must examine the variables; the first statement deals with professing Christians while the second concerns ‘those truly believing.’ Another important consideration is Kritzinger’s prefacing phrase, ‘Despite the rapid increase of world population.’ It is apparent that Christian growth has not increased against world population growth. Yet, one fact stands out in virtually every study considered; the demographic make-up of the Church has shifted dramatically. Without question, Kritzinger’s words hold true: ‘The centre of gravity of Christianity is certainly moving southwards and eastwards!’ (108).

Using the biblical analogy of the sower, in the past two hundred years the North American and European churches saw great advances as they planted and watered seed in fertile foreign soil. The resulting indigenous churches are experiencing phenomenal growth, leaving the Western church far behind. Today, Christianity should not be labelled a ‘Western religion.’ The following table, taken from the article, ‘Two Thirds World Missions,’ by Theodore Williams and William Taylor (1994:4-28), illustrates the exponential growth of the church found in the Two-thirds, or developing, world.

<b>Year</b>	<b>Percent of the World’s Christians Living in the Two-thirds World*</b>
1800	1%
1900	9%
1950	32%
1980	50%
1992	75%

\* Includes Asia, Africa, Latin America, the South Pacific, and the Middle East

Percent of the World’s Christians Living in the Two-thirds World  
Figure 1.1

## **1.4.2 The Challenge Remains The Same**

Regardless of the demographic changes taking place, the purpose for being and doing God's mission remains the sole purpose of the Church today. While appreciating historical development and upholding true biblical or orthodox doctrine, it stands to reason that current theological and missiological expressions should reflect the demographic make-up of today's Church if Christ's mandate is to be realised.

### **1.4.2.1 The unfinished task**

Regrettably, the Church has not fulfilled her responsibility. Depending on various reports, anywhere from one thousand one hundred million (1,1 billion) to over two thousand million (2 billion) people living today have not heard the Christian gospel message. Of three hundred and thirty-two thousand (332 000) Christian missionaries, only four thousand (4 000), or one and two tenths percent (1,2%), are deployed to the least evangelised areas of the world. Christians allocate approximately the same percentage of their mission funding (1,2%) to reach these areas for Christ. In a day when great advances have been made in Bible translation, only three percent (3%) of the languages in the world possess translated Bibles or Scripture portions, and a meagre one percent (1%) of Scriptures distributed are directed toward the least evangelised world (Siewert 1997:38-43).

### **1.4.2.2 The church in the Two-thirds World**

Perhaps another possible factor contributing to an incomplete mission task is a lack of proper understanding of intercultural ministry in the Two-thirds World church.

Unfortunately, and for whatever reason, Western mission labourers seldom instilled a

healthy mission vision in the growing churches of the developing world. Further discussions on possible reasons for this sad scenario are provided in chapter two (2.6.1.4) and chapter eight (8.2.2). However, the situation is rapidly changing. Today, the younger church, found in the Two-thirds World, is beginning to take its place in **intercultural** missions. The sheer size of this sector of the Church alone demands that key leadership positions shift from the west to the east and from the northern to the southern hemispheres.

### **1.4.3 Today's Missionary Force**

To state the point even more clearly, if the proportion of Two-thirds World churches is growing at the rate indicated above (1.5 and figure 1.1) and if those churches are to fulfil their God-given purpose, then today's mission force should reflect that growth and the increase of Two-thirds World missionaries should be evident. It is the researcher's strong conviction that Two-thirds World missionaries are a key answer to the mission force challenge. In an article entitled *What is the Cutting Edge in Missions?* James E. Plueddemann (KnowledgeBase 2004:website), of SIMNow, states that 'the internationalisation of modern missions is indeed one of the most exciting movements of our day.'

Ghanaian missionary and African director for Pioneers, Dr. Solomon Aryeetey (1997:34), writes:

The missions community is becoming increasingly aware of the vital role that indigenous, national missionary enterprises in the so-called Two-thirds World can play in completing the task of the Great Commission. Some have likened it to a volcano, pregnant with molten lava, begging to explode. The African church, more than ever before, is gradually preparing itself to take its rightful place in missions.

In his article, *The Changing Balance in Global Mission*, Larry Pate (1991:56), director of Two-thirds World Mission Ministries for OC International, Milpitas, California, reported over a decade ago:

Our research demonstrates that the growth of the non-Western Protestant missions movement continues to be phenomenal. While the growth rate of the Two-thirds World evangelical churches is a remarkable 6.7 percent per year, the Two-Thirds missions movement (which our studies identify as almost entirely evangelical) is growing at 13.3 percent per year.

It is apparent that the momentum in the growth of Two-thirds World missionary involvement has accelerated since Pate's report. Some estimate that today half the mission force is actually from the Two-thirds World. Preparing data for his 2004 update for *Operation World*, Johnstone (2003:6) states: 'According to our latest statistics... almost exactly half of all national/international missionaries are non-Western.'

InterVarsity Christian Fellowship has published different percentages. According to their report, the mission force of '2 900 mission agencies... grew from 76 120 in 1990 to 97 732 in 2000.' In 1990 ninety-one percent (91%) of the missionaries in these agencies were from Western nations, but by 2000 the percentage of Western missionaries had dropped to seventy-nine percent (79%) (InterVarsity 2004:website).

In either case, the fact remains that non-Western missionaries are a growing sector in the mission force. Proper recruitment and training will enhance the abilities of the participants and strengthen the mission body worldwide.

## **1.5 THE NEED FOR SYSTEMATIC TRAINING AND EQUIPPING**

Meiring (1994:63) clearly states: 'Missionary work is specialised work, requiring special training.' His point is strengthened when he refers to Harlan P Beach's comment made at the 1910 Edinburgh conference:



Scarcely any other need of the missionary enterprise is more pressing than this of adequate preparation for so complex an enterprise.

Those attending the Missions Commission of the 1991 World Evangelical Fellowship recognised the need for Two-thirds World missionaries to be properly trained when they wrote:

We all soberly realise that today we have the singular opportunity to do something new and fresh in the arena of equipping cross-cultural servants, while at the same time learning from both the successes and mistakes of the western missionary movement. At the same time we recognise that missionary training in and of itself is not a panacea. *But it is a crucial (albeit often lacking) component in pre-field preparation* (Taylor 1991:ix, italics added).

Owing to the seriousness of the Lord's command, the remaining task in fulfilling that mandate, and the complex changes taking place in the cultural composition of the Church Universal, proper preparation is essential if the task of world evangelisation is to be realised.

### **1.5.1 Theological Training**

In a broad sense, the preparatory materials for the eighth assembly and fiftieth anniversary of the World Council of Churches (World Council of Churches 2007:website) defines *theological education* as:

A service (diakonia) of primary importance, is a vital task for the whole church, especially for those being trained for further leadership, both clergy and laity. The ultimate goal of the theological task is to keep alive in a dynamic way the prophetic and teaching ministry of Christ in every historical moment in the life of the church and society. In this perspective, although specialists have a particular role to play, the whole people of God are also called to contribute, in the light of the Word of God and with the inspiration of the Holy Spirit.

The author of this thesis must be careful not to misrepresent comments made in the book, *On Being Witnesses*, when Meiring writes about specialised missionary training. In fact, Meiring appears to be in full agreement that all members of the Church

should be missional in thought and purpose. Before presenting the need for specialised training, Meiring discusses the significance of the missionary Church and brings the reader to the realisation ‘that the ministry of the church – the mission of the church in the world – depends primarily on its total membership (47).’ Only when this is understood can the need for specialised training be addressed.

By presenting Edward R Dayton and David A Fraser’s Model for Missionary Training (1980:250), Meiring (1994:64-65) demonstrates the complexities in the educational process. One begins to appreciate the balance that must be established between theories discussed in the classroom and application made during field training and through life experiences. The model also indicates theological and biblical studies required for general Christian ministry as well as specialised content specifically related to intercultural service. In regard to effective missionary training, all of these aspects are critical, with the total sum of all components to be considered as one’s theological training.

### **1.5.2 Outcome-based Education**

The first time the author of this thesis heard the term *Outcome-Based Education* was the day he met JNJ Kritzinger and the University of South Africa professor informed him that his newly formed Missions Exposure and Training programme appeared to be outcome-based oriented. Since then, much development and debate has taken place in regard to this educational concept. William G Spady is attributed as the prime advocate, if not the originator, of the outcome-based education (OBE) philosophy. Further insight into OBE is found in Spady’s books and published articles as well as educational reviews and assessments made in areas influenced by this approach, such as Spady’s home country, the United States of America, as well as Australia and South Africa. The

MetaGroup Network of South Africa offers an interactive website fueling further discussion and constructive critical analysis on the topic, which is of particular interest in that nation today. According to the MetaGroup Communications website (2007) ‘South Africa is currently re-structuring its education system around the principles of Outcome-Based Education. The new structure and curriculum are called Curriculum 2005, identifying the year targeted for full implementation.’

While much can be said about OBE, the critical point to be made in this study is that the author and fellow MET instructors, staff, and advisors would continually evaluate the characteristics and qualifications of an effective inner-cultural missionary. These evaluations became the benchmark for curriculum development. In this regard, MET should be considered to be an outcome-based educational programme which is in keeping with current educational trends and philosophies.

## **1.6 DEFINITION OF TERMS**

On a practical note, it is important that a means of identifying and defining key words is established before moving forward with this study. For a clear understanding of the terms, **bold-face words** found throughout the work are defined in the glossary (page 17). In regard to this study, and specifically as they relate to the case study of the thesis, Missions Exposure and Training, four primary concepts merit further discussion. These terms are *missionary*, *missionary candidate*, *intercultural ministry*, and *the Two-thirds World church*.

### **1.6.1 Missionary**

Attempting to define the term **missionary** often causes debate and arouses intense disagreement. There are those who would say that all Christian believers are

missionaries, while others vehemently oppose the name altogether, holding to the view that the term itself is a Western/colonial concept.

In a very broad sense of the word, equating a missionary to one that is a witness, PGJ Meiring (1994:62) states:

The fifth category of missionaries is that of the stay-at-homers. They are those who know that every Christian, by virtue of the fact that he or she believes in Jesus Christ, is called to witness to the world, every day, wherever he or she may find himself or herself.

Because of its Latin roots there are proponents advocating the term be changed to 'apostolic messenger,' derived from New Testament Greek, indicating the need 'to be sent out', perhaps giving it a stronger biblical base.

In this more restrictive sense, Meiring (59) also speaks of the missionary as 'the man or woman at the cutting edge, called by the Lord and sent by the church to work in the world.'

*The Evangelical Dictionary of World Missions* (2000: 644) states that Singaporean Jim Chew prefers the term 'cross-cultural messenger.' The mission 101 textbook, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (2004:18) defines **missionary** as 'a person who crossed cultural boundaries to establish new outreach on behalf of Jesus and plant new bodies of local believers.'

In an article previously mentioned, entitled *Missionary By Its Very Nature*, Saayman (Southern African Missiological Society 2006:website) speaks of a broader, collective missionary ecclesiology, describing the nature of the Church as a whole, rather than the role of individuals. This is a healthy approach that must be considered.

Various definitions apply to the term **missionary**, each bringing its own strengths to the discussion. The writer intends to enter these important viewpoints as they apply throughout the thesis. However, in our evaluation of MET as a response to the need for

an increased and more demographically balanced mission force, we will limit the meaning to one given by Herbert Kane (1982:28).

In the traditional sense the term missionary has been reserved for those who have been called by God to a full-time ministry of the Word and prayer (Acts 6:4), and who have crossed geographical and/or cultural boundaries (Acts 22:21) to preach the gospel in those areas of the world where Jesus Christ is largely, if not entirely, unknown (Ro 15:20).

By restricting the definition to the above, the researcher is able to adequately evaluate the overall effectiveness of Missions Exposure and Training, the missions programme under review, while remaining consistent with the terms and definitions used and understood by that ministry.

### **1.6.2 Missionary Candidate**

Being consistent with the terminology used in MET a **missionary candidate** is a person preparing for intercultural Christian service. For the purpose of this thesis, the candidate must have the endorsement of his or her sending body. An endorsement serves two primary functions; first, it helps verify a divine mission call on the candidate's life and, secondly, it begins the process of building a sending base. Such an infrastructure is critical if the candidates are to reach the mission field and sustain themselves during their time of service. A healthy sending body is a local church, a fellowship of churches, or a Christian denomination.

### **1.6.3 Intercultural Ministry**

**Intercultural ministry** is any ministry conducted in a **cross-cultural** environment, where the Christian worker of one culture lives and ministers in another culture.

Intercultural ministry implies that a cultural barrier is crossed.

#### **1.6.4 Two-thirds World Church**

Labelling is too simplistic and a dangerous practice. Yet, for this thesis, it is necessary to indicate a distinction between the traditional Protestant mission sending bodies of the modern mission movement (1800 – present) and the churches planted through their mission endeavours. Geographically, the traditional sending churches are of Western European and North American origin, while the churches planted were in Africa, Asia, the Oceanic Islands and South America. In this study, the **Two-thirds World church** or the church in the Two-thirds World is composed of members and adherents of Christian churches, along with the respective organisations and structures of those churches, which reside outside the Western European and North American (Canada and United States) cultures.

Other terms used to designate the geographic sector outside of Western Europe, Canada, and the United States are *non-Western*, *the third world*, *developing nations*, and *undeveloped nations*. In their work, *Introducing World Missions: A Biblical, Historical, and Practical Survey*, Moreau, Corwin, and McGee (2004:13) have chosen the term *majority world*, in an attempt to avoid negative connotations often associated with previously mentioned terms and to acknowledge that the vast majority of the world's population live in this demographic block. In the similar fashion they refer to the Christian sector found in this area as *Southern Christianity*.

For the same reasons, and as indicated above (1.5), the writer of this thesis follows JJ Kritzinger (1994:100) and others in using the term *Two-thirds World*.

## 1.7 CONCLUSION

In conclusion, it is clear that a biblical foundation for a mission mandate is solid and sure. Two millennia later, it is equally evident that the task of completing that mandate remains unfinished. Some believe that the eschatological teachings of Christ depict current conditions regarding the need for world evangelisation. His command demands it and His missionary attributes and character (and our response in gratitude for it) expect it. Mission is the purpose of the Church and yet the extent to which the Church has pursued the fulfilment of that purpose is questionable. However, there seem to be favourable developments toward its completion, particularly in regard to the church found in the Two-thirds World. It is the conviction of the writer of this thesis that this huge sector of the modern day Church, the church in the Two-thirds World, has the ability and resources to fulfil this God-given purpose. Without the full involvement of the Two-thirds World church, the universal Church suffers, Christ's mission mandate may not be fully realised, and the hope of a better world is in serious jeopardy. Missions Exposure and Training, the programme under review and evaluation in this thesis, is the author's practical response to his belief, optimism, and confidence in the Two-thirds World church as a major player in the end-time harvest.

## CHAPTER TWO

### Why Mission?

#### 2.1 INTRODUCTION

Setting the stage for their arguments for a biblical theology of mission, Andreas J Köstenberger and Peter T O'Brian (2005 [2001]:19) state in their book, *Salvation to the Ends of the Earth*:

Between Eden and the eternal state, between Abraham and Armageddon, between Babel and the beast's confinement to the lake of fire, few biblical topics are as important as mission. This is because mission, while purposed by God prior to sin, is inextricably linked to man's sinfulness and need for redemption and God's provision of salvation in the person and work of our Saviour, the Lord Jesus Christ. This 'good news' of salvation in Jesus, however, must be made known. Thus mission is the ingredient that both precedes Christian existence and constitutes a major motivation for Christian living: the saving mission of Jesus constitutes the foundation for Christian mission, and the Christian gospel is the message of mission, a mission that is not optional but mandatory.

In a similar vein, Saayman (1994:1,31) refers to the seventeenth century Dutch theologian, Gisbertus Voetius, when he speaks of 'the threefold goal of mission'; conversion - the immediate goal, church planting - the intermediate goal, and the glory and manifestation of God's grace – the highest and ultimate goal. Saayman (36-38) further discusses three dimensions of the holistic or comprehensive approach of the Church's task, expressed in Greek terms: kerygma (proclamation), diakonia (ministry of service), and koinonia (communion or fellowship).



Although numerous arguments from various theological persuasions could be made to defend the validity of mission, this discussion is limited to the following four evangelical presuppositions: [1] Christ's mandate commands it, [2] mission is the essence, nature and purpose of the Church, [3] current world conditions cry out for it, and [4] the biblical doctrine of the second coming of Christ encourages it.

Limiting the evidence for mission to evangelical presuppositions does not negate the value of other ecumenical opinions. In fact, throughout the work different viewpoints are brought into the discussion as they enhance and/or challenge various arguments. However, it is not the sole intention of the writer to validate mission but, rather, to assess and evaluate Missions Exposure and Training (MET) and to measure its contribution to mission. Those relating to MET are evangelical in their theological and missiological thought. If asked 'why mission,' their response would reveal that persuasion. Therefore, evangelical presuppositions are sufficient for this study and appropriate for this particular discussion.

## **2.2 CHRIST'S MANDATE – THE FIRST PRESUPPOSITION**

The mission mandate comes from Jesus Christ himself. Previous discussion was raised concerning the question of whether obedience to His command should be the reason for mission or should the result of being and doing mission come as an expression of one's gratitude to God Himself (see 1.1). Yet, numerous theologians and missiologists, especially of evangelical persuasion, refer to Christ's mission mandate, more often known as the Great Commission, and the requirement to become engaged in its fulfillment.

In the modern missions era scholars are quick to point out the Great Commission passages found in the New Testament gospels and the Book of Acts. Oswald Chambers

(2006: website) stated: ‘We forget that the one great reason underneath all missionary enterprise is not first the elevation of the people, nor the education of the people, not their needs; but first and foremost the command of Jesus Christ – “Go ye therefore, and teach all nations.”’

Patrick Johnstone (1998:18–22) refers to the passage in Mark chapter sixteen as the Evangelistic Commission, Matthew’s account recorded in chapter twenty-eight as the Church Planting Commission, Luke chapter twenty-four as revealing the Teaching Commission, the Apostle John as penning the Sending Commission in chapter twenty of his gospel, and Luke as emphasising the Global Commission in Acts chapter one, verse eight. However, the basis for Christian **mission** must be broader than these passages alone.

In his book, *The Bible Basis of Missions*, Robert Hall Glover (1946:13) wrote: ‘The one great fact in which all true thoughts of God must find their root is the fact of John 3:16, that “God so loved the world, that He gave His only begotten Son, that whosoever believes in him, would not perish, but have everlasting life.” This verse is commonly regarded as the central text of the New Testament, the very heart of the Gospel. For this reason it is also the central missionary text.’

### **2.2.1 Not Based On Proof Texts**

Isolated **proof texts**, however, cannot be grounds for sound theology. Johannes Verkuyl (1978:90) warns: ‘In the past the usual method was to pull a series of proof texts out of the Old and New Testaments and then to consider the task accomplished. But more recently biblical scholars have taught us the importance of reading these texts in context and paying due regard to the various nuances... One must consider the very structure of the whole biblical message.’

Köstenberger and O'Brian (2005 [2001]:19, 20) reiterate the problem when they state: 'Previous treatments of the theme of mission have tended either (a) to be descriptive and to stress the diversity of the different portions of Scripture, or (b) to assume the pre-eminence of mission in a given book of Scripture at the outset, and then to find these assumptions confirmed in the study of the respective biblical writings.'

The delegates of the Global Consultation on Evangelical Missiology admitted: 'We confess that our biblical and theological reflection has sometimes been shallow and inadequate. We also confess that we have frequently been selective in our use of texts rather than being faithful to the whole biblical revelation. We commit ourselves to engage in renewed biblical and theological studies shaped by mission, and to pursue a **missiology** and practice shaped by God's Word, brought to life and light by the Holy Spirit' (Commitment #2, GCEM 2000:website).

### **2.2.2 Based On Scripture**

Glover (1946:15) continues to stress the position that John 3:16 is not an isolated verse, wrongly used as a proof text, but is, rather, an encapsulation of the theme of *missio Dei* found throughout the Scripture. 'Throughout the Bible God's thought and plan for the world's evangelisation are everywhere in evidence. From cover to cover the Bible is a missionary book, so much so that...one cannot cut out its missionary significance without completely destroying the book. For, let it be understood, scriptural authority for world-wide mission rests not merely upon a group of proof texts, but upon the entire design and spirit of the Bible as it reveals God in His relation to men and nations, and as it traces the unfolding of His purposes down through the ages.'

Currently, missiologists refer to the entire Bible as God's mandate for mission and build a theology for mission from that perspective. In this regard, Charles Van

Engen (1996) quotes several missiologists in his book, *Mission on the Way: Issues in Mission Theology*.

All Scripture makes its contribution in one way or another to our understanding of mission....In our day evangelicals are finding that the biblical base for mission is far broader and more complex than any previous generation of missiologists appears to have envisioned....In our day there is a growing impatience with all individualistic and pragmatic approaches to the missionary task that arise out of a proof-text use of Scripture, despite their popularity among the present generation of activist evangelicals.

Arthur Glasser (Van Engen 1996:26-27)

Our conclusion is that both Old and New Testaments are permeated with the idea of mission... [But] not everything we call mission is indeed mission... It is the perennial temptation of the Church to become [a club of religious folklore]... The only remedy for this mortal danger lies in challenging herself unceasingly with the true biblical foundation of mission.

David Bosch (Van Engen 1996:44-45)

Van Engen (1996:37) himself states: 'We cannot have mission without the Bible, nor can we understand the Bible apart from God's mission. The *missio Dei* is God's mission.'

In his article, *The Bible in World Evangelisation*, John RW Stott (1999:21) writes: 'Without the Bible world evangelisation would be not only impossible but actually inconceivable. It is the Bible that lays upon us the responsibility to evangelise the world, gives us a gospel to proclaim, tells us how to proclaim it, and promises us that it is God's power for salvation to every believer.'

### **2.3 THE PURPOSE OF THE CHURCH – THE SECOND PRESUPPOSITION**

Although Christ addressed His disciples of that day, the mandate to 'go and make disciples of all nations' (Mt 28:19 NIV) is intended for the Church Universal. The fact

that the command is referred to in all four gospels and the Acts of the Apostles reiterates the point of a universal mandate. Since the Great Commission passages are consistent with the general theme of redemption found throughout Scripture, the dangers of using proof texts are avoided. Bosch (1991), in his book *Transforming Mission: Paradigm Shifts in Theology of Mission*, chapter two: 'Matthew: Mission as Disciple-Making,' gives further insight into the specific words Saint Matthew chose to use.

Previous to this, in his introduction, Bosch (1991:8-9) builds the case that the purpose of the Church is mission when he writes: 'The Christian faith, I submit, is intrinsically missionary.' Referring to Hoekendijk's work and the Second Vatican Council, he further states: 'The entire Christian existence is to be characterized as missionary existence' or, in the words of the Second Vatican Council, 'the church on earth is by its very nature missionary (AG 2).'

Eleven years earlier Bosch (1980:198) wrote: 'When discussing a responsible theology of mission it has to be said in advance that mission is an essential aspect of the life of the Church and of the individual Christian.' Bosch draws from numerous theologians to state emphatically that the Church is 'missionary by its very nature.'

In the emerging ecclesiology, *the church is seen as essentially missionary*. The biblical model behind this conviction, which finds its classical expression in AG 9, is the one we find in 1 Peter 2:9. Here the church is not the sender but the one sent. Its mission (its "being sent") is not secondary to its being; the church exists in being sent and in building up itself for the sake of its mission (Barth 1956:725 – I am here following the German original rather than the English translation). Ecclesiology therefore does not precede missiology (cf Hoedemaker 1988:169f, 187f). Mission is not "a fringe activity of a strongly established Church, a pious cause that [may] be attended to when the home fires [are] first brightly burning... Missionary activity is not so much the work of the church as simply the Church at work" (Power 1970:41,42; cf van Engelen 1975:298; Stransky 1982:345; Glazik 1984b:51f; Koster 1984:166-170). It is a duty "which pertains to the *whole* Church" (AG 23). Since God is a missionary God, God's people are a missionary people. The question, "Why still mission?" evokes a further question, "Why still church?" (Glazik 1979:158). It has become impossible to talk about the church

without at the same time talking about mission. One can no longer talk about church *and* mission, only about the mission *of* the church (Glazik 1984:52) (1991:372).

It is clear that the purpose of the Church is mission. In fact, mission is essential to the nature and existence of the Church. The Church fulfils its purpose by doing mission, while at the same time, its character or state of being is also mission. Therefore, the purpose of the Church is to be and do the mission of God. This presupposition holds true regardless of the geographic location, or economic strata, in which the Church functions. The challenge currently facing the Church is to effectively fulfil God's mission in today's world.

Though the context concerns locally planted churches, JJ Kritzinger (1994:151) made a comment that is applicable to the Church Universal as well: 'The planted church should be missionary, because – remember – God wants the church to reach our to the ends of the earth with the good news of Jesus Christ. Nothing should keep the church from this primary calling, not the demands of the church itself, nor the demands of the already evangelized people. The church should be structured for mission.'

Once again, we refer to Meiring's words (1994:42) quoted in the second paragraph of this chapter (1.1): 'Mission... is the reason for the existence of the Church.'

## **2.4 CURRENT WORLD CONDITIONS – THE THIRD PRESUPPOSITION**

In Saint Matthew's account of Jesus' teaching on **eschatology**, the disciples asked the Lord: 'Tell us when this will happen, what will be the signs of your coming and the end of the age?' (Mt 24:3 NIV).

Jesus then lists some of the signs of the end times. Further discussion on eschatology is found in chapter seven (7.6), but for the moment the writer simply states

that Christ's words paint a picture that seems to parallel the scenario of today's world and portray a desperate need, globally, for a Saviour.

*Jesus answered: "Watch out that no one deceives you. For many will come in my name, claiming, 'I am the Christ,' and will deceive many. You will hear of wars and rumours of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains.*

*Then you will be handed over to be persecuted and put to death, and you will be hated by all nations, because of me. At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.*

Matthew 24:4-14 NIV [underlined emphasis added]

#### **2.4.1 Watch Out That No One Deceives You**

It needs to be reiterated that the presuppositions being discussed, like the ministry under review, Missions Exposure and Training, are framed by an evangelical worldview.

Traditionally **evangelical Christians** have held to an **exclusive theology** of Christianity, namely, that the Christian pathway is the only true means to God. A doctrine that all humanity is spiritually lost without Jesus Christ helps propel a fervent mission thrust.

Gordon Olson (1998:65) writes: 'If there is salvation to be found apart from the sacrificial death of Christ, then missions is a tragic mistake – indeed, Christ's death itself was a tragic mistake!' Whether inside or outside of evangelical circles, today theologians are challenging the fundamental stand that salvation is found exclusively in Jesus Christ.

Clark Pinnock and John Sanders speak of 'inclusivism,' the view that some may be saved on the merits of Christ through general revelation but without explicit faith in

Jesus Christ. Agreeing with this thought, other key scholars advocate an **inclusive theology**, thus deviating from fundamental evangelical doctrine.

Senior associate news editor for *Christianity Today* and previous editor for *World Pulse* and *Evangelical Missions Quarterly*, Stan Guthrie (2000:44), refers to Ronald Nash's book *Is Jesus the Only Saviour?* (1994:107) when discussing the theological changes taking place within evangelical ranks. Guthrie sites that more than half of evangelical leaders, those in denominational and mission leadership as well as mission professors at evangelical institutes of higher education, now hold to some form of inclusive theology.

In his book *Paradigms in Conflict*, David Hesselgrave (2005:58) highlights various views of respected theologians and missiologists:

1. Extrabiblical modes of special revelation (Little).
2. The 'acceptability' of God-fearers (Anderson).
3. A 'grace-filled post-mortem encounter' with God (Pinnock).
4. Treatment of the call to whatever gods are known as a reaching out to the true God (Knitter). Just as Christians are saved through the name of Jesus, people of other faiths can find salvation through the names they call upon for salvation.
5. 'The Melshizedek factor' (Don Richardson). Richardson more or less assumes that Melchizedek in Genesis 14:18-20 (cf. Ps 100:4; Heb 7:1-7) knew God through general revelation and that same general revelation can be found in other religions. This knowledge often makes it easier for adherents to come to Christ and be saved.
6. Implicit Christians or implicit-faith (Millard Erickson). Those who never hear the gospel can nevertheless be saved if they have responded to God in the sense of seeking 'glory and honor and immortality' (Rom 2:7). God will save them because, if they would have heard the gospel, God knows that they would have accepted it.
7. Annihilationism/conditionalism (John RW Stott). Strictly speaking, annihilationalism is the doctrine that the death of the wicked involves the extinction of their being. The concept has taken different forms, but it is the work of John RW Stott that has attracted the most attention among



conservative evangelicals. Stott believes that no person is actually immortal until an immortal soul is given at conversion. Therefore, people who are not saved do not survive death in any form. Stott calls this 'conditional immortality.'

8. Agnosticism (CS Lewis). Some simply confess that they do not know what God will do with those who have not heard of Christ.

Without question, one finds theologians outside of the evangelical circle who are critical of exclusive claims that salvation is explicitly found through faith in Jesus Christ alone. In a review of Jacques Dupuis' book *Toward a Christian Theology of Religious Pluralism*, Gerald O'Collins (*The Tablet* 1998:website) writes: 'As revealer and Redeemer, Jesus is one and universal, yet in practice the visible paths to salvation have remained many. Dupuis argues that in God's providence religious pluralism exists not merely in fact but also in principle. His Christian faith underpins the hope that all the diverse religious paths will converge towards the final, universal reign of God in Jesus Christ.'

The final, universal reign of God in Jesus Christ is not in question. However, is an acceptance of all diverse religious paths leading to that end a positive 'God instigated' phenomenon or is it a fulfilment of the deteriorating earthly conditions predicted by Christ in Matthew chapter twenty-four?

Keep in mind that the author's brief discussion on exclusive verses inclusive theologies is only to lay a foundation for the evaluation of a specific ministry, Missions Exposure and Training. Therefore, we must continually come back to the question of whether or not MET, as an evangelical ministry is effective within the parameters of the evangelical world.

One's perspective of pluralism, which is pervasive in today's world, may effect his or her conclusion in the exclusive verses inclusive theology debate. A typical evangelical response to pluralism was given when one hundred and sixty missiologists,

**church** leaders and practitioners from fifty-three countries met for the World Evangelical Fellowship Missions Commission in Foz de Iguassa, Brazil, October 10-15, 1999. Their published commitment on the subject states:

Religious pluralism challenges us to hold firmly to the uniqueness of Jesus Christ as Saviour even as we work for increased tolerance and understanding among religious communities. We cannot seek harmony by relativising the truth claims of religions. Urbanisation and radical political change have bred increased inter-religious and ethnic violence and hostility. We commit ourselves to be agents of reconciliation. We also commit ourselves to proclaim the Gospel of Jesus Christ in faithfulness and loving humility.

Commitment #5  
(GCEM 2000:website)

In the preamble of the Iguassu Affirmation (2000:website), the same delegation stated that ‘the diverse religious aspirations of people, expressed in multiple religions and spiritual experimentation, challenge the ultimate truth of the Gospel.’

Keep in mind that it is not the purpose of this thesis to resolve the ongoing and complex debate concerning exclusive or inclusive theology. The author’s brief discussion is only to lay a foundation for the evaluation of a specific ministry, Missions Exposure and Training. Therefore, we must continually come back to the question of whether or not MET, as an evangelical ministry is effective within the parameters of the evangelical world. Further debate must be saved for another time and different study.

#### **2.4.2 Many Will Come Claiming To Be The Christ**

The traditional evangelical doctrine, belief in Jesus Christ as the only pathway to God and salvation, is currently a hot topic of debate, even within evangelical ranks. However, it could be argued that Jesus Himself warns that many will come claiming to be christs or

saviours (Mt 24:5 NIV). Such scriptural references are used to bolster the traditional doctrine of exclusivism.

While indicating a concern regarding possible shifts in evangelical thinking, John Orme (Guthrie, 2000:42,43), executive director of the International Foreign Mission Association, makes reference to the traditional stand: 'William Carey, Hudson Taylor, and the founders of every mission in the IFMA shared a common conviction that personal faith in Jesus Christ is the only way of salvation for all people everywhere.'

A logical progression of 'inclusivism' leads to '**universalism.**' Universalism holds to the belief that all people will ultimately be saved. Missiologist J Hebert Kane (1982:105) states:

In a pluralistic world it is becoming increasingly difficult to maintain the uniqueness of the Christian faith... When we move into the non-Christian world, where the missionary has to operate, we find that the exclusive claims of Christianity are vigorously challenged by the non-Christian religions now undergoing an unprecedented resurgence. It is safe to say that the most offensive aspect of twentieth-century Christianity is its exclusiveness. Such a claim does not make sense to the Hindu, the Buddhist, or the Confucianist.

### **2.4.3 Wars And Rumours Of Wars**

Further eschatological indicators to which Jesus referred depict a world in need of a Saviour. One of these signs is the escalation of war as the end times approach. Although major conflicts have always plagued the human race, in current history, there has been a five-fold increase in the number of ongoing wars recorded during the last forty years. In 1960, ten wars were recorded. By 1994 the number of wars had escalated to over fifty. In 1993 – 1994, twenty-seven countries experienced major armed conflicts. A major armed conflict is a prolonged conflict with at least one thousand battle deaths. Nine conflicts were reported in Asia, six in Africa, five in Europe, four in the Middle East, and

three in Latin America. The tragedy is that ninety percent of the casualties in today's armed conflicts are civilian (Siewart 1997:18). During the time of this writing, the United Nations reports that there are no less than twenty conflicts and wars taking place worldwide (Infoplease 2006: website).

#### **2.4.4 Persecution**

The International Director of the AD 2000 & Beyond Movement, Luis Bush (1999:111,116), writes that more martyrs were produced in the twentieth century than the first nineteen centuries of Christian history combined. He went on to report that one hundred and sixty thousand (160 000) Christians were martyred for their faith in 1997 alone.

Yet it should be clearly stated that persecution is not limited to one faith or religious body. Christians are not alone in their suffering. Prime historical examples are Jews in Germany, Buddhists in Tibet, Muslims in India and Hindus in Pakistan. The numbers of refugees and displaced peoples have exploded in our time. The refugee population of three million people in 1970 has skyrocketed to twenty-three million in 1994, with another twenty-seven million displaced within their own countries. Reiterating that Christians are not the sole objects of suffering, it must be pointed out that over two-thirds of the world's refugees are Muslims (FAO 2000:website).

#### **2.4.5 Famine In Various Places**

a) Earthscan, a British research agency, has claimed that the number of famines from 1970 to 1990 has increased six-fold.

- b) The United Nations Food and Agricultural Organisation (FAO) reports that at the beginning of the 1970's there were ten million people starving to death each year. By 1981 that number had rocketed to sixty-two million a year.
- c) Today, over thirty-five thousand (35 000) people will die of hunger and hunger-related causes – most without hearing the message of Christ (White 1983:65-78).
- d) The FAO reports of 15 September and 16 October 2000 claim that eight hundred and twenty-six million people, or thirteen percent (13%) of the world's population, still do not have enough food to eat even in a time of unprecedented plenty (FAO 2000:website).
- e) Ten years after the World Food Summit in Rome, when the promise was made to reduce the number of hungry people by half by 2015, FAO Director-General Jacques Diouf reported on 30 October 2006 that there are more undernourished people in the developing nations today than there were in 1996, a staggering 820 million, which is currently increasing at the rate of four million people per year (FAO 2006:website).

#### **2.4.6 Earthquakes In Various Places**

- a) There have been more killer earthquakes in the half-century since World War Two than during the previous five centuries combined (White 1983:60).
- b) The number of earthquakes seems to escalate as time progresses. The National Earthquake Information Centre and World Data Centre for Seismology, Denver, Colorado reports that there were four thousand one hundred and thirty-nine (4 139) earthquakes worldwide in 1970; seven thousand three hundred and forty-eight (7 348) earthquakes in 1980; sixteen thousand six hundred and twelve (16

612) earthquakes in 1990; and twenty thousand eight hundred and thirty-two (20 832) in 1999 (NEIC 2000:website).

c) During the time of this writing, the year 2004 was the last year final totals had been documented. It was the year of the infamous Indonesia earthquake that triggered the 2004 Asian Tsunami which killed over two hundred thirty thousand people (230 000). In that year thirty-one thousand one hundred and ninety-four (31 194) earthquakes were recorded taking an estimated two hundred eighty-four thousand and ten lives (284 010) (NEIC 2006: website).

#### **2.4.7 Prevailing Poverty**

Conditions recorded in Matthew chapter twenty-four paint a picture of rampant and prevailing poverty. Currently more than three-fourths of the world's population live in developing nations. The disparity between the rich and the poor seems to be growing daily. The richest twenty percent of the world's population enjoy eighty-five percent of the global income (Siewert & Valdez [strictly] 1997: 47).

Today, one person in five of the world's population does not have access to basic social services: health care, education, safe drinking water and adequate nutrition. One in four people have no access to any form of health care. Over one thousand one hundred million (1,1 billion) people live on less than one United States dollar a day (Siewert 1997:44).

Often women and children are the ones to suffer unduly. The 1995 Human Development Report states that seventy percent of the world's poor and two-thirds of the world's illiterate are women (Siewert 1997:17). Fifteen million children die every year from preventable causes. If the projected figures of the 1992 *Children at Risk* report are accurate, as published in the periodical, *The Economist*, August 1996 and quoted in

Siewart's book, then over three hundred and fifty million children were working, instead of attending school, by the beginning of the twenty-first century. At the same time, over one million children, ninety percent of them girls, join the sex trade each year (Siewart 1997:16). Ultimate suffering is revealed in the fact that every day, twenty-five thousand (25 000) people die from the results of dirty drinking water; most of these are children (Siewert 1997:44).

Another form of poverty prevails in the form of social injustice. Half the world's population is unable to vote. Over three thousand million (3 billion) people are denied the freedom to teach ideas (Siewert 1997:44).

Many would say the prophecies recorded in Matthew twenty-four depict the sad state of affairs today. The eleventh commitment, made by those attending the Global Consultation on Evangelical Missiology in Brazil, concerns the Christian responsibility in regard to the world economic order.

In a world increasingly controlled by global economic forces, Christians need to be aware of the corrosive effects of affluence and the destructive effects of poverty... We commit ourselves to address the realities of world poverty and oppose policies that serve the powerful rather than the powerless... We call on all Christians to commit themselves to reflect God's concern for justice and the welfare of all peoples (GCEM 2000:website).

The preamble of the same consultation paints a dismal picture of the world today, but also indicates the answer by proclaiming 'the Christ in a world torn by ethnic conflicts, massive disparity, natural disasters and ecological crisis' (GCEM 2000:website).

## **2.5 THE SECOND COMING OF CHRIST – THE FOURTH PRESUPPOSITION**

Based on these prophetic signs and others found in Scripture, many evangelicals are anticipating the imminent physical return of Jesus Christ. The last statement recorded in

the Iguassu Affirmation pledge reads: ‘We joyfully look to the Lord’s return and passionately yearn to see the realisation of the eschatological vision when people from every nation, tribe, and language shall worship the Lamb. To this end may the Father, the Son, and the Holy Spirit be glorified. Hallelujah!’ (GCEM 2000:website).

Ironically, the final prophetic sign Jesus gave His followers in this biblical account is the fulfilling of His charge to the Church to take His message everywhere.

‘And this gospel of the Kingdom will be preached to the whole world as a testimony to all the nations, and then the end will come’ (Mt 24:14 NIV).

It is conceivable that all but one of the biblical prophetic signs have been fulfilled. The one sign that may remain unfulfilled deals directly with the Lord’s mandate to the Church – ‘go and make disciples of all nations.’ Though simplistic in thought, some advocate that perhaps we, the Lord’s Church, are the only players that have failed to prepare for His return.

Others holding to the belief in a possible imminent physical return of Jesus Christ may take another approach, yet the missional purpose of the doctrine continues to be evident. When asked why Christ might delay His return to earth, ZJ Bicket (2007: Pentecostal Evangel website), former president of Berean University of the Assemblies of God, gives four probable reasons:

1. He (Christ) is giving our generation a chance to repent and receive His salvation.
2. He is testing the strength of our faith and commitment.
3. He is giving the Church opportunity to evangelise the lost.
4. His delay encourages us to work faithfully, as though death is yet in the future, but to be ready for His coming at any time.

All previous signs given in Matthew 24 are a prelude to the Lord’s coming. ‘Such things must happen, but the end is still to come’ (v 6). However, when Christ’s



command to the Church is accomplished, ‘then the end will come’ (v 14b). That command, ‘this gospel of the kingdom will be preached in the whole world as a testimony to all nations’ (v.14a), is the mandate for world mission.

The writer of this thesis realises that the ramifications of eschatology on Christian mission should not be limited to the evangelical perspective alone. Chapter seven (7.6) elaborates further on broader theological and missiological implications derived from various eschatological points of view, and traces its development throughout Church history.

## **2.6 THE TWO-THIRDS WORLD CHURCH**

Up to this point the discussion on ‘Why Mission?’ has taken place in a broader, global context. For this thesis, further consideration must be developed around the question: ‘Is the **Two-thirds World church** prepared to play a primary role in mission today?’ The author of this thesis contends that the church is ready. Nonetheless, one must be willing to address and overcome certain weaknesses before proceeding to capitalise on the church’s overwhelming strengths.

### **2.6.1 Weaknesses Of The Two-thirds World Church**

Although it is too simplistic to generalise the condition of the Two-thirds World, there are a number of weaknesses that could lead one to wonder initially if the Two-thirds World church is prepared to take its leadership role in mission, particularly in the area of world evangelisation.

### **2.6.1.1 Selfishness**

Selfishness is not unique to the Two-thirds World. It is a sinful characteristic of human nature found everywhere. Unfortunately, it finds its way into the Christian Church. Often people are anxious about their own concerns with little or no thought for others. Individual and co-operative endeavours (i.e. churches, fellowships, denominations, etc.) are their focus and anything outside this sphere is disregarded. Selfishness destroys a mission mentality.

### **2.6.1.2 A receiving mentality**

Frequently the church in the Two-thirds World exhibits a receiving rather than a giving mentality. Enormous resources have been spent on this sector of 'the mission field.' The Western church has sent countless personnel who have laboured sacrificially, while others have laid down their lives for the cause of mission. The Western church has invested financially in church buildings, schools and colleges, hospitals and other institutions. In some parts of the world, the church paved the way for the development of a modern national infrastructure, thus contributing with varying degrees of success to overall educational, social, and economic advancement.

Some argue that the manner in which mission investment from the West was provided actually contributed to an unhealthy state of dependency. Often the perception was that Western aid, though channelled through the Western church, was tied too closely to colonialism. Whatever the case, the vast amounts invested often created a receiving mentality among the recipients, which at times may have led to material and spiritual dependency.

In related, yet indirect, developments, missiology professor Saayman (2006:website) refers to compounding difficulties when he states in his article

*Missionary By Its Very Nature:*

Many younger churches are in equal need for decolonisation of the mind. Especially in Africa the exciting sense of self-confidence experienced in the 1960s and 70s has been severely dented by experiences of brutality, corruption, even genocide, visited by Africans on other Africans. In some cases African churches gave courageous witness against these abuses, but in too many cases there was a reverberating silence. As a result of the serious economic decline in Africa many churches are also worse off and often *more* dependent on assistance from the older churches than thirty years ago.

Sadly, the tendency is that many begin to trust more in the almighty missionary pound, euro, or dollar than in God and their own potential.

### **2.6.1.3 A spirit of poverty**

Because of overwhelming economic problems facing the developing world today, a spirit of poverty and inferiority sometimes prevails within local churches. Instead of declaring: 'We can do all things through Christ' (Phlp 4:13), many Christians have said: 'We cannot do this on our own. We do not have the money to send missionaries. We are not rich like the Christians in the West.'

On a number of occasions, the writer has had the privilege of sharing these potential weaknesses with church leaders in Southern Africa. When discussing this very point, a spirit of poverty, he usually divided the people into five to seven groups based on nationality. For this particular pragmatic case study the leaders were further divided along denominational lines. The leaders were then asked to consider the realistic annual monetary figure each member of their constituency could contribute toward world mission. For this illustration, the amount considered was not to be a 'step of faith,' neither was it to be money designated for tithes or offerings normally given to the

church. Nor should it be funds necessary to meet family obligations. Only a surplus was to be applied to this exercise. It was intriguing to hear the debate that took place among those living in some of the world's poorest nations. Even with such tight restrictions, and allowing no room for biblical stewardship principles to be applied, owing to the phenomenal growth taking place in developing-world churches today, the cumulative figure available for world mission from this hypothetical case invariably ranged from thirty to forty million U.S. dollars per annum. It is clear that the potential resources for mission in the church of the Two-thirds World have not been fully tapped.

Though financial resources may be limited, it should go without saying that the Two-thirds World is overwhelmingly rich in more valuable resources such as personnel, spiritual sensitivity and awareness, as well as experience and knowledge. However, unless a spirit of poverty is properly and sensitively addressed, a healthy mission mentality will be slow in developing.

#### **2.6.1.4 A mission vision was not sown**

As referred to earlier (1.4.2.2), the missionaries responsible for helping to birth the church in the developing world often neglected to sow a mission vision among the new believers. The Scripture is clear in teaching that one reaps what is sown (Gl 6:7).

Perhaps there is a poorer harvest of 'mission development' in the Two-thirds World because missionaries of the past did not teach all the biblical principles of *missio Dei*. Too often Western missionaries thought their small, young churches could not send missionaries to other countries or even cross ethnic lines within their own nations.

Missionaries may also have felt, and understandably so, that there was much to be done in their own location. Many missionaries incorrectly believed that the local Christians were incapable of doing cross-cultural ministry. Still, more paternalistically, it was

commonly believed that mission work was solely the responsibility and mandate of the Western church. Western missionary endeavours, for the most part, simply did not include training the new converts to look beyond their own people.

JJ Kritzinger (1994:127) refers to this when he states that missionaries ‘were often so enamoured by their efficiency that they never thought of (or gave too little attention to) the raising of indigenous missions.’

In locations throughout the world, this elitist attitude of superiority amongst Western missionaries has helped to create a negative connotation for the terms **mission**, **missions** and **missionary**, in the minds of those within and outside the church.

Unfortunately, the researcher has, on occasion, noticed the same arrogance in some newer missionaries, even those coming from the Two-thirds World. Perhaps they are only reflecting what has been modeled before them.

Further discussion on this short-coming is found in chapter eight (8.2.2).

### **2.6.1.5 A misconception of an immature church**

Because of the conditions listed above, some may wrongly conclude that the young Two-thirds World church is not mature enough to engage effectively in intercultural mission work. Though not directly related to intercultural ministry, the following example from the author’s own experience will highlight the erroneous belief that Two-thirds World Christians are not “ready” to move ahead. Early in the writer’s missionary career, a request came to his American missionary body in Sierra Leone, West Africa. The missionary fellowship was asked to send one theological student to the regional seminary in Togo, West Africa. The school had representatives from every West African nation but Sierra Leone. The writer was amazed at the lengthy manner in which this request was debated among the American missionaries. There was considerable fear from the

principal of the national Bible school, a fellow missionary himself, that any **national** sent would fall short of the seminary's academic standard. Lack of maturity among the African leadership was cited as a primary concern. Ultimately, so the principal's argument went, this would give a negative impression of the missionaries themselves. Under mounting pressure, the missionary body finally appointed the only African Bible college instructor in the denomination. Ironically, the chosen Sierra Leonean representative worked directly with and under the missionary principal. Within a year another request came to the field, along with a reprimand. The seminary was asking for more students and inquiring as to why the missionary body had hesitated in sending students. The seminary wanted more students like Abraham who had accelerated to the very top of his class.

In chapter seven (7.5.2) reference is made to the impressive growth of the Pentecostal/Charismatic church. As a minister within the Pentecostal sector of the Church, the researcher can speak to another matter directly related to immaturity. Pentecostals emphasise the power of the Holy Spirit and believe this is the key of church growth today. However, at times the purpose of the Holy Spirit's power has been ignored. Pentecostals often concentrate on the first words of Acts 1:8, 'You shall receive power,' but forget the rest of the verse which deals with the purpose for that power, 'to be my witnesses... to the ends of the earth.' The reason the Spirit empowers the believer is to enable the believer to complete God's mission. It has been said that a church without a missionary vision is a church that has not matured in the knowledge of Scripture and the Holy Spirit.

Conversely, Saayman (1994:11) indicates a possible inadequacy of Pentecostals who do not understand the missional purpose of the promised power.

Among early Pentecostals, ecclesiology in general and church planting in particular was a very low priority; the all-consuming passion was for the preaching of the gospel throughout the whole world as preparation for the Second Coming of Christ (Mt 24:14)... Pentecostal missionaries therefore set out to their “mission fields” to accomplish one task and one task only: the evangelisation of the world (understood as personal salvation) in preparation for the imminent return of Christ. One must add to this the fact that there were not many ecclesiological traditions the missionaries could take with them.

Eschatology and the doctrine of the second coming of Christ was previously discussed (2.4 and 2.5). Chapter seven (7.6) provides further considerations on the subject. However, the point to be made here is that in either approach - an emphasis on the power without regard to its purpose, or evangelisation with little regard to ecclesiology – the result is the same; an emphasis on the individual and the lack of focus on establishing mature churches.

## **2.6.2 Strengths Of The Two-thirds World Church**

It is the conviction of the author that the weaknesses mentioned above are beginning to be recognised and changes are taking place for the better. In fact, a positive approach in addressing some weaknesses has strengthened the argument for missionary development in the Two-thirds World church.

### **2.6.2.1 Freedom to develop new mission models**

The fact that Western missionaries did not instil a mission mentality in the churches they planted gives the younger and progressive movement the opportunity to develop contextualised models for doing mission. Only to the extent that newer congregations are able to wean themselves off a dependence on their Western ‘parents,’ will the church in the Two-thirds World be able to make the decisions necessary to create new models. Regrettably, the researcher has observed Two-thirds World congregations that have

mirrored mistakes made by their European predecessors when the time came to implement their own mission strategies. For example, Kenyan missionary families commissioned to reach new tribes in the northern areas of their country refused to learn the local language and settled among people of their own tribe in northern urban centres, much like what had been modeled by some of their Western missionary counterparts. This decision led the Kenyan missionaries to isolate themselves from the very people they were meant to work with. Fortunately, after some years of experience and learning from repeated, and common intercultural mistakes, changes within the Kenyan structure have evolved and cultural barriers have now been bridged.

In another situation, the author was concerned with the leaders of a Zambian denomination who suggested a mission plan to move missionaries to the Democratic Republic of Congo and South Africa with the sole mandate of planting Zambian churches among the local people, with Zambian culture and practices remaining completely intact. Within a span of four years the new churches, filled with Congolese and South African Christians respectively, were to eventually carry the financial burden of the missionary pastor and his family, while answering directly to the Zambian national executive. The strategy was completely void of indigenous and contextualised principles that would require the establishing of pure Congolese and South African churches. Needless to say, the plan failed.

In a contrasting case, a local Zambian pastor of the same denomination enrolled in Missionary Candidate School and developed a contextualised mission model, with very positive results. During his studies, he began teaching biblical mission principles to his parishioners. By the time the pastor returned to the Missions Exposure and Training (MET) Centre for his third and final session, he had mentored a young Bible school graduate and his wife, and sent them to a remote area in Zambia to serve as pioneer



missionaries to another ethnic group of people. Three businessmen in the congregation volunteered their families to assist the young couple in this endeavour. By locating in the remote area for a one-month stay every three months, each family was able to give continual support as short-term workers. During the two months at home, the men were able to sustain their businesses and even contribute financially to the cause. Together, they saw the birth of a new church in an area previously considered **unreached** with the Christian gospel. This mission was thoroughly Zambian in context rather than being a carbon copy of a Western mission model.

#### **2.6.2.2 No ties to colonialism**

Unfortunately, Christian missionary advancements and colonialism have often run on parallel tracks. When one reviews modern history there are times when the tracks become interwoven, oftentimes entangled and confused, even appearing to be one and the same.

Building on Bosch's assessment, Saayman (1994:13) writes of the following incident:

It is reported that as the last British Viceroy sailed away from India in 1947, one of the Indian bystanders remarked: 'There goes Vasco Da Gama'. The arrival of Vasco Da Gama in India about four centuries earlier had signaled the beginning of the era of Western colonialism, with which Western Christian mission had been inextricably intertwined (cf. Bosch 1991:226-230;302-313).

When paternalism appears to be present in mission endeavours and activities, whether or not the criticism is justified, suspicions of colonial and imperial intentions are heightened.

To illustrate the point, on two occasions during unstable conditions following a coup d'état in an African nation, the writer of this thesis was interrogated for possible CIA involvement (the Central Intelligence Agency of the United States of America).

Fortunately the accusations were dropped as there were no grounds whatsoever for the charges. As with all American missionaries in the area at the time, the only reason for such suspicion was the writer's national heritage.

Two-thirds World missionaries will be subject to their own unique prejudices, but more than likely, ties with colonialism will not be one of them. Interestingly enough, now that apartheid has come to an end, it is said that the South African passport is welcomed in more countries than that of any other nation on earth. World missionaries originating from the Two-thirds World may find more opportunities to minister than their American, British, and European counterparts.

### **2.6.2.3 Financial parity**

Missionaries coming from the developing world may discover other, unexpected, advantages over their European and North American counterparts. For example, host peoples are less likely to look to the non-Western missionary for financial gain.

Financial disparity may create occasion for exploitation on every side. 'Rice Christians' can be found in all corners of the world. By way of example, at one time in his career the writer was personally assigned to follow in the steps of a renowned missionary to a Muslim tribe in East Africa, only to find that the 'brethren' would not attend Christian meetings unless they were paid to do so.

In another situation, while addressing the missionaries and executives of a sister North American denomination, a bishop from southern Africa requested that all money normally used to maintain their Western missionaries be sent directly to the African church and that the missionaries return to their home country. Although 'buying responses' and demanding a moratorium on Western missionaries are extremes found on

both sides of the sending and receiving mission equation, abuses are minimised as both parties approach financial parity.

#### **2.6.2.4 Similar appearance and background**

While attending a Chinese/African mission symposium at the University of South Africa, the researcher of this thesis was impressed with the testimony of a young, single missionary lady of Chinese descent working in Sri Lanka. As a Vietnamese refugee growing up in a Hong Kong UNHCR (United Nations High Commissioner for Refugees) camp, this young lady found that later, as a missionary, she related more with the poor in Sri Lanka than she did with her Western missionary colleagues. Eventually the missionary found it advantageous to leave the Western mission board and move in with the community she ministered to. The similarity of appearance and background made it easier for her to relate to the people she was called to serve.

#### **2.6.2.5 Spiritual awareness**

While living and working among the Bugisu in Uganda, the researcher of this thesis was privileged to teach and preach in villages throughout the region. One evening, after preaching in a lengthy service, he was relaxing in the pastor's mud and thatched home waiting for a midnight dinner when pandemonium broke out among those remaining in the church. When inquiring as to what the problem was, the pastor assured him not to worry for it was 'only the Holy Spirit who just fell in the place.' To this day the researcher remains perplexed over the incident and slightly troubled with the potential theological ramifications. However, nothing disturbed him more than the comment made by the pastor when he said that Western missionaries did not really understand the

spirit world so the brethren just wait until the foreign missionaries move out of the way before getting down to spiritual matters!

There is no doubt that those with an Eastern worldview have a greater understanding and appreciation for the spirit world. The knowledge and experience in this area is desperately needed in mission today, which brings the writer to the following point.

#### **2.6.2.6 Worldview**

Perhaps the advantages mentioned above are only indicators of a more basic consideration. If one is speaking of an Eastern missionary when referring to a Two-thirds World missionary and the recipient culture is Eastern, then both have the same general Eastern worldview. Although specifically different, their worldviews will exhibit many similarities, thus making the cultural boundaries easier to cross.

### **2.7 SYSTEMATIC TRAINING AND EQUIPPING**

Writing on behalf of the Missions Commission of the World Evangelical Fellowship, Raymond Windsor (Taylor 1991:15) advocates a blending of three aspects of education if training is to be maximised. The first is **formal** or 'classroom' instruction. Secondly, **non-formal** education in action/reflection modules gives the learner hands-on practical field experience. Finally, **informal** training is best achieved through learning in a community environment.

Maintaining the same assumption, Dr. William David Taylor lays out the components of a healthy mission training programme. We will refer to, and discuss in detail, Taylor's outline in chapter five, when critiquing *Missions Exposure and Training*. For the moment, the components are simply listed below.

## **2.7.1 Formal Training**

Formal training should include biblical studies, theology, history, culture, and specialised studies.

### **2.7.1.1 Biblical and theological studies** (requiring all of the following)

- Old and New Testament Basis of Missions
- New Testament Church Growth
- Hermeneutics
- Spiritual Warfare and Power Encounter

### **2.7.1.2 Historical studies** (including all of the following)

- The Expansion of the Church
- History of Missions Themselves
- Regional or National Historical Areas

### **2.7.1.3 Cultural studies** (encompassing five explicit fields)

- **Contextualisation**
- Intercultural Communication
- Anthropology
- Sociology
- Research Methods

#### **2.7.1.4 Specialised studies**

Specialised studies specifically address the unique situation and needs of individual missionary candidates and candidate couples. Examples would include, but not be limited to, the following list.

- Linguistics
- Bible Translation
- Language Learning
- Targeting Unreached People Groups
- Urban Studies
- University Students
- **Tent-making** in Restricted Access Countries
- Islamics
- Studies in Other World Religions

#### **2.7.2 Non-formal Training**

Non-formal aspects should include:

- Studies in practical courses such as health, agriculture, animal husbandry, schooling of missionary children, motor mechanics and others.
- Discussions about missionary family life and husband-wife relationships in a cross-cultural setting.
- A series of guided field trips to study cultural or religious phenomena.
- A more serious practicum in urban areas, towns and the rural sector under supervision and with the participation of local believers and missionaries if available.

- A serious in-service internship followed by a wrap-up session with the teaching staff.

### **2.7.3 Informal Training**

An informal dimension would creatively become a central dynamic of the teaching and learning process in the missionary training programme or centre.

The formal environment is stressed in the Western world. Yet non-formal opportunities provide practical application of material learned on the formal level. Assimilation of thoughts and concepts often takes place in the informal field of education. A theory may be conceived and developed in a formal setting, while non-formal and informal applications move theory into the realm of reality. All aspects of education are necessary if complete training is to be achieved.

## **2.8 MET – ADDRESSING THE NEED FOR CROSS-CULTURAL TRAINING**

In the introduction of chapter one reference was made to the writer's personal conviction of the need for a larger and stronger mission force. This conviction evolved, and has continued to intensify, since his missionary journey began in 1977. The author often felt alone in thinking that Two-thirds World missionaries are an answer to the challenge of strengthening the mission force worldwide. Yet, the trend today is a substantial influx of intercultural Christian workers entering the mission field from this very sector. In 1995, after repeated requests to pursue a vision to create and implement a strategy for training **nationals** to become missionaries, the author's mission board finally gave their approval. Though the sending body gave official consent, there was a certain level of scepticism

regarding the concept. When the opportunity finally came, the researcher, along with his wife, Kathy Barron, were ready to accept the challenge.

With permission granted, the missionary couple immediately set out to establish Missions Exposure and Training (commonly referred to by the acronym MET). Despite difficulties, challenges, and setbacks, within the first five years of operation one hundred and sixteen (116) missionary candidates, representing twelve (12) nations and a number of church denominations, enrolled in the MET training programme, Missionary Candidate School (MCS). As clearly stated in the opening chapter (1.2), it is the intent of the researcher of this thesis to record the development of MET during those formative years, with particular emphasis on MCS. He will also critique and evaluate the programme and suggest alternative possibilities that might prove to make the programme more successful.

### **2.8.1 The Question Being Considered**

From its inception in the year 1995 to June 2000 the writer of this thesis had the privilege of directing the Missions Exposure and Training programme. Today MET continues to operate under the able leadership of Gerald and Pat Goldbeck. For this study, one specific question is to be considered:

*Is Missionary Candidate School (MCS) of Missions Exposure and Training (MET) a viable model for preparing and training Two-thirds World Christian leaders for intercultural ministry?*

### **2.8.2 The Purpose And Focus Of This Study**

The results of this study are limited to the years during which the researcher personally directed the MET programme. The purpose of the study is to draw attention to the



critical need for effective mission training within the Two-thirds World church. As stated earlier, MET is the subject under consideration. The main focus of this study is to take an in-depth look at MET Missionary Candidate School, the primary training programme of Missions Exposure and Training. As mission consultants with the Pentecostal Assemblies of Canada, the author founded MET in 1995 and served as its director until June 2000. The physical location and contact information of the ministry are as follows:

Missions Exposure and Training  
32 Margareta Street  
Pretoria 0002, South Africa

Phone/Fax: (+27 12) 321-9964  
E-mail: [info@metmissions.org.za](mailto:info@metmissions.org.za)  
Website: [www.metmissions.org.za](http://www.metmissions.org.za)

### **2.8.3 MET Terms**

Missions Exposure and Training is more than a mere concept. It is an actual, functioning educational programme with physical facilities in place. Whether it proves to be a viable model for Two-thirds World missionary training remains to be seen. However, there is no doubt that one can learn from it; building on its strengths and avoiding, if possible, its shortcomings. Hopefully, this study may serve as a tool for those desiring to participate in intercultural ministry training in the developing world. To assist the reader, an index of MET terms is provided as an appendix on page 217.

### **2.8.4 Purpose Of MET**

Before an evaluation of the training programme can be made, one must understand the purpose of Missions Exposure and Training (MET) and how that purpose is implemented. Simply stated, the intended purpose of MET is to expose, train, and equip the Christian church in southern Africa for world missions. The continuing results are reaching into East, Central and West Africa as well as beyond the continent; however,

the primary focus remains southern Africa. During the time under review, the first five years of operation, MET provided this service through four ministries:

- Pastors and Church Leadership Conferences
- Missions in the Local Church Seminars
- Journey to the Unreached Tours
- Missionary Candidate School



## CHAPTER 3

### The Ministries of MET

#### **3.1 INTRODUCTION**

Tangible evidence that the purpose of Missions Exposure and Training (MET) is being achieved is a successful Missionary Candidate School (MCS). Qualified African alumni serving in intercultural Christian service, fully supported by the African church, signify a successful programme. Pastors and Church Leadership Conferences, Missions in the Local Church Seminars, and Journey to the Unreached Tours, the first three ministries listed in the previous chapter should directly contribute to the fourth; namely, the Missionary Candidate School. This chapter defines the first three. Details of MCS are covered in the next chapter.

#### **3.2 PASTORS AND CHURCH LEADERSHIP CONFERENCE**

During the researcher's time at MET an annual Pastors and Church Leadership Conference was held each year at the MET Centre. Fifteen to twenty key Christian leaders from the southern Africa region were invited to attend the ten-day conference. Opening on Tuesday evening and concluding at noon on the second Friday allowed participating pastors to attend, while minimising the time away from their respective congregations (only one Sunday falls in the schedule). The purpose of the conference was to expose key Christian leaders to world evangelisation. The conference helped the

delegates to understand that the mission mandate is for the Church Universal and that African churches should take an active part in that endeavour. With current church growth developments as discussed in chapter one (1.4.1), some rightfully argue that the African church should take a leading role in world evangelisation.

The following excerpts from a report which the present author wrote on the first MET Pastors and Church Leadership Conference held in December 1995 should give further insight into the programme. The 1995 conference marked the beginning of Missions Exposure and Training.

Networking with over thirty-five (35) institutions and organisations guaranteed an exceptional programme for the MET delegates. Representatives from thirty of these ministries gave direct input at the conference. The delegates were exposed to the strategies of mission boards within Africa and those from the West. They had the opportunity to experience the following:

- Observe ministry among the Zulus at the largest mission station in Southern Africa,
- Walk city streets and see Christian community development first-hand,
- Tour the largest Muslim mosque in the region,
- Visit the largest Hare Krishna temple in the southern hemisphere,
- Minister in cross-cultural churches,
- Participate in a Christian radio broadcast,
- Attend a children's evangelism seminar,
- Tour leading mission ministries, and
- Participate in a mission conference of a local church.

Delegates took in lectures covering such topics as:

- A Biblical Theology of Mission,
- Strategies on Church Planting,
- How to Develop Missions in the Local Church,
- African Missionaries Ministering Within and Outside the Continent,
- Relief, Community Development and Social Services for Evangelism,
- Cross-cultural Considerations, and
- Contextualisation.

### **3.2.1 Initial Response To The Conference**

The response of the fourteen participants was overwhelming. Soon after the delegates returned home, referrals began to come to the MET office for formal intercultural mission training. Early in 1996 Missionary Candidate School opened. Each year the Pastors and Church Leadership Conference enlarged MET's widening sphere of influence.

The following comments were expressed by those attending that first conference in 1995:

*The need of the African church will be met by this ministry.*

Church Planter – Zambia

*The conference has really encouraged me and motivated me to continue training others on missions. It has been an eye opener and has made me see the need for missions.*

District Superintendent – Zimbabwe

*I found MET to be necessary, and vitally essential, in the task of equipping missionary candidates for world evangelism.*

Pastor – South Africa

*In my mind missions was for 'whites.' Now I understand that we can also be and send out missionaries.*

National Assistant Superintendent – Zimbabwe

*Such exposure is needful for pastors, so that they sensitise the churches to missions... MET has broadened my perspective on world missions, especially in areas of culture and strategies.*

Pastor and National Executive Member – Zambia

*MET has really opened my eyes on missions in both areas; whether to become a pastor who sends and supports missions or become a missionary myself.*

Bible School Student – Malawi

*Well targeted meeting, reaching to the goal, very educational and eye opening... This was an inspirational period for me in missions... Very enlightening and encouraging.*

Bible College Instructor – Zimbabwe

*Very enlightening... a very good time for me to get to know the other participants and to learn from them! It helped me to get a right, and more rounded, perspective on missions.*

A Church Lay Leader – Zambia

*After MET, I feel more confident and prepared as my family and I leave for the foreign field.*

Missionary Candidate – South Africa

*It is very essential for missions sensitisation and awareness among church leaders and pastors. It is a vital and integral ministry for leadership training... I have learnt a lot on how to organise our missions structure after comparing the different missions boards that we were exposed to. I have always believed in world missions, but MET has helped throw light on how to go about implementing my vision.*

National Missions Director – Zambia

*MET needs to be promoted in all our churches, and even other denominations... It has given me a chance to see how service ministries can be expanded in the local church.*

Pastor – Malawi

*A lot of material was offered on how the African church can get involved in missions overseas and other parts of Africa... MET has helped me gather courage and confidence concerning missions. It helped me to look beyond home missions to foreign missions. I have gained knowledge on how to gather and mobilise resources for missions.*

National Bishop – Zambia

Although the primary focus of this study concerns another ministry within Missions Exposure and Training, namely, Missionary Candidate School, the effectiveness of these annual conferences cannot be overstated. MET required all missionary candidates studying at Missionary Candidate School to have a full and strong endorsement from their sending body. A majority of MET candidates have been referred by those who have previously attended a MET Pastors and Church Leadership Conference or by other missionary candidates, who are key leaders themselves.

Each day of the conference considered a different aspect of missions. As delegates were exposed to a variety of ministries, limited mission knowledge was expanded, misconceptions were corrected, and new mission possibilities, particularly in regard to the African church, were explored. The 1998 schedule is provided for further insight into Pastors and Church Leadership Conferences.

### **3.2.2 A Pastors And Church Leadership Conference Schedule**

#### **Missions Exposure and Training**

Pastors and Church Leadership Conference  
19 – 29 May 1998  
Pretoria, South Africa

Tuesday, 19 May 1998

#### CONFERENCE OPENING

17h00 Arrival at MET Centre, Pretoria  
18h30 Opening Dinner  
19h30 Evening Session and Orientation



Wednesday, 20 May 1998

WORLD THRUST

WORLD SENDING SERVICE

MEDICAL MISSIONS

07h30 Breakfast

08h15 Devotions (each devotion led by a different conference delegate)

0900 Morning Session - Chris Visser of World Thrust

13h00 Lunch

14h30 Afternoon Sessions

14h30 – 16h00 Dean le Roux, founding director of  
World Sending Service

16h00 – 17h30 Dr. Richard Honiker, lecturer at Medunsa Medical  
University with his wife, a medical nurse,  
Benitta Honiker

17h30 Dinner

19h00 Evening Session - Is The African Church Ready For Missions?  
Don Barron, MET director

Thursday, 21 May 1998

THE AFRICAN CHURCH IN MISSIONS

WORLD RELIGIONS

BUDDHIST TEMPLE

DIDASKO

07h30 Breakfast

08h15 Devotions

09h00 Morning Session - Two lectures by Don Barron

09h00 The African Church In Missions

10h30 An Introduction To World Religions

12h00 Depart for Field Trip

13h00 Picnic Lunch

14h30 Afternoon Session - Tour the Buddhist Temple

17h30 Dinner at Didasko 2000 (a World Missions Centre satellite  
training school operated by the Apostolic Faith Mission  
church in Witbank, South Africa)

19h00 Evening Session - A joint session with MET and Didasko students  
(overnight at Didasko)

Friday, 22 May 1998

KWASIZABANTU MISSION STATION

06h30 Breakfast at Didasko 2000

07h00 Depart for Kwasizabantu (the world's largest mission station)\*

14h00 Tour of Mission Station

17h00 Dinner at Kwasizabantu

19h00 Evening Service (overnight at Kwasizabantu)

Saturday, 23 May 1998

JIVANNADI MISSION

DURBAN

MISSIONS TO SEAMEN

07h45 Breakfast

08h30 Devotions

09h00 Morning Session - Tour Jivannadi Mission Station,  
a ministry to Hindus

12h00 Lunch

13h00 Depart for Durban and check-in to Anchor House  
(YMCA youth hostel)

15h30 Afternoon Session

15h30 Welcome and Orientation with inner-city Christian  
worker, Danellia Daniels

16h00 The Durban Network with YMCA inner-city worker and  
Anchor House director, Stewart Talbot

17h30 Dinner

19h00 Evening Session

The Missions to Seamen – Chaplain Michael Julius, with a tour  
of a ship, the harbour, and chapel

Sunday, 24 May 1998

INNER-CITY CHURCHES

07h30 Breakfast

08h30 Morning Session\*\*

12h30 Lunch

14h00 Afternoon Session

14h00 The Ark Christian Ministry – a tour of a unique church and  
community of 900 street and homeless people.

15h30 Muslim Ministry –lectures by South African missionary,  
Rockey Andrew, and Canadian missionary,  
David Foster.

17h30 Dinner

18h00 Evening Session – all delegates attend one local urban  
church together.

Monday, 25 May 1998

ISLAMIC PROPAGATION CENTRE

MUSLIM MOSQUE

HARE KRISHNA TEMPLE

6h30 Breakfast

07h15 Devotions

08h00 Morning Session

08h00 City Prayer Walk

10h00 Tour the Islamic Propagation Centre and Mosque  
12h00 Check-out from the Anchor House  
12h30 Tour Hare Krishna Temple  
13h30 Lunch at the Temple  
14h30 Depart for the MET Centre, Pretoria

Tuesday, 26 May 1998

A BIBLICAL FOUNDATION FOR MISSIONS  
MISSIONS IN THE LOCAL CHURCH  
EFFECTIVE PRAYING FOR MISSIONS

07h30 Breakfast  
08h15 Devotions  
09h00 Morning Session - Don Barron gives two lectures  
    09h00 A Biblical Foundation for Missions  
    10h30 Missions in the Local Church – Part I  
13h00 Lunch  
14h30 Afternoon Session - Missions in the Local Church – Part II  
    (a Workshop)  
17h30 Dinner  
19h00 Evening Session - Effective Praying for Missions led by  
    MET Missionary Candidate, Marianne Knoetze  
    (World Missions Centre)

Wednesday, 27 May 1998

URBAN MINISTRY – PRETORIA

07h30 Breakfast  
08h15 Devotions  
09h00 Morning Session – A field trip, touring 3 ministries  
    All Nations Gospel Publishing House  
    Inserv  
    The Foundation  
13h00 Lunch at the Foundation  
14h30 Afternoon Session - City Prayer Walk – Church Square to  
    Sammy Marks Square; Tour World Missions Centre and  
    Prayer at the Union Buildings  
17h30 Dinner  
18h00 Evening Session – An Urban City Night Tour conducted by  
    Pretoria Community Ministries  
    Pretoria Community Ministries – Welcome and briefing  
    Potter’s House – A project for women in crisis  
    The Inner-city  
    Street Centre: Homeless in the inner city  
    Litakoemihof YMCA – Social housing in the inner-city  
    Marabastad – An informal settlement within the inner-city  
    Lerato – A project for street children (girls)

Pretoria Community Ministries – A holistic community project and debriefing

Thursday, 28 May 1998

MISSION BOARDS  
CHILDREN'S MINISTRY

07h30 Breakfast

08h15 Devotions

09h00 Morning Session

09h00 International Assemblies of God

American missionary Steve Evans shares the philosophy and strategy of the Assemblies of God World Missions (USA)

11h00 Africa Missions

South African missionary Ron Kinnear shares the mission philosophy and strategy of the Apostolic Faith Mission with particular interest in the ministry he directs, Africa Mission

13h00 Lunch

14h30 Afternoon Session

Children's ministry with Althea Meyer of the Child Evangelism Training Institute and Paul Beukmann of the Love Southern Africa Children's Ministry Track

17h30 Dinner at the home of MET directors Don and Kathy Barron

Friday, 29 May 1998

FAREWELL

07h30 Farewell Breakfast

09h00 Conference Closes

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*NOTES:*

*\* The author has serious questions about and concerns with the concept of mission stations. However, there are few, if any, locations like Kwasizabantu that can provide such a variety of rural ministries, thus giving extensive exposure to the delegates in a relatively short period of time and within one geographical location. We have found the staff to be hospitable and gracious, willing to share insight and knowledge each time we have visited. Invariably, delegates have returned to their respective ministries inspired to implement similar humanitarian and community development projects of their own.*

*\*\* The delegates are divided into teams of two or three. Each team must choose an inner-city church to attend. For most delegates, finding the church in the*

*cross-cultural setting of Durban is a challenge in and of itself. During lunch the teams compare notes on the different urban strategies observed.*

### **3.3 MISSIONS IN THE LOCAL CHURCH SEMINAR**

The second ministry which MET used to fulfil its stated purpose was the Missions in the Local Church Seminar: a three-day conference hosted by one or several churches in a given geographical area. The purpose of the conference was to train pastors, church leaders, and mission-minded individuals regarding how to mobilise the local church for missions.

Morning sessions provided the tools necessary to implement missions in the local church. Sixteen workshops were offered during the three afternoon sessions, providing a wide choice of topics and material to seminar participants. Evening services emphasised missions and were open to all Christian believers in the vicinity.

Like the Pastors and Church Leadership Conferences, Missions in the Local Church Seminars have proven to be highly effective. Again, the result was greater awareness of mission mobilisation with a growing number of missionary candidates recruited for service. Normally these candidates considered MET Missionary Candidate School for intercultural training. While the annual pastors' conferences were held at the MET Centre and targeted key church leaders, the seminars were taken to the churches and targeted a much wider spectrum of Christian believers. The seminars could be considered a 'grass roots' approach with a focused agenda of making missions practical for the local congregation. 'How to' tools were provided for local churches to use.

Mission organisations and personnel provided the lectures and workshops for the sessions and evening services. The MET office coordinated the scheduling of the sessions and arranged for the lecturers needed during the seminars. Logistical concerns

were the responsibility of the host church or churches, i.e. room and board for the participants, lecture rooms and assembly hall, registration, etcetera. MET required the host church or churches to provide accommodation, transportation costs and a freewill offering for the lecturers. Seminars have been conducted in Namibia, South Africa, Zambia and Zimbabwe.

The first seminar was held in Cape Town, South Africa, 1 – 3 April 1996. Fifteen (15) churches hosted the seminar with approximately eighty-five (85) participants. As a result, a young couple from Durban, South Africa, Mark and Arlene Creamer, accepted a mission call and subsequently served in the Far East. Another young family from Bloemfontein, South Africa, Nigel and Hesther Olin, enrolled in MET Missionary Candidate School and later, with their young daughter, proceeded to the Asian sub-continent.

### **3.3.1 A Missions In The Local Church Seminar Programme**

The programme of the Cape Town seminar is provided for further understanding of the Missions in the Local Church Seminar concept. Although varying from place to place, the first seminar became the model used for subsequent seminars.

## **Missions Exposure and Training**

### Missions in the Local Church Seminar

1 – 3 April 1996

Cape Town

Monday, 1 April 1996

#### *Morning Sessions*

08h30 – 09h00

09h00 – 10h15

Opening Worship, Praise and Prayer

A Biblical Foundation for Missions

10h15 – 10h45      Tea Break  
10h45 – 12h00      Missions in the Local Church – Part I\*

*Lunch* 12h30 – 14h00

*Afternoon Workshops I\*\**

14h00 – 15h15

1. Missions Exposure and Training – Don Barron\*\*\*
2. World Sending Service – Dean le Roux\*\*\*
3. Networking in Southern Africa – Dave van den Berg\*\*\*

*Break* 15h15 – 15h30

*Afternoon Workshops II\*\*\*\**

15h30 – 16h45

4. 10/40 Window (a video)
5. Short-term Ministry – Don Barron
6. Spectrum of Missions Service – Dean le Roux
7. The Importance of Missions – Dave van den Berg
8. Islam – a guest lecturer from SIM International

*Evening Missions Service*

19h00 – The Mission Mandate - Don Barron, speaker

Tuesday, 2 April 1996

*Morning Sessions*

08h30 – 09h00

Opening Worship, Praise and Prayer

09h00 – 10h15

A Proper Picture of Missions – with Panel  
Discussion

10h15 – 10h45

Tea Break

10h45 – 12h00

Missions in the Local Church – Part II

*Lunch* 12h30 – 14h00

*Afternoon Workshops I*

14h00 – 15h15

1. Missions Exposure and Training – Don Barron
2. World Sending Service – Dean le Roux
3. Networking in Southern Africa – Dave van den Berg

*Break* 15h15 – 15h30

*Afternoon Workshops II*

15h30 – 16h45

4. 10/40 Window (a video)
9. Urban Ministry – Don Barron

10. Role Players in Missions Sending – Dean le Roux
11. The Antioch Model – Dave van den Berg
12. A Pastor's Experience – a guest lecturer

*Evening Missions Service*

19h00 – The Harvest - Dean le Roux, speaker

Wednesday, 3 April 1996

*Morning Sessions*

08h30 – 09h00	Opening Worship, Praise and Prayer
09h00 – 10h15	Missions in the Local Church III
10h15 – 10h45	Tea Break
10h45 – 12h00	Feed-back Session

*Lunch* 12h30 – 14h00

*Afternoon Workshops I*

14h00 – 15h15

1. Missions Exposure and Training – Don Barron
2. World Sending Service – Dean le Roux
3. Networking in Southern Africa – Dave van den Berg

*Break* 15h15 – 15h30

*Afternoon Workshops II*

15h30 – 16h45

4. 10/40 Window (a video)
13. World Christians – Don Barron
14. Knowing God's Call – Dean le Roux
15. Global Perspectives – Dave van den Berg
16. A Layman's Experience – a guest lecturer

*Evening Missions Service*

19h00 – God's Heart for Missions - Dave van den Berg, speaker

Notes on the Missions in the Local Church Seminar schedule.

\* Missions in the Local Church covered material found in William Crew's booklet, *Starting a Faith Promise Programme in your Church*, published by World Mission Centre, Pretoria, South Africa.

\*\* The delegates were divided into three groups of equal size. The groups were rotated during the three Afternoon Workshops I, thus giving each delegate the opportunity to learn about each ministry represented by the primary lecturers.



\*\*\* MET arranged for three primary lectures:  
Don Barron –Director, MET  
Dean le Roux –Director, World Sending Service  
Dave van den Berg – Africa Desk, World Mission Centre.

\*\*\*\* Each lecturer chose three papers to present during the Afternoon Workshops II. The topics were cleared through the MET office, thus insuring a wide variety. Delegates could choose which workshops to attend; however, copies of the papers were available to everyone. Churches encouraged their delegates to divide up in order to take advantage of all material. A committee representing the hosting churches took responsibility for scheduling the three guest lectures.

### **3.4 JOURNEY TO THE UNREACHED TOURS**

A third ministry used to reach MET goals, Journey to the Unreached Tours, has had mixed results. In reality, the original concept has only been tried once. Initially, MET was to offer two-week tours to locations where people considered ‘unreached with the Christian gospel’ reside. These tours were to give participants exposure to the needs, challenges, and opportunities found in frontier mission fields.

A Journey to the Unreached Tour is more than a holiday and could be defined to be a ‘vacation with a purpose.’ [Chris Eaton and Kim Hurst may have been the first authors to coin the term ‘vacation with a purpose’ in their book of the same title, *Vacation with a Purpose: A Handbook for Your Short-Term Missions Experience* (1994).] A Journey to the Unreached Tour is a short-term trip involving a group of Christians seeking the opportunity as a team to:

- Pray effectively for missions,
- See frontier mission fields first-hand,
- Experience a different culture,
- Interact personally with individuals of that culture,
- Serve the nationals and/or Christian workers in the culture, and

- Become **World Christians** through personal and spiritual growth.

The extra time and energy needed to develop Journey to the Unreached Tours may impede the overall performance of MET. MET is not a travel service. Local congregations may have the ability, if given the tools, to develop this concept without assistance from MET. In fact, similar opportunities have been a natural outgrowth of other MET ministries. Pastors and mission leaders who serve as MET lecturers have become catalysts in bringing together the resources and personnel of sending churches with missionaries trained at MET Missionary Candidate School. MET instructor, Pastor Steve Russell, has led a number of his South African parishioners on short-term ministry trips while networking with a Zimbabwean missionary working in Mozambique. Pastors and overseers returning home from MET Pastors and Church Leadership Conferences have organised teams from their respective congregations to reach out to those in need through short-term trips. One Zambian pastor leads small ministry teams into neighbouring Botswana to open new churches in areas where no previous Christian presence existed. Maintaining their ministry responsibilities while studying at MET Missionary Candidate School, another Zambian pastor and his wife were able to mobilise their local congregation into mission teams. Each team prepared and travelled twenty-eight hours round trip by road, to a remote area where the Christian message was yet to be heard. By rotating the teams and remaining committed to the cause, that Zambian church was able to plant ten daughter congregations along frontier areas along the Angola and Congo borders.

Various extended field trips conducted by MET missionary candidates and instructors have created opportunities for mission exposure as interested parties have been invited to join the expeditions. Although the destinations could not be considered unreached, participants were able to view ministry in cross-cultural environments. In a

number of cases participants committed themselves to a career change, for mission service, and often looked to MET for further intercultural training.

Formally, Journey to the Unreached Tours may be nothing more than an idea. Informally, however, cross-cultural ministry exposure and hands-on experiences have become a vital part of the MET concept.

### **3.5 CONCLUSION**

The remaining ministry used in reaching MET objectives and goals is Missionary Candidate School. Since the focal point of analysis in this study is the candidate school, the following chapter is devoted entirely to the concept and the understanding of its operation.

## **CHAPTER 4**

### **MET Missionary Candidate School**

#### **4.1 INTRODUCTION**

As mentioned in the previous chapter, Missionary Candidate School (MCS) was the primary training programme of Missions Exposure and Training. It is the conviction of the writer of this thesis that the ultimate test as to whether or not MET maximised its potential in reaching its goals to expose, train, and equip the southern Africa church for world missions rested on MCS. A thorough discussion of the school is important before an evaluation can be presented.

#### **4.2 A BRIEF HISTORY**

An immediate result of the first MET Pastors and Church Leadership Conference, in December 1995, was the significant number of requests for missions training. Responding to this need, MET opened MCS early in 1996 with eleven (11) students from Swaziland, Zambia and Zimbabwe. By June 2000, one hundred and sixteen (116) students coming from thirteen (13) nations had enrolled in MCS. These nations were Botswana, Canada, Kenya, Malawi, Mozambique, Namibia, Nigeria, Pakistan, South Africa, Swaziland, Tanzania, Zambia, and Zimbabwe.

### **4.3 CONDITIONS FOR ACCEPTANCE INTO MCS**

Acceptance into MCS was based on four conditions. An applicant had to fulfil the first three conditions before entering the programme. Extraordinary circumstances had allowed for a few exceptions to the fourth condition to be granted.

#### **4.3.1 A Call To Missions**

The applicant had to have experienced a Christian ministry call into intercultural service. Some express this as a mission call while others speak of a growing conviction to minister cross-culturally.

PGJ Meiring (1994:62) speaks of this when he writes: ‘About the missionary vocation much has been written. To some the call comes in an unmistakable, even dramatic manner, while in others it proceeds along the “ordinary” path, of a gradual but deep conviction which grows steadily.’

Regardless of the semantics, MCS targeted those who eventually saw themselves as cross-cultural ministers.

#### **4.3.2 A Proven Ministry**

The applicant had to have a proven track record in Christian service. Experience and understanding acquired from a successful ministry within one’s own culture, coupled with knowledge gained through intercultural studies, helped assure a greater degree of success in missions.

### **4.3.3 Endorsement**

The applicant had to have the full endorsement of his or her sending congregation, fellowship, or denomination. There were numerous benefits of this requirement. [1] The acknowledgements by fellow Christian brethren helped validate the call. [2] An endorsement assures that the application came with strong references for the school to consider when the potential candidate's acceptance into the programme was considered. [3] The seriousness of a career move into missions, and the considerable life style changes it required, was accentuated when an endorsement was required. [4] Hopefully the missionary candidate began to understand that mission is a team effort. Too often, the stamina found in the missionary's character produces an independent spirit that fights against co-operative ministry. [5] And though the list considered was not exhausted, the last benefit listed here was that a broad sending base be considered from the start of the training process.

### **4.3.4 Prior Biblical And Theological Training**

The applicant should have received prior biblical and theological training. Although there had been a few exceptions to this fourth condition, MET Missionary Candidate School was a post-Bible school training programme. It was imperative that the applicant had fulfilled the ministry requirements of his or her covering body. MCS did not offer theological and biblical studies. MCS courses dealt with missiological concerns and related material. For the few applicants accepted into the programme without previous biblical and theological training, arrangements were made for this condition to be fulfilled before mission studies were completed.

Due to the fact that MET networked with a variety of church denominations, the minimum standard for biblical studies and theology required of all MET missionary candidates was the Christian Service Programme of the International Correspondence Institute (ICI), **Global University**. With easy accessibility to the courses and the acceptance of the curriculum in Bible colleges and institutes throughout Africa, the ICI Christian Service Programme was an excellent choice and proven to be an adequate minimum standard. If the ministry requirements of the candidate's denomination were higher than this standard, the candidate had to meet those of the denomination.

#### **4.3.5 Two Assumptions**

Two further assumptions were clearly communicated to potential candidates. First, participation in MCS did not guarantee a mission appointment. MET was not a placement service nor was it a mission sending board. Responsibility for placement remained with the candidate and his or her covering body (denomination, fellowship, association, or church). Secondly, if the missionary candidate desired, the MET office would actively assist in the process of mission placement once:

- The training programme had been successfully completed,
- The graduating candidate was deemed to be 'missionary ready' by the MCS administration,
- And all had been done with the approval and blessing of his or her covering church body or denomination.

#### **4.4 DURATION OF STUDIES**

The duration of studies depended on the individual candidate. A serious student would be able to complete the programme within twelve to fourteen months. As an outcomes-based educational programme (see 1.5.2 for further discussion), MCS allowed some degree of flexibility in course requirements as well as in the time needed to complete the programme. Typically, three one-month formal sessions were completed with informal time between the sessions for assignment completion.

#### **4.5 MET I**

The programme began with the first one-month formal MCS session at the MET Centre in Pretoria, South Africa. This session, referred to as MET I, provided an orientation to the programme and a foundation for the remaining studies. Each student was expected to complete the prescribed curriculum of all MET I courses. There was no variance allowed in these fundamental courses. After successfully completing the intense month, the student was commissioned to be a ‘missionary candidate.’

The schedule called for block teaching, thus allowing a maximum concentration of time with MET instructors. This allowed MET to find highly qualified instructors who were currently active in ministry. Having the students’ undivided attention allowed the instructor to cover the subject material in a relatively short period of time. Due dates for major reading and writing assignments were scheduled outside the formal month sessions, thus creating more classroom time during the sessions. This reinforced the material taught as students subsequently reviewed and reflected informally on the subject content covered both in the text and class lectures. The timetable of the February 2000 MET I Session is provided for further clarity (figures 4.1 – 4.4).



#### 4.5.1 MET I Timetable

### M E T Missionary Candidate School

31 January - 25 February 2000

Time	Monday 31 Jan	Tuesday 01 Feb	Wednesday 02 Feb	Thursday 03 Feb	Friday 04 Feb	Saturday 05 Feb	Sunday 06 Feb
7h40 – 9h40		Biblical & Historical Foundations <i>Gerald Morrison</i>	Biblical & Historical Foundations <i>Gerald Morrison</i>	Biblical & Historical Foundations <i>Gerald Morrison</i>	Biblical & Historical Foundations <i>Gerald Morrison</i>	Biblical & Historical Foundations <i>Gerald Morrison</i>	Ministerial Admin & Management <i>Dean le Roux</i>
9h45 – 10h30		Chapel <i>Marie Oosthuizen (MET Centre Manager &amp; Candidate)</i>	Chapel <i>Kevin Maicker (Pastor – Full Gospel Church)</i>	Chapel <i>Peter Vumisa (Inserv &amp; MET Graduate)</i>	Chapel <i>Clement Ibe (Pastor – Bethesda)</i>	Chapel <i>Don Barron (Director – MET)</i>	Ministerial Admin & Management <i>Dean le Roux</i>
10h30 – 11h00		Tea Break	Tea Break	Tea Break	Tea Break	Tea Break	Tea Break
11h00 – 13h00		The Role of a Missionary  <i>Ron Kinnear</i>	Leadership Seminar  <i>Don Barron</i>	International Etiquette <i>Gerald &amp; Ruth Morrison</i>	Ministerial Admin & Management <i>Dean le Roux</i>	Ministerial Admin & Management <i>Dean le Roux</i>	Outing
13h00 – 14h00		Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Picnic Lunch
14h00 – 16h00	Arrival	Primary & Secondary Doctrines <i>Ron Kinnear</i>	Leadership Seminar  <i>Don Barron</i>	All Nations Gospel Publishers <i>(Field Trip)</i>	Ministerial Admin & Management <i>Dean le Roux</i>	Ministerial Admin & Management <i>Dean le Roux</i>	
16h00 – 18h30	Orientation	Dinner Break	Dinner Break	Dinner Break	Dinner Break	Dinner Break	
18h30 – 20h15	Welcome Dinner		Mission Video		Ministerial Admin & Management <i>Dean le Roux</i>	Ministerial Admin & Management <i>Dean le Roux</i>	Hatfield Church

MET I Timetable – Week One  
Figure 4.1

Time	Monday 07 Feb	Tuesday 08 Feb	Wednesday 09 Feb	Thursday 10 Feb	Friday 11 Feb	Saturday 12 Feb	Sunday 13 Feb
7h40 - 9h40	Women in Ministry <i>Ruth Morrison</i>	Women in Ministry <i>Ruth Morrison</i>	Women in Ministry <i>Ruth Morrison</i>	Cults & World Religions <i>Don Barron</i>	<b>Durban Trip</b>		
9h45 - 10h30	Chapel <i>Steve Evans</i> (Missionary - US Assemblies of God)	10/40 Window <i>Don Barron</i>	Chapel <i>Kevin Maicker</i> (Pastor - Full Gospel Church)	Depart for Buddhist Temple (Field Trip)			
10h30 - 11h00	Tea Break	Tea Break	Tea Break	Buddhist Temple (Field Trip)			
11h00 - 13h00	Strategic Dimensions <i>Roland Jones</i> (Principal - World Harvest)	Strategic Dimensions <i>Roland Jones</i>	Muslim Ministry <i>Selected Instructor</i>				
13h00 - 14h00	Lunch Break	Lunch Break	Lunch Break				
14h00 - 16h00	Strategic Dimensions <i>Roland Jones</i>	Strategic Dimensions <i>Roland Jones</i>	Muslim Ministry <i>Selected Instructor</i>				
16h00 - 18h30	Orientation	Dinner Break	Dinner Break				
18h30 - 20h15	Strategic Dimensions <i>Roland Jones</i>		Mission Video				

MET I Timetable – Week Two  
Figure 4.2

Time	Monday 14 Feb	Tuesday 15 Feb	Wednesday 16 Feb	Thursday 17 Feb	Friday 18 Feb	Saturday 19 Feb	Sunday 20 Feb
7h40 - 9h40	<b>Durban Trip (Cont.)</b>	Rest	Cross-Cultural Considerations <i>Don Barron</i>	Goal Setting <i>Carel van Heerden (Missions - P.P.K.)</i>	Goal Setting <i>Carel van Heerden</i>	Leadership Seminars Conducted By MCS Missionary Candidates	
9h45 - 10h30		Evangelism <i>Leonard Rutten (Director - H.E.L.P. International)</i>	Chapel <i>Mariann Knoetze (World Missions Centre &amp; MET Candidate)</i>	Chapel	Chapel		
10h30 - 11h00		Tea Break	Tea Break	Tea Break	Tea Break		
11h00 - 13h00		Evangelism <i>Leonard Rutten</i>	Cross-Cultural Considerations <i>Don Barron</i>	Goal Setting <i>Carel van Heerden</i>	Leadership Seminar <i>(Final Preparations)</i>		
13h00 - 14h00		Lunch Break	Lunch Break	Lunch Break			
14h00 - 16h00		Cross-Cultural Considerations <i>Don Barron</i>	Cross-Cultural Considerations <i>Don Barron</i>	Goal Setting <i>Carel van Heerden</i>			
16h00 - 18h30		Dinner Break	Dinner Break	Dinner Break			
18h30 - 20h15		Missions History <i>Steeff v't Slot (WEC)</i>	Cross-Cultural Considerations <i>Don Barron</i>	Mission Video			

MET I Timetable – Week Three  
Figure 4.3

<b>Time</b>	<b>Monday 21 Feb</b>	<b>Tuesday 22 Feb</b>	<b>Wednesday 23 Feb</b>	<b>Thursday 24 Feb</b>	<b>Friday 25 Feb</b>
<b>7h40 - 9h40</b>	Interviews	Integrity <i>Gerald Morrison</i>	Integrity <i>Gerald Morrison</i>	Integrity <i>Gerald Morrison</i>	Closing Breakfast
<b>9h45 - 10h30</b>	Ministry Partner Development <i>Fred Nelson (Campus Crusade)</i>	Ministry Partner Development <i>Fred Nelson</i>	Ministry Partner Development <i>Fred Nelson</i>	Ministry Partner Development <i>Fred Nelson</i>	Closing Chapel
<b>10h30 - 11h00</b>	Tea Break	Tea Break	Tea Break	Tea Break	Tea Break
<b>11h00 - 13h00</b>	Ministry Partner Development <i>Fred Nelson</i>	Ministry Partner Development <i>Fred Nelson</i>	Ministry Partner Development <i>Fred Nelson</i>	Ministry Partner Development <i>Fred Nelson</i>	Interviews
<b>13h00 - 14h00</b>	Lunch Break	Lunch Break	Lunch Break	Lunch Break	Lunch Break
<b>14h00 - 16h00</b>	Ministry Partner Development <i>Fred Nelson</i>	Ministry Partner Development <i>Fred Nelson</i>	Ministry Partner Development <i>Fred Nelson</i>	Interviews	Interviews & Departure
<b>16h00 - 18h30</b>	Dinner Break	Dinner Break	Dinner Break	Interviews	
<b>18h30 - 20h15</b>	Ministry Partner Development <i>(Assignments)</i>	Ministry Partner Development <i>(Assignments)</i>	Ministry Partner Development <i>(Assignments)</i>	International Dinner	

MET I Timetable – Week Four  
Figure 4.4

#### 4.5.1.1 Description of MET I courses

A brief description for each course is given in chronological order, as they were offered during the MET I session (refer to figures 4.1 – 4.4 above).

##### *[a] Biblical and Historical Foundation*

Among the subjects covered in MET I was material commonly referred to as **World Perspectives**. The format of World Perspectives used in MCS was divided into three categories, each forming one subject in MET I. ‘Biblical and Historical Foundation,’ the first in the three-volume series, defined God’s purpose or mission for mankind. Surveys of the Old and New Testaments were conducted from this missiological premise. Key historical events and trends in the growth of Christianity, from biblical times to today, were highlighted in class. For this course a minimum of ten (10) lecture hours were scheduled during MET I.

During his time as administrator the present author could call on one of three instructors to teach ‘Biblical and Historical Foundation’: South African pastor and missionary Steve Russell, Canadian missionary Gerald Morrison, and the author himself. Rev. Morrison taught the class during the February 2000 MET I session (figure 4.1). With over forty (40) years of mission service, working his way up to Africa administrative director for his denomination, coupled with years of intercultural exposure as a child raised in a missionary home, Gerald brought a wealth of knowledge and mission experience to the class. The textbook was *World Mission: An Analysis of the World Christian Movement, Part One: The Biblical / Historical Foundation*, edited by Lewis (1994). Reading and writing assignments were given during the class period with due dates scheduled for the following three months. This allowed the student to reflect

and review the material after the formal MET I session was completed. MET instructors augmented the textbook with their own experiences as well as other resources.

***[b] The Role of the Missionary***

During the first week of MET I Ron Kinnear presented a two hour lecture on ‘The Role of the Missionary.’ It is important that the term ‘missionary’ is understood, as well as the responsibilities that come with the title. The specific roles of vision castor, administrator, leader and facilitator were considered. Negative connotations and misconceptions were discussed. Kinnear is the World Missions General Deputy for the Apostolic Faith Mission Church of South Africa (AFM) and founding director of Africa Mission; the AFM mission thrust into the African continent, combined with extensive mission experience both on the field and in administration, gave credibility to his presentation. Previous experience in the classroom as a Bible school instructor, as well as serving as principal of two African Bible colleges, proved Ron to be an exceptional educator. MET was honoured to have him as an instructor and an advisory board member.

***[c] Primary and Secondary Doctrines***

In another two-hour lecture Ron Kinnear addressed primary and secondary doctrines. **Primary doctrines** are considered essential doctrines necessary for a belief system to possess in order to be classified ‘Christian.’ Some refer to these as orthodox or cardinal doctrines. Although important, **secondary doctrines** are not essential.

All people groups practising Christianity hold to primary and secondary doctrines. Culture dictates how doctrines are put into practice. Secondary doctrines vary

from culture to culture. Even the manner in which primary doctrines are expressed is a matter of cultural interpretation. The expression is secondary to the primary doctrine.

An example could be the orthodox doctrine of baptism. Few would question that baptism is primary to Christian belief. Even when the age-old theological debate as to whether water baptism constitutes salvation, or is simply an outward sign symbolising spiritual birth, is disregarded, the manner in which baptism is performed could be considered secondary to this primary doctrine. Some disagree and hold that the method of baptism is primary. Others would argue that whether water is applied to the person, or the person is immersed into water, is secondary. Further division can be made of those who practise the former. Some view the way the water is applied as primary, i.e., sprinkled, dabbed or poured over the head. Others would take this to be secondary. Those believing that immersion is primary may consider the means applied to be secondary. Should the person be lowered into the water or laid back into the water? Should the person be immersed once or three consecutive times, once for each member of the Trinity? One Christian sect immerses the person seven times, based on the Old Testament record of the leper that was cleansed after the seventh occasion (2 Ki 5:14). Some hold that all aspects of the doctrine are primary and care must be given that every detail of expression is followed to be effective. The missionary's view of baptism will determine how the doctrine is translated to the culture he or she lives and ministers in.

The intercultural missionary must strive to present primary or cardinal doctrines in their purest form, allowing the host people the opportunity to interpret those doctrines within their own cultural context. Dogmatic responses and heated debates often take place as secondary issues are mistakenly taken to be of primary importance. To the best of one's ability dogmatic and ethnocentric behaviour should be discouraged and guarded against.

Following the above lecture, students were given an assignment to indicate and defend their primary and secondary doctrines. It was not the intent of the school to dictate how doctrines should be classified, but to make the students aware of the ambiguity and dynamics of the process. The papers had to be completed and handed into the MET office before the end of the MET I session.

#### ***[d] Leadership Seminars***

Leadership development within the host culture is a key factor in most mission endeavours. Hence, six hours of classroom time were allotted for training MET students on how to plan and conduct a leadership seminar. Students were then divided into teams of three, preferably mixing different nationalities, ethnic and ministry backgrounds, thus enhancing the learning environment with a more intense and complex intercultural mix. Each team had to plan and conduct a leadership seminar on the weekend following the third week of MET I studies (figure 4.3). Urban and rural churches in close proximity to the MET Centre hosted the seminars. Hosting congregations provided the venue for the seminar and accommodated the team members.

Leadership seminars were well received by participating churches, giving strength to the local congregation while providing opportunities for students to reinforce lessons learned in the classroom through immediate application. Knowing that MET candidates were proven ministers and through being personally involved in selecting the seminar topic, the hosting pastor was assured that the content of the seminars was of the highest possible standard and well presented.



### *[e] International Etiquette*

Once a year, MET instructors and the MET advisory board met for a day to assess the training programme and curriculum. The focal point for all discussion was whether or not the typical MET graduate was prepared for mission service. All courses were evaluated and new subjects were considered. As a result of these discussions, two classes were added to the February 2000 MET I: 'International Etiquette' and 'Integrity.'

MET students came from a growing, yet diversified, number of cultures. The February 2000 intake marked the one hundred and sixteenth student, representing the thirteenth nationality. Besides the southern African region, students came from Canada, Kenya, Nigeria, Pakistan, and Tanzania. Since February 2000 the numbers have increased to include people from Ghana, Seychelles, and the United States. Other applications have arrived from Angola, Sierra Leone, and Sudan. The need to conduct oneself appropriately using proper international etiquette was vital if students were to become successful missionaries or intercultural ministers.

With this in mind, Gerald and Ruth Morrison developed a two-hour lecture on 'International Etiquette.' The purpose of the class was not to provide a list of all the norms and taboos of accepted behaviour, but to make the student aware of the importance of operating within the guidelines of acceptable etiquette. Hopefully, the student realised the need to become a constant learner and to adjust his or her behaviour to conform to any given cultural situation. Subsequent dinners and informal gatherings allowed time for reflection and application. Gifted in the area of hospitality, Gerald and Ruth brought a wealth of experience to the classroom. Ruth was born and raised in Argentina in the home of Norwegian missionaries. Her gentle and gracious disposition is a fine model for women who are missionary candidates. Gerald grew up in South and

East Africa where his Canadian parents served as missionaries. With over forty years of ministry together, this husband and wife team have served in Liberia, Kenya, and South Africa, thus adding to their knowledge and experience. As mission administrators the Morrissions had the privilege of hosting Heads of State, dignitaries, and diplomats; bishops, pastors, and evangelists; and financial, corporate, and medical executives. Yet they felt comfortable eating with fellow African brethren in a simple mud hut in a remote rural village.

It must be reiterated that this session was not meant to humiliate or demean any particular culture or its practices. Thus the choice of instructors and their ability to communicate graciously and respectfully was of vital importance.

***[f] Ministerial Administration and Management***

Dean le Roux, executive director for World Sending Service, in White River, South Africa, offered an intense course entitled ‘Ministerial Administration and Management: Tools for Enabling and Utilising.’ Fourteen hours were scheduled during MET I for lectures in this course. As with many of the courses, students were required to put in extra study time for reading and assignments in order to cover the material thoroughly. A thirty-nine-page manual developed by the instructor was provided for each student. Copies are available at:

World Sending Service  
Box 1230  
White River 1240  
South Africa

***[g] Women in Ministry***

Understanding a woman’s role as a single missionary or a missionary wife is a critical, yet often overlooked, aspect in mission endeavours. Over half of missionaries world-

wide are women. The unique conditions and needs of women missionaries are severely understated in both the Western and Eastern context. Ruth Morrison addressed these issues in three two-hour lectures. The February 2000 MET I session was the first time this class was offered. Feedback from MET students of both genders was overwhelmingly positive.

### ***[h] Strategic Dimensions***

Five two-hour lectures plus outside reading and writing assignments were slated for the second section of World Perspectives, 'The Strategic Dimension.' Lewis' (1994) Part Two of *World Mission* with the same subtitle was the textbook used for the course. American missionary and Bible college principal, Roland Jones, instructed the class. Previous intercultural experience in Tanzania and Zimbabwe, coupled with graduate studies at Cape Theological Seminary (Bloubergrant, South Africa), gave the instructor further insight into conveying current and cutting-edge mission strategies. Roland was serving as principal at World Harvest Theological College (Germiston, South Africa) during the February 2000 MET I session. The students were challenged to expand their expectations for mission development and the role each one should have in that development.

### ***[i] World Religions***

Creative ways were used in teaching 'World Religions.' An introductory lecture entitled 'Cults and World Religions' highlighted [1] common characteristics in all world religions, [2] unique characteristics in Christianity that differentiate it from other world religions, and [3] characteristics that are generally found in cults but contradict those of orthodox Christianity. Specific cults were not singled out or studied individually. The

purpose of the lecture was to provide helpful tools that can be used in determining whether a sect should be classified as orthodox Christian or cultic.

Another positive method used to study world religions was through guided field trips to various places of religious worship. Qualified religious leaders conducted tours of their respective facilities. MET students gained insight from and addressed questions to clergy from within the religions studied. The houses of worship visited were a Muslim Mosque, a Buddhist Temple, a Hindu Temple, and a Hare Krishna Temple. It must be stressed that these visits were opportunities for learning, not time for proselytising. Other facilities in close proximity to the MET Centre include a Jewish Synagogue and a Mormon Temple and should be considered for future field trips.

Thirdly, time was allocated to Christian strategists targeting specific religious groups for ministry. With a growing Muslim influence today, six hours of lectures were taught by Christian experts in the field of Islam, providing an introduction into various approaches used in 'Ministry to Muslims' as well as emphasising the importance of understanding and appreciating the positive aspects of Islam. Another lecture, with the same intent, was provided at Javinadi, a ministry to Hindus, during an extended field trip to KwaZulu-Natal, South Africa.

This multi-faceted educational approach to learning opened the students' minds to a deeper understanding and knowledge of world religions.

### ***[j] Evangelism***

Canadian missionary evangelist Leonard Rutten taught two sessions on strategies for effective evangelism. Leonard is the founding director of HELP International (Helping Evangelise Lost People), based in Pretoria, South Africa. He also serves as Africa co-

ordinator for Reality Ministries, a ministry responsible for the Christian drama, 'Heaven's Gates and Hell's Flames.'

***[k] Cross-cultural Considerations***

With a graduate degree in Intercultural Communication, over twenty years of missions experience in Africa and Asia, and as founding director of MET, Don Barron (author of this study) was qualified to teach 'Cross-cultural Considerations,' the third and final section of *World Mission*, edited by Lewis (1994). Pastor and missions advisor to New Covenant Fellowship, South Africa, D. J. Reed, has also taught this course. Ten hours of MET I class time was designated for lectures covering essential topics such as mission and culture, becoming a believer, keys to communication, social structures, and teamwork. Writing and reading assignments were due after the student returned home and were mailed to the MET office.

***[l] Missions History***

Dutch missionary and WEC International director for Gautaeng, South Africa, Steef van't Slot, reviewed the major mission events in Christian Church history. The ten hours allocated for 'Biblical and Historical Foundation' proved to be insufficient for adequately covering historical developments beyond biblical times. Van't Slot vicariously walked the class through two thousand years of Church history through the use of time-lines, charts and other visual aids, interactive notes, and a deliberate and well-presented oral presentation. An evening session allowed for four hours of lectures, followed by open-ended time for discussion.

### ***[m] Goal Setting***

Carel van Heerden, head of missions training for the Pinkster Protestant Church of South Africa, taught eight hours on ‘Goal Setting.’ Two resources were covered during the class: [1] an issue of the periodical ACTS, entitled ‘Charting Your Course,’ by Ralph Mahoney (1981) and [2] extensive notes prepared by Dr. van Heerden himself, entitled ‘Vision Setting.’

After analysing one’s personal history, personality traits, and abilities, the student began to articulate his or her vision. Short-, mid-, and long-term goals were formulated to realise that vision. If the vision is to become a reality, evaluation and assessment must be applied and proper corrections should be implemented.

### ***[n] Ministry Partner Development***

The major portion of the fourth week of MET I dealt with ‘Ministry Partner Development,’ or the development of the missionary’s support base. This refers to moral and spiritual support through encouragement and prayer as well as financial support. The assumption of this class was that the missionary would be involved in a ‘faith mission’ rather than serving as a **bi-vocational** missionary, although the bi-vocational missionary could benefit greatly if supplemental support from his or her ‘home base’ were provided.

Twenty-two hours were slated for this class. Fred Nelson, of Campus Crusade, covered a thorough plan on setting up, maintaining, and building one’s support team.

Topics discussed included:

- Benefits of raising your own financial support,
- A definition and biblical basis for ministry partnering,
- Developing a list of potential partners,

- Means of contacting potential partners,
- The appointment presentation,
- Determining support goals,
- Planning and time management, and
- Articulating one's ministry call.

Entering the final week of an intense month of classes was a challenge, but this gifted teacher was able to capture the attention of the students and maintain their interest concerning this important issue. At the conclusion of MET I students were commissioned as 'missionary candidates.' As they left the MET Centre for their homes, building a financial and prayer support base became a top priority. The lessons learned and the tools acquired in 'Ministry Partner Development' were freshly planted and ready to blossom.

***[o] Integrity***

Following the recommendation of the advisory board and MET instructors, Gerald Morrison developed a class syllabus, with student notes, on the subject 'Integrity.' He covered the material during three two-hour class sessions.

Simple issues can grow into complex ones as a person crosses cultural barriers. What one culture claims to be a token of appreciation can be classified as a bribe by another. When is a spoken statement considered a lie and when is it simply respecting another person's integrity, often referred to as 'saving face'? Financially, should a missionary operate on the black market if it means the ministry will go forward? Or would short-term results jeopardise long-term goals? What should be the response of the missionary when it appears that church or government practices contradict biblical principles? Who is responsible for interpreting biblical principles? A proper

understanding of integrity begins to answer difficult questions. This class attempted to lay that foundation. Scriptures were studied to find out what God expects of ministers. Then the student was challenged to test how he or she measures up to those expectations. Conditions for repentance and renewal allowed for restitution to take place and integrity to be strengthened.

### ***[p] Chapel***

MET I was refined each time a session took place. Previous to the February 2000 session MET students conducted Chapel services. From February 2000 pastors and Christian leaders residing in greater Pretoria were invited to minister in these devotional meetings, thus building stronger relationships between MET and the local Christian community. Cross-pollination took place between MET students, MET instructors, and guest clergy (all participants were proven ministers). In an intense learning environment like MET I, Chapel proved to be spiritually, intellectually, and emotionally refreshing to all participants.

### ***[q] Field Trips***

A major strength in the MET programme was the opportunity students had to put theories taught in the classroom into immediate practice. The field trips and the 'Leadership Seminar' (4.5.1.1[d]) provided practical application during MET I.

A five-day field trip to Durban allowed time for 'World Religions' tours to mosques, shrines and temples. Travelling to and from Durban, rural ministries were highlighted as time was spent in village settings and mission stations, which allowed students to observe community development schemes such as agricultural, solar energy, and dairy projects, as well as water and land conservation, and cottage industries.



Educational ministries were considered when students toured schools, ranging from early childhood to university. Visits to clinics and hospitals provided exposure and insight into medical ministries. Auxiliary ministries were observed, such as printing presses, machine shops, Christian radio studios, and radio stations. While in Durban, emphasis was placed on urban ministries, giving opportunity to learn from inner-city congregations, para-church ministries and non-government humanitarian organisations. The Durban trip took the same format as the one offered during the Pastors And Leadership Conference. Further information can be found in the previous chapter (3.2.2).

As indicated under ‘Leadership Seminar’ (4.5.1.1[d]), students were divided into teams of three and had to plan and conduct a seminar during MET I. Much of the learning acquired in the ‘Leadership Seminar’ course was assimilated when the students planned and led the seminars.

Although assignments were still forthcoming, students were commissioned as ‘missionary candidates’ at the end of the month-long MET I session. Academic preparations for ministry transition into intercultural missions would continue to take place on an informal basis while the candidates return home. MET II was the next formal training session the candidate faces in the programme.

#### **4.6 MET II**

During the last week of MET I students met individually with the school director and the school registrar to discuss the training process and determine the direction the process should take. The student’s mission call or goal, his or her strengths and weaknesses in reaching that goal, and the shortcomings he or she had were all considered. The outcome of this discussion would dictate the student’s next formal session, MET II. MET II was

tailor-made for each missionary candidate. Before the MET I session concluded, the registrar recorded the decision agreed upon and provided a written copy for the school records and the newly commissioned missionary candidate.

When the candidate did not have previous biblical and theology studies, MET II automatically became the fulfilling of the fourth requirement as specified earlier this chapter (4.3.4). Normally, however, the candidate had met the ministerial requirements of his or her covering church or denomination, thus allowing for specialised training. MET II related directly to the candidate and his or her desired interest regarding service. By networking with existing programmes, MET II could be selected from courses offered by credible institutions and ministries and approved by the MET director. Or MET II could be selected from specialised MET courses. In all cases, the school director, registrar and candidate had to agree upon the final decision for MET II.

#### **4.6.1 Examples Of MET II Studies**

MET II offered the highest degree of flexibility within MCS. The outward-based assessment determined the direction the second part of the formal programme would take. The following samples indicate the extensive possibilities that were available.

##### **4.6.1.1 Rural ministry**

On one occasion two MET missionary candidate couples, from Zambia, arranged to spend one month at Kwasizabantu Mission Station. Kwasizabantu is the result of a Christian revival among the Zulus during the late 1960's and early 1970's. The remarkable facilities house primary and secondary boarding schools, a teachers' training college, hospital, counselling clinic, radio studio and station, printing press, a dairy farm,

orchards, agricultural projects, various cottage industries, an airfield, and an impressive ten thousand (10 000) seat auditorium.

The MET missionary candidates felt their ministry would lead them into pioneer missions work in remote areas of Africa. The Kwasizabantu staff trained the candidates in agricultural and rural development skills.

#### **4.6.1.2 A Bible college mission course**

Sensing the need for formal cross-cultural training, a Zimbabwean missionary veteran with five years' experience, serving in Kenya, enrolled in MET Missionary Candidate School. During his studies, his denominational administrators asked him to create a missions course for their Bible college in Harare, Zimbabwe. This undertaking became the candidate's MET II assignment. By developing the course content and curriculum, working closely with MET personnel, teaching the classes, and properly documenting the process in a thorough written report, his MET II requirement was fulfilled.

#### **4.6.1.3 Mission internship**

MET worked closely with a Canadian Bible college in providing the means for a Canadian mission student to fulfil a three-month missions internship requirement. By interfacing the two programmes, the student was also able to complete MET Missionary Candidate School. During the first and last month of his internship, the Canadian student enrolled in MET I and MET III. During the second month, the newly commissioned MET missionary candidate interned under the supervision of Steven Russell, a South African pastor serving in Northern Province, South Africa. During this time the candidate served as a chaplain and music teacher in a Christian primary school and ministered in local churches. One week was spent living and working with a church

planter in a neighbouring African village. The second month of internship fulfilled the MET II requirement for the Canadian missionary candidate. Completing the MCS programme was more than adequate to meet the intern's Canadian Bible college requirement.

#### **4.6.1.4 Urban ministry**

Once a year, the Institute of Urban Ministry (Stefan de Beer, director) uses the MET Centre to facilitate a one-month session on urban ministry for students from Africa School of Missions (White River, South Africa). MET candidates desiring to work in urban settings could attend this programme for their MET II requirement.

#### **4.6.1.5 A scouting trip**

With the intention of working in Madagascar, a South African missionary candidate put together a one-month scouting trip to pursue mission possibilities. He contacted various missionaries and pastors on the island, raised the necessary funds, and proceeded on the expedition, journalising each step taken. The candidate was required to submit a written report to the MET office documenting the process and findings of his trip. From the initial planning stage through the month spent on the scouting trip in Madagascar, approximately two and a half months were taken to complete this MET II assignment. After returning to complete MET Missionary Candidate School, the candidate returned to Madagascar where he served with one of the ministries previously studied in MET II.

#### **4.6.1.6 Ministry to Muslims**

MET continues to look for ways to offer specialised cross-cultural training. While the researcher served as MET director, talks were underway to network with the Center for Muslim Ministry (Springfield, Missouri USA) allowing CMM instructors to teach an

intensive study on Muslim Ministry at the MET Centre. Another possibility would be for candidates to take Muslim studies with SIM International in Cape Town, South Africa. Both programmes have a proven track record and could be accepted as MET II for candidates pursuing ministry in the Muslim world.

#### **4.6.1.7 Bi-vocational mission service**

While the writer was directing MCS, two modules were in the initial stage of development and should be considered feasible for MET II requirements when classes are offered. The first course is 'Bi-vocational Mission Service,' commonly referred to as **tent-making**. Preliminary planning calls for two weeks of classes on the philosophy and theory of bi-vocational service. The book entitled *Working Your Way to the Nations: A Guide to Effective Tentmaking*, edited by Lewis (1993), could serve as the text. Another course under consideration during the first two weeks of the session is 'Creative Evangelism.' Non-conventional methods for entry and evangelism must be pursued if the remaining unreached areas are to be penetrated with the Christian gospel message. The two weeks of formal training would be followed by two weeks of practical training in specific skills of particular interest to the candidate. Pretoria, South Africa, has a number of technical schools offering a wide variety of professional courses. Several are located in close proximity to the MET Centre, thus eliminating logistical and housing difficulties.

#### **4.6.1.8 Community development / preventive health care**

A second session under consideration would offer two two-week courses: 'Community Development' and 'Preventive Health Care.' A number of Christian organisations in the

Pretoria area are involved in effective community development projects, providing exemplary ministries to observe and model.

Basic understanding in preventive health care can be a real benefit, whether the missionary has formal medical training or not. Proper nutrition and hygiene practices could prove to be life-saving in situations where medical care is inferior or non-existent. Cases have shown how non-medical missionaries have effectively used simple methods of preventive health care for humanitarian and social enrichment among the people with whom the missionary lived and worked. When the missionary trains local community health workers, the impact expands exponentially.

#### **4.6.1.9 International Correspondence Institute**

As previously mentioned, candidates who did not meet the fourth condition for admittance into the Missionary Candidate School had to complete biblical and theological training as their MET II requirement (4.3.4). The minimum standard accepted is the Christian Service Programme of the International Correspondence Institute (ICI), at Global University. The ICI Christian Service Programme consists of eighteen correspondence courses. Completing all eighteen courses fulfilled MET II requirements unless the curriculum of the candidate's denomination was of a higher educational level; then the candidate had to complete the programme for ministry required by his or her church.

Once MET II requirements were fulfilled, the candidate was ready to enter MET III, the third, and final, one-month formal session.

#### **4.7 MET III**

The last formal session before completing MET Missionary Candidate School was

MET III. Like MET I, the final month was highly structured and intense, with very little room, if any, for flexibility. All candidates were required to take every course. The time frame for class and chapel periods was similar to MET I. However, unlike the first session, each week was specifically allocated to one course subject. A simplified schedule is found in figure 4.5.

<b>Week</b>	<b>Course</b>
One	MET I Final Examination
Two	Motivational Gifts / Temperaments
Three	Mission Research Methods
Four	Language Acquisition Made Practical

MET III Simplified Schedule  
Figure 4.5

#### **4.7.1 MET I Final Examination**

The MET registrar informed all candidates that every MET I and MET II written assignment had be turned into the MET office prior to their arrival to study MET III. Secondly, the candidate was notified that a final examination will be administered during the first week of MET III, covering MET I textbooks *World Mission I, II, and III* (Lewis 1994). This allowed the candidates to review and internalise the material, thus enhancing the learning process.

The first day was set aside for candidates to settle into their rooms at the MET Centre. Orientation for MET III took place following the first evening meal.

On the second day a simple 'exam question' was distributed to the candidates. This question would ascertain the confidence the candidate had concerning the material taught, as well as his or her ability to assimilate it into intercultural ministry. The 'exam question' read:

*Describe the mission strategy you plan to use in your forthcoming cross-cultural ministry. Be sure to verify your strategy biblically and historically as well as to defend it through materials and examples received through your missionary training. Your answer should be presented in a written final paper format.*

The candidates had one week to complete this open book examination paper. They were free to use any material available to them, whether at the MET Centre or at the public library. They could consult fellow candidates, MET instructors, ministers, missionaries, or anyone else they felt would be helpful. However, the final paper had to be each candidate's own personal work. It should be noted that the first week of MET III tended to be the quietest and most serious week of the year! This paper became a synopsis of the missions training process in one's life, indicating the candidate's intended purpose and outcome.

#### **4.7.2 Motivational Gifts And Temperaments**

Missionary candidates discovered their individual motivational gifts and personality temperaments under the instruction and guidance of Carolyn Driver. Carolyn is the founder and director of Christ Discipleship Ministries, of Atlanta, Georgia USA. This talented teacher, author, and motivational speaker was well equipped for the task.

Attainable goal setting and achieving those goals are plausible as one gains a better



understanding of his or her gifts and temperament, as well as the colleagues the person will be working with. Along with lectures, the course material was enhanced by discussion, role-play, self-evaluation, and reflection. The week was both intense and rewarding.

#### **4.7.3 Mission Research Methods**

Inserv, a Christian research organisation based in Pretoria, was responsible for the third week of studies. Computers were brought into the lecture room and set up for Internet capabilities. The candidates were taught the importance of research in regard to Christian mission endeavours. A team of experts from the Inserv staff conducted the classes. Ample time was given for candidates to apply the technology learned, whether in the library, on the Internet, or surveying a targeted culture or society.

In the ever-expanding data available in today's information age, it is vital that missionaries and missiologists learn appropriate and accurate research methods. Too often, unnecessary duplication is found in missions. Wrong approaches are applied to misunderstood cultural groups. Excessive expenses in manpower and finances are wasted. These gross mistakes could be drastically reduced if proper research took place. One Zambian MET graduate has devoted his life to mission research. He now works full-time at Inserv and is among the team of instructors that taught MET III candidates 'Mission Research Methods.'

#### **4.7.4 Language Acquisition Made Practical**

Koos and Analine Louw, of the Institute for Language and Culture (accredited with Huguenot College, South Africa), taught 'Language Acquisition Made Practical' (LAMP). Renowned linguists, Tom and Elizabeth Brewster, of the University of

Arizona, developed the LAMP programme. The candidates attended language learning classes at the MET Centre during the day, but took up room and board with a family which spoke the desired language to be learned. By learning simple linguistic tools during the morning and early afternoon sessions, then immediately applying those tools in the intercultural environment, language learning was accelerated. Bonding between the candidate and the host family also began to take place.

With over one hundred and thirty embassies, Pretoria is a natural place to offer this course. A missionary candidate preparing for Madagascar was able to spend the week in the home of three French-speaking university students from Cote d'Ivoire. One candidate couple desiring to work among Russian speaking Ukrainians stayed and built a lasting relationship with a professional Russian dancer and his Russian wife, who is a violinist in the South African National Orchestra. One candidate practised Cantonese in a Chinese home. The family of a Brazilian missionary and MET instructor opened their home for a candidate desiring to minister in Mozambique. Zambian candidates have opted to stay in Afrikaners' homes, while Europeans have moved to the townships and villages to study African languages. With each candidate being given freedom to select a desired foreign language to learn, five different languages were being studied in one LAMP class of fourteen. The final examination for the one-week course involves each candidate giving a ten minute oral presentation in the newly acquired language. Although it cannot be said that participants became proficient in the language, everyone left with a strong sense of satisfaction and confidence, knowing language learning was attainable.

On arrival in the mission field, cultural adjustment and language learning may be the first major adjustment facing the missionary. Because of this, LAMP was an important course offered in the MET Missionary Candidate School programme.

## **4.8 EXTENDED PROGRAMMES**

Two developments concerning MET Missionary Candidate School should be noted.

Both could be classified as extension programmes of the school.

### **4.8.1 MET I Courses In Tanzania**

In 1998 the writer, who was then the MET director, was invited to be the speaker for ‘Spiritual Emphasis Week’ at Pentecostal Bible College (PBC). PBC is a three-year, diploma granting school located in Mwanza, Tanzania. He shared on the need for more Two-thirds World intercultural workers to join today’s missionary force. Although the Two-thirds World missionary was a new concept for most participants to understand, twelve students and one faculty member responded to a mission call. During the week, talks began for further missions training. Before the meetings ended, agreement was reached on a partnership between MET and the Bible school.

PBC would allocate two weeks each academic year for mission block courses to be taught by MET instructors. The entire MET I session would be covered over a three year period corresponding to the school’s diploma programme. All PBC students would take one part of World Perspectives and one-third of the remaining subjects each year. Field trips would be covered during the weekend prior to and the weekend following the week of classes. Two MET instructors would travel to Tanzania to teach the classes. The schedule of MET courses offered is indicated below (figures 4.6 and 4.7). All students taking the three blocks of classes would receive a certificate of completion of MET I. PBC graduates who would like to pursue mission studies with MET may complete the remaining two-thirds of the programme, MET II and MET III, at MET Missionary Candidate School in Pretoria, South Africa.

One result of these extension classes has been that the PBC Academic Dean has enrolled in MET Missionary Candidate School. After completion he may be considered as one of the MET instructors for the Tanzanian extension programme.

In a similar development, the final outcome of an initial consideration of extension classes at Trans Africa Theological College in Kitwe, Zambia is yet to be known. However, with the success of the partnership in Tanzania, extension programmes could be one way to expedite solid missions training throughout the African continent.

**Odd Numbered Year**

<b>Fri - Sun</b>	<b>Monday - - - - Friday</b>		<b>Fri PM - Sun</b>
<b>All Students</b>  <b>Missions in the Local Church Seminar</b>	1st Year Students	2nd & 3rd Yr. Students	2nd & 3rd Yr. Students conduct the seminars  <b>Leadership Seminars</b> (in various locations)  1st Year Students observe
	MET I - Biblical/Historical Foundation Instructor 'A'	MET III - Cross- cultural Considerations Instructor 'B'	
	Primary and Secondary Doctrines Instructor 'B'  The Role of the Missionary Instructor 'B'  10/40 Window Instructor 'B'	Leadership Seminar Instructor 'A'  Ministerial Administration and Management Instructor 'A'	

Tanzania MET Schedule – Odd Numbered Year  
Figure 4.6

**Even Numbered Year**

Fri – Sun	Monday - - - Friday		Sat – Sun
All Students  <b>Rural Ministry Field Trip</b>  Integrity	1 <sup>st</sup> Year Students	2 <sup>nd</sup> & 3 <sup>rd</sup> Yr. Students	All Students  World Religions  <b>World Religions &amp; Urban Field Trips</b>
	MET I – Biblical/Historical Foundation Instructor ‘A’	MET II – Strategic Dimensions Instructor ‘B’	
	Primary and Secondary Doctrines Instructor ‘B’	Goal Setting Instructor ‘A’	
	The Role of the Missionary Instructor ‘B’	Evangelism Instructor ‘A’	
	10/40 Window Instructor ‘B’	Muslim Ministry Instructor ‘A’	

Tanzania MET Schedule – Even Numbered Year

Figure 4.7

**4.8.2 MET I Evening Classes**

A growing number of people in the Pretoria area had shown interest in pursuing missions training, but did not meet the conditions for acceptance into MET Missionary Candidate School. Usually these were Christian business people who were contemplating their role in world evangelisation. An evening course, meeting for three hours each Tuesday and Thursday for thirteen weeks, was developed for these people. The classes covered ‘Biblical and Historical Foundation’ (4.5.1.1[a]) of MET I. Overlapping the evening classes with the annual Pastor And Leadership Conference (3.2) allowed participants to take in the five-day mission exposure trip to Durban, as well as to interact with mission-minded pastors and church leaders.

On occasion people have read about MET or observed MET first-hand and decided to duplicate it in other parts of Africa. At times, MET material and brochures have been unethically photocopied and used without alteration or permission. Missions Exposure and Training as described in this study cannot take responsibility for any

unauthorised activity or ministry. Nor should MET be judged on the merits of any ministry outside of its control.

#### **4.9 CONCLUSION**

A successful intercultural minister will continue learning through his or her life. However, after completing the MET training programme the candidate was a commissioned 'missionary' and should be ready to enter that challenging, yet most rewarding, career.

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### **Schools, Ministries, and Instructors Mentioned**

#### Schools

Africa School of Mission  
P. O. Box 439  
White River 0140  
RSA  
E-mail: [registra@asm.org.za](mailto:registra@asm.org.za)

Cape Theological Seminary  
P. O. Box 11066  
Bloubergrant 7443  
RSA

Global University  
1211 S. Glenstone Ave.  
Springfield, Missouri  
USA 65804  
[www.globaluniversity.edu](http://www.globaluniversity.edu)

Huguenot College  
P. O. Box 16  
Wellington 7654  
RSA  
E-mail: [huguenote@unisa.co.za](mailto:huguenote@unisa.co.za)

Living Waters Bible College  
P. O. Box M10  
Mabelreign  
Harare  
ZIMBABWE

Pentecostal Bible College  
P. O. Box 732  
Mwanza, Tanzania

Summit Pacific College  
P. O. Box 1700  
Abbotsford, Columbia  
CANADA V2S 7E7  
[www.summitpacific.ca](http://www.summitpacific.ca)

Trans Africa Theological College  
P. O. Box 20901  
Kitwe, Zambia

World Harvest Theological College (Germiston)  
P. O. Box 533  
Edenvale 1610  
RSA

### Ministries

Africa Mission  
P. O. Box 16860  
Pretoria North 0116  
RSA

Apostolic Faith Mission, World Missions  
P. O. Box 9450  
Centurion 0046  
RSA  
[www.afm.ags.org](http://www.afm.ags.org)

Campus Crusade for Christ  
27-48 Richards Drive  
Halfway House, Midrand  
RSA  
[www.cccsa.org.za](http://www.cccsa.org.za)

Center for Muslim Ministries  
1445 North Boonville Ave  
Springfield, Missouri  
USA 65802  
[www.cmmequip.org](http://www.cmmequip.org)

Christ Discipleship Ministries  
P. O. Box 69  
Fairburn, Georgia  
USA 30213  
[www.christ-discipleship-ministries.org](http://www.christ-discipleship-ministries.org)

HELP International  
884 Haarhoff St. W.  
Rietfontien  
Pretoria 0084  
RSA

Inserv  
P. O. Box 8416  
Pretoria 0001  
RSA  
<http://netministries.org/ministries/inserv>

Institute for Language and Culture  
Lynnwood Manor  
Pretoria  
South Africa

Institute of Urban Ministry  
P. O. Box 12334  
The Tram Shed  
Pretoria 0126  
RSA  
[www.pcm.org.za/urban](http://www.pcm.org.za/urban)

International Correspondence Institute  
Global University  
1211 S. Glenstone Ave.  
Springfield, Missouri  
USA 65804

Javinadi Ministry to Hindus  
KwaZulu Natal  
RSA



Kwasizabantu Mission Station  
P. O. Box 252  
Kwasizabantu Mission 3285  
RSA  
[www.kwasizabantu.com](http://www.kwasizabantu.com)

Reality Ministries  
884 Haarhoff St. W.  
Rietfontien  
Pretoria 0084  
RSA

SIM International  
P. O. Box 30027  
Tokai 7966  
RSA  
[www.sim.org.za](http://www.sim.org.za)

WEC International, South Africa  
[www.wec-int.org/ministries/locations.php](http://www.wec-int.org/ministries/locations.php)

World Sending Service  
Box 1230  
White River 1240  
RSA  
<http://myweb.absa.co.za/lerouxda/index.html>

#### MET Instructors Mentioned

De Beer, Stefan. Institute of Urban Ministry.

Driver, Carolyn. Christ Discipleship Ministries.

Jones, Roland. World Harvest Theological College.

Kinnear, Ron. AFM. Africa Mission.

Le Roux, Dean. World Sending Service.

Morrison, Gerald and Ruth. Summit Pacific College.

Nelson, Fred. Campus Crusade for Christ, South Africa.

Reed, D J. New Covenant Fellowship, South Africa.

Russell, Steve. Cape Cod, Mass. USA.

Rutten, Leonard. HELP International and Reality Ministries.

Van Heerden, Carel. Pentecostal (Pinkster) Protestant Church of South Africa.

Van't Slot, Steef. WEC International, South Africa.



## CHAPTER 5

### A Systematic Assessment of Missionary Candidate School

#### 5.1 INTRODUCTION

Although the writer established the MET programme, it is crucial that an unbiased and critical analysis is made. An impartial evaluation will be provided through two means: [1] through a systematic assessment of the Missionary Candidate School and [2] by evaluating Missions Exposure and Training using key theological and missiological issues.

In this chapter a systematic assessment is made specifically of MCS. A number of valid missionary models could be used in this undertaking. PGJ Meiring (1994:65) refers to Dayton and Fraser's (1980:250) model for missionary training. However, for this thesis, Taylor's (1991:15) criteria for a healthy mission training programme as outlined in chapter two is applied. There is some degree of correlation between the two mentioned approaches. When Dayton and Fraser speak of three types of preparation - the classroom, field training, and experience; Taylor refers to formal, non-formal, and informal education. Both indicate important components that should be found in missions training. The model used in this study specifies precise topics that should be covered, thus making the assessment process possible and the concluding criticisms viable. For clarity, Taylor's points listed in chapter two (2.7) are provided again and

found in *italics*. The points are followed immediately by an assessment of the MCS curriculum, along with possible recommendations.

While it is impossible to give an exhaustive list, chapters six, seven, and eight does raise theological and missiological issues which may have direct implications for MET. Critical and explicit evaluations of the MET programme follow each discussion.

For the first systematic assessment, Taylor divides his recommendations into the three classical forms of education; formal, non-formal, and informal training.

## **5.2 FORMAL TRAINING**

In Missionary Candidate School (MCS) three separate months of training, designated as MET I, MET II, and MET III, were conducted in a controlled and formal setting. If formal training is considered to be time spent in a traditional classroom setting, MCS required a minimum of two non-consecutive months of residential training at the Missions Exposure and Training Centre in Pretoria, South Africa. Specifically, these were MET I and MET III, the first and third months of the three one-month sessions. A high degree of flexibility in MET II allowed room for specialised training, whether inside or outside the MET facilities.

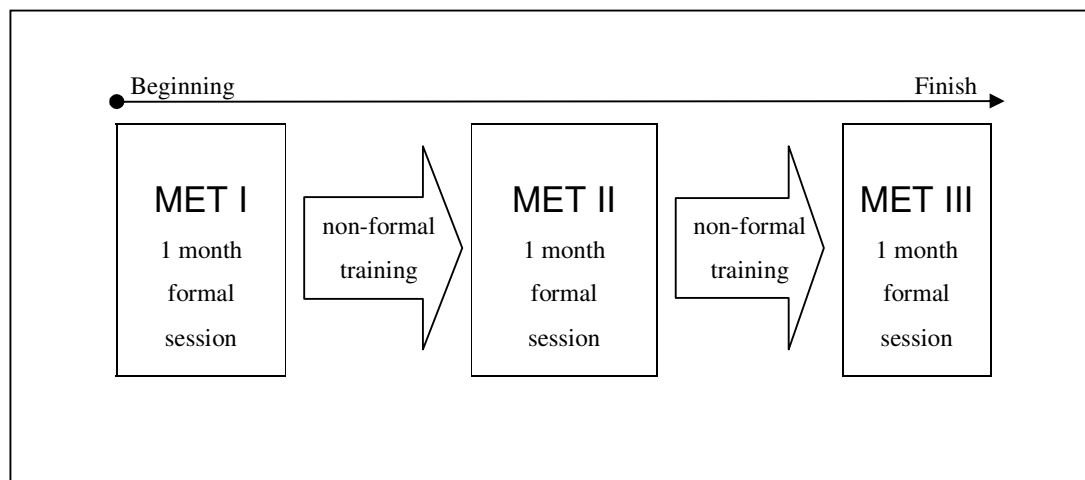
MET I was the introductory level of the programme. By requiring each candidate to participate in all subjects, it was assured that all basic concepts were understood and that a solid foundation for cognitive learning was established.

During the final days of MET I candidates were individually evaluated in respect to their intercultural calling, personal strengths and weaknesses, and ministry abilities. MET II was customised to the individual candidate. Specialised courses offered at the MET Centre, such as 'Urban Ministry' (4.6.1.4), would have been considered. However, the search for appropriate subject material was not limited to MET. Logistically, it is not

possible for one mission institution to offer the exhaustive list of specialised courses needed in missions today.

After completing the assignments of MET I and the specialised training requirements of MET II, the candidate returned to the centre for his or her final month of formal instruction – MET III.

In order to maximise the limited time in the classroom setting, many of the reading, writing and research assignments were done outside the formal MET I, MET II and MET III sessions. The amount of informal time required depended on the individual candidate and his or her other commitments. Time spent on learning outside the formal classroom was considered distance learning. For the purpose of this assessment, distance learning is considered as non-formal education. MCS candidates who simultaneously served in mission service tended to complete the training programme in a shorter amount of time, averaging approximately six months from the time they began MET I to the end of MET III. In general, however, candidates were encouraged to consider allocating a minimum of one year for training. Some candidates have taken two to three years to complete the requirements.



MCS Timeline

Figure 5.1

The first intake of students took place in 1996. MET I proved to be a watershed in determining the level of commitment by each missionary candidate. There were always one or two students who dropped out of the course before completing the MET I session. Students who completed MET I tended to have a higher level of training and commitment. Generally speaking, those finishing the intense month of MET I had the ability, maturity, and stamina to finish the entire programme.

### **5.2.1 Biblical And Theological Studies**

Formal training would include:

*Biblical and Theological Studies (requiring all of the following)*

- *Old and New Testament Basis of Missions,*
- *New Testament Church Growth,*
- *Hermeneutics, and*
- *Spiritual Warfare and Power Encounter.*

Following an outcome-based approach (1.5.2), MCS graduates experienced substantial exposure to the topics suggested above. Since MCS is a post-Bible school programme, students already met the general ministry requirements of their particular denomination or church (4.3.4). This assured that candidates had received theological and biblical studies training, at least to the standard determined necessary by their covering body. It was not the intent of MCS to provide broad Christian ministry training, but to offer specialised missiological subjects necessary to make the candidate effective in a cross-cultural environment.

*Old and New Testament Basis of Missions* was thoroughly covered during MET I in the class entitled ‘Biblical and Historical Foundation of Missions’ (4.5.1.1[a]).

Building on the candidate’s previous biblical knowledge, the premise of these lectures

was that the primary intent of the Bible is ‘mission’ as God reveals his redeeming plan for humanity through Scripture. The progress of God’s general revelation was studied as well as his specific revelation to Israel as a covenant people. God’s purpose for that nation is to bless the nations of the world; thus, a close look was taken at the Abrahamic Covenant and Israel’s responses were reviewed. The student moved on to the New Testament, studying Jesus as the Messiah for all people with special emphasis placed on his followers as theological messengers to the world. The message Christ and his followers proclaimed is not limited to one people, place, or time, but is universal in scope. *New Testament Church Growth*, as well as historical Church growth, was emphasised during ‘Biblical and Historical Foundation’ class lectures and was viewed in the light of a mission presupposition.

The assumption was that *Hermeneutics* was part of the standard ministry skills covered in theology and biblical studies training prior to MCS. However, the need to understand biblical culture and context when interpreting Scripture, to maintain the intended message when interpreting through one’s own cultural biases, and finally, to convey the original message cross-culturally requires much attention. These hermeneutical concerns were addressed in the MCS programme. Contextualisation and intercultural communication were discussed in the MET I course entitled ‘Cross-cultural Considerations’ (4.5.1.1[k]) and would affect the way in which one applies hermeneutics. The fundamental presupposition that mission is the primary purpose and focus of Scripture, as taught in ‘Biblical and Historical Foundation,’ also impacts on the way interpretation was approached.

Taylor suggests that biblical and theological studies should include *Spiritual Warfare and Power Encounter*, if a missions training programme is to be effective. This subject was broached during ‘Strategic Dimensions’ (4.5.1.1[h]) in MET I. It was



referred to again during the second week of the MET III session in the course ‘Motivational Gifts and Temperaments’ (4.7.2). Nevertheless, specifically considered as a topic in and of itself, *Spiritual Warfare and Power Encounter* was not found in the MCS curriculum. It should be noted that a number of students inquired about this subject and had sought out MET instructors for further insight into the matter. The fact that frontier missions involve spiritual confrontation and often succeed through power encounters similar to those recorded in the first century church demands that the subject be addressed. MET should have considered adding this topic to the MCS programme. Yet, because of misunderstanding and abuse, the subject itself is controversial and can easily lead to heretical practices.

CS Lewis (1976:17) expressed concern when he wrote: ‘There are two equal and opposite errors into which our race can fall about devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them.’

The author concurs with Lewis and believes that it is clear that care must be taken that the content of such a course, as well as the instructors, are biblically balanced and theologically sound.

### **5.2.2 Historical Studies**

Taylor’s recommendations for historical studies are as follows:

*Historical Studies (including all of the following)*

- *The Expansion of the Church,*
- *History of Missions Themselves, and*
- *Regional or National Historical Areas.*

The MET I course ‘Biblical and Historical Foundation’ provided the core of *Historical Studies* in MCS. A survey of Church history gave the missionary candidate an understanding of the expansion of the Church from its birth to its present day status. The last two chapters of the text dealt specifically with the expansion of the ‘world Christian movement,’ or the expansion of the mission of the Church, and the different mission eras developed through its history. Key missionary pioneers and major mission movements were discussed, as well as the transitions made throughout history as a result of their mission endeavours. *Regional and National Historical Areas* relating to the overall mission trends of global significance were considered. However, historical developments pertaining to a distinct geographical area would only be contemplated in the specialised training of MET II. This was not a requirement for MET II; nonetheless, such a consideration would have strengthened the programme if implemented.

### **5.2.3 Cultural Studies**

According to Taylor’s recommendations, cultural studies should cover five explicit fields to insure a strong missions training curriculum:

- *Contextualisation,*
- *Cross-cultural Communication,*
- *Anthropology,*
- *Sociology, and*
- *Research Methods.*

These subjects are crucial in missiology. The student came to MCS with some biblical, theological and historical knowledge, but usually had little or limited cultural understanding.

All five fields of cultural studies were unequivocally targeted in ‘Cross-cultural Considerations’ offered during MET I. Related concepts were reinforced throughout the entire MCS programme. For example, *contextualisation* was thoroughly discussed in ‘Biblical and Historical Foundation’ when proper hermeneutical exegesis required an interpretation of Scripture within the cultural context where it was written and initially received. Again, a missionary must understand his or her own cultural context and the impact that the environment has on the missionary’s interpretation. Finally, an understanding of the new culture in which the missionary desires to convey the message is critical since the message must be contextualised in a meaningful manner if the content is to be fully translated. Without proper application, the message cannot be transferred. On the other hand, excessive contextualising leads to **syncretism**. MCS missionary candidates thoroughly discussed these issues during their studies.

In a practical sense, when *Contextualisation* is applied to the missionary life, the result is an **incarnate** lifestyle. In their book, *Ministering Cross-culturally: An Incarnational Model for Personal Relationships*, Lingerfelter and Mayers (1986:23) write: ‘Missionaries by the nature of their task must become personally immersed with peoples who are very different. To follow the example of Christ, that of incarnation, means undergoing drastic personal reorientation.’

Hiebert and Meneses (1995:37) state:

In mission we must go beyond understanding the divine text and human contexts. We must proclaim divine revelation to people in their diverse settings.

Here the incarnation is our model. Just as the infinite Creator became incarnate as a human to reach finite people, so the divine revelation must take flesh in human languages and cultures. Just as Christ chose to live in a particular time and setting, so we must incarnate our ministry in the contexts of the people we serve.

Some refer to this embodiment of the universal gospel in particular human settings as “contextualization,” others as “inculturation”.

Dangerous extremes are avoided when the concept is properly understood. If the intercultural worker refuses contextual changes, he or she becomes a rigid misfit, unable to relate to those living in the host culture. At the opposite end of the spectrum is a dangerous scenario of a missionary who has ‘gone native,’ denying his or her own cultural identity, while attempting to ‘become one with the people.’ The concepts of incarnation and *Contextualisation* were discussed in ‘Strategic Dimensions’ during MET I.

*Cross-cultural Communication* was a primary concern in the MCS course ‘Cross-cultural Considerations’ when material was formally presented and discussed. However, the informal dynamics of the MCS programme may have been its greatest strength. When the student body, as well as the faculty and staff, came from a wide variety of ethnic cultures, intercultural living may have proven to be the best ‘classroom’ for *Cross-cultural Communications*.

Another blend of formal training with practical application took place during the final week of MET III. The linguistics course ‘Language Acquisition Made Practical’ (4.7.4), commonly referred to as ‘LAMP,’ gave the missionary candidates an opportunity to live in a second culture and personally experience the ramifications of communicating inter-culturally.

One would be hard-pressed to successfully go through the MCS programme and not gain concrete knowledge in *Anthropology* and *Sociology*. These subjects were discussed throughout the duration of one’s studies. ‘Cross-cultural Considerations’, ‘Strategic Dimensions’, ‘World Religions’ (4.5.1.1[i]), and ‘Language Acquisition Made Practical’ pointed directly to concepts within these sciences, while other courses such as ‘Primary And Secondary Doctrines’ (4.5.1.1[c]), ‘International Etiquette’ (4.5.1.1[e]), ‘Integrity’ (4.5.1.1[o]), and ‘Motivational Gifts and Temperaments’ (4.7.2) drew from

their studies. Yet MCS training could have been enhanced if a course specifically addressing these sciences were implemented into the curriculum.

The final component in cultural studies which Taylor suggests is *Research Methods*. MET I provided several ways to study and apply *Research Methods* in a practical manner. Candidates were required to determine their own ministry goals and objectives, and develop a plan to achieve them, after studying ‘Goal Setting’ (4.5.1.1[m]). A research paper stipulating personal primary doctrines was required in ‘Primary and Secondary Doctrines.’ Candidates needed to understand the unique conditions of the local church congregation as they prepared and conducted a ‘Leadership Seminar’ (4.5.1.1[d]). But perhaps the best application of *Research Methods* in MET I was introduced during ‘Strategic Dimensions.’ Participants were given an assignment to develop a strategy to evangelise a specific population group, preferably one that the missionary candidate planned to live and minister among. The project required extensive research and had to be submitted to the MET office within three months following the completion of MET I.

In the same manner, many MET II and MET III courses exposed the candidate to *Research Methods*. The subject was the focal point in the MET III course, ‘Mission Research Methods’ (4.7.3), when missionary candidates were taught how to retrieve and process pertinent data. This data was needed to establish and fulfill an effective mission strategy for those within the culture and context where each candidate intended to reside.

A key philosophy of the founding MET director, and writer of this thesis, was to network with mission-related specialists, rather than duplicate existing ministries. ‘Missions Research Methods,’ offered during MET III, was a prime example of successful networking. Inserv, a missions research organisation in Pretoria, South Africa, provided the instruction, expertise, and resources necessary for an effective

course. Likewise, the entire MCS curriculum was built on networking, thus providing experts in each field of training.

#### **5.2.4 Specialised Studies**

Taylor indicates that a strong mission training programme should specifically address the unique situation and needs of each missionary candidate and candidate couple. Below is Taylor's list of examples of *specialised studies*. No one suggests that the list is exhaustive. In fact, *specialised studies* are as diversified as the missionary candidates themselves.

- *Linguistics,*
- *Bible Translation,*
- *Language Learning,*
- *Targeting Unreached People Groups,*
- *Urban Studies,*
- *University Studies,*
- *Tent-making in Restricted Access Countries,*
- *Islamic, and*
- *Studies in Other World Religions.*

All of these subjects were generally discussed throughout MET I and MET III. However, here we are speaking of specialised fields of mission service, i.e. the linguist, the Bible translator, the pioneer or frontier missionary, the urban minister, the bi-vocational Christian worker, etcetera.

MET II was designed to meet the need for *specialised studies*. Each MET II was customised for the individual missionary candidate or couple, addressing the specific conditions of the proposed field of service, vocation, and personal preparation.

Generally, this aspect of MCS ran well. The concept was worthy of continual development and review. However, the following three concerns should be mentioned.

The first concern deals with academic standards. The criteria used to determine what the MET II programme should look like remain somewhat vague. The arrangement of MET II content rested with the candidate, the MET director and the MET registrar. A set of academic standards should have been stated and followed. Perhaps input should have been considered from the candidate's covering body or denomination or from the host body or church where the missionary was to locate and minister. Also, a review body encompassing a greater number of interested parties could have been formed. Conceivably, recommendations for MET II could have required consent of the review body, thus giving strength to the overall programme.

A second concern deals with networking. Much of the success of MCS came through networking. Yet there are shortfalls to the concept that could have weakened MET II. Not all mission organisations place a high priority on training. Within days of a proposed outreach to the San people in Botswana, such a ministry cancelled the event. Unfortunately two Zambian MET missionary candidate couples had been scheduled to participate as part of their MET II requirements. The husbands had made arrangements with their local churches where they were pastors while their wives, both being public school teachers, had made arrangements with the schools where they taught. Plans had been finalised for the needs of their children with relatives and friends. It quickly became apparent that the ministry with which MET networked did not show as high a degree of commitment to the candidate couples as MET had anticipated. This was not an

isolated case and, unfortunately, similar situations have occurred at other times. Care should be taken that MET relates to organisations, ministries, and institutions which are compatible and equally committed to mission training.

To reduce this problem, MET often retained control over the training process. In the above example, the networking ministry provided the avenue and learning environment for MET II. A higher degree of success has come when MET hosts a specialised MET II course and invites the specialised ministry to participate in the instruction.

No matter the degree of difficulty, the merit of 'on-site' training at another ministry's location, with the resources it provides, is well worth pursuing. Once again, careful consideration should be given to ensuring that networking partners are compatible and completely committed to the cause.

Thirdly, one must keep in mind that MCS provided training for Two-thirds World Christian leaders. This sector of the Church faces its own financial conditions and constraints. Missionaries coming from the developing world may not have access to the financial structures and resources available to those coming from the West. Two-thirds World mission models must address financial issues regarding mission sending. One possibility is for Two-thirds World missionaries to be bi-vocational. A MCS-trained Zambian missionary couple was able to relocate, provide for the family, and open the first church in a village in Botswana because of the opportunity for the missionary wife to teach in the local secondary school. Besides serving as the local pastor, the husband became the school chaplain. A South African missionary candidate landed a contract with an international school, providing the means to live, work, and minister in Suriname, Central America. Vocational training, outside of clerical work, may be



necessary if the programme is to be effective. MCS should pursue relationships with vocational training institutions that could meet this critical need.

The fact that MCS emphasises *specialised studies* is commendable. It should be mentioned that it was not the intent of the programme to produce highly specialised individuals, but that specific training, in regard to the environment and situation one found himself or herself in, will make for a better missionary. All of the subjects Taylor suggests, plus a number of others, have been offered in the MCS programme. *Specialised studies*, better defined as ‘specialised training’ in this case, was a definite strength in the MCS curriculum.

### **5.3 NON-FORMAL TRAINING**

After considering formal training, Taylor gives suggestions for effective non-formal training in preparing missionaries for service. Once again, an assessment of the MCS programme follows each suggestion.

#### **5.3.1 Practical Courses**

*Non-formal aspects could include...studies in practical courses such as health, agriculture, animal husbandry, schooling of missionary children, motor mechanics and others.*

This suggestion overlaps with the previous concern for formal vocational training. As indicated in chapter four, MCS was developing a course on preventive health care (4.6.1.8). Exposure to agriculture, animal husbandry, and motor mechanics took place informally during field trips. Schooling of missionary children was discussed in ‘Cross-cultural Considerations.’ If deemed necessary by the candidate, the MET director and

the registrar, practical courses were incorporated into the candidate's programme during MET II. However, specific training in these areas was not found at MCS.

Certain practical courses help confront a serious dilemma facing many Two-thirds World missionaries. Opportunities available within Western mission boards may be more restrictive to Two-thirds World missionaries than to those from the West. On the other hand, due to real and perceived limitations placed on many Western structures today, Two-thirds World missionaries may choose to pursue other means of mobilisation. As mentioned earlier, the various financial arrangements Western boards provide for their colleagues are not often available to those from the developing world. For these reasons, practical courses, especially in the area of vocational training, must be considered. As alluded to before, if MET is not in a position to meet this need, then networking with vocational and technical schools in the Pretoria area should be further pursued. Networking is something MET does well. As MET continues to develop relationships with like-minded organisations and networking grows stronger, practical courses like the ones mentioned above could be offered, thus enhancing the overall programme.

### **5.3.2 Family Life And Relationships**

*Non-formal aspects could include... discussions about missionary family life and husband-wife relationships in a cross-cultural setting.*

Each MET I and MET III session comprised eight to twenty-one students. Living in one facility for a month allowed numerous opportunities for meaningful discussion on these issues. MCS instructors, along with their spouses, often stayed at the MET Centre while

teaching their block courses. This permitted time for non-formal instruction in the form of mentoring, role modelling, and informative discussions.

Many of the topics considered in formal class periods provided the catalyst for and material on interpersonal relationships discussed and debated outside the classroom. Although limited facilities and an intense curriculum made it impossible for children to accompany missionary candidate parents, married couples were encouraged to attend MET sessions together, thus strengthening their union. Chapel services, too, gave time for reflection and restoration.

### **5.3.3 Guided Field Trips**

*Non-formal aspects could include... a series of guided field trips to study cultural or religious phenomena.*

Guided field trips were interwoven throughout the MCS programme. Specialised ministries were visited on site. Students received non-formal instruction in urban ministry when they were taken into the inner city to observe the dynamics and complexities of the urban environment. Likewise, a field trip to rural ministries enhanced the formal training received and focused on strategies and tools one can use in order to be effective in a rural setting. Students were encouraged to apply theories taught in the classroom to practical real-life situations, as they were required to conduct a leadership seminar in a local church. Temples and shrines were visited during 'World Religions' class where students received insight into other faiths through the lectures by leaders of those religions.

MCS excelled in the area of non-formal training. On a number of occasions, before completing the entire MCS curriculum, MET I students returned home and

successfully implemented concepts learned through observing and participating in field trips. Many times the proverb, 'some things are better caught than taught,' proved to be true.

#### **5.3.4 A Supervised Practicum**

*Non-formal aspects could include... a more serious practicum in urban areas, towns and the rural sector under supervision and with the participation of local believers and missionaries if available.*

The guided field trips discussed above comprised more than an afternoon outing. Some constituted extended weekends while one trip in particular included five days of travel. Missionary candidates were required to participate actively with local Christian believers, pastors, church leaders, and missionaries in ministry. The flexibility of MET II also provided an opportunity for serious and supervised field experience. The MET administration should be commended for applying this suggestion with excellence.

#### **5.3.5 Internship And Wrap-up Session**

*Non-formal aspects could include... a structured in-service internship followed by a wrap-up session with the teaching staff.*

If deemed necessary, MET II took the form of an in-service internship. For all participants, feedback from the missionary candidates and reviews by the school administrators, instructors and staff were critical aspects of the training process. However, an in-service internship, per se, was not required in the MCS curriculum. Further study should be made to ascertain whether one is necessary. Those applying for missions training at MET arrived with a proven track record in Christian leadership. Some were experienced missionaries desiring further intercultural studies. As the

programme is discussed in this thesis, requirements were conditioned to best prepare the individual candidate or candidate couple for missionary service. Caution should be taken to insure that any change to make this in-service internship mandatory will enhance the outcomes of all participating candidates.

The concept of a wrap-up session, too, is missing in the MCS programme. However, other mechanisms for proper evaluation and assessment are provided. Missionary candidates evaluated each of the formal classes offered during MET I and MET III. These evaluations were reviewed by the administrator and brought into the discussion during staff and faculty meetings. Informal feedback from missionary candidates was encouraged during interviews at the conclusion of the MET I session. Life and ministry applications of the material learned were assessed through written assignments that are submitted between MET I and MET III. Although, on a practical basis, MCS did not lend itself to a formal wrap-up session, it should be noted that self-appraisal was always part of the overall programme.

The purpose of a wrap-up session could be two-fold. The first is to benefit the training programme itself and the teaching staff. MCS addressed this aspect rather well.

The second purpose of a wrap-up session is to be the culmination of the missionary candidate's formal training process and to lead that candidate into an enriched intercultural ministry experience, while remembering that learning should continue for a life-time. There is always room for improvement on both accounts. However, since provision was already made for the first aspect and not the second, the absence of a structured wrap-up session may have been felt more strongly by the missionary candidate than the school. MET personnel should consider ways of addressing this shortcoming.

It should be noted that the first MET Alumni Conference was held in Kabwe, Zambia, 1-3 October 2004. In many ways this event proved to be a follow-up session for those who participated. Based on its success, subsequent conferences are currently being planned.

#### **5.4 INFORMAL TRAINING**

Closely related to the non-formal aspect of training, Taylor speaks of the importance of *informal training*. It is often difficult to differentiate between the two. As mentioned in chapter two, 'non-formal opportunities provide practical application of material learned on the formal level' (2.7.3). Informal education deals with the 'assimilation of thoughts and concepts' (2.7.3). An example of this is *Family Life and Relationships*, found above in Dr. Taylor's second point under *non-formal training*. Actual discussions on various issues, raised in class but discussed outside the classroom, are considered non-formal.

Once again, the environment of living and studying together in one facility for the month allowed opportunity for assimilation and application, which falls under *informal training*. Modifying the candidate's behaviour to insure a well-adjusted and productive intercultural Christian missionary rests largely on this aspect of education.

Besides the time for *informal training* during the formal MET I, II, and III months, missionary candidates had quality time between the sessions when they continued their ministries and distance learning. Although difficult to measure quantitatively, there is ample opportunity to implement mission concepts in the ministry workplace.

## 5.5 CONCLUSION

Overall, the MET Missionary Candidate School rated well when using Taylor's criteria for a healthy missions training programme. It was personally gratifying to play a key role in its development. The writer is grateful for the many lives affected through its ministry. However, one concern should be addressed. Through networking, a relatively small MET staff was able to provide an exceptional programme. This is only possible because of the expertise of the adjunct instructors. Primarily these are professional men and women, dedicated to missions training and facilitating, willing to donate their time and resources to the cause. Without them, the programme could not exist. Although several instructors volunteered beyond the call of duty, it was not appropriate to ask them to grade assignments and papers. This responsibility fell on the shoulders of the director and registrar. As the enrolment grew, it became more challenging to handle the extra load while maintaining other responsibilities associated with their specific portfolios. This is an area that needs attention, if the ministry is to continue to move forward.

In chapter two, a critical question was raised:

*Is Missionary Candidate School (MCS) of Missions Exposure and Training (MET) a viable model for preparing and training Two-thirds World Christian leaders for intercultural ministry (2.8.1)?*

After a systematic assessment, the initial response points to an affirmative answer. Ultimately, judgement will not come from the founding director nor from a systematic assessment such as the one presented here, but from the results of the intercultural ministries of MCS graduating missionaries. Further evaluation is possible as one considers current theological and missiological issues facing Two-thirds World missions training today. This is discussed further in the next chapter.

## CHAPTER 6

### African Theology and Missiology

#### 6.1 INTRODUCTION

As seen in the previous chapter, applying a standard set of criteria to a missions training programme in order to form a systematic assessment is vital. In that light, one should also consider relevant theological and missiological issues that may enhance the evaluation process. Bosch (1991:188-189) wrote of the general theological and missiological issues currently facing the Church.

The point is simply that the Christian church in general and the Christian mission in particular are today confronted with issues they have never even dreamt of and which are crying out for responses that are both relevant to the times and in harmony with the essence of the Christian faith. The contemporary church-in-mission is challenged by at least the following factors:

1. The West... has lost its dominant position in the world...
2. Unjust structures of oppression and exploitation are today challenged as never before...
3. There is a profound feeling of ambiguity about Western technology and development...
4. We live on a shrinking globe with only finite resources...
5. For the first time in history, (we are) capable of wiping out humankind...
6. Theologies designed and developed in Europe can claim no superiority over theologies emerging in other parts of the world...
7. Today most people agree that freedom of religion is a basic human right. This factor, together with many others, forces Christians to re-evaluate their attitude toward and their understanding of other faiths.



General theological and missiological issues, such as the seven listed above, are important and must be understood. In fact, these issues must be addressed when missionary candidates are preparing for service. For example, the first factor, ‘the West has lost its dominant position in the world,’ is evident when one considers Church growth trends (1.4.1) and the widening disparity between the growing number of Two-thirds World missionaries and dwindling number of Western missionaries entering the field today (1.4.3). These developments actually accentuate the need for strong Two-thirds World missionary training programmes. Similar reasoning could be applied to each point Bosch raises.

## **6.2 CONCERNS**

Before any discussion on theological and missiological issues affecting cross-cultural training of missionaries is considered, possible concerns should be highlighted.

### **6.2.1 Doing Theology**

As previously indicated (4.4.3 and 5.2.1) it was expected that MET missionary candidates came with prior theological instruction. Requiring participants to have obtained general theological training from their covering denomination or church relieved MET of this responsibility, gave MET lecturers freedom to focus on the honing of specific intercultural tools, and allowed MET to work with sending organisations in equipping missionary candidates for specialised training while minimising the possible conflicts associated with doctrinal dogmas. Yet, some may argue that the absence of general theological education in the MET curriculum creates a weakness within the programme itself.

### 6.2.1.1 Five examples

One must keep in mind that effective theology develops as learned doctrinal statements are ‘lived out.’ ‘Doing theology’ brings meaning to academic concepts. Many theologians of various persuasions speak of the subject in this manner. To illustrate this widely held concept, five scholars, with five distinct backgrounds and theological points of view, refer to the term ‘doing theology’ directly in the titles of their personal writings:

- Clark H Pinnock’s (Religion-online 2007:website) article - ‘How I Use the Bible in *Doing Theology*,
- John W Riggs’ (2003) book - Postmodern Christianity: *Doing Theology* in the Contemporary World,
- David Tracy and John B Cobb’s (1984) book - Talking about God: *Doing Theology* in the Context of Modern Pluralism, and
- Easter Mombo’s (2003) paper - *Doing Theology* from the Perspective of the Circle of Concerned African Women Theologians (italics added).

#### ***[a] Clark H Pinnock***

The diversity of those claiming to be ‘doing theology’ is accentuated when the content within the sited works are examined further. Taking the classical evangelical view, Pinnock (2007:website), a professor of Systematic Theology at McMaster Divinity College, Hamilton, Ontario Canada, begins his argument by referring to EJ Carnell’s (1959:13) definition of Protestant orthodoxy to be ‘that branch of Christendom which limits the ground of religious authority to the Bible.’ From there he builds his statement:

This major theological pre-understanding underlies my own approach to and use of the Bible. It means that the Bible is the one and only normative pole of theological information and that the claims of tradition or modernity possess no inner theological relevance. I understand my task to be an explication of the deposit of faith in the Bible leading on to a serious attempt to communicate it in a relevant way to the people of my generation. The quest for relevance, important in itself, can never assume the influential role which only the Bible should have (website).

It is not the purpose of the writer of this thesis to defend Pinnock's fundamental or evangelical stand. Pinnock does this in his own writings, though he admits that fundamental theologians, by and large, have not developed and defended their theological stand to the same extent as those of their more liberal counterparts.

It is quite obvious to me that unless conservative theologians pay more attention to explaining their methodological choice they will not be successful in gaining leadership in the higher levels of theological work whether their group is numerous or not (website).

Pinnock finally indicates how he uses his fundamental doctrine of scripture to theologise. Prior to that, much time is spent on defending his stance. Nevertheless, even in his argument Pinnock refers to the manner in which those opposing his views are 'doing theology.' Speaking of scripture itself, Pinnock states:

It is not enough to receive it as the occasion of an encounter with God (although it is) or as an invitation to join up with God's plan for human liberation (also true) or a host of other redefinitions of the nature of biblical authority (website).

The fact that theology must be active (doing) as well as theory is apparent in Pinnock's statement: 'Modern theology is characterized by an acute awareness of the historicity of the interpreter and an equal passion to relate to what contemporary people bring to the text.'

The point to be made in this thesis is that 'doing theology' is understood and practiced by theologians, regardless of one's theological persuasion.

*[b] John W Riggs*

Another reformed, yet self-proclaimed ecumenical academic, John W Riggs (2003), who serves at Eden Theological Seminary, St. Louis, Missouri, USA, writes about doing theology in the contemporary world in his book by the same title, *Postmodern Christianity: Doing Theology in the Contemporary World*. While Pinnock is considered to be conservative in his views, Riggs is liberal in his approach. In his first chapter Riggs argues that Christianity, throughout its history, has relied on conceptual ideas and tools from philosophy to make its truths known. A discussion on the development of Western philosophy is found in the second chapter. In the following chapter Riggs analyses three systems which stem from contemporary liberal theology; 1) Mark C Taylor and his purification of postmodern theology, 2) feminists Mary Daly and Sallie McFague Te Selle and their political theology, and 3) preservationist theology as developed at the Yale school of theology. Applications of postmodern theology to three current issues are found in chapter four: the sanction of 1) homosexual ethics, 2) abortion rights, and 3) inter-religious dialogue. Riggs concludes in chapter five that a postmodern theology, perhaps like an inclusive theology developed in his argument, may suffice for the demands of today's liberals for an interpretative and contextualised theology.

Some, as James K A Smith (2005:331-332) does in his review, question if Riggs is speaking of an extended modernity rather than a postmodern context. Yet, the point emphasised in this thesis is the fact that 'doing theology' is applicable regardless of where on the spectrum one is located. Both conservative and liberal theologians find merit and value in 'doing theology.'

***[c] David Tracy and John B Cobb, Jr.***

In the academic year 1976/1977 two distinct professors, David Tracy, of Divinity School at the University of Chicago, and John B Cobb, Jr., at the Claremont School of Theology, Claremont, California USA, each gave three lectures at John Carroll University. Later, they compiled a book entitled *Talking about God: Doing Theology in the Context of Modern Pluralism* (1984), based on those six lectures.

Tracy follows his Catholic training and thought to develop his discussions. Cobb, a Protestant and known as one of the first theologians to address modern pluralism, approached the subject in light of fundamental questions that science, Buddhism, and feminism have raised and modern theological scholars must address. Once again, 'doing theology' is found on both the Roman Catholic and Protestant sides of the 'Christian coin.'

***[d] Esther Mombo***

It should be noted that a seemingly infinite number of examples from a wide range of scholars could be used to prove the current point of discussion. The five presented were chosen because of their diverse backgrounds and theological views. Esther Mombo represents at least two distinct categories: she is African and she is female.

More recent than the Tracy/Cobb example, Esther Mombo (2003:91-103) published a paper entitled *Doing Theology from the Perspective of the Circle of Concerned African Women Theologians*. Without question, as an African, as well as a woman missiologist, Mombo's contribution to the theological discussion is valuable.

In a similar vein, Mombo (2005:66) states in her article, *Missiological Challenges of the HIV/AIDS Era: Kenya*:

The church's missiological challenge is to make God's justice visible here and now – that justice made visible historically in Jesus Christ, the human face of God who walks the path demonstrating true justice. All those who are involved in God's mission in the world are called to walk this path of true justice in a world full of injustice that creates poverty and misery for many... In doing its mission, the church must ask how it will proclaim a gospel that opposes all contemporary forms of injustice.

Reviewing the various samples cited above reiterates the fact that theology is a process as well as a subject. Although MET does not provide basic theological studies per se, definitions of theological concepts are redefined and expanded to properly incorporate missional values and understanding. On the other hand, the current discussion gives the appearance that 'doing theology' is an intentional process of working out theological statements to their respective outcomes. The MET model creates an environment where 'doing theology' is possible and probable. However, with respect to theology, one should ask the question: 'Is the process taking place in MET intentional?' In all truth, although theology was often discussed and debated in the classrooms, dining hall, and dorms, the researcher never fully considered the subject of intentional theologising until the writing of this thesis. In all probability, the overall MET programme would be strengthened if the subject of 'doing theology' and the implications therein were intentionally pursued and more fully developed.

### **6.2.2 Critical Assessment**

In the previous chapter the writer was able to systematically assess the Missionary Candidate School, the case under review, by setting a standard set of criteria as a benchmark. Strengths and weaknesses of the programme were revealed when the MCS curriculum was measured against that standard.

Such a scientific approach is not possible when the discussion broadens to theological and missiological issues. The exercise now becomes rather subjective, and

perhaps selective, which could possibly create more questions than answers. With a vast number of possible subjects, which issues should be considered? Theological and missiological issues tend to be larger topics themselves, rather than specific, well defined, and limited subjects. How can such topics be reduced to a manageable and measurable size? Due to the limitations placed on any thesis, the researcher must select those considered most pertinent to the study. This act alone opens the possibility for criticism. Yet, the writer is convinced that MET's Missionary Candidate School (MCS) is only effective to the degree that missionary candidates are relevant in today's world, thus expanding the evaluation beyond a selected set of criteria is necessary.

To illustrate the importance of relevance, the author recalls an event he attended when a representative of a prominent Christian leadership training organisation, residing in another part of the world, lost the respect of his European audience when the speaker responded to a question posed to him with another question. 'How does your programme prepare men and women for a postmodern environment?' a pastor asked, to which the response came, 'And what is postmodern?' Sadly, lack of relevance seriously undermined the individual's credibility with his targeted audience. This illustration brings us to another point of concern.

### **6.2.3 The Researcher As A Participant/Observer**

This is an academic paper. Personal experiences of the writer should only be used to illustrate valid points being presented. Though the writer comes with many experiences, a major one being that he developed and directed the ministry under review, the arguments made in the study should be based on research and debate. It is difficult, if not impossible, to assume the writer is not biased in his undertaking. However, he does all he can to remain objective in his critique. During the process of writing this thesis

there have been those who have taken exception to personal illustrations while other academics expressed appreciation for them. In a similar manner, the researcher is also aware of possible scrutiny that often accompanies studies of this nature; one which is undertaken by a participant/observer. There has been some concern that the author may not be in a position to properly assess and evaluate a ministry he developed, while others have indicated that he has been too harsh in his self assessment. Fortunately, the writer has received enough positive feedback on the process to keep him encouraged throughout the study. All said and done, the value of the MET programme is well worth the effort of serious critique if the desired outcome is able missionary candidates that are trained and equipped for effective intercultural service. The writer must constantly remember that the study will only be credible to the extent the thesis shows evidence of solid research, is under girded by valid resources, and is open to academic debate.

### **6.3 THE STEPS TAKEN IN THIS STUDY**

When evaluating a given mission training programme, such as Missions Exposure and Training, it may prove to be more effective to confine oneself to specific issues, with limited variables, which can be applied directly to the programme with measurable results. Yet one should be able to deduce that the specific issues chosen for this study are formulated using Bosch's general considerations of relevant theological and missiological issues (6.1).

#### **6.3.1 Select Specific Issues**

Due to limitations of time and the nature of infinite possibilities, this study restricts its selection to seven specific theological and missiological issues:



1. The need for African theology and African missiology,
2. Understanding local – global mission,
3. The importance of networking,
4. The sacrifice principle of mission,
5. The role of the Holy Spirit in mission,
6. Eschatology in mission, and
7. Understanding that mission is the purpose of the Church.

No doubt, these issues would naturally lead to others, and, just as a healthy evaluation is a continuous process, any reader of this thesis should be encouraged to pursue those leads. But for the moment, the writer limits the discussion to these specific concerns and considers the implications they may have for the MET programme.

### **6.3.3 Continued Assessment And Evaluation of MET**

Being consistent with the pattern utilized in the systematic assessment in chapter five, the writer introduces a specific topic or issue, proceeds to discuss the topic, dialogues and debates aspects within, resulting in a conclusive statement. Finally, MET is measured against the conclusions coming from the discussion, thus providing a solid assessment and/or evaluation of MET with regard to the issue.

Following this procedure, African theology and African missiology are discussed in this chapter. The next five issues are considered in the chapter which follows, chapter seven. Because of its magnitude and weight, the last topic (understanding that mission is the purpose of the Church) is considered in the eighth and final chapter.

## **6.4 AFRICAN THEOLOGY – AFRICAN MISSIOLOGY**

*African theology and missiology is necessary because Africa is now a potential area for sending missionaries around the entire world.*

Jean Ilunga Numbi  
MET-MCS Alumnus  
Democratic Republic of Congo

Once again, referring to Bosch's general list given in the introduction of this chapter (6.1), factor six speaks of 'theologies emerging in other parts of the world' (1991:189). Here the writer specifically wishes to consider African theology and African missiology.

### **6.4.1 African Church Growth Demands African Theology and African Missiology**

Jon P Kirby (2003:21) states that the fastest growing geographical sector of the universal Church today is Africa. While others may challenge Kirby's statement, there is no question that the current trend in Church demographics reflects a growing percentage of peoples from both the southern hemisphere and the eastern world (refer to figure 1.1).

If the Church is truly universal, it is only proper and right that theological development reflects its entire composition. Yet, with regard to the African continent, there is some degree of critical concern as expressed in a statement made by Esther Mombo (2000:39): 'Although there has been a phenomenal growth of Christianity, the same growth is not reflected in the development of theology or theological education.'

All said and done, the development of African theology and African missiology must be encouraged and strengthened. The contribution which African theology and African missiology can and should make in Christianity today must not be underestimated or overlooked.

#### **6.4.2 African Theological and Missiological Issues Considered**

In a concise, yet informative, essay, South African missiologist Tinyiko S Maluleke (1997:4-23) documents key theologians and their contributions to African theology in recent years. The article presents a list of theological and missiological issues Maluleke feels are pertinent in the beginning of the twenty-first century; theologies of the African Initiated Churches (AICs), charismatic/evangelical theologies, translation theologies, African feminist/womanist theologies, and theologies of reconstruction (17-23). The author of this thesis believes that the elements in Maluleke's list, at the very minimum, should be found in any solid mission training curriculum for those preparing to minister cross-culturally in the African context.

Professors Mombo and Galgalo (2002:7) of St. Paul's United Theological College, Limuru, Kenya, add to Maluleke's list.

The woes that beset Africa are manifold. Underdevelopment, rampant injustice, and endemic corruption aside, the HIV/AIDS pandemic and dehumanising poverty are perhaps the greatest challenge of them all.

Though the scenario Mombo and Galgalo's convey appears to be desperate, they are quick to point to a positive solution.

It is plausible to suggest that relevant and adequate theological training, ministerial formation, and ecumenical co-operation that can help churches unite in their pursuit of the one and the same kingdom of God, would be the best place to begin in dealing with the many challenges.

The challenges suggested by Mombo and Galgalo appear to be broader external difficulties that the Christian community must confront and help to resolve, while Maluleke begins by addressing internal issues found within African theology today. Both approaches are necessary and each brings up questions that need to be answered.

A healthy missionary training programme within the African context should allow and include the basic topics set forth by Maluleke, Mombo, and Galgalo and

encourage open debate on them, even if at times, it may appear that the very concept of a missionary training programme could be questioned. This becomes apparent when one considers Maluleke's (1997:13) assessment that African theology should extend beyond Christian confinement.

Strictly speaking... there has been up to now no such thing as a purely 'African Christian theology'. Therefore, the majority of African theologians have not been highly concerned with a specifically 'African Christian identity' either for themselves or for the church. Is this a weakness? Bediako and probably other evangelical theologians seem to think so... However, it is possible to see the non-Christian concern as a sign of realism and maturity. African theology has been always inter-religious, seeking to be more than a proselytising theology without denigrating Christianity.

As Maluleke continues to unfold his argument, other questions begin to emerge. Does Maluleke equate 'Christian' to be 'western' when he questions the possibility of there being an 'African Christian theology'? If Christianity can no longer be considered a western religion, as indicated at the onset of this study, the writer of this thesis believes that Christian theology should rise up to reflect world-wide Christianity today. If Maluleke is correct in his assessment that 'the majority of African theologians have not been highly concerned with a specifically 'African Christian identity'', then perhaps key leaders attending classes such as those offered in the MET program, those having the academic stamina to do so, should be encouraged to continue in their theological studies and take up the challenge of theologising within the African context.

The final comments of a previous discussion concerning 'doing theology' (6.2.1.1 [d]) expressed a concern that Missions Exposure and Training appears to be weak in the area of intentionally pursuing theological discussion and debate. Consideration should be given to the following specific issues, suggested by Maluleke, Mombo, and Galgalo, that seem to be missing altogether in the MET programme.

### 6.4.2.1 AICs

GC Oosthuizen (1997:15-27) presents a general overview of AICs in his book, *African Independent Churches and Small Businesses: Spiritual Support for Secular Empowerment*.

‘African Independent Church’ was first coined in 1904 at the First General Inter-Church Missionary Conference in Johannesburg, South Africa. Not to be confused with ‘Africa Inland Church’ of East Africa, a denomination founded by Africa Inland Mission (AIM) missionaries, the term is also known as ‘African Indigenous Church’, ‘African Instituted Church’, and, ‘African Initiated Church’. Although independent Christian movements have developed throughout the continent, AICs generally refer to indigenous, ‘separatist’ churches birthed out of the South African social and political struggles. Their rapid growth and spread throughout and beyond the southern region demands attention. In 1960 twenty percent (20%) of the black South African population were members of AICs. By 1990, the numbers doubled. Today, the Zion Christian Church (ZCC), one of many AICs, is the largest church in South Africa. Although AICs vary in size, theology, and ritual practices, they share three distinct features:

- AICs parishioners are predominantly black,
- AICs tenaciously hold to their independence from mainline and missionary churches, and
- AICs generally are syncretistic in their practice – combining Christian beliefs and traditions with traditional African beliefs, traditions, and rituals.

General characteristics, often contrary to misconceived notions, are important to note when further consideration is given to AICs. These key characteristics include:

- AICs are not apolitical, yet they may avoid political issues that could disrupt community solidarity,
- AICs seek to have positive intervention in society,
- AICs have the potential to shape their society rather than be shaped by it,
- AICs can mobilise their resources for effective development without creating undue dependency. This is accomplished through the principle of *ubuntu*, the concept that individualism should harmonise with social responsibility, and
- AICs develop their own moral reality by blending moral aspects from both Christian and traditional African religions.

Maluleke (1997:17) gives valid points in his emphatically worded statement.

The basic proposal of many AIC ‘theologians’ is that the praxis of these churches must now be regarded not only as the best illustration of African Christianity, but also as ‘enacted’, ‘oral’, or ‘narrative’ African theology – a type of theology which is no less valid than written African theologies, they would add. In this way AICs are adding to and becoming a facet of African theology at one and the same time. Furthermore, the numerical growth of these churches means that they have, in many parts of Africa, become the mainline churches.

These churches, together with similar Christian movements among other primal societies... may indeed be seen as the fifth major Christian church type, after the Eastern Orthodox churches, the Roman Catholic Church, the Protestant Reformation, and the Pentecostal Churches.

Qualified Christian missionaries this day and time, especially living and working within an African context, must have a basic understanding of, and appreciation for, the African Initiated Churches. Even though limited discussion would invariably come up concerning this topic, and observation would be encouraged when the opportunity would present itself, the fact that the MET programme did not show any intentional desire to educate missionary candidates on AICs indicates a shortcoming in the programme itself.

#### **6.4.2.2 African feminist/womanist theology**

MET's conservative, evangelical foundation may be the reason feminist/womanist theology, often considered to be one expression of liberal theology, is missing from its curriculum. Using the same logic as applied to the previous discussion on AICs, absence of this subject points to a possible weakness within the MET programme. However, it must be noted that MET instructors included qualified women ministers. The course, 'Women in Ministry' (4.5.1.1[g]), was required for both men and women with one of many objectives being that men were to put aside their cultural biases and begin to appreciate the vital and significant role women play in the mission of God. As well, MET encouraged both men and women to participate in the programme and at no time discriminated against them. Rather, it was the intention of the founder of MET to break down gender stereo-types in favour of a more balanced and healthy view of women's important contribution to the kingdom of God.

Similar to AICs, feminist/womanist theology has its roots in liberation theology. Originating within the Roman Catholic context in Latin America, liberation theology advocates revolutionary political change is necessary to bridge the gap between the First and Third Worlds (Saayman 1994,4). Support for this view is found among socially concerned theologians, primarily Catholic and liberal Protestants. With the exception of a few evangelicals such as Orlando Costas (1974), Emilio Núñez (1985), William Taylor (Núñez and Taylor 1989,19), Samuel Escobar, and René Padilla, by and large, evangelicals have opposed liberation theology (Pocock, Van Rheenen, and McConnell 2005:143-144). The apparent absence of key liberation theologies from the MET curriculum indicates the possibility that those responsible for MET have a bias against liberation theology.

Beginning this discussion with a quote from an African female theologian, Philomena N Mwaura (Dolamo 2003 [2001]:165) notes: 'Liberation theologians realised in the 1990s that gender as a social construct plays a significant role in their presuppositions, attitudes and the way in which they focus on their object of study.'

Speaking specifically in the African context, Ngugi (2002:59-60) states: 'Feminist/womanist theology in Africa also takes inspiration from liberation theology. African women theologians express their experience of being discriminated against as women and their struggle for the right to life and respect for their dignity as women. They also express their hope to rise in faith.'

The author acknowledges an intrinsic bias in the conservative evangelical perspective against feminist/womanist theology, while Mwaura (166) quickly points to difficulties found among African liberal theologians.

This theological unwillingness to deal with women's issues and concerns is also present in African Liberation Theology. While it exposes and analyses social-economic and political oppression, colonial and neo-colonial, it has not adequately addressed gender based oppression.

On a positive note, Mwaura (167) indicates some African men theologians that are contributing favourably to gender issues: Charles Nyamiti, Simon Maimela, Emmanuel Martely, and one referred to in this thesis, Tinyiko Maluleke. Likewise, the writer of this thesis was pleased to come across an evangelical book, *Being Feminist, Being Christian: Essays from Academia*, edited by Allyson Jule and Bettina Tate Pederson.

Feminist/womanist theology affects everyone and has to be approached by various theologians, regardless of their particular persuasion. There is no valid reason why feminist/womanist theology should be missing from any solid intercultural ministry training programme given the importance of this subject, the crucial issues women bring



to the theological and missiological discussions, and the vital importance of listening and encouraging the voices of women who are developing theology and the host of women who are effectively 'doing theology'.

#### **6.4.2.3 Theologies of reconstruction**

Drawing from South African Charles Villa-Vicencio and Kenyan Jesse Mugambi, Maluleke (1997:22-23) begins his discussion on theologies of reconstruction. This subject is difficult to find among evangelical theologians and, once again, may be a reason it is not presented in the MET curriculum. Villa-Vicencio and Mugambi present reconstruction theology as a new approach that is becoming more prominent and preferred over an out-dated liberation theology, which is seen in some sectors as having outlived its usefulness. Maluleke expresses an appreciation for developments made through liberation theology and encourages theologians to apply their principles to the building of reconstruction theologies. The author of this thesis agrees with the following two statements Maluleke (23) makes.

- As Mugambi himself rightly points out, Africa's problems of poverty, war, dictatorships, and American bully-boy tactics are unlikely to decrease. In fact, the New World Order is not only likely to relegate Africa into a 'fourth world' but it will also impose its own prescriptions on African countries. One such prescription is 'democracy' or its own semblance.
- Weaknesses notwithstanding, twenty-first century African theologies cannot afford to simply abandon [the values of previous African theologies of inculturation and liberation]. We must look for ways in which to move on without despising what has already been achieved.

Discussions on reconstruction theologies highlight the fact that Africa is not isolated from the rest of the world. Reconstruction theologies appear to be 'proactive' in their response, rather than 'reactive' as is often the criticism of earlier African theologies.

Such debate should be encouraged among African intercultural ministerial students, including those found at MET's Missionary Candidate School.

### **6.4.3 Who Should Contribute?**

While discussing various theologies, Maluleke speaks specifically of South African black theology (23). J Njoroga Wa Ngugi (2002), lecturer at the Catholic University of Eastern Africa, Nairobi, Kenya, indicates that black theology of South Africa is a form of liberation theology that originated with African-American black theology and developed as a means to deal with the racial oppression black Africans experienced from whites. Ngugi (57-58) refers to a paper Desmond Tutu presented in 1977 at the Pan African Conference of Third World Theologians, in Accra, Ghana, when he states:

The Anglican Archbishop Desmond Tutu of South Africa, writing immediately after the murder of black activist Steve Biko, argues that black theology seeks to justify the ways of God to downtrodden people so that they can be inspired about their lot. It addresses itself not to just general suffering, but rather to the question of why suffering singled out blacks to be victims of racism gone mad.

Ngugi is not afraid of debate when he presents a view opposing African theologians, such as Setiloane, Fashole Luke, Sawyer, and Mbiti, who prefer to make a distinction between African theologies and imported theologies. Specifically speaking on American black theology, as opposed to South African black theology, Ngugi (58) quotes John Mbiti as saying:

The concerns of black theology differ considerably from those of African theology. The latter grows out of our joy in the experience of the Christian faith, whereas black theology emerges from the pains of oppression. African theology is not so restricted in its concerns, nor does it have an ideology to propagate. Black theology hardly knows the situation of Christian experience in Africa, and therefore its direct relevance for Africa is either non-existent or only incidental.

Though not African, the author of this thesis appreciates the points made by Mbiti. While living in East and West Africa the author appreciated the genuine joy that seemed to characterise the faith of Christians in the local churches. Yet, the hurt and anger associated with racial tensions were openly evident among the Christian population during the years the writer spent in South Africa, thus giving personal appreciation and understanding of Tutu's statement. In some ways, Ngugi is too simplistic in his comments. As Ngugi refers to the scenario, described by Mbiti, of African theology giving expression to a joyous Christian faith (as if such an expression cannot be found where oppression prevailed), the writer of this study appreciates the true joy found among many South African Christians, regardless of their creed or colour. And again, as an American himself, the writer can vouch for the fact that the African-American church is alive and well in North America, with many examples of members showing qualities reminiscent to the exuberant Christian faith Mbiti reports to be found in Africa, even in times of repression.

However, when discussing generally on the subject of African theology and who should be contributing to it, some speak of African theology as though it must be developed by black African theologians alone. The sheer size of the black African church, and the rich spiritual insights found within it, merit the need for greater black African input. Nevertheless, such a restrictive view omits any possible contribution made by Arab, Asian or European descendants, even if minorities, who consider themselves to be African. Nor should one disregard valuable material provided by theologians and missiologists from outside the continent. As globalisation intensifies, and as continents are ever changing and becoming more complex in their cultural mix, it is too simplistic to limit theology to a specific ethnic group or colour of people.

Currently, however, the problem does not lie primarily with those advocating exclusive African theology at the expense of all other expressions. Kirby (2003:23) clearly states the current situation when he writes:

As it is now, the structured environments in which African missionaries are selected and formed tend to be too Western, too cerebral, and too academic. For the most part, missionary institutions in Africa, both Roman Catholic and Protestant stick to their traditional [Western] models of theological education.

Theology is severely limited when it relies on only one culture, whether the culture is Western, African, or any other. The renowned Western evangelical theologian Millard J Erickson (1998:173) concedes:

A certain degree of humility is in order in the way we hold our theology. We will also want to bear in mind the limitations of our own perspectives, and recognize the need for correction when those limitations are distorting our understanding. It also means that globalization and multiculturalism is needed. It is important that we consult those of other countries, races, cultures, and genders. This is not to say that what is true theology for Americans is different from what is true for African Christians, or that masculine theology will be different from feminine theology. It is to say that one of these groups may see more clearly than does another, an aspect of the truth, simply because of its perspective. All of these perspectives... need to be taken into account in formulating a theology that is true for all Christians. A postmodern evangelical theology will not limit itself to the writings of Western white male theologians.

The danger of limiting theology to the view of one or a few cultures is accentuated when speaking specifically of the theology of mission, since multicultural considerations are paramount to its existence. While Western theology is well established, it is evident that Christianity would greatly benefit if those outside the Western world contributed much more theological input and insight.

#### **6.4.4 Afrocentrism and Africanisation**

Godnell L Yorke (UNISA Press 2007:website), professor of Theology and Religious Studies at the University of Eastern Africa Banaton, Kenya, writes:

Since it is now acknowledged that all theology is practised from a certain perspective, a space is cleared for an Afrocentric reading of biblical scriptures. Afrocentrism is an attempt to re-read Scripture from a premeditatedly Africa-centred perspective which breaks the hermeneutical hegemony and ideological stranglehold of Western biblical scholarship.

Zimbabwean theologian Gwinyai Henry Muzorewa (1990:introduction)

understands the significance of African missiology when he writes:

An African theology of mission in the sub-Sahara region is an important subject of study because the church is mushrooming there, while it is dwindling in Europe and America where missionaries who planted Christianity in sub-Sahara Africa originated.

In a similar vein, while taking exception to Ghanaian scholar Kwame Bediako's argument on 'the Christianisation of the African past,' Maluleke (1997:12-13)

appreciates Bediako's stand for 'the Africanisation of Africa's Christian present.'

Maluleke contends: 'For African Christian theologians, the two processes –

Christianisation and Africanisation – have not and cannot be artificially separated.'

However one decides to view it, neither of these processes are fully attainable without the input of African theology or African missiology.

#### **6.4.5 Demographic Changes World-wide**

Another point which strengthens the need for African theology and African missiology concerns the demographic changes taking place in the Church Universal. The need for broader theological development is apparent when Erickson (1998:79) states:

We are becoming increasingly aware that the most significant distinction culturally may be between North and South, rather than between East and West, as the Third World becomes especially prominent. This may be particularly important to Christianity, as its rapid growth in places like Africa and Latin American shifts the balance from the traditional centers in North America and Europe. Missions, and specifically cross-cultural studies, are keenly aware of this dimension of the contextualization process.

Tite Tiénou (Phillips1993: 248-259), of Burkina Faso and currently serving as Dean of Theology of Missions at Trinity Evangelical Divinity School, Deerfield, Illinois, USA, brings balance to the discussion when he suggests:

Accepting difference [in contextual theological formations] raises [an] important issue to the formation of indigenous theologies, namely the polycentric nature of Christianity. If we believe that Christians from other cultures can enrich our faith or help us correct our mistakes, we are in effect saying that Christianity is not permanently wedded to any human culture. Put another way, the acceptance of difference means that the Christian faith can be at home in any culture. Consequently Christianity has as many centers as the number of cultures of its adherents.

#### **6.4.6 Practical Implication**

There is no doubt that theology in general, and missiology in particular, is enriched when different cultural expressions are able to contribute to the mix. Currently, the author of this thesis teaches at Continental Theological Seminary, a school located just outside of Brussels, Belgium. A rich multicultural atmosphere is enjoyed with a faculty composed of twelve (12) nationalities and a student body coming from over thirty (30+) countries. How stimulating the learning environment becomes for the teacher and student alike, when class participants attending ‘Cultural Anthropology’ or ‘Intercultural Communication’ are able to draw from each other’s cultural backgrounds and varied experiences while reflecting on the course text and lectures. Minds are stretched in ‘Introduction to Theology’ as participants soon realise the numerous interpretations of Scripture and Christian doctrine, and begin to understand and appreciate different cultural approaches and expressions.

#### **6.4.7 Application To MET**

With regard to the purpose of this thesis, to evaluate and assess the effectiveness of Missions Exposure and Training, one should ask if multicultural theologising is encouraged throughout the missions training programme. Because MET operates in an African context, specific questions should be asked concerning the degree to which African theology and African missiology are pursued.

The primary purpose of MET is to train and equip African missionaries for intercultural service. Besides crossing cultural barriers within the African continent, MET missionaries have proceeded to the Orient, the Asian sub-continent, Europe and Latin America. If Africans doing missions contribute to African missiology, then it could be argued that MET has succeeded, at least to a certain degree. On the other hand, academically speaking, if one considers African missiology to be the scientific field of mission, comprised of documented mission material, concepts and models, MET has, at least to date, made little contribution.

To the knowledge of the writer, one Zimbabwean MET candidate went on to develop a missions course for his denominational Bible school in Harare, Zimbabwe. The academic dean of a Bible college in Mwanza, Tanzania, has completed MCS–MET I with the intention of contributing to his school’s mission training programme. At least one Zambian theological instructor and another from Zimbabwe have been exposed to MET training, which, it is hoped, is influencing their students. South African MET candidates have successfully gone on to Russia to establish a number of mission training schools throughout that nation. And, currently, the national bishop of the Pentecostal Assemblies of Uganda, Reverend Simon Peter Emau, a MET student himself, is working with MET directors Gerald and Pat Goldbeck to develop mission training specifically for

African Bible college lecturers. These few examples of MET participants may prove, in some small way, to have enhanced African missiology.

Based on a return trip to southern Africa which the author made in October 2004, it appears that the current number of missionaries being trained at MET is considerably lower than the number of African Christian leaders being exposed to missions through MET ministries. The vast majority of new participants are national church leaders, pastors, educators, church planters and evangelists. If the primary means of fulfilling the purpose of MET (2.8.1) is to train and equip African missionaries, as reiterated throughout this study (2.8.2, 2.8.4, 3.1, 4.1), then the success of the programme is in question. This particular point is considered at length when critical concerns arising from the seventh missiological issue are discussed in the final chapter, that is, understanding that mission is the purpose of the Church.

Up to this point the discussion has concerned broader aspects of African theology and African missiology. Throughout the discussion serious weaknesses within the MET programme have been revealed. If properly addressed and corrected, the programme would be strengthened, but, more importantly, missionary candidates being trained would be better prepared for the intercultural ministry.

On a positive note, the larger number of African Christian leaders being attracted to MET may help build mission awareness within the African church. This is critical if African missionaries are to be sent out for service. Within the group of participants are theologians capable of contributing to African theology, if inclined to do so. However, one must remember that generally speaking, the formal theological training these men and women of high calibre received was Western in content. Yet MET may serve to provide an African forum to encourage African theological thought as these participants meet together. By and large, to the knowledge of the researcher, formalised and



documented African theology has not yet emerged through this process, but may indeed develop in the future.

#### **6.4.8 Contextualisation**

When strictly speaking of the African context, as in the preceding section (6.4.7), or when reviewing the developing approaches in modern missions, as Erickson (1998:79) does in an earlier quote (6.4.5), emphasis is placed on *contextualisation*. Lingenfelter (1992:14-15) traces the progression that developed within evangelical circles following World War II.

Following McGavran, Tippett, and Nida, a second generation of missionary anthropologists, including Paul Hiebert, Charles H. Kraft, and Marvin K. Mayers, began to define new presumptions and directions for both missions and theology. They rejected the transplanting of Western culture and the transferring of evangelical church form and practice, and argued for a new vision and method. Their watchwords were drawn from secular anthropology. They preached about functional equivalents, functional substitutes, cultural cues, worldview, contextualization, and the growth of Two-thirds World ethnotheology.

Lingenfelter's (1992:15) definition of *contextualisation* is: 'To frame the gospel message in language and communication forms appropriate and meaningful to the local culture, and to focus the message upon crucial issues in the lives of the people.'

This is a definition appreciated by both evangelical and ecumenical theologians. In fact, as Bosch (1991:420-423) clearly brings out in his classic book, *Transforming Mission: Paradigm Shifts in Theology of Mission*, the term originated with ecumenical theologians. Drawing from an ecumenical viewpoint, Kritzinger (1994:110) speaks in terms similar to those of Lingenfelter when he writes on the context the Church currently finds itself operating within.

The Christian church is a global phenomenon. For the first time one faith is uniting millions and millions of people right across the world. The

gospel is less and less equated with modernity and the West... The centre of gravity of the church is shifting to the south and east. More and more people are hearing the Word not as a foreign message, but as God's Word speaking to them in their own cultural world. There is no standard theology any more, but many "ethno-theologies" are emerging, to enrich the ecumenical understanding of God's great deeds.

In another book, *Contextualization: Meanings, Methods, and Models*, often considered a classic writing by evangelicals, David J Hesselgrave and Edward Rommen (1989:31), once again, express that the term was first employed by ecumenical theologians. The term 'contextualisation' was first used during the Ghana assembly of the International Missionary Council in 1957-1958 and later sanctioned by the World Council of Churches; the Theological Education Fund defined the term clearly as 'the capacity to respond meaningfully to the Gospel within the framework of one's own situation.' Although some took exception to using the word *contextualisation* itself, Hesselgrave and Rommen (1989:33) give three examples to demonstrate that most evangelicals have come to endorse the basic concept.

- *We understand the term to mean making concepts or ideals relevant in a given situation.*

Byang H Kato

- *[Contextualization is] the translation of the unchanging content of the Gospel of the kingdom into verbal form meaningful to the peoples in their separate culture and within their particular existential situations.*

Bruce J Nicholls

- *Contextualization properly applied means to discover the legitimate implications of the gospel in a given situation. It goes deeper than application. Application I can make or need not make without doing injustice to the text. Implication is demanded by a proper exegesis of the text.*

George W Peters

### 6.4.8.1 Inculturation

While evangelicals have accepted the ecumenical term ‘contextualisation,’ a synonym coined and preferred among Roman Catholics is ‘inculturation’ (Moreau 2000). African Catholic theologian S Iniobong Udoidem (1996:2) quotes Pedro Arrupe’s ‘Letter to the Whole Society on Inculturation’ in *Studies in International Apostolate of Jesuits*, 2 (June 1978) when he writes:

In a more specific Christian theological discourse, Pedro Arrupe, a former Superior General of the Society of Jesus defined it as: ‘The incarnation of the Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring out a new creative.’

While understanding that the term in a theological sense originated with Arrupe, Udoidem shares the commonly held view that Pope John Paul II is considered the Father of Inculturation. In *Slavorum Apostoli*, June 1985, John Paul II defined ‘inculturation’ as ‘the incarnation of the gospel (goodnews) in autochthonous cultures, at the same time, the introduction of those cultures into the life of the Church’ (Udoidem 1996: 2-3).

J Njoroge Wa Ngugi (2002:55-56), of the Catholic University of Eastern Africa, Nairobi, Kenya, takes the discussion further when he asks the following questions:

- How does one understand African culture, religion and philosophy, given the diversity of African peoples and the position they occupy in theological discourse?
- What are the sources of the Christian message or Gospel truth, which is understood as the expression of the essence of Christian faith?

Ngugi then introduces the need for theologians to actively decide how African Traditional Religions (ATRs) and African culture should be defined and considered within the discussion.

The use of the term ‘inculturation’ extends beyond the Catholic community and is found in various ecumenical writings. Missiologist Tinyiko Maluleke (1997:10-11), of the University of South Africa, speaks of inculturation in a similar vein as Ngugi.

African culture and African Traditional Religions (ATRs) have long been acknowledged as the womb out of which African Christian theology must be born. From various fronts, African Christians insisted that the church of Africa and its theology must bear an African stamp...

However, references to both African Traditional Religions and to African culture remain a hazardous exercise in African theological construction. It has been the source of much tension both within and without African theology. The central bone of contention may be summarised this way: African Christian theology needs to decide not only how to refer to African culture and ATRs but to carefully weigh the objectives of such references.

Following these comments Maluleke (13) brings up the point that African theology goes beyond African Christian theology (as previously mentioned in 6.4.2) when he writes: ‘There is a deep sense in which African theology has never been *just* Christian theology. From its earliest times, written African theology has always sought not merely a dialogue with ATRs and African culture, but also to make sense of the complex world of ATRs.’

While this discussion is rich in content and ramifications, the reason it was brought forward at this point in the thesis is to highlight another expression of the concept of contextualisation, a further indication of the complexity of the topic. And, although different aspects rising out of this abbreviated discussion are relevant to intercultural studies, they also tend to be open-ended. Therefore it is important to return to the specific purpose of this thesis, that is, to assess and evaluate MET itself.

#### **6.4.8.2 A contextualised model**

Much has been written and debated concerning the concept of contextualisation and/or inculturation. It continues to be a point of discussion among missionary candidates

preparing for intercultural ministry as well as among missionary veterans. For this study one should ask the following questions.

*Should a Two-thirds World missionary training programme itself be contextualised?*

*Is MET a contextualised ministry?*

*Is MCS a contextualised model for missionary training?*

***[a] Should a Two-thirds World missionary training programme itself be contextualised?***

A primary objective of any missionary training programme should be to bring the missionary candidate to an understanding and appreciation of the term ‘contextualisation’, also referred to as ‘conceptualisation’ or, as previously discussed, ‘inculturation’. On a practical level the candidate should be able to recognise the need for conceptualisation and be able to implement it within the intercultural environment where he or she will work and live. If the mission training programme is conducive to the needs and context of the candidate as a student, then it could be said that it is contextualised.

***[b] Is MET a contextualised ministry?***

Perhaps a better question would be: ‘*Is MET striving to be a contextualised ministry?*’

The MET concept originated with a veteran Western, not an African, missionary. If the concept was to be accepted and succeed in the African context in which it was to operate, then it had to be contextualised. Yet it could be argued that no one is better suited to training missionary candidates than experienced, well-trained missionaries themselves. As a veteran missionary, feeling comfortable being labelled ‘bi-cultural,’ the founding

director and writer of this thesis views contextualisation as being more of a process rather than an event or end product. He continually worked toward the ideal of the contextualisation of MET.

This was seen in the solicited reviews and comments regularly made by MET participants. MET participants included all delegates and presenters at the Pastors and Church Leadership Conferences (3.2) and Missions in the Local Church Seminars (3.3), ministry team members in Journey to the Unreached Tours (3.4), and missionary candidates and lecturers at Missionary Candidate School (chapter 4).

In a similar fashion, while the author directed MET, the advisory board met annually to strategise as to how the MCS curriculum could be improved upon for training African missionaries. The members of the advisory board were key mission leaders from each Christian denomination that looked to MCS for missions training. Teaching techniques were always evaluated in the light of preparing better African missionaries for service. Besides MCS, the other MET ministries addressed needs found within and felt by the African church.

The question in its original form is difficult to answer. Hopefully, the answer to the modified question is 'yes.' Yet neither question may be the best for consideration. Hiebert (1985:219) speaks of a transcultural theology that he feels surpasses contextualised theology. Hiebert indicates that transcultural theology is biblically based, supracultural, historical, christological, and Spirit-led (1985:217-218). Perhaps one should be asking if MET is a transcultural ministry. The answer to this pertinent question and the ramifications involved are discussed in chapter eight (8.4). For the present the writer will proceed with the third and final question.

*[c] Is MCS a contextualised model for missionary training?*

The author of this thesis contends that MCS is a missionary training model worthy of study, scrutiny, and appraisal by anyone pursuing the field of Two-thirds World missionary training. And when the ‘searcher’ (for the lack of a better word) modifies the model and adapts its concepts to the context in which he or she is to operate, then it can be said that the model is contextualised. Hopefully, this study will prove to be user-friendly and, therefore, encourage further interest in the field of Two-thirds World missions training.

**6.4.8.3 A contextualised curriculum**

When speaking specifically of a contextualised mission training programme, one could benefit by consulting the writings of African theologian and Lutheran pastor, Ambrose Mavingire Moyo, chairman of the Department of Religious Studies at the University of Zimbabwe and chairman of the Conference of African Theological Institutes.

In his paper entitled ‘The Church: Its Nature and Mission,’ presented 21 July 1986, Moyo (1990:23) reflected back to a statement made during the 1964 All Africa Conference of Churches concerning the condition of the African church and questioned whether the situation had not, in fact, deteriorated.

The church in Africa was ‘facing a major crisis’ because it was not ‘training a ministry that can meet the needs of Africa today’ and that it ‘has failed to keep pace with the social revolution which it helped to create.’

Moyo focussed on communicating his philosophy of general and special ministries. Generally speaking, all Christian believers should participate in ministry. He definitely believes in the doctrine of the priesthood of all believers and advocates that theological education should be available to all Christians. Moyo, however, used the

example of the New Testament church to support the importance of specialised or ordained ministry. Although he was not specifically writing about intercultural missionaries, applying his points in favour of ordained ministry to a mission training curriculum could be constructive in the assessment of the latter. Moyo (1990:chapter IV) claims that the ordained ministry is:

- *A professional ministry.*

*The professional skills that the theology student should acquire include:*

*The art of preaching,  
Teaching,  
Liturgies,  
Conducting occasional services,  
Counseling, and  
Pastoral care.*

- *A ministry of men and women of God.*

‘African people expect their Christian ministers to reflect the holiness of God, to be persons of worship and prayer. Spirituality is what makes someone a man or woman of God.’

- *A ministry of liberation and development.*

Moyo places an emphasis on service and the appreciation of human rights. ‘Religious leadership in Africa has always been viewed as community leadership.’

- *A ministry of theological reflection.*

Moyo calls for theological reflection to be made by all ministers and not left to specialists (theologians) alone.

If the thoughts, concepts and points above are an example of African theology, then more of the same is needed in Christianity today. Moyo’s points are viable world-wide as well as within the African context. Although ascribed to ministers in general,



they are definitely applicable to ministers called into mission service. Those contributing to MET would do well to remember that missionaries are professional men and women of God, in a ministry of liberation and development that is theologically balanced, as a result of theological reflection.

## CHAPTER 7

### Other Theological and Missiological Issues

#### 7.1 INTRODUCTION

In regard to the training of cross-cultural Christian workers desiring to live and work in an African context, the last chapter addressed the importance of African theology and African missiology. Now attention is drawn to five other theological and missiological issues pertinent to the educational process:

- Understanding local – global mission,
- The importance of networking,
- The sacrifice principle of mission,
- The role of the Holy Spirit in mission, and
- Eschatology in mission.

#### 7.2 LOCAL – GLOBAL MISSION

*MET is a good tool to help local churches understand  
Missions on the local level and globally.*

Samuel Goma  
MET-MCS Alumnus  
South Africa

Charles Van Engen (Krabill 2006:89), professor of biblical theology of mission at Fuller Theological Seminary, Pasadena, California, builds on a previous discussion of contextualisation (6.4.8) when he states: ‘We need to go beyond the initial emphases of

contextualisation as communication to develop ways in which we may recontextualise the gospel in always new local and global contexts.’

To strengthen his argument for the importance of understanding mission to be both local and global Van Engen (91, also 1991:49) quotes Karl Barth (1958: 1:675) when referring to the multiple expressions of one Universal Church found in local churches:

[The Christian Church does] not confess “holy catholic churches,’ or ‘families of God” or “bodies of Christ” or New Israel.” In the biblical view of the church the plural only refers to geographical location of churches, not existential being of the Church. In its essence there is only one Church. In Ephesians *ekklesia* appears only in the singular.

Van Engen (91) accurately concludes his discussion with a challenge:

The pluriformity and polycentricity of the one church whose life is expressed concretely in the multiform lives of many churches necessitates our learning to do critical theologising that is simultaneously local and global. The new global/local multiform oneness of the church expressed in many churches calls for a new way of doing theology.

Sherron Kay George (2003:5), of Austin Presbyterian Theological Seminary, Austin, Texas, also speaks of mission today being both local and global. ‘THE GLOBAL CHURCH is a key player in all mission endeavours today. However, every LOCAL CONGREGATION is a primary agent in God’s mission.’ She strengthens her argument by quoting Hunsberger and Hendrick (2003:5).

Today localism or decentralized mission is a strong trend that represents a “conceptual change” as local congregations assume missional responsibility and identity. George Hunsberger affirms that ‘the focus of the church’s vitality and mission is being reassigned to the local congregation,’ and uses the term *congregationism* which ‘retains a sense of the mutuality and accountability of congregations with each other but stresses that the mission and identity of the church takes form most essentially in the local congregation.’ In this vein, John R “Pete” Hendrick calls us to move from being ‘congregations with missions’ to become ‘missionary congregations.’

The local–global concept works well in the African church context. As previously stated, the African church is growing at a phenomenal rate. In size alone, it is already a major sector in the universal Church and its leadership, as well as its theological development and expression, should continue to influence the Church worldwide.

It is an African theologian, Roman Catholic Bishop Sarpong (1990:9) of Kumasi in Ashanti, Ghana, who states the following:

Christ intends his Church to be right at the centre of things, right where the action is. If nothing else, the Church can be a witness. It can bear testimony to what Christ is and what God's plan for the world unfolded in Christ is. The Church has to bear courageous testimony to the fact that Christ is the Saviour, and, indeed, the only Saviour of mankind.

At this point in time, the strength of the African church may be found, for the most part, on the local level. While the West is often labelled as 'post-Christian', local African congregations generally play a vital role in society. As these local congregations begin to understand a biblical definition of mission, the implications of the local-global concept will naturally unfold.

It is possible that the local church is the most effective tool the African church has in missions today. The author agrees with South African missiologist P G J Meiring (1994:44) when he writes: 'It is here, on the level of the local congregation, that the church maintains contact with the world. Church and world are constantly rubbing shoulders everywhere (most particularly in the sub-Saharan African context, the author of this thesis would add), but it is particularly at grass-roots level that Christians come into daily contact with the praxis of the non-Christian world.'

### 7.2.1 Feedback On MET Programmes On The Local Level

There is little doubt that MET has contributed positively toward mission awareness, mission understanding, and mission mobilising among those pastors, church leaders, and missionary candidates participating in MET programmes. Feedback is overwhelmingly favourable, with references made to the significant mission impact made upon local congregations.

*Since MET, I started mission awareness in our local church and began training a missions team. We have planted four (4) more branch churches after my training.*

Bewton Siamasumo  
Mazabuka, Zambia

*After MET, I have had better understanding of missions thus allowing me to help develop a missions programme for my church, begin a children's ministry, and find new approaches for dealing with people of different faith.*

Kumah Benard  
Accra, Ghana

*The local church was mobilised to pray and separate special funds for missions and evangelism.*

Fred Chabalala  
Giyani, South Africa

*After MET, we planted a sister church. It is growing fast.*

Milton Thindwa  
Lilongwe, Malawi

*Locally in our church, I mobilised twelve (12) volunteer church members with whom we are sponsoring two (2) church widows, five (5) children with school fees, and we are helping fifteen (15) very old men and women with food.*

Jean Ilunga Numbi  
Lubumbashi, Democratic Republic of Congo

### 7.3 NETWORKING

George (2003:6) lists *networking* as another missiological implication of the local-global model. She quotes Stanley Skreslet in describing its function as being to:

Build relationships, expand alliances, and establish networks of groups and individuals committed to values implied by the biblical reign of God. [In addition to being flexible and holistic,] networking is *essentially egalitarian*. It assumes no fixed center. Networks do not need hierarchies and function most purely without them. Networking is thus rigorously horizontal in approach, rather than vertical, and is founded on the ideal of interdependent relationships.

No matter the field, whether business, education, health, or communication, in today's age of globalisation where information technology and infrastructures continue to advance, networking becomes an essential tool in reaching desired outcomes. This holds true, in varying degrees, for Christian mission strategies as well.

Missionary and author of *Missions Beyond Boundaries*, V David Garrison (1994:9-6 – 9-10) speaks of **nonresidential missionaries** building global networks of personnel in order to see mission established and maximised in geographic locations once considered 'closed' to a Christian witness.

On a personal note, the author and his wife, a North American missionary couple with previous ministry experience in Africa, along with the assistance of countless others, were able to see a local church planted in the heart of Macau, China. Networking was a primary strategy used in realising this significant achievement. The author fervently agrees with George (2003:6) that 'we live in the age of the network. No person or congregation does mission alone... As congregations join forces with others in their communities and around the world, new and creative mission networks emerge.'

### **7.3.1 Networking At MET**

*MET is part of the body of Christ and is acting as a catalyst, motivating the other parts of Christ's body to serve more effectively.*

George Chiti  
MET MCS Alumnus – Zambia

As one considers this study, it becomes clear that MET has relied heavily on the strengths of networking. The following examples indicate the vital role networking has played in the development of this ministry.

A key philosophy of the founding MET director is to network with mission-related specialists, rather than duplicate existing ministries. 'Missions Research Methods' offered during MET III, is a prime example of successful networking... Likewise, the entire MCS curriculum is built on networking, thus providing experts in each field of training (5.2.3).

As MET continues to develop relationships with like-minded organisations and networking grows stronger, practical courses like the ones mentioned above could be offered, thus enhancing the overall programme (5.3.1).

Through networking, a relatively small MET staff is able to provide an exceptional programme. This is only possible because of the expertise of the adjunct instructors. Primarily these are professional men and women, dedicated to missions training and facilitating, willing to donate their time and resources to the cause. Without them, the programme could not exist (5.5).

Besides MCS, networking was found throughout the other MET ministries as referred to in the following excerpts.

- Pastors and Church Leadership Conferences

Networking with over thirty-five (35) institutions and organisations guaranteed an exceptional programme for the MET delegates (3.2).

- Missions in the Local Church Seminars

Networking in Southern Africa (3.3.1) [was offered as a workshop each day of the 3-day seminar by missionary Dave van den Berg].

- Journey to the Unreached Tours

MET instructor, Pastor Steve Russell, has led a number of his South African parishioners on short-term ministry trips while networking with a Zimbabwean missionary (also a previous MET missionary candidate) working in Mozambique (3.4).

Overall, it appears that those who operated within MET understood and utilised the concept of networking well.

#### **7.4 SACRIFICE PRINCIPLE**

*The blood of the martyrs is the seed of the Church.*

Tertullian  
The second-century  
North African theologian  
(2005: [www.bartleby.com](http://www.bartleby.com))

*Our priestly training must be geared towards producing ministers who have a sacrificial spirit, ministers whose life style is in conformity with the life style of the people around them... Ready to sacrifice even their lives for their brethren.*

Bishop Sarpong  
Roman Catholic Bishop of Kumasi  
Ashanti, Ghana  
(1990:6)

*Greater love has no one than this,  
that one lay down his life for his friends.*

Jesus Christ  
(Jn 15.13 NIV)

In discussing the term ‘sacrifice’ the 1914 Catholic Encyclopedia (16 April 2007: website, [www.newadvent.org/cathen/13309a.htm](http://www.newadvent.org/cathen/13309a.htm)) claims that sacrifice is not found in Protestantism, Buddhism, or Islam. Yet, ‘apart from these (three) there is and has been no developed religion which has not accepted sacrifice as an essential portion of its cult’ (1). However, the same article seems to contradict itself when defining the universality of the concept.

One of the specifically characteristic features which the history of religions places before us is the wide diffusion, even the universality, of sacrifice among the human race... Nothing is psychologically so intelligible as the derivation of sacrifice from the naturally religious heart of man, and the history of all peoples similarly proves that scarcely a



single religion has ever existed or exists today without some sacrifice... A remarkable exception from the general rule is Islamism, which knows neither sacrifice nor priest; (yet) sacrifice is replaced by a strict ritual of prayer, with which religious ablutions and almsgiving are associated. Again, while genuine Buddhism rejects sacrifice, this rule was far from obtaining in practice, for Lamaism in Tibet has sacrifices for the dead, and the average Buddhist of the people offers unbloody sacrifices to his Buddha. The Hindu offers flowers, oil, food, and incense to his idols, and slays victims to the god Shiva and his spouse. And not even the believing Protestant is without a sacrifice, since in spite of his rejection of the Mass, he at least recognizes Christ's death on the Cross as the great sacrifice of Christianity (2007:14).

Protestants, too, may take further exception to the view that sacrifice is not found within its belief system. At least in regard to soteriology, the doctrine of salvation, the subject has been well debated, discussed, and developed. LT Holdcroft (2003 [1990]:1-3) writes:

The common heritage of the human family provides a capacity for the knowledge of God, the knowledge of sin, and the belief in the need for sacrifice... The Old Testament set forth a sacrificial system that bridged the gap between humans and God... (In the New Testament) the epistle to the Hebrews expounds salvation in terms of an effective sacrifice... One way or another, the New Testament writers agree, 'Christ Jesus came into the world to save sinners' (1 Tim 1:5).

In an attempt to define 'reformed theology' an Orthodox Presbyterian congregation, the New Covenant Community Church of New Lenox, Illinois USA, (16 April 2007: website [www.nccopc.org/reformed.htm](http://www.nccopc.org/reformed.htm)) lists the fundamental Christian doctrine that the death of Jesus Christ is the necessary payment for the sinful condition of humanity as one of the basic doctrines held by reformed and non-reformed Christians alike.

The Catholic Encyclopedia places Christian service as a key component of the concept when it defines 'sacrifice' as:

Latin *sacrificium*; Italian *sacrificio*; French *sacrifice*. This term is identical with the English *offering* (Latin *offerre*) and German *Opfer*; the latter is derived, not from *offerre*, but from *operari*, and means "to do zealously, to serve God, to offer sacrifice" (cf. Kluge "Etymologisches Wörterbuch

der deutschen Sprache”, Strassburg, 1899, p. 288). Sacrifice in the real sense is universally understood as the offering of a sense-perceptible gift to the Deity as an outward manifestation of our veneration for Him and with the object of attaining communion with Him (website:1).

However, in the article entitled *What is Reformed Theology*, the previous Orthodox Presbyterian Church (2007:nccopc website - the doctrines of the reformation) raises a valid point with another specific question:

The question is how can man claim Christ’s substitutionary sacrifice as his own? The reformers found that the Bible taught that man’s justification is completely an act of God’s free grace. Sinful man has no part whatsoever in God’s justifying work. It is by God’s grace alone. If man could contribute to God’s work then his grace would no longer be grace. This tenet of the reformed faith is known as *Sola Gratia*.

Few theologians would deny that the concept of sacrifice plays some degree of importance in soteriology. However, the question remains: does sacrifice have missiological significance? The author of this thesis would put forth that sacrifice in its various forms, such as service, a simplistic lifestyle, and on certain occasions, martyrdom are key elements of missiological sacrifice..

#### **7.4.1 Personal Reflections**

Growing up in a Pentecostal minister’s home in North America, with its historical development rising from the holiness movement, has given the writer of this thesis a distinct view on sacrifice. His upbringing reinforced Christ’s teaching: true surrender meant that one must deny himself/herself, take up a personal cross and follow the Lord (Mt 10:37-39; Mk 8:34-36; Lk 9:23; 14:27).

##### **7.4.1.1 Call to mission service**

At a young age, during an intense time in prayer, the author received what he understood to be a personal ‘call to missions.’ There was a strong struggle while selfish ambitions

and ego gave way to peace and tranquillity, as he came to the point of total surrender to God's will. During that encounter the realisation came to him that God's leading would take him to distant lands for Christian service. It would require the sacrifice of self, as well as the comforts of family and home. Yet in reality, his personal path of mission has most often proven to be a blessing rather than a burden, as well as providing a great sense of purpose, satisfaction, and fulfilment.

#### **7.4.1.2 Martyrdom**

On another rare occasion, the principle of sacrifice utterly overwhelmed and humbled the writer. While attending a missions awareness and training conference for African ministers and African missionaries in Lilongwe, Malawi in April 2000, the place seemed to be shaken as prophetic words were given that some in their presence would be called to martyrdom for the sake of the gospel of Christ. During those meetings, several were commissioned and sent to locations whose inhabitants have proven to be violently opposed to Christians and the Christian message in general.

#### **7.4.1.3 Persecution**

The writer is reminded of a fellow theological student from a Middle-Eastern nation who had just arrived at the European Bible college before her country's borders were closed. In the preceding year, a radical fundamentalist religious group had overthrown the secular government and forced the Christian church to go 'underground.' Before any outward sign of a coup d'état, the young woman was attending a Christian youth camp when a prophetic word was given that Christian believers should prepare for immediate persecution and that the lives of three specific Christian 'brothers' (believers in their midst) would be taken within the year. All camp activities were halted and spiritual

preparation, characterised by intense prayer, was launched to confront these catastrophic future events. By the time Romina arrived in Europe for classes in 1980, radical fundamentalists had killed her three friends and the majority of Christian pastors were unjustly imprisoned. However, the national church, though strictly underground, was growing spiritually and numerically in spite of severe persecution.

#### **7.4.2 Weak Theological Support**

Sound theological and missiological doctrine and academic debate cannot be based on personal experience alone, which is too subjective and must be carefully tested against biblical norms. Yet, personal experiences, such as those mentioned above, coupled with biblical texts, have led the writer to believe that a principle of sacrifice for mission service is theologically sound. With this conviction, he has set out to defend his stand in this particular study. As the founder of MET he cannot deny that his views of the sacrifice concept has contributed to the manner in which that ministry was developed.

While it is reported that as many as one hundred fifty thousand (150 000) Christians die annually for their faith (Stearns 1999:4), to the author's amazement, theological material on this issue is difficult to locate. In fact, the little that he did find appeared to be weak in content.

Erickson (1985:121) states: 'One illustration of consistency across cultures is the principle of sacrificial atonement.' As others previously mentioned (7.4) this statement relates more to soteriology than missiology, though the two are inter-related.

Mission educator Gailyn Van Rheenen (1996:19,132) addresses the subject of sacrifice twice in his book, *Missions: Biblical Foundations and Contemporary Strategies*. The first time the concept is mentioned, it is in respect to *missio Dei* (see Bosch 1991:389-393), which Van Rheenen simply calls the 'Mission of God.' Five

applications are described concerning the ‘Mission of God.’ The fourth application deals with sacrifice.

Fourth, the “Mission of God” implies sacrifice. It is a mission worth living for and dying for. Consequently, many missionaries have entered fields knowing that their life expectancy would be severely affected. One missionary in Eastern Europe was told by the people there that because he had come to Eastern Europe his life span would probably be shortened by five years because of pollution, radiation, and ecological mismanagement (1996:19).

The second mention of sacrifice refers to a rather pessimistic view of the African concept of sacrifice. Van Rheenen writes:

African conceptions of sacrifice must be radically reinterpreted. Africans understand sacrifices to be human efforts to placate, propitiate, and coerce spiritual beings. They ritually offer chickens, sheep, goats, and cattle to appease angry ancestors, spirits, and gods who have brought evil upon humans and to invoke blessings upon social activities such as initiation into adulthood, marriage, and death. The Judeo-Christian understanding of sacrifice is based on different presuppositions. Rather than being rooted in human initiative, sacrifices are prescribed by God himself. They are not originated to manipulate or coerce but are rooted in God’s love and compassion – reflecting his desire to reconcile sinners to himself. Christ’s death is God’s ultimate sacrifice ordained to take the place of all other sacrifices (Heb 10:1-14). Because of the prevalence of sacrifice in African culture, the Christian missionary must deal appropriately with this issue and not ignore it (1996:132).

[Once again, the argument deals specifically with soteriology, not missiology.]

In regard to mission and self sacrifice, Michael Pocock (2005:13) refers to the recent murders and persecution of missionaries Graham Staines and his children in India, Martin Burnham in the Philippines, the Petts of Africa Inland Mission in Uganda, and several workers of the International Mission Board of the Southern Baptist Convention in Yemen, Lebanon, and Iraq. In the introductory pages of his book, *The Changing Face of World Missions*, when Pocock states: “To those unacquainted with the broad sweep of church history, these tragedies of the new millennium may signal a trend toward greater

persecution of missionaries and believers in general. In reality, however, persecution and struggles have always been part of the Christian experience.'

### **7.4.3 African Appreciation For Sacrifice**

Perhaps the most appropriate way for the intercultural missionary working and living in Africa to deal with this issue is to begin with an appreciation of the concept of sacrifice as it is found in the African culture. While it is true that the biblical concept of Christ's substitutionary offering of himself for the redemption of all humankind differs sharply from the pagan concept of sacrifice, a proactive approach may prove to be more effective than one of judgement and condemnation. The missionary should refrain from compromising the gospel message while, at the same time, introduce Christ as the perfect sacrifice offered as 'the atoning sacrifice for our sins, and not only for ours, but for the sins of the whole world' (1 Jn 2:2 [NIV]). In fact, those who practise pagan African sacrifice may be more open to the truth found in biblical sacrifice than those who disregard the principle entirely.

### **7.4.4 Argument For The Principle**

A clear distinction must be made between sacrifice as it refers to atonement for sin and the willing self-denial that the follower of Christ offers in his or her service to God in a missional capacity. Though theological support for a sacrifice principle in mission seems, at least to the writer's knowledge and research, to be inadequately developed, its validity should not be questioned. There are several reasons to hold tenaciously to the principle.

#### 7.4.4.1 Theological and historical support

It may be true that there is limited theological support for the principle of missiological sacrifice. However, historical material provides ample references to missional sacrifice that is the result of commitment and dedication to the cause of Christ

In the classical text commonly referred to as *Foxe's Book of Martyrs*, initially published in 1563 as *The Acts and Monuments*, historian John Foxe records the suffering endured by key Christian leaders and theologians, many even to the point of martyrdom. Beginning with the Apostles and the early Christians, and proceeding up to his own time in history, citing examples such as John Wycliffe, William Tyndale, Martin Luther, and others, Foxe develops a strong empirical statement, whether intentional or not, of the importance sacrifice and suffering plays in Christianity. In his opening comments, Foxe (2005 [1563]:1) states:

Three things are to be noted: First, that Christ will have a Church in this world. Secondly, that the same Church should mightily be impugned, not only by the world, but also by the uttermost strength and powers of all hell. And, thirdly, that the same Church, notwithstanding the uttermost of the devil and all his malice, should continue.

Church tradition (refer to figure 7.1) indicates severe persecution among the Apostles revealing that the concept of suffering is embedded into the very foundation of Christianity.

Yet examples of suffering and sacrifice are not limited to ancient times. An African Roman Catholic theologian, John Okwoeze Odey (2001), writes on the cost of discipleship as he depicts the suffering experienced by more contemporaries, Dietrich Bonhoeffer, Helder Camara, and Oscar Romero, while the Anglican Church demonstrates how widespread and diverse the implications are by the selection of statues

of ten 20th-century Christian martyrs recently placed in Westminster Abbey. Figure 7.2

lists the ten martyrs selected according to the year of their martyrdom.

<b>THE TWELVE APOSTLES</b>		
1	Andrew	crucified
2	Bartholomew	beaten then crucified
3	James, son of Alphaeus	stoned to death
4	James, son of Zebedee	beheaded
5	John	exiled for his faith
6	Judas (not Iscariot)	stoned to death
7	Matthew	speared to death
8	Peter	crucified upside down
9	Philip	crucified
10	Simon	crucified
11	Thomas	speared to death
12	Matthias	stoned to death

Figure 7.1 (source: Foxe's Book of Martyrs)

<b>Westminster Abbey Statues of 10 Christian Martyrs of the 20<sup>th</sup> Century</b>	
1918	Grand Duchess Elizabeth of Russia - saint in the Orthodox Church, killed by the Bolsheviks
1928	Manche Masmela, South African – Anglican catechist, aged 16, killed by her mother
1942	Lucian Tapiedi, New Guinea – one of 12 Anglicans killed by Japanese invaders during World War II
1943	Maximilian Kolbe, Poland – Franciscan priest killed by the Nazis
1945	Dietrich Bonhoeffer, Germany – Lutheran pastor and theologian, killed by Nazis
1960	Esther John, Pakistan – Presbyterian evangelist, killed by her brother
1968	Martin Luther King, Jr., U.S. – Baptist pastor and civil rights campaigner, assassinated
1977	Janani Luwum, Uganda – Anglican archbishop, assassinated during the rule of Idi Amin
1980	Oscar Romero, El Salvador – Roman Catholic archbishop, assassinated

Figure 7.2 (source: website viewed on 19 June 2007  
[http://findarticles.com/p/articles/mi\\_m1058/is\\_n35\\_v114/ai\\_20114099](http://findarticles.com/p/articles/mi_m1058/is_n35_v114/ai_20114099))



#### **7.4.4.2 Biblical support**

Besides the Scriptures previously indicated (7.4.1), the principle of sacrifice is reiterated throughout the Old and New Testaments. The application of this principle to the lives of consecrated believers, including those in mission service, is easily found in the New Testament. Because this is the manner in which the concept is being discussed, several New Testament references are provided.

John the Beloved Apostle wrote: ‘This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers’ (1 Jn 3:16 NIV).

The Apostle Paul, a missionary himself, exemplified a life of sacrifice and service. In his letter to the Church in Philippi he stated: ‘Even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and rejoice with all of you’ (Phlp 3:16 NIV).

In the same manner, Paul exhorted his young disciple, Timothy: ‘Join with me in suffering for the gospel, by the power of God, who has saved us and called us to a holy life’ (2 Tm 1:8 NIV). And he applied the principle to Christian people in general when he wrote: ‘Therefore, I urge you, brothers, in the view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship’ (Rm 12:1 NIV).

Perhaps the strongest biblical evidence for a life of sacrifice comes from our Lord Jesus Christ: ‘If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it’ (Mk 8:35).

These references, along with others, build a biblical case for the sacrifice principle.

#### **7.4.4.3 Western bias**

With the evidence provided above, why is it that the principle of sacrifice is not readily found or discussed in today's theological works? One possible reason is that the vast majority of theology written is by Western theologians. Sacrifice is not easily understood in the Western worldview. Currently, the acceptance of a 'prosperity gospel' is often embraced while a message of self-denial or a consecrated lifestyle is not as readily mentioned. Perhaps a Western bias or aversion to the concept of suffering hinders its in-depth consideration.

#### **7.4.4.4 African context**

As indicated above (7.4.3), sacrifice is understood and practised in the African context. Invariably the topic will continue to be discussed as African theologians and missiologists wrestle with cultural issues. Already Nigerian Catholic priest JO Odey (7.4.4.1) has been mentioned for his work that draws from European and Latin American examples. A fellow Catholic academic, Neno Contran, focuses his studies specifically on African martyrs in his books *They are a Target: 200 African Priests Killed* (1996) and *Ambushed: 217 New African Women Martyrs* (2000). Among several writings concerning the notorious 1885-1887 Uganda massacres, Loïuse Pirouet (1969:1) speaks of Christianity's earliest roots dating back to the first recorded martyrs in North Africa in the year 180, as being an unquenchable light throughout the African continent. Festo Kivengere (1977:9) begins with the same 1885-1887 massacres to set the stage for a more recent upheaval that would bring the premature deaths of three of his colleagues,

two fellow ministers and Janani Luwum, the archbishop of the Church of Uganda in 1977. In the spirit of the second century North African theologian, Tertullian, Kivengere (12-13) writes: 'The blood of the martyrs has always been the seed of the church... No fire passing over the church can destroy the seeds of victorious faith.'

With respect to the African context, the principle of sacrifice is not only a matter of academic discussion and development, but is too often the reality many face in today's world.

There is little doubt that more material will emerge as Africans take their rightful place in theological development. The support and insight that African theologians can provide in this area would be substantial, effect a deeper appreciation for the biblical concept of sacrifice, and could reach beyond African borders to benefit the Church Universal.

#### **7.4.4.5 Effect on missionary lifestyle**

On a practical note, one should consider the effect the sacrifice principle has on the missionary who applies it to his/her lifestyle. When totally surrendered, the missionary becomes Christ-like in attitude and behaviour. The missionary becomes selfless in service, caring for others, and deeply committed to God's global cause. A 'sacrifice-to-self' mentality, surrendered of self-ambitions and focused on God's mission, produces a life that is in keeping with biblical precepts. The characteristic traits associated with a missionary dedicated to the sacrifice principle constitute yet another point that can be used to validate the concept.

#### **7.4.5 Applied To Missionary Candidates**

*Mission is about sacrifice. God the Father offered his only son Jesus Christ for the salvation of mankind. At MET one is taught how to sacrifice for the sake of the kingdom of God.*

Lamson Mumba  
MET MCS Alumnus  
Zambia

After the case is heard, it is evident that the missionary candidate, as well as all associated with the candidate, must seriously consider the concept of sacrificial living. Therefore, it was in the best interests of MET missionary candidates to begin to explore this principle and endeavour to live by it, not as an end in itself but as a means of furthering the gospel..

#### **7.5 THE ROLE OF THE HOLY SPIRIT**

Jesus himself indicated the importance of the Holy Spirit with regard to his mission mandate: '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' (Ac 1:8 NIV).

As mentioned in the opening comments of this thesis (1.1), WA Saayman (1994:2) refers to these very words of Christ when he writes that 'the decisive initiating factor for mission in the early church was not obedience to a command, but the activity of the Holy Spirit since Pentecost.' In the same publication PGJ Meiring (1994:41,42) links the passage of Acts 1:8 to Jesus' mission command, commonly known as the Great Commission, when he identifies it as 'another version of this commission.' Meiring continues by saying: 'The triune God, Father-Son-Spirit, invites the church, us, to be his co-workers on earth.' This is a mandate (Ac 1:8) that holds as true and compelling today as when Christ uttered these powerful words some two thousand years ago.

### 7.5.1 An Incomplete Task

This study provides a clear biblical mandate for world evangelisation, but as the previous chapters indicate, the task is far from complete (1.4.2.1). Statistics show that the efforts to fulfil the Great Commission have been met with mixed results (Winter 2000: *Mission Frontiers*, June edition). Mission endeavours were at a peak in the twentieth century; nonetheless, the percentage of Christians in the world population, in fact, shows a gradual, but steady, decline from thirty-four percent (34%) in 1900 to roughly thirty-three percent (33%) in 2000. However, according to *Mission Frontiers*, the sector of Christianity that has experienced the most substantial growth is the evangelical movement, with an average annual conversion growth rate of zero comma four two three percent (+0,423%). Figure 7.3 shows the growth rate of the major world religions during the twentieth century.

20<sup>th</sup> Century Growth Rate Chart for Major Religions

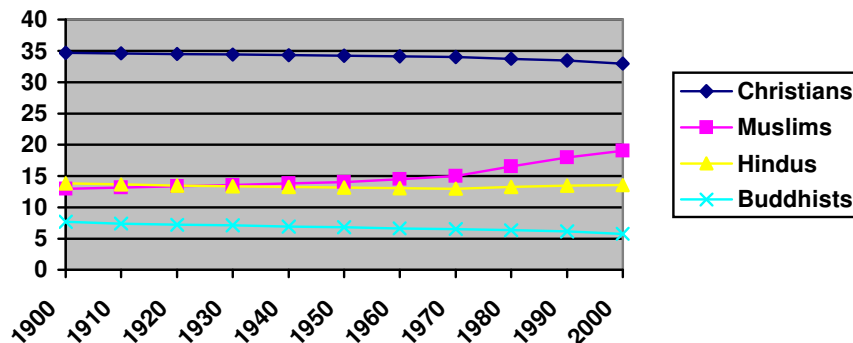


Figure 7.3  
Taken from *Mission Frontiers* June 2000 edition

### 7.5.2 The Greatest Growth

Pentecostal Christians and Charismatic Christians experienced the greatest growth by far, at a remarkable annual rate of zero comma five eight eight percent (+0,588%). The percentage growth of the Pentecostals/Charismatics has influenced Christianity significantly. An argument could be made that this area of growth may be the one dominant contributing factor that has kept Christianity from further losses. *Missions Frontiers* indicates that in 1900 only two-tenths of one percent (0,2%) of the world Christian population, or nine hundred thousand (900 000) people, were Pentecostal. By the year 2000, the percentage of Christians classified as Pentecostal/Charismatic had risen to twenty-seven comma seven percent (27,7%), numbering close to five hundred twenty-four million people (524 000 000). Other statisticians and researchers such as David Barrett report comparable, yet higher, findings. LT Holdcroft (1999:88) writes:

As the twenty-first century was about to begin, estimated counts of Pentecostals/Charismatic Christians ranged as high as five hundred sixty-two million (562 000 000). This total would mean that, worldwide, approximately one in every three practicing Christians was either Pentecostal or Charismatic.

It should be noted that there are differences between Pentecostal and Charismatic Christians. WA Saayman (1994:11) refers to this in his writings and chooses, at one point, to restrict his discussion to the Pentecostal understanding when addressing various church planting approaches. Yet, due to fact that statistical data readily available today usually considers Pentecostals and Charismatics together, this study does not make the distinction between the two. In either case, if one considers Pentecostals and Charismatics separately or jointly, the overwhelming evidence of numerical growth cannot be denied. It should be noted that Pentecostals/Charismatics would give credit

not to particular strategies or programmes for their success but rather to the dynamic power and influence of the Holy Spirit himself.

### **7.5.3 Highest Growth Rate Of All Major Religions**

If this sector were a religion on its own, it would exhibit the highest growth rate of all major religions. Figure 7.4 shows a comparison between Pentecostals/Charismatics and those religions which are considered world religions, but are actually less in number than Pentecostals/Charismatics. One should bear in mind that Christianity, as a whole, grew during the last decade (1990-2000) at a conversion rate of zero comma one three five percent (0,135%), representing thirty-three percent (33%) of today's world population. Islam, considered by many to be the fastest growing world religion today, grew at zero comma zero eight percent (0,080%) and represents nineteen comma six percent (19,6%) of the world's population. Percentage-wise, the Pentecostal/ Charismatic sector of Christianity outgrew Islam seven (7) times. Nevertheless, the growth of Christianity, as a whole, is not keeping pace with the world's general population growth.

### Pentecostals/Charismatics vs. Other Religions

Religion	Number of Adherents	Total Growth Rate*	Conversion Growth Rate*	% of World Population
Pentecostals / Charismatics	523.7 million	2,33%	0,588%	8,7%
Chinese Folk Religion	384.8 million	1,21%	-0,020%	6,4%
Buddhists	360 million	1,13%	0,045%	5,9%
Ethnoreligionists	228.4 million	1,37%	-0,58%	3,8%
Atheists	150.1 million	0,35%	-60%	2,5%
New-Religionists/ Neo-Religionists	102.4 million	1,12%	-3,8%	1,7%
Sikhs	23.3 million	1,90%	0,13%	0,4%
Jews	14.4 million	1,00%	-50%	0,2%
Others	24.3 million	N/A	N/A	0,4%

- **Total Growth Rate (TGR)** is the sum of growth that occurs by birth minus deaths (natural growth) and by a shift of faith allegiance (conversion growth). Data represent the annual average between 1990 – 1995.
- **Conversion Growth Rate (CGR)** is the annual increase or decrease in followers of a particular faith that is attributed to a shift of faith allegiance (conversion growth). Data represent the annual average between 1990 – 2000.

Figure 7.4

*Taken from Mission Frontiers June 2000 edition*

#### 7.5.4 A Danger In ‘Church Growth’

One must be careful when discussing ‘Church Growth.’ Too often, the conclusion is that success can be measured simply by quantitative growth. Christian A Schwarz (2000:13-14) attempts to confront this problem by stressing the quality characteristics found in a healthy church over the numerical growth of its members and adherents (quantity). For him,

The major differences between natural church development and other church growth concepts can be expressed in three main points:



[1] Natural church development rejects merely pragmatic and a-theological approaches ('the end justifies the means') and replaces them with a principle-oriented point of departure.

[2] Natural church development has no quantitative approach ('How do we get more people to attend services?'), but looks at the quality of church life as the key to church development.

[3] Natural church development does not attempt to 'make' church growth, but to release the growth automatisms, with which God himself builds the church.

The danger of drawing conclusions based on growth figures and data alone, whether regarding the local church or global mission endeavours, must be guarded against because numbers alone do not give clear indications of spiritual depth or doctrinal soundness. However, numerical growth may be an indicator of particular traits and qualities that are worthy of further study and should not be quickly dismissed. In fact, using the example of the local church, Schwarz' (2000:42,43) research shows that 'precisely the same methods which produce higher quality will generate quantitative growth as a natural by-product.' Conversely, the principle still holds true. 'Our research shows that the lack of quantitative growth in most cases indicates a qualitative problem.'

### **7.5.5 The Qualitative Factor**

The author of this thesis is of the persuasion that the qualitative factor that has contributed to the phenomenal growth among the Pentecostals and Charismatics is their openness to and acknowledgement of the work of the Holy Spirit. Nevertheless, it must be pointed out that this sector of the Church does not have an exclusive right to the doctrine of the Holy Spirit, nor is the Holy Spirit's role in mission limited to the Pentecostal/ Charismatic movement alone.

Peter Watt (1992:107) provides an insightful example of the prominent Pentecostal movement, the Assemblies of God, which illustrates this point when he writes:

The prevailing conviction in the Assemblies of God is that a church cannot exist satisfactorily without the gifts of the Holy Spirit. This by no means implies that the Assemblies of God questions whether non-Pentecostal churches are part of the Church, for it does not. The Assemblies of God have always eschewed such sectarianism.

### **7.5.6 Defined In Theology**

Once again, it should be reiterated that the role, work, and doctrine of the Holy Spirit are well defined in and throughout Christian theology. More specifically the writer will look briefly at the role of the Holy Spirit in the life of the believer, within the Church, and throughout the World.

#### **7.5.6.1 In the life of the believer**

Vernon D Doerksen's (1979:255-256) revised edition of the classic text, *Lectures in Systematic Theology*, by the late Henry Clarence Thiessen, outlines the work of the Holy Spirit in the life of the Christian believer.

##### The work of the Spirit at Salvation

- He regenerates – John 3:3-8; John 6:63; Titus 3:5
- He indwells – John 14:17; Romans 8:9, 11; 1 Corinthians 3:16
- He baptizes – Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; I Corinthians 12:13
- He seals – Ephesians 1:13, 4:30; 2 Corinthians 1:22; Romans 8:16

##### The Continuing Work of the Spirit in the Believer

- He fills – Ephesians 5:18; Acts 2:4, 6:3, 9:17, 11:24
- He guides – Galatians 5:16-18, 25; Acts 5:9, 8:29, 13:2, 15:28, 16:6
- He empowers – Romans 8:13; Galatians 5:17, 22; Ephesians 5:9; Philippians 1:11
- He teaches – John 14:26, 16:13; 1 John 2:20, 27; 1 Corinthians 2:13

### 7.5.6.2 In the Church

Principal of Wycliffe Hall, Oxford, and Professor of Historical Theology at Oxford University, Alister E McGrath (2004:118-119), discusses Swiss theologian Karl Barth's understanding of the role of the Holy Spirit within the Church.

The role of the Holy Spirit is particularly important. Although it would not be correct to say that Barth has a "charismatic" understanding of the church, his Christological approach to the identity of the church allocates a definite and distinctive role to the Holy Spirit, which Barth summarized as follows in his *Dogmatics in Outline*:

*Credo ecclesiam* ["I believe in the church"] means that I believe that here, at this place, in this assembly, the work of the Holy Spirit takes place. By that is not intended a deification of the creature; the church is not the object of faith, we do not believe *in* the church; but we do believe that in this congregation the work of the Holy Spirit becomes an event.

The church is thus seen as an event, not an institution. Barth does not identify the Holy Spirit with the church, nor limit the operation of the Spirit to the bounds of the institution of the church. He argues that the Spirit empowers and renews the church, unites it with Christ's redemptive work on the cross, and is the means by which the risen Christ is made present to the people of God. In this way, the Spirit safeguards the church from lapsing into purely secular ways of understanding its identity and mission.

### 7.5.6.3 In the world

Missiologists may be best able to articulate the role of the Holy Spirit in the world.

Hiebert and Meneses (1995:151) indicate the importance of the Holy Spirit in a tribal context.

We must preach about the Holy Spirit as God in our midst who teaches us the truth, guides us in our decisions, gives us power to live, and fills us with peace and joy. To people who feel powerless in a world of evil forces and spirits and overrun by powerful cultures from the outside world, it is indeed Good News to know that God is at work in and for them, giving them power to overcome sickness, fear, death, temptation, and sin, and to live joyful and holy lives.

Within the urban context, where human engineering prevails, Hiebert and Meneses (1995:359) write:

Certainly there is a place for planning and human effort, but we must remember that the growth and vitality of the church are not founded on human might, power, planning, or management by objective. They are founded on the Spirit of God.

Fellow Pentecostal missiologist and personal friend, John York (2000:182,183) states: ‘This empowerment is an enablement of supernatural power to fulfil Christ’s commission to disciple the nations.’ In true Pentecostal fashion he continues: ‘In practical terms, this means that the Pentecostal missionary approaches the task confident that the power (Gk. *Dunamis*) of the Holy Spirit... will be adequate for every challenge. There is no need to hesitate in personal witness, public preaching, exercise of spiritual gifts, or direct confrontation with the powers of darkness.’

Given York’s clear synopsis of mission empowered by the Holy Spirit, there is little doubt as to why Pentecostals and Charismatics have experienced significant gains in world missions.

### **7.5.7 The Holy Spirit In MET**

In the same manner, the author wishes to note that any success of MET ministries is the result of the work of the Holy Spirit. Although it is inter-denominational with respect to those welcome to participate, whether they be pastors, Christian or church leaders, missionary candidates, conference delegates, staff, or faculty members, the ministry itself is Pentecostal in theological persuasion. All participants are aware of this doctrinal stand and are willing to attend whether they are personally Pentecostal in experience or not. It must also be added that reliance on the Person of the Holy Spirit does not by any means negate the need for MET to pursue academic excellence, provide experienced instructors,

plan and strategise with deliberation, continually re-evaluate and assess the validity and relevance of the training programme, attract quality participants, as well as any number of components that are required for a successful outcome. The Holy Spirit is the one who empowers and enables our very best laid, yet less than perfect, plans and efforts. We cannot simply 'let go (of our human responsibilities) and let God (pick up the pieces)' or we would be remiss in our God-given tasks and very little would be accomplished for the kingdom of God. In God's infinite wisdom, he has chosen to work in partnership with his servants in order to accomplish his purposes on earth.

## **7.6 ESCHATOLOGY IN MISSION**

*In Matthew 24:14 Christ said when this gospel will be preached to the whole world then the end shall come. It was for this reason Christ's commission to the believers was to GO – Mark 16:15 and to the unbelievers COME – Matthew 11:28*

Bishop Bewton Siamasumo  
MET-MCS Alumnus  
Zambia

The second chapter opened a discussion on the significance of eschatology in mission. Yet the original argument comes from a Pentecostal persuasion and may be too simplistic and naive. WA Saayman (1994:11) rightfully observes: 'Pentecostal churches actually started out as mission movements... Among early Pentecostals... the all-consuming passion was for the preaching of the gospel throughout the whole world as preparation for the Second Coming of Christ (Mt 24:14).'

As initially presented in chapter two, it would appear that the argument is stating that the second coming of Jesus Christ is conditional on the Church's ability to complete the Lord's commission (2.2.4). The question must be raised, 'Is it really possible for finite humans to determine when Christ will return?' Many would say: 'If God is truly

omniscient, and he must be if he is God, then the answer is a resounding ‘no;’ an answer that deserves greater attention and would certainly illicit much debate. Bosch’s (1991:502) assessment of Barth’s view was that ‘Barth holds onto the future coming of the reign of God in its fullness, but views it as being inaugurated solely by God, at the end of history.’

There are many approaches to the topic, exhibiting varying interpretations, understandings, and conclusions. One does not necessarily need to hold explicitly to the views expressed in chapter two to appreciate the importance of the issues, though it appears that all who acknowledge the significance of eschatology in mission may come from the same school of thought. On this point Bosch (1991:503-504) writes:

One could make a case for the view that practically all contemporary schools of eschatology and of missiological thinking, in one way or another, are offshoots of the salvation-history approach – even if some of them might prefer to deny this ancestry.

Holdcroft (2001:1) indicates that ‘the Church has been very slow in developing its eschatological understandings. Even to the present day, among various topics of theology, eschatology tends to be the most incomplete and controversial.’ Holdcroft traces the historical development of biblical eschatology in the first chapter of his book, *Eschatology: A Futurist View*. Generally speaking, a literal interpretation of prophetic passages was held during the first two centuries of the Church, though concepts remained somewhat vague. By the third century these passages were considered to be allegorical. It was only after Scripture was translated into vernacular languages, as a result of the Reformation, that further development in eschatology took place. Many of those who were able to read the Bible in their mother tongue began to hold a literal view of all Scripture, including prophetic passages. To reiterate this historical development,

the author of this thesis lists several key theologians mentioned in Holdcroft's study (2001:2-6):

Clement of Rome (flourished first century) taught the literal and visible return of Christ and the bodily resurrection of the dead. He made no mention of the millennium.

Papias (c. 60-130) wrote of the fulfilment of Old Testament prophecies, the return of Christ, and a future millennium. His concept of the millennium, however, was imaginatively exaggerated.

Justin Martyr (c. 100-165) described the resurrection of the dead and the reign of Christ in Jerusalem for one thousand (1000) years as foretold in the prophecies of Ezekiel and Isaiah.

Tertullian (c. 160-220) in *Against Marcion* spoke of the resurrection of the dead and of a future millennial kingdom ruled from Jerusalem.

Irenaeus (c. 120-202), of the city of Lyons, in his five-volume work *Against Heresies*, interpreted Scripture literally to develop a relatively coherent futurist eschatology.

The Alexandrian school that included Clement of Alexandria (c. 150-215) and Origen (c. 185-254) rejected literal futurism. This school held that 'all Scripture must be taught allegorically.'

Aurelius Augustine (354-430) held that, while Scripture overall should be interpreted literally, those portions concerning eschatology or prophecy should be interpreted figuratively. Throughout the middle ages the Roman Catholic Church saw the Church as embodying the kingdom of God.

St. Thomas Aquinas (c. 1225-1274), in his *Summa Theologica*, compiled a systematic statement of the Church's eschatological teaching. He described a future bodily resurrection, a general judgment, and the visible return of Jesus. The *Summa Theologica* remains the basis of modern Roman Catholic theology.

Martin Luther (1483-1546), for the most part retained the overall eschatological beliefs of Catholicism, but he concluded that the coming of Christ was imminent. Also, he identified the papacy with the Antichrist.

John Calvin (1509-1564) seems to have said little about eschatology, but one of his associates, Martin Bucer (1491-1581) taught that in a future day the Jews would be converted to Christ.

Jesuit scholar Francisco Ribera (1537-1591) published *Antichrist and the Scarlet Woman*. He argued that, contrary to charges that the Pope was the

Antichrist, in fact, the Antichrist would only come when future events were fulfilled, and at that time he would destroy the Pope.

In the nineteenth century, a systematic eschatology based on literal Bible exegesis began to take shape. A notable milestone was the publication in 1812 of *The Coming of Messiah in Glory and Majesty* by Roman Catholic Jesuit Manuel Lacunza (1731-1801). In 1826, British revivalist Edward Irving (1792-1834) translated this work into English and promoted it within his circle.

It is Bosch, the missiologist, not Holdcroft, the historian, that brings mission into the discussion. In fact, the two previous quotes presented above from Bosch are found in an exquisite synopsis of the historical development of the role of eschatology in mission and the various ramifications eschatology places on mission (1991:498-510). This discussion concludes with another appropriate quote.

We need an eschatology for mission which is both future-directed and oriented to the here and now. It must be an eschatology that holds in creative and redemptive tension the already and the not yet; the world of sin and rebellion, and the world God loves; the new age that has already begun and the old that has not yet ended; justice as well as justification; the gospel of liberation and the gospel of salvation. Christian hope does not spring from despair about the present. We hope because of what we have already experienced. Christian hope is both possession and yearning, repose and activity, arrival and being on the way. Since God's victory is certain, believers can work both patiently and enthusiastically, blending careful planning with urgent obedience, motivated by the patient impatience of the Christian hope. The disciples' being sent to the uttermost ends of the earth is the only reply they get to their question about *when* God's reign would be inaugurated in its fullness (1991:508).

### **7.6.1 Eschatology And MET**

The previous missiological and historical discussion indicates the significance eschatology has in Christian mission. However, the direct influence it has on the Missions Exposure and Training programme is limited because no firm eschatological conclusions have been drawn. Holdcroft (2001:9) states that 'eschatology remains a



theological frontier, for Christians still differ extensively in the positions they hold and defend.’ This has truly been the case with regard to the MET programme in general.

It should be reiterated that MET in general, and its Missionary Candidate School specifically, is not considered a theological training programme. Participants come with a theological foundation/bias in place. While enhancing their theological and biblical understanding, perhaps even creating an atmosphere where concepts may be challenged, evaluated and adjusted, the material covered in the MET curriculum is missiological, and highly pragmatic, in content.

Indirectly, eschatology affects MET through the various views MET instructors bring to the classroom and overall learning environment. In addition, it is evident that the eschatological position of the author, as discussed in chapter two, has more than likely influenced the founding and development of the programme itself. Though the author’s particular eschatological slant may seem unique to some, it is a reflection of the early Pentecostal movement that began at the turn of the 20<sup>th</sup> century. These passionate believers viewed Christ’s return as imminent, which resulted in a renewed zeal for world evangelisation and resulted in a great surge of mission effort and endeavour. In this light, the author’s eschatological view is indeed supported by a large sector of the Christian Church, namely Charismatics and Pentecostals.

## **7.7 CONCLUSION**

In this and the preceding chapters, the writer has discussed six out of seven theological and missiological issues that have direct bearing on ministries at Missions Exposure and Training. The implications for MET raised through these issues have been considered. In this process, the assessment and evaluation of MET has been strengthened.

The seventh issue brings the reader to the crux of this study and is dealt with in the following and concluding chapter.



## **CHAPTER 8**

### **A Final Word**

#### **8.1 INTRODUCTION**

The seventh theological and missiological issue under discussion is the following: ‘understanding that mission is the purpose of the Church.’ The ramifications and implications of this final issue tie the components of the thesis together, thus drawing one to a natural conclusion for the study.

#### **8.2 MISSION – THE PURPOSE OF THE CHURCH**

The first chapter of this thesis clearly and emphatically states that mission is the fundamental purpose of the Church (1.1, 1.4.2, 1.7). In fact, ‘mission is essential to the nature and existence of the Church... This presupposition holds true regardless of the geographic location, or economic strata, in which the Church functions. The challenge currently facing the Church is to effectively fulfil God’s mission in today’s world’ (2.3).

##### **8.2.1 Mission - Misunderstood**

Reiterating the point, Lesslie Newbigin (George 2003:3) defines mission as ‘the entire task for which the Church is sent into the world.’ Newbigin (Scherer and Bevans 1994:16-25) understands that ‘the Church is not so much the agent of mission as the

locus of God's mission.' Whether it must be resurrected in a post-Christian Western world, or birthed in the Two-thirds World church, the Church Universal finds its expression and purpose in God's mission. In either case, mission is often misunderstood and frequently proves to be the weakest component of the Church rather than its driving force. Although, with regard to the Church Universal, this fundamental concept was discussed in chapter two (2.3), it is considered again in order to provide a clearer assessment of the MET programme. As already stated and due to the nature of this study, the writer limits the discussion to the Two-thirds World context.

### **8.2.2 Mission – The Weakest Component**

In many cases the North American and Western European churches have planted and watered seed in fertile foreign soil. In numerous locations the resulting indigenous churches are experiencing phenomenal growth. Sadly, the traditional missionary force has seldom instilled a healthy mission vision within the churches its members have planted (refer to 2.6.1.4). Too often, misunderstanding the fundamental presupposition that mission is essential to the nature and existence of the church has caused 'mission' to become one of the weakest or even the missing component in the Two-thirds World church.

Missiologist Ralph Winter (1994:6-28) indicates a resulting consequence to such a problem:

As we look back today, it is astonishing that most Protestant missionaries, working with (mission) structures that did not exist in the Protestant tradition for hundreds of years and without whose existence there would have been no mission initiative, have nevertheless been blind to the significance of the very structure within which they have worked. In this blindness they have merely planted churches and have not effectively concerned themselves to make sure that the kind of mission structure within which they operate also be set up on the field.

Citing specific examples, Hesselgrave (1978:77-78) refers to the same shortcoming in his book, *Communicating Christ Cross-culturally*:

Furthermore, for the most part, missionaries have not communicated Christ's concern for the people of still other respondent cultures. As a result, many Christians in Hong Kong have little vision for Indonesia, and many Christians in Venezuela exhibit little concern for unbelievers in Peru. When missionary vision is born (and it has been born in many churches in the Third World), it seldom occurs as a result of the ministry of the North American or European missionary. Though the state of affairs is ironic and deplorable, it is understandable. The missionary's own missionary concern has been expressed in terms of *his* [sic] target culture. Unless he keeps his eyes on the fields, unless he sees the whole world as the object of God's love, and unless he communicates this to national Christians, *their vision will tend to be limited by his own!*

One could develop a convincing argument that the lack of understanding its mission purpose indicates a serious weakness in the Church throughout history. Yet from the very beginning of the current modern mission movement, defenders have championed the cause of mission. This is clearly seen in Johannes Verkuyl's book, *Contemporary Missiology: An Introduction*. Verkuyl (1978:176-183) cites examples of the fathers of Pietism, Philip Spener (1635-1705) and August Herman Francke (1663-1727); Anglican missionary evangelist among the Muslims, Henry Martyn (1781-1812); and the Baptist, William Carey (1761-1834), missionary to India and often considered to be 'the father of modern missions' – although Verkuyl refrains from using this phrase or title. Verkuyl affirms the description often given to the Student Volunteer Movement as 'the greatest missionary movement since Pentecost.' He shows the importance of *plantatio ecclesiae* within the Roman Catholic Church and the influence Thomas Aquinas played in Catholic missiology. In the preceding pages Verkuyl (1978:26-87) provides brief biographies of primary missiologists and missionaries according to nationalities, as well as describing missiological development throughout Christian history.

### 8.2.2.1 Possible reasons for the problem

With such a rich history of key mission champions, it seems paradoxical that the purpose of the Church, being and doing God's mission, for the most part, was not transferred to the emerging Two-thirds World church. Among the possible reasons for the problem are the following:

- The assessments previously mentioned by Winter and Hesselgrave (8.2.2) are correct,
- The paternalistic and ethnocentric thinking of missionaries negatively affected pure mission philosophy, and/or
- Mission heroes and their precepts were exceptions to the Church at large and not representatives of the Christian thought and understanding of their day.

A clear understanding of *missio Dei* (the mission of God) must be established throughout the Church before that mission is fully realised. Unfortunately, misunderstandings are not limited to Church history but prevail in many locations today, both in the Two-thirds World and in the West. The basic theology course 'Introduction to Mission' remains an elective module reserved for students specialising in mission at the seminary where the researcher of this thesis currently lectures in Europe. At an American Bible college where he previously taught the same material as a required course, ministerial students would complain: 'What good is it for potential pastors and evangelists to study missions?' Again, when the writer was living and working in South Africa, a white South African pastor emphatically declared: 'This mission concept you speak of I really don't understand. All I know is that God called me to Pretoria, so you take care of the world and I'll take care of Pretoria.' On several occasions African ministers have indicated their initial belief that there was no place for their constituents

in missions. There is little wonder that mission is often the weakest component in the Church.

### **8.3 THE THREE-SELF FORMULA**

Interestingly enough, the apparent misunderstanding of a mission purpose within Two-thirds World churches developed in spite of the use of the ‘three-self formula’, a concept widely accepted by major Protestant mission organisations of the day. Beginning independently and later collaborating together, Henry Venn (1796-1873), secretary of the Church Missionary Society, England, and Rufus Anderson (1796-1880), secretary of the American Board of Commissioners developed the ‘three-self formula.’ Much debate and affirmation has been verbally accorded to the idea that the goal of mission endeavours should be to plant local and national churches that are ‘self-governing, self-supporting, and self-propagating.’ It would seem that a breakdown in the communication of an indigenous mission awareness would have been avoided if this concept had been seriously implemented (Verkuyl 1978:52-53,64-65,184-187).

#### **8.3.1 Failure To Instil A Vision for Mission**

Whether the ‘three-self formula’ was simply not followed or there were serious flaws in the concept, once again it is obvious that a vision for mission in the churches in the Two-thirds World has been severely limited.

Although the desire was to build indigenous churches, Western missionaries often considered Western strategies, structures and institutions as necessary for mission. Thus, energy and expense were spent to develop complex mission infrastructures that were either impossible for the Two-thirds World church to maintain or simply culturally inappropriate.



In a broader context, external economic and philosophical systems such as Colonialism, Imperialism, the Industrial Revolution and the Enlightenment greatly influenced both the sending Western churches and their mission boards as well as the recipients.

Verkuyl (1978:187-188) is quick to point out the positive contributions which the ‘three-self formula’ has made to the cause of mission. However, since the researcher is indicating possible reasons for the apparent failure to instil mission within newly planted churches, some of Verkuyl’s (1978:188) concerns are highlighted as follows:

In spite of its numerous strengths, however, the theory is somewhat lopsided and weak at several points. First of all, it is too ecclesiocentric. The Bible always relates the building up of the church to something much deeper and broader, namely, the kingdom of God. In the Bible the kingdom stands central, not the church. Second, the note of self-supporting is accented so strongly in this theory that one would think it is one of the distinguishing features of a true church. But the New Testament nowhere accords it that position of honor...

In the third place, the danger is more than illusory that the three-self formula could be exploited to justify a dismantling and severing of existing relations between churches. Think, for example, of how the churches in China, operating with the “three-self” idea, were forced to break off their contact with other churches throughout the world... Obviously, it was a misuse of the theory, but unfortunately it does lend itself to misuse.

One final criticism: while Venn and Anderson pressed for the building up of independent churches throughout the world, in the West they held that mission was properly the work of *missionary societies*, not churches... The fact that Venn and Anderson argued so forcefully for societies over churches poses an internal contradiction within the whole of the theory.

### **8.3.2 Roland Allen – Three-self Formula Personified**

Another pioneer missiologist, Roland Allen (1868-1947), contributed significantly to the concept of the ‘three-self formula’ or the ‘indigenous church’ principle. It appears that Allen was able to successfully apply these ideals in his life and ministry.

An English missiologist whose writing draws constant attention is Roland Allen. He was an Anglican missionary to China sent out by the Society for the Propagation of the Gospel. He went through the Boxer Rebellion and saw his mission post become completely devastated. This rebellion and the subsequent tension it caused, the deep resistance to foreigners, and the Chinese belief that Christianity was foreign led Allen to question the policy which the society and virtually all other boards had employed up to that point, namely the setting up of mission stations. He underwent a revolution in his thinking, and in his stimulating book, *Missionary Methods: St. Pauls' or Ours?*, published in 1912, he called for a fresh approach. Like Paul, who from the very beginning endowed the earliest Christians with spiritual authority so that the building up of the churches became *their* responsibility and calling...

For thirty long years Allen pleaded with the authorities to give the native churches a chance to stand on their own feet. He did not mean simply allowing them to be boss in their own house, so to speak; rather, he was calling for a respect for congregations who have received the gift of the Holy Spirit and who were aware of what it means to be led by the Spirit (Verkuyl 1978:53-54).

Roland Allen (1868-1947), contributed significantly to the concept of the 'three-self formula' or the 'indigenous church' principle. However, whether a misunderstanding of mission or a lack of appreciation for it has contributed to this situation, the fact remains that the purpose of the Church is mission and 'holds true regardless of the geographic location, or economic strata, in which the Church functions' (2.3).

### **8.3.3 Implications For MET**

Outside influences may have hindered those advocating the 'three-self formula' from developing a mission mentality among the emerging Two-thirds World churches.

Nonetheless, the point should be made that Two-thirds World churches are being established and multiplied in number. In fact, it could easily be argued that missionaries and mission organisations that adapted the concept into their strategies, soon to be joined

by national pastors and evangelists, were those in the forefront of church planting endeavours.

### **8.3.3.1 Three-self formula and MET**

Prerequisites for MCS assure that MET missionary candidates have previous proven ministry experience. The vast majority of MCS applicants were pastors, evangelists, and/or church planters. A few were already missionaries themselves. Interestingly enough, the researcher has never had a candidate consider, or even speculate, that the misunderstandings concerning mission were due to the 'three-self formula,' even though candidates themselves knew the strengths and weaknesses of the concept and applied many of the principles to their own ministry.

### **8.3.3.2 Church centred or kingdom centred?**

Perhaps the concerns of the 'three-self formula' would shed more light on MET and its effectiveness. As previously stated, Verkuyl (8.3.1) brings up the point that the strategy is ecclesiocentric rather than kingdom of God-centred. MET, however, tends to be the reverse. MET participants, as well as lecturers, come from a variety of church backgrounds. MET is Protestant in doctrine with participants coming from several Pentecostal denominations, such as the Apostolic Faith Mission (AFM), the Assemblies of God, the Pentecostal Protestant Church, and the Pentecostal Holiness Church. On the other side of the Protestant spectrum, participants come from the Dutch Reformed Church, the Presbyterian Church, as well as several Baptists denominations. Rounding out the mix are Charismatics, and those from independent churches, inter-denominational and non-denominational churches.

During the researcher's term as administrator, several denominations looked to MET for training their missionary candidates at MCS. In fact, key mission leaders from each of these denominations made up the advisory board (which was in the process of becoming the Board of Directors). A strong endorsement that MET has fared well in the area of relationship and bridge building came from Ron Kinnear, deputy director for AFM World Missions, director for Africa Missions, and MET board member. He claimed that MET was instrumental in bringing Christian leaders from different church backgrounds together, many who would not ever have become acquainted had it not been for MET. For that, he was truly grateful. Kinnear believed this to be a significant contribution to the Body of Christ in South Africa.

#### **8.3.3.3 Relationship building**

On a similar note, Verkuyl (1978:188) indicates that 'the three-self formula could be exploited to justify a dismantling and severing of existing relations between churches.' Relationship building is a strong component in the make-up of the MET programme and is encouraged among its participants. The strength of the networking found within MET has been considered and discussed in the previous chapter (7.3).

#### **8.3.3.4 Church or missionary societies?**

Verkuyl's (1978:188) final criticism does not deal directly with the 'three-self formula,' but rather with the founders of the concept themselves. There was an apparent contradiction between their practice and theory. The formula emphasises the planting of independent churches on the mission field while Venn and Anderson 'held that the mission was properly the work of missionary societies, not churches' from the West. This draws one back to an earlier concern that planted churches were very seldom taught

or encouraged to own the Great Commission for themselves, which is in fact the crux of the MET programme and the very reason for its development.

#### **8.3.3.5 The African church is key**

An ironic consequence stemming from the general lack of a vision for mission within the Two-thirds World church is that missionary societies are basically Western institutions. This actually serves to free the Two-thirds World church to develop, create, and institute culturally and contextually appropriate mission structures and models of their own. If mission is the purpose of the Church, the responsibility of being and doing mission rests primarily with the Church. Mission should not be limited to entities within the Church, such as Western mission societies and para-church organisations. Although the Two-thirds World church may be missing well-developed support structures, the church itself is strong, vibrant, and growing. If the Two-thirds World church begins to properly understand this mission principle, it could be the answer to the current need discussed in chapter two for a stronger and larger mission force. In the context in which MET operates, the African church possesses the potential of being a primary key in meeting that need. MET, as defined in this thesis, has proven to be effective in training qualified African men and women for cross-cultural mission service as well as strengthening the mission cause within the African church. Supporting and sending African missionaries may be the final testimony to the fact that today's 'self-governing, self-supporting, and self-propagating' African church is truly mature and rightfully deserves a prominent place of leadership within the Church worldwide.

## 8.4 THE FOURTH SELF

It is interesting to note that missiologist Paul Hiebert (1985:195-224) speaks of a ‘fourth self’ which he classifies as *self-theologising*, thus bringing one back to the first theological and missiological issue discussed in chapter six (6.4.8.2[b]), the concept of *transcultural theology*. He argues that transcultural theology surpasses contextualised theology because:

- [1] The Church Universal is one body,
- [2] The mission of God is a shared mission, and
- [3] Transcultural theology helps ‘us see... cultural biases in our theologies and helps us avoid the syncretisms that emerge when we contextualize our theologies uncritically.’

The characteristics of a transcultural theology which Hiebert (1985:217-218) lists are: that it is biblically based, supracultural, historical, christological, and Spirit-led.

### 8.4.1 A Need For African Mission Instructors

*MET can be improved by allowing more African brothers to come and teach so that we balance up the scope of world missions.*

*MET should use those Africans who are already in missions for a good number of years in order to come up with an African theology and missiology.*

Statements from two Malawian Pastors  
MCS Alumni

While directing MET, a criticism the writer heard from time to time was the need for more African input in the programme. He took this to mean more black African teachers since there were always a fair share of white South Africans on the MCS faculty. This was an issue the writer, too, felt needed attention. It was not a matter of ‘allowing more

African brothers to come and teach' but that within the author's scope of influence and connection, African mission instructors were difficult to find. Perhaps, due to the fact that participation in intercultural missions has not been emphasised in the African church, it was always a challenge to find African theologians, ministers, or teachers with mission experience. Yet, the goal of finding qualified Africans was actively pursued. The author readily concedes that this was an area of weakness and concern within the MET programme.

#### **8.4.1.1 Black African instructors**

Though they did not necessarily have mission experience or expertise, black African instructors who participated in MET came from the Democratic Republic of Congo, South Africa, and Zambia. Peter Vumisa, from Zambia, actually enrolled in the MCS programme as a missionary candidate while serving as a staff member with Inserv. Peter has since completed his studies and continues to teach 'Mission Research Methods' (3.7.3) for both Inserv and MET. As MET graduates gain valuable cross-cultural mission experience the reservoir of potential African MET instructors should grow.

#### **8.4.1.2 Black African pastors**

By opening the speaking invitations for chapel services (4.5.1.1[p]) to local pastors, further opportunities have been created for black African input, though most guest ministers had little or no mission experience. Others were missionary pastors working in churches throughout the Pretoria area who came from the Democratic Republic of Congo, Ghana, and Nigeria.

### **8.4.1.3 Multiethnic missionaries**

Besides white and black instructors there were a number of other ethnic missionaries who lectured at MCS. These lecturers came from Brazil, Lebanon, and South Africa. Western or European lecturers originated from Canada, the Netherlands, South Africa, and the United States of America.

There is no doubt that the faculty was international. It must be stated that all MET lecturers were considered adjunct faculty, for everyone had his or her own ministry outside of MCS. They viewed their service to MET as a ministry, and volunteered their time to the programme. Such an arrangement contributed to a culturally rich environment in which the candidates were able to study and interact. One should always keep in mind that the candidates themselves came from various nations (refer to 4.2).

### **8.4.2 A Transcultural Ministry**

This brings the researcher back to an important point that has already been mentioned (6.4.8.2[b] and 8.4). Hiebert views the concept of *transcultural theology* as being a ‘fourth self’. When reflecting on Hiebert’s comments, a candid question should be asked: *Should MET strive to be African, or should it be transcultural?*

#### **8.4.2.1 The intent of mission training**

If the intent of a mission training school is to prepare missionary candidates for intercultural ministry, a transcultural setting proves to be more beneficial than one that is monocultural, whether it happens to be African, Asian, or American.

At this point one should review Hiebert’s points again. The writer argues that the transcultural setting is an area of strength in the MET programme.



*Transcultural theology surpasses contextualised theology because [1] the Church Universal is one body, [2] the mission of God is a shared mission, and [3] transcultural theology helps 'us see... cultural biases in our theologies and helps us avoid the syncretisms that emerge when we contextualize our theologies uncritically' (1985:219).*

Those responsible for MET ministries should endeavour to see that MET identifies and shares the same qualities Hiebert ascribes to transcultural theology: to be biblically based, supracultural, historical, christological, and Spirit-led (1985:217-218).

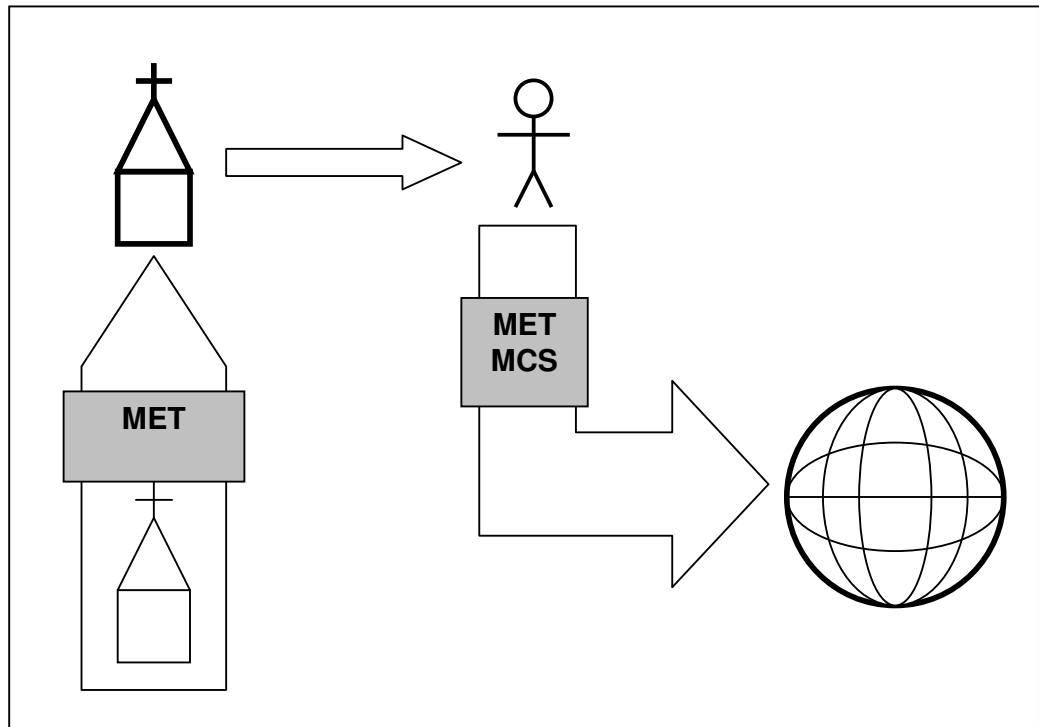
## **8.5 TOOLS FOR THE AFRICAN CHURCH**

The implications of Two-thirds World missionary training are staggering when one considers the size and spiritual depth of the African church. The primary purpose of training and equipping missionaries can only be achieved if potential sending churches develop a proper understanding of mission. As indicated in chapter two, MET provides tools and assistance to help African churches mobilise themselves for mission while it trains missionary candidates through MCS (chapter 4). The tools and assistance referred to comprise Pastors and Church Leadership Conferences (3.2), Missions in the Local Church Seminars (3.3), and Journey to the Unreached Tours (3.4).

### **8.5.1 Sending And Supporting Missionaries**

As the two objectives are reached, [1] churches mobilised for mission and [2] missionary candidates trained and equipped for cross-cultural service, then the churches are able to send out and support their missionaries. The following diagram (figure 8.1) illustrates this process. MET ministries provide the tools to mobilise the African church for mission. As the church matures into a mission-minded entity, it naturally becomes aware

of the need to send out missionaries. Missionaries are trained at MET-MCS before reaching their cross-cultural location for mission service.



Sending and Supporting Missionaries  
Figure 8.1

## 8.6 PARAMETERS REVIEWED

To offer a proper appraisal of MET in the light of the missiological issue, ‘mission is the purpose of the Church,’ the researcher must go beyond the parameters initially determined in this thesis. Therefore, before proceeding, those parameters are reviewed.

- For this study, one specific question is to be considered: *Is Missionary Candidate School (MCS) a viable model for preparing and training Two-thirds World Christian leaders for intercultural ministry?* (2.8.1).
- The main focus of this study is to take an in-depth look at MET Missionary Candidate School (2.8.2).

- A successful Missionary Candidate School is the tangible evidence that the purpose of MET is being reached. (3.1).
- Missionary Candidate School (MCS) is the primary training programme of Missions Exposure and Training. The ultimate test as to whether or not MET maximises its potential in reaching its goals to expose, train, and equip the southern African church for world missions lies with MCS (4.1).
- The results of this study are limited to the years the researcher personally directed the MET programme, 1995-2000 (2.8.2).

In this particular context researcher will deviate from the last parameter in order to give a fuller assessment of the MET programme.

### **8.6.1 Acknowledgements**

The stated purpose for MET, ‘to expose, train, and equip the Christian church in southern Africa for world missions’ (2.8.4), is a viable and valuable goal. Written responses from MET participants at the first MET Alumni Conference, held in Kabwe, Zambia on 1 – 3 October 2004 overwhelmingly supported the verdict that MET has contributed positively in helping to expose Christian leaders from southern Africa and beyond to a proper understanding of mission. MCS alumni were invited as delegates to this conference. The writer of this thesis had the privilege of attending and addressing the assembly of approximately fifty (50) MCS alumni, coming from Ghana, Malawi, Nigeria, South Africa, Zambia, and Zimbabwe.

It was the researcher’s first time back in the region since leaving the continent in June 2000. This provided him the opportunity to visit the MET Centre in Pretoria, South Africa as well as to attend the conference in Zambia. It was deeply rewarding to see the ministry growing and developing in ways he had never thought possible. Gerald and Pat

Golbeck, current MET directors, should be commended for their dedicated work and achievements.

## 8.7 MISCONCEPTIONS CORRECTED

It is beneficial to return back to the discussion raised by the final theological and missiological issue, understanding that ‘mission is the purpose of the Church’ (8.2). MET participants indicate that misconceptions of mission, due to the lack of understanding this purpose, are being corrected, at least to some extent, as a result of MET endeavours. Here is a sampling of reviews from some of MET’s participants:

*MET has given me exposure and broadened my understanding of mission.*

Zambian Missionary  
Living in Pretoria, South Africa

*MET has made me to look at mission in a broader perspective. I am now able to understand missions God’s way and allow the Holy Spirit to do the work as I make myself available to him.*

Zambian Pastor’s Wife  
Living in Chingola, Zambia

*MET has greatly changed my theology by sending me back to the harvest field.*

Nigerian Pastor  
Living in Lagos, Nigeria

*At first I thought missions was for whites but now I know it is for all believers.*

Zambian Missionary/Church Planter  
Living in a cross-cultural rural area, Zambia

*The greatest help I received from MET is my new perception of missions... At present I see believers as partners despite their denomination or background.*

Zambian Bishop  
Living in Malabuka, Zambia

*MET has made me to see God as a Missionary God.*

Malawian Pastor  
Living in Lilongwe, Malawi

*I am now connected to many co-workers because of MET and find that it is not so difficult to be a local church agency under missionaries.*

Congolese Provincial Superintendent  
Living in Lubumbashi, Congo DR

*MET was used to confirm my mission calling.*

Zambian Mission Mobiliser and Trainer  
Living in Kitwe, Zambia

*MET opened my eyes to see the potential I have. My focus was completely re-directed as I started to feel the heart beat of God concerning the dying world.*

South African Pastor and Church Planter  
Living in Thohoyandou, South Africa

*MET has been instrumental in exposing me to various kinds of missions available, understand the need for missions partnership, and helped me develop a missions program for my church.*

Ghanaian Missions Pastor  
Living in Accra, Ghana

### **8.7.1 Critical Concerns**

A study like this must strive to be objective in its assessment. Nevertheless, as the one who initially conceived the MET concept and nurtured it to the place where it became a reality, it would be difficult to convince anyone that the researcher's comments are unbiased. The reviews noted above are gracious and revealing, however, the writer does have concerns that should be mentioned. This brings one to the third and fourth parameters listed above (8.6); 'a successful Missionary Candidate School is the tangible evidence that the purpose of MET is being reached' and 'the ultimate test as to whether or not MET maximises its potential in reaching its goals lies with MCS.'

#### **8.7.1.1 MET participants**

Although these positive assessments are made by alumni, it is quite evident that the majority of these respondents, though each one a Christian leader in his or her own right,

are not missionaries living and working in an intercultural environment. This may, however, not be a fair judgement since the number of MET graduates is substantially higher than the number of delegates who attended the alumni conference in 2004. It could be that the majority of missionaries trained by MET were not able to attend the event. Nonetheless, the observation was made and should be noted. Other observations, which follow, point to a degree of concern.

#### **8.7.1.2 A name change**

During the 2004 MET Alumni Conference it was announced that the name Missionary Candidate School would be changed. Originally the founder may have made a mistake in calling the three formal sessions MET I, MET II, and MET III. Subsequent to the conference the term 'Candidate' would no longer be used. Apparently many of the new participants do not see themselves as missionary candidates aspiring to careers in cross-cultural mission service. Through conversations with the current MET director, Gerald Goldbeck, the researcher gathered that the vast majority of incoming MET participants view themselves as Christian leaders. In fact, it is now the exception that a participant would classify himself or herself as a potential cross-cultural missionary. Nevertheless, knowing the current trend of church growth in the Two-thirds World (1.4.1, figure 1.1) and the rapidly growing number of Two-thirds World missionaries going to the field (1.4.3), the need for a mission training school for Two-thirds World missionaries continues to be of key importance. MET, strategically located in Pretoria, South Africa, has offered a means to meet that need in its relatively short history and has the potential of expanding its contribution to missionary training in the future, if so directed.

In a similar manner the word 'School' has been removed from the title. A legitimate legal reason is cited for this change. Difficulties arise when non-resident

participants apply for South Africa visas in order to attend MCS. By referring to the training session as a 'conference,' it is thought that this particular challenge could be minimised. However, changing these terms may, in fact, send a message to potential participants (no longer to be considered 'candidates') and potential sending churches and denominations that simply another conference is offered. It should be pointed out that in the African context, one's name and the meaning behind that name is highly significant. In some African cultures it is quite common to change a person's name in order to convey the individual's true character. In and of itself, the new name 'Missions Exposure and Training Christian Leadership Conference', instead of 'Missionary Candidate School', may be a strong indication of a shift away from of training Two-thirds World missionaries.

### **8.7.1.3 Relaxed entrance requirements**

Another observation deals with the entrance requirements for admission to the training programme. It seems apparent that the first condition for acceptance into MCS, a personal call to missions, has been removed. Do newer participants meet the criteria as stated in chapter four of this study? The statement reads: 'The applicant must have a Christian ministry call into intercultural service... MCS targets those who eventually see themselves as cross-cultural ministers' (4.3.1). Abiding by this requirement would assure that all applicants are potential missionary candidates. The third condition for acceptance states: 'The applicant must have the full endorsement of his or her sending congregation, fellowship, or denomination' (4.3.3). As inferred in the previous paragraph, this stipulation may no longer be necessary since the participant is not to be considered a missionary candidate and the 'school' is now reduced to a conference.

#### 8.7.1.4 Modified curriculum

As in all organisations, modifications do occur. However, any change implemented should support and strengthen the purpose and objectives of MET as it was originally conceived. The author of this thesis simply raises the question: *Do current changes being made to the programme enhance the purpose of MET to train and equip Two-thirds World missionaries for service?*

Further evidence for concern is briefly outlined below:

- The three one-month formal training sessions, MET I, MET II, and MET III, have been reduced to one six-week session, referred to as ‘Missions Exposure and Training Christian Leadership Conference.’
- The content of World Perspectives, originally considered the core of the MET I curriculum, is being consolidated and abridged to fit the new ‘conference’ schedule.
- Since participants are no longer considered missionary candidates, the ‘Language Acquisition Made Practical’ course (4.7.4) has been shortened and modified to a two-day overview. Participants are no longer required to study their ‘intended’ new language in an immersed environment and present a ten-minute speech in their acquired language. Now participants are simply exposed to the concept, using Afrikaans as a case study.
- Courses geared specifically for cross-cultural missionary training have been removed. Missionary Candidates had to deal with contextualisation and acculturation as they interacted with issues and wrote a paper on ‘Primary and Secondary Doctrines’ (4.5.1.1[c]). This is one example of the courses no longer being offered in the MET programme.



### **8.7.1.5 A critical conclusion**

If the researcher remains within the parameters set in this study, there is no need to entertain current concerns, for the study is limited to observations made on MET's first five (5) years of operation, 1995 – 2000. While post 2000 changes within the MET programme have been addressed and several concerns raised, it must be reiterated that these adjustments and changes were beyond the writer's control and scope of influence and are also beyond the parameters of this study. In short, change can be perceived as either negative or positive and the writer purposes that if the MET programme had not been adjusted in the previously mentioned manner, it would prove to stay on its pre-ordained path. MET, 1995 – 2000, was meant and resulted in a programme for training Africans for intercultural Christian ministry. However, any programme, such as post 2000 MET, that raises mission awareness within Africa is certainly valuable to the Church as a whole.

### **8.8 A THESIS STATEMENT**

*Is Missionary Candidate School (MCS) a viable model for preparing and training Two-thirds World Christian leaders for intercultural ministry (2.8.1 and 8.6)?*

This question has provided the purpose and direction for this thesis. When the question is reordered, it becomes a thesis statement for the entire work:

*As presented in this study, Missionary Candidate School (MCS) is a viable model for preparing and training Two-thirds World Christian leaders for intercultural ministry.*

### **8.9 FINAL WORDS**

Reality may, or may not, measure up to ideals, dreams, or aspirations. But does this negate the lessons available for those desiring to develop contextualised Two-thirds

World mission training curricula? Much can be learned by analysing both the positive and negative components of the MET programme which have been clearly brought to light throughout the entire thesis. MET was conceived and birthed through the concept of Missionary Candidate School. MCS provided the motivation and focus for developing every aspect of MET. Besides MCS, other MET ministries have strengthened the cause of mission among participating churches in the southern Africa region.

As initially pointed out in this thesis, if the Great Commission of Christ is to be taken seriously, the need for enlarging today's mission force is crucial. The Two-thirds World church is in a prime position to meet the need. Contextualised mission training, perhaps better worded as 'transcultural mission training,' will enhance the process. MCS, as documented in this study, has proven to be effective in training African men and women for intercultural mission service and is a model well worth investigating. The candid results coming from the evaluation, and assessments made in light of current theological and missiological issues, may well prove to be valuable in assisting those who wish to develop other credible models for training and equipping Two-thirds World missionaries. If this is true, the efforts reflected in this study and in the development of MCS, specifically, as well as of MET in general, is worthy of consideration and the thesis statement stands on a firm foundation.



*As people understand well the meaning of missions, they will be able to look at missions in a different way, which is positive, and many indigenous African churches will be sending missionaries.*

**B. S. Kapoma  
MET – MCS Alumnus  
Mbala, South Africa**



## **Index of MET Terms**

(Major passage of the term is indicated in *Italics*)

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