ABLE TO TEACH OTHERS ALSO:

Nationalizing Global Ministry Training

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by

William H. Smallman

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Western leaders who lack experience in effectively helping people to decide and act for themselves also lack confidence in approaches that seem too relational and without clear deadlines. Most difficult is *the reluctance to give up the power, privilege and pride that accrues to leaders in our world today,* Christian or secular. They have been in charge for so long, they like it that way. The "upside-down" approach that calls for facilitating others seems a little too nebulous, messy, and unproductive.

– *Stephen T. Hoke in Elmer & McKinney 1996, 160*
(italics original)

Service, when subordinated to anything, withers and dies. So long as "practical experience" is stultified by treating it as a poor cousin of intellectual learning, so long as "Christian service assignments" are weekend outings divorced from distinct and relevant dialogue with one's "academic learnings," and so long as theological education is seen as preparatory to (rather than simultaneous with) ministry, a weak linkage will continue between education and the development of the church.

– *Ted Ward in Elmer & McKinney 1996, 45*

PERSONAL PREFACE

Do you ever wonder why someone writes a book? I do.

This book emerges from a personal pilgrimage in theological education. When Doris and I first set foot in Manaus, Brazil, in 1970 our objective was the training of Christian leaders at the Baptist Seminary of Amazonas. Efforts during our first term, along with seminary teaching and church planting, focused on establishing a network of extension seminary centers stretched out along 2300 miles of the Amazon Valley.

Early in our second term I faced the unwelcome prospect of being the seminary's next director. My "campaign platform" was the threat to undertake the nationalization of the seminary. I had resisted that top post, knowing that a seminary leader should be more of a high-profile, prophetic figure, a dynamic ministry leader. With the prospect of nationalization, however, came the need for a transitional director. What was needed then was a back seat driver, a bridge builder to the time when that prophetic ministry leader would finally be a Brazilian rather than an American. In short, it was time for a Barnabas, not a Paul. And there I was! This was a true *kairos*, or a window of opportunity, at a crucial juncture in our history.

My reflex was to read three books on the subject of nationalization. In 1976 there were none. Nearly a decade later I wrote the book I'd wanted to read, presented as a D.Miss. project at Trinity Evangelical Divinity School, and now, more than another decade later, and a couple of rewrites, to you.

We have now been at home in the United States longer than we lived on our mission field. Still, that Brazil decade overshadows all of our subsequent ministry, now with candidates for missionary service around the world. We thank God for the formative impact of many Brazilian colleagues: Srta. Darcy Pessoa, not only as language teacher and cultural orientor, but as our ministry partner and continuing close friend; Pastor Oséas Rodriguez da Silva who ministered to us as our pastor and mentor in church planting, and as a valued advisor in transition as a professional educator and school inspector; Pastor Francisco Felício Poderoso, our vice-director, good neighbor, and model of unfailing good will (and later a director of the seminary), and Pastor Jaime

Augusto Lima as pastor and supportive counselor at key turning points. We are shaped by people of principle, not just by principles.

To many in Baptist Mid-Missions I am indebted for cooperation in the gathering of information, critiques, and insights, and for helping to get it all into digestible form for publication.

Above all, I owe thanks to God for Doris, faithful companion through three and a half decades of happy marriage and service. Her partnership in ministry, affirmation in the nationalization process, and sacrifice through arduous times of study and writing made it all possible. Dr. C. Raymond Buck, a president emeritus of Baptist Mid-Missions, reminds us that "We can stay in the ministry only as long as our wives will let us." Praise the Lord for them!

The burden of this work is that nationalization and indigenization are distinct from each other, are both to have high missiological priority, and are more related to relationships than to procedures. The theological underpinnings of the process are essential to the appropriate *kenotic* attitude that governs the atmosphere of such a vital transition. Only when we communicate the joy of learning will our disciples catch the joy of teaching. They can do what we have done, and do it better than we can.

Case histories and anecdotes are drawn largely from the experience of Baptist Mid-Missions. This comes from a desire to enrich the efforts of others in research and application in theological education by offering previously unpublished material. While we labor in a distinctly fundamentalist, separatist milieu within the larger evangelical orbit, we wish to contribute the fruits of our labors to the whole Body of Christ. Within the scope of ministry of our more than 1100 missionaries in about fifty countries is work in more than fifty seminaries. Most of these could complete the nationalization process within a decade if we set our hearts and hands to such change.

This venture into new territory is offered to all who multiply themselves in others, whether in discipling new believers or polishing up new doctors for the seminaries, with a consciousness of its experimental nature. I welcome your reactions, criticisms, improvements, or experiences of what did and did not work, and why. Let us grow together in the adventure of making others **"able to teach others also"** (2 Timothy 2:2) for the glory of the Lord of the Harvest.

Bill Smallman, D.Miss.
Box 308011, Cleveland, OH 44130
e-mail: *bsmallman@bmm.org*

Part 1

FORMING THE FOUNDATIONS

"According to the grace of God
which was given to me, as a wise master builder
I have laid the foundation.…"

1 Corinthians 3:18a

If church planters choose to empower nationals, the national leaders will gain confidence in using their ministry skills. In that shared power usually results in multiplied power for both parties, discerning expatriates will know when to release personal, positional, and spiritual power, and when to keep it. Shared power releases synergistic power – and promotes responsible phase-out within a reasonable amount of time.

– Tom Steffen 1993, 164

The expectations of leaders on people who respect them have a powerful molding effect for good or ill. Expectations shape the perceptions of others and influence one's behavior toward them. Expectations often become self-fulfilling prophecies. If we expect others to excel, they are likely to excel. If, however, we expect them to fail, they will unfortunately not disappoint us.

– Edgar Elliston 1992,116

1

THE PROBLEM WITH THEOLOGICAL EDUCATION

FOCUS: to define key principles, concepts, and problems in ministry training overseas.

Scenarios in Tension

Is there such a thing as the ideal ministry training program for the Two-Thirds World? Is now the time to design one? Who are we as foreigners to even think of designing such a program? Why are North Americans the ministry engineers for the rest of the world?

But, if it were our task, here are some basic parameters for such an ideal ministry training program to aim for:

- The seminary would provide high-quality training for entry-level ministry leadership in their real-world context.
- It would be controlled and directed by leaders of the national churches.
- It would reflect the pedagogical styles and methods of similar schools or training programs in that society.
- It would be perceived by the public as belonging to that host society as a part of it, rather than apart from it.
- It would be linked to a body of national churches to whose growth it contributes significantly and whose support it enjoys.
- The churches would gladly ordain its graduates as their own ministers and missionaries.
- Such a seminary would be taught by godly nationals with strong experiential and academic qualifications.

- It would serve as a laboratory for culturally sensitive exegesis as it systematized and localized the application of the whole of Scripture to that society.
- It would serve a prophetic function of awakening the churches to their biblical responsibilities for evangelism, for modeling public morality, and for dealing biblically with real societal problems.
- The seminary would help those churches answer from the Bible the questions with which their own society is grappling.
- It would empower the new ministry leaders to develop a biblical worldview to interact with the predominant worldview of their own society with minimal foreign bias.
- The professors would be encouraged to write theology based on the whole Bible, addressing the whole culture.

The hard reality of theological seminaries in the Two-Thirds World, however, falls far short of such a utopian scenario. Most such seminaries, founded and funded by foreign mission agencies, remain dependent under the governance of mission personnel or of a national director whom they greatly influence. Their curricula and methodology are hauntingly similar to those of the Bible institutes and seminaries where those missionaries trained. The few national pastors who teach are given low-priority subject matter, and the teaching and grading systems so familiar to them in their national schools are ignored in the seminary. The national churches tolerate or ignore such a seminary since it does not train their real leaders and it perpetuates a foreign style of ministry.

These caricatures of theological education today serve as opposite poles on a spectrum. Every institution for the training of a new generation of leaders for ministry lies somewhere between the extremes of total nationalization and total mission control. In the face of the rapidly progressing maturity of Two-Thirds World churches, all mission agencies involved in training pastors and missionaries must obligate themselves to re-examine their attitudes and activities toward nationalization.

Those who still hold the keys to most of the seminaries around the world have a new main task: to equip and motivate our national counterparts to design and operate the ministry training programs that are “ideal” for their own countries.

THE PROBLEM: FOREIGN CONTROL OF THE FUTURE

The control of theological education by foreigners will not be tolerated much longer by nationals who sense their own responsibility for this key task of the church. The domination of this field by expatriates has led to the prolongation of foreign styles of ministry. A **Latin American** theological educator speaks for his community. "Non-contextualized churches carry out a ministry not suited to their reality while seminaries perpetuate theologies, methods, and strategies best suited to churches in an opulent and wealthy society" (Zorilla 1980,369).

An evangelical church leader from Zimbabwe voices similar concerns for his frustrated **African** brethren who see second generation foreigners becoming the managers and administrators of the institutions their fathers founded. "What is most distressing to me is to see missionaries retiring and instead of their positions being filled by nationals, their children have been coming back as missionaries to take over from them" (Wakatama 1976,40). He goes on to accuse such insensitive foreigners as "actually making dynasties out of their missionary kingdoms in our countries" (40).

Asian churches with several generations of highly trained leaders chafe under the yoke of imposed Western constraints and control of the process of training the next generations of ministers. A survey of **Asian** evangelical seminaries back in 1975 showed that 60 percent of them still had foreign missionaries as presidents. The Korean educator who conducted the survey, Dr. Bong Rin Ro, then the Executive Secretary of the Asia Theological Association, urged Western mission administrators to re-examine their strategy as it relates to theological training. Asians no longer accept the traditional paternalistic attitude with its focus on what the missionary can accomplish. Ro continues, "The urgent task now is to train the national and build up the church by giving the national the place of responsibility and leadership" (1976,8). This earnest plea representing Christian leaders from all parts of the Two-Thirds World must be heeded.

The focus of this present study is the why and how of the nationalization of theological education. It will draw upon the author's specific experience in Baptist theological seminaries in Brazil. The work will offer guidelines for the transfer of leadership authority from expatriates to nationals of any Two-Thirds World nation in seminaries and other similar institutions of the churches. The principles are applicable to hospitals, publications ministries, camps, and most other works that complement ministries of church planting and development.

MAPPING THE FIELD: SOME BASIC CONCEPTS

Communication is based upon commonness of understanding of the words used to express concepts. When different parties use the same terms to express dissimilar notions there is no "meeting of the minds" in their conversation. Mere double monologue is not dialog. In this chapter we'll lay a foundation of terms we'll use consistently throughout the book. This "dictionary game" now will facilitate deeper interaction later.

Missiology is finally coming to full bloom as a respected academic field and as a more fully articulated realm of ministry. The science of Missions takes its place within the theological encyclopedia as a major heading under Ecclesiology. The vast majority of evangelical works on Systematic Theology ignore Missiology or dismiss the mission of the church with a mere paragraph. Even Karl Barth, whose thought was quite missiocentric, devoted a grand total of only five pages of his massive *Church Dogmatics* to penetrating insight on missions from his perspective (Scott 1978, 9).

The major fields in missiological theory and practice may be subsumed under three headings for each, summarized in Figure l.l. Tippett offers a fine interactive model (1987, xxiv) of the same conceptual territories with somewhat different emphases. Here is my map of the field.

THEORY	PRACTICE
T1: Biblical-theological bases of Missiology, church growth theory, spiritual vs. societal effects of the gospel	**P1**: Evangelism, church planting, church growth practices, History of Missions, ministry training
T2: Interface of Christianity with other living religions, Theology of Religions, world-view definition	**P2**: Contextualization, cross-cultural communication, **Indiginization,** ethnotheology
T3: Ecclesiology in ministry, Inclusivist vs. Exclusivist ministry philosophy, Ecumenism vs. separatism	**P3**: Mission-church relations, **nationalization,** associations of missions and churches

Figure 1.1
Theory and Practice of Missiology

T1. The Biblical/Theological Foundations of Missions. Biblical principles define the rationale, guidelines and motivation for missionary service. The Bible is thus honored as the primary sourcebook for mission theory, recognizing the church as the locus of God's activity in the world. The mission of the church is the completion of the *missio dei*, the mission of God in redeeming fallen humanity through one Savior. The vertical and horizontal dimensions of Missiology are integrated as the spiritual and societal effects of the gospel are biblically balanced.

T2. The Interface of Christianity with Other Living Religions. The conflict and concord of inter-religious dialogue demands the clearest and most courageous thinking of missiologists. The gospel is never preached in a religious vacuum, and it interacts with various prior religious worldviews with varying attributes of their own. Much of Missiology is consumed with the Theology of Religion, the key issue in this decade.

T3. Ecclesiology in Missionary Ministry. The ecumenical versus the separatist philosophies of missionary effort call for churches active in missions to define carefully and biblically with whom they may cooperate and from whom they must separate in obeying the Great Commission. Rather than being less important out at the frontiers of Christian territory, these issues relate vitally to the definition of what are "the gospel" and "the church." History has important lessons here since the liberal Ecumenical Movement, especially as embodied in the World Council of Churches, arose out of the global missionary movements of the nineteenth century. Newer mission paradigms focus on societal motifs of liberation, ecology, justice, etc., with new definitions of "evangelism" unlike traditional missions.

Each of these areas of *theory* has its counterpart in the *practice* of Missiology.

P1. Principles of Evangelism, Church Planting and Church Growth. The basic trajectory of mission work is to be derived directly from Section **T1** on Mission Theology. All strategy is to be founded upon biblical principles first, and then upon the applications suitable for each specific culture. The general History of Missions, including specific case histories in church growth, enters here. The calling, equipping and sending and nurturing of missionaries are treated in this category, along with the variety of conventional and unconventional approaches to evangelism, church planting, and the inculturation of the gospel.

P2. Cross-Cultural Communication and Contextualization. These mushrooming fields of **T2** Christian/non-Christian interaction, alert the churches to vital input from the social sciences in their understanding of cultural dynamics and the flow of information within societal structures and across

cultural chasms. How do we assure that our message is both fully biblical and fully comprehensible to those people who are our target audience? Communication theory takes on biblical terms and cases to enrich the field. Our understanding of indigenization is found here.

P3. Church/Mission Relations and Nationalization. These neglected areas of inquiry are the applied counterpart of **T3**, Ecclesiology in Missions. This area encompasses the working relationships of sending and receiving churches, and of mission councils and bodies of national churches. Our present study on the process of transfer from mission to national leadership is a contribution to this corner of Missiology.

We need to discuss some key terms with a view toward using them consistently throughout this work. Some of these concepts are defined with a somewhat more specific focus than is commonly observed in the books and periodicals on Missiology. Readers have already noted the term "Two-Thirds World," replacing "Third World" as the preferred descriptor of most of the world's population. No attempt is made to balance gender terminology beyond the familiar reality that "man" and masculine pronouns may refer either to men or women, or make generic reference to humankind, while "woman" and feminine pronouns in this work are always female gender-specific.

Ministry Training: Within and Beyond the Local Church

While every believer is a servant of Christ, not every believer is called to the ministry in a professional sense. All disciples of Jesus serve under the mandate of the Great Commission, while a few of these are called to careers in the ministry, and a few of those are directed by the Lord of the Harvest to overseas or cross-cultural ministry.

The significant differences are not between home and foreign works, but between *homoethnic* and *heteroethnic* ministries. Missionaries tend to work either with others of their same ethnicity (in home or foreign locations), or with people quite different from themselves. These different avenues of ministry call for different types of training, resulting in both Christian education and theological education.

Christian education is basic discipleship training for every believer in the churches, while the term *theological education* is reserved for training those persons who will be in ministry leadership positions over and beyond the established churches. The focus of this book is theological education, recognizing the needed place for concurrent training of laypersons within the churches. Theological education will enable the churches to carry out Christian education in all cultures.

> ***Theological education*** *is the complex of prescribed training activities designed to promote changes in the knowledge, attitudes, experience, and character of believers to equip them for careers in Christian leadership ministry.*

Admittedly, the concept of specialized training for professional ministry can tend toward elitism and the perpetuation of the distinction between clergy and laity. That is a risk which must be taken as the church prepares its leaders. We welcome the contemporary stress upon lay ministry, shared congregational leadership, the development of all persons as ministers of Christ, and equality of all in the Body of Christ. The fact remains that some people are still called by God for full-time ministry. The call to preach is a call to prepare.

There *is* a difference between clergy and laity, though it is a difference of responsibility rather than nature. All believers are priests, but only about three percent are called to be pastors, missionaries, evangelists or other career ministers. The adage, "all believers are missionaries" should be restated, "all believers are witnesses." The term *missionary* is reserved for those who are sent out by the church to make disciples among all peoples by evangelism and spiritual nurture of believers by establishing new churches and enabling them to penetrate their own societies with the transforming light and salt of the gospel. The training of the next generation of leaders for the church is an integral part of its overall mandate to make disciples among all nations, or peoples.

Nationalization, Indigenization, Contextualization

Some of the contemporary missiological buzzwords are too often rather loosely defined in the contexts they are intended to clarify. A suggested delineation of semantic fields will help these overlapping concepts to be applied more specifically.

Nationalization is reserved for the handing over to national leaders of administrative control of a given ministry, while **indigenization** refers to the control of cultural congruence of a ministry institution and its immediate context. It is conceivable for a ministry to be nationalized, but far from indigenous; conversely, a ministry might be thoroughly indigenous before it is fully administered by nationals. The basic notion of nationalization is the assumption of *control* by nationals, whether or not the staff is exclusively national. So, Cavey is properly comfortable with the idea that, "it is possible for our semi-

nary to be nationalized and still have some missionary teachers...invited to teach by the Brazilian administration" (1980, 44).

Nationalization *is the transfer of administrative authority from the foreign founders of a mission church or institution to capable national leaders.*

Nationalization is not simply a state or a process, but also an attitude on the part of nationals and expatriates alike, as to who is really in charge of a given ministry. Joint boards of directors may have a formal balance of power that is even, or tipped to one side or another. Still, the real proof of nationalization is the power to make key decisions.

An institution is *nationalized* when its decision-making nucleus is dominated by nationals who are not controlled by the mission.

For a seminary, nationalization is freedom. This true freedom embraces the responsible liberty for the determination of academic programs, the finding and expenditure of funds, the deployment of personnel, the use or disposal of real estate, and the determination of the structure of its governing board. This clearly does not demand the expulsion of all foreigners. There is a range of degrees of nationalization which goes beyond mere majority percentages of personnel on boards and faculties. Domination by national leaders certainly includes majority status and goes beyond it to genuine opinion leadership.

Control of an institution by a group of nationals includes the spiritual, societal and political predominance over its philosophical and operational governance. This power is ideally exercised with good will and fellowship with the founders and with the constituent churches both in that country and those who financed its origins. Such administrative determinism is not to be confused with the quality of cultural fit of an institution into its cultural surroundings. Chapter 7 explores specific dimensions of nationalization.

Indigeneity is cultural fit and character so that a church or institution loses as much of its foreignness as possible within biblical guidelines. There will always be a strangeness, but is to be the offense of the cross, not of Americanness.

*The **indigenization** of a ministry institution is movement toward the conforming of its cultural attributes to the patterns of similar institutions within that society, or to the expectations of the people for such an institution.*

A seminary indigenous to Brazil will be very much like other schools in Brazil, though it maintains its distinctive character as a school for training evangelical ministers. Within that narrower field, it will be remarkably different from a seminary in Bangladesh, Borneo or Boston. A school which is both nationalized and indigenized will fully control its own goals, governance, goods and going in ways consistent with Scripture and its own cultural ethos.

The "Africanization" of a large mission board in partnership with its national church is a term used by Gration to embrace both administrative and cultural matters, but the primary focus on administrative control. "To 'Africanize' in this frame of reference meant, therefore, the virtual dissolution of the Mission as a corporate reality" (1974, 274). This would correspond more closely with "nationalization" than with "indigenization" as distinguished in this work. Gration's dissertation is a model chronicle of the transition in leadership of the Africa Inland Church from its foreign founders (of the Africa Inland Mission) to Kenyan leadership. The structural and interpersonal tensions are treated with frankness and finesse.

Contextualization functions within the realm of communications, primarily as discretion in the selection of non-offensive ways to present the Gospel in the earliest stages of contact. Kraft and Wisley subdivide indigeneity into *structural* and *theological* categories, the latter being specified as "contextualization," and the former, presumably, "nationalization" (1979, 255). This indicates something of the breadth of the scope of this popular word and concept, and confirms that it should be restricted to the communications field.

Hesselgrave properly stresses the communicalogical nature of contextualization in his definition. "Contextualization is the process whereby representatives of a religious faith adapt the forms and content of that faith in such a way as to communicate and (usually) commend it to the minds and hearts of a new generation within their own changing culture or to people with other cultural backgrounds" (1984, 694). This highlights both adaptation and communication as essential elements of the process.

Contextualization as methodology should be kept ideologically neutral. There is a tendency for proponents of certain philosophies of mission to presume that their views are an integral part of the process. In his fine contrast of

indigenization and contextualization, Conn holds that the latter term adds "the social, political, and economic questions: wealth and poverty, power and powerlessness, privilege and oppression" (1984, 283). Granted, the terminology grew out of the research of the Theological Educational Fund of the World Council of Churches, but this simply does not grant them exclusive franchise in the philosophy underlying the terms.

It was this conflict between the content and context of the message which impelled Fleming to recommend that evangelicals abandon the use of "contextualization." He favored the term "'context-indigenization,' meaning the indigenizing of the gospel in the modern context" (1980, 53). The suggestion is ill-advised since the avoidance of a fine functional term does not avoid the philosophical arguments. This very struggle over key terms highlights the need to distinguish the processes of structural indigeneity ("nationalization") from cultural indigeneity ("indigenization") or kerygmatic indigeneity ("contextualization") for an institution, ministry or message. Our synthesis allows for clarity:

- Messages are **contextualized**, whether sermons, curricula or theological systems are in view.
- Ministries are **nationalized** in an administrative sense, churches or schools, … and **indigenized** in a cultural sense.
- Missionaries are **acculturated** to their host nation as they adapt themselves to their new cultural surroundings.

The consistent usage of these overlapping terms in their distinctive domains contributes to a sharpened understanding of what is described. For example, when someone describes a "contextual church," he is really referring to the indigenous cultural quality of the church. It is communicating in ways that are sensitive to the values and media of its context, including architecture, appropriate clothing, leadership styles, media for expression of ideas about God, and service formats. Let us just call it what it is: indigenization.

So, What is a "Seminary?"

A **seminary** is a "seedplot" for the preparation at any academic level of persons for the ministry . This generic sense of the word is commonly understood in Latin America, and it is so used in this book. There is no necessity that "seminary" denominate studies at the post-bachelor's level, as is common in Western nations, rather than at all academic levels.

We will tend here to speak of "training programs" more than "schools," since the traditional school is only one of several venues for such training efforts.

Early efforts in Guatemala to extend the impact of the resident seminary led to a more careful definition of the "seminary" itself. Ralph Winter and his Latin colleagues there determined "boldly to call a seminary an institution attempting to prepare men for Christian ordination, and to maintain carefully as a thing apart our scale of degrees that refers to scholastic breadth" (1969, 34). This concept frees the term from constraints of associated academic levels.

Brazilian studies on the training of national Roman Catholic priests similarly refer to such schools at varying academic levels as "seminaries." One such work designates certain programs as "Theological Institutes," but the distinguishing feature is their attachment to university Faculties of Philosophy to provide religious training for those *not* destined for ordination (Libânio 1969, 405). A directory of Protestant institutions in Brazil compiled back in 1973 listed 106 schools with theological study programs (Read and Ineson 1980, 283-92). Of these, 39 (or 37 percent) were called "seminaries," representing every academic level listed. An additional 46 schools (43 percent) were called "Bible Institutes," of which only three offered university level studies, and of which well over half had directors whose names suggested they were foreigners in Brazil. This indicates a bias by expatriates to associate the title of a school with its level, though probably at least 90% of the schools listed were founded by foreigners or foreign-based organizations. Other titles included "Faculty" (a university level course), "Center of Theological Studies," *"colégio"* (a high school level course), and "Bible School."

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*A **"seminary"** is a training institution at any academic levels, whose primary purpose is the preparation of men and women as candidates for career ministry, with a view toward the ordination of graduates by their churches.*

VARIED WAYS TO LEARN CULTURE

One additional family of terms deserves attention because of its proximity to contextualization. These terms relate to the penetration of culture by an individual and by an ideology.

Enculturation is the learning of the cultural patterns of behavior and values from within ("en") one's own society. The process is largely complete

before formal schooling ever begins, and is unconscious. A member of any given society absorbs the culture as an insider, and may be oblivious to the many things he or she has learned. Most of one's own culture is covert, at an unconscious level, and this insider's *emic* viewpoint is assumed to be normal for all people.

Acculturation is the learning of another culture by one who comes to it ("a" from Latin *ad*), or toward it, from outside. The process is largely conscious and purposeful as the foreigner struggles to speak, act, and even think like a member of that host society. The painful process of becoming bicultural highlights the pervasive features of one's own culture, now constantly compared to equivalent behavior, objects, organizations and even values in the target culture. This outsider's *etic* viewpoint colors one's appreciation of the host culture until it is well absorbed.

Inculturation focuses on a different aspect of the penetration of culture. While cross-cultural missionaries seek to become an integral part of their host society, they also desire their message to become an integral part of its worldview.

Inculturation is the penetration of the gospel (or other ideology) into a culture to the degree that it is embraced as a determinative element in that culture. The concept of inculturation is addressed by Roman Catholic missionaries of the Society of Jesus as going beyond the pre-Vatican II notions of accommodation and adaptation.

A Jesuit missionary, Fr. Pedro Jessup, SJ, offers a definition of inculturation which clarifies its scope. This is "the incarnation of 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 it and remaking it so as to bring about a 'new creation'" (Shorter 1988, 11). This concept is at the heart of ministry training which is designed for a specific cultural context. We aim to have the biblical message come to 'belong' as a proper and natural element of the host culture. In North America, it is 'normal' to see a church on the street corner, while a mosque might still merit a second look.

We have survived our "dictionary game" intact, but the reader may wish to compile his or her own glossary of unusual technical terms.

THE NEED FOR NATIONALIZATION

The question sometimes raised is, "*Why* should this seminary be turned over to the national church?" Various motives underlie the inquiry. The more

cogent question is, "*When* can this seminary be turned over to the national church?" Missionaries must come to share an eagerness to develop their national counterparts to the point of competence to lead those institutions which are an essential part of the ongoing church. This is not just an option for a select few, but an integral part of the philosophy of the indigenous church at the core of missions.

When there is a reluctance to turn leadership authority over to nationals, there should be a penetrating investigation into the reasons for any further delay. If "the nationals are not ready," the next questions are, "Why not?" and "What can we do now to help them to be ready?" If there is an identity crisis for the missionary who fears he will not have a significant place in the predominantly national institution, that personal crisis should not intrude in seminary decisions. The personal problems of a foreigner should not determine policy on nationalization. How can missionaries in transition cope with their crises without resentment or withdrawal from the work? Can they work under the national leaders, or will they relocate? These are problems the missions must face and resolve. We will enlarge upon these themes in Chapter 6.

A number of factors suggest that the nationalization of churches and institutions must be a first-order priority for those missionaries who still control them. Factors will be identified here but dealt with later.

The Nature of Indigenization

The objective of the church at Antioch in sending out Barnabas and Saul as their missionaries never was to build a chain of institutions to be kept under the control of that sending church. They intended that whatever churches they started as ambassadors for Christ be deeply rooted in the host countries, permanently functioning for Christ, and integrally identified with those people who would both lead and follow those churches. We explore this Pauline pattern in greater detail in Chapter 4.

Nationalization is at the foundation of modern Missiology. Just as missionaries consider it "natural and proper" to nationalize the churches they found, the normal next step in the development of a ministry training program is the development of national personnel to take the places of the founders. Any reluctance to nationalize the institutions which support the ministry of those national churches needs to be justified.

Any mission that claims to follow indigenous principles should fully anticipate that all their work will be continued by nationals, and will take all measures possible to effect that transition with alacrity.

The Function of Seminaries

The seminary is the obstetrical ward of the church. The future of the church is shaped in the seminary classroom (or whatever methodological shape it may take) so that control of its philosophy and objectives is the key to real leadership in the churches. The vitality of the next generation of church leaders being at stake, the missionaries should be anxious to prepare competent trainers from within the culture so the contextuality of theological education is guaranteed. Somehow the first generation of Christians in a given population should be active in the training of the next generation for ministry at appropriate levels of service activity.

The question of just when the national church needs to form a Christian university with many disciplines is a separate issue. A true seminary walks a thin line of risk by provoking young leaders to think for themselves. It is still trusting that their thoughts will be disciplined by the Bible, applicable in their culture, and remaining reasonably within the stream of their ecclesiastical heritage.

Seminaries have a coordinating function, seeking to bring together the various contributory streams of Christian life and ministry into a coherent whole. This is incarnational more than institutional. As Bridges-Johns notes, "Ministerial formation from the starting point of 'God with us' views education in the larger context of formation which integrates beliefs (orthodoxy), affections (orthopathy) and actions (orthopraxis)" (Pobee, ed. 1997, 142).

The Frustrations of Capable Nationals

The 1971 consultation on Missions in Creative Tension in Green Lake, Wisconsin, grappled with the issue of transition to national leadership. Among the conclusions of the delegates was the statement that "initiative cannot really be relinquished but it can be stifled" (Gerber 1971, 353). This served warning on mission leaders that maturing nationals were increasingly ready to accept responsibility. When their capabilities are ignored unduly, and leadership of churches and institutions remains beyond the control of those for whom they were intended, frustration mounts.

One African solution to this impasse was to bypass the entrenched missionaries, leaving stagnated organizations in order to begin their own denominations (Fuller 1980, 109). Similar breaches of confidence and fellowship have precipitated the founding of rival seminaries to the detriment of all involved.

Seminary personnel should begin planning and enacting programs for the nationalization of their respective seminaries. Ten-year plans provide the comfort that something is being done but that the roof will not cave in tomorrow. Five-year plans demand more action within the foreseeable future and are more threatening to entrenched seminary workers.

New seminaries need a philosophy of national dominance built into their operations from their inception for a maximum of twenty-five years from founding to nationalization.

All of this spells out a need for *change,* a sometimes terrifying concept. The winds of change in theological education have blown in through the opening windows of opening attitudes of missionaries involved in ministry training.

The International Council of Accrediting Agencies (ICAA) for Evangelical Theological Education is a forum for churches and missions under the umbrella of the World Evangelical Fellowship (WEF). The continuing development of the WEF since its founding in 1951, has included the establishment of the Theological Commission in 1968. This Commission set up the Theological Assistance Program (TAP) in 1974 to provoke renewal in theological education and to assist national seminaries and their leaders. For several years the TAP promoted reforms toward cultural sensitivity, educational variety and nationalization. Within WEF conferences this led to the founding in 1990 of the ICAA.

The ICAA addressed the resistance to changes in theological education which survived the dramatic impact of innovations related to the theological education by extensive movement which prospered in the 1970s. In 1983 the ICAA issued a "manifesto on the Renewal of Evangelical Theological Education" which was published in the *Evangelical Review of Theology* and *Theological News*. Ferris has recently published a slightly enlarged version of the Manifesto (1990, 34:5) , and has also summarized its twelve main points which we reproduce in Appendix A of this work. These vital issues are a challenge to the thinking and planning of all evangelical and fundamentalist missionaries

engaged in ministry training. They are in harmony with the intended directions for change promoted in this book.

Where do we go from here? These are uncharted waters. This book is a tenuous map and compass, not intending to give answers so much as to help ministry trainers ask all the right questions. In Chapter 2 we proceed to models that offer a general schematic for the assessment of present circumstances of theological education, and for design of needed changes. In Chapters 3 and 4 we examine the training ministries of Jesus and Paul for principles rather than techniques. Our focus will be on the relational aspects of training others for ministry. The case studies of missionaries in the realities of transition in Chapter 5 lead to the classifying of some key issues to be faced, discussed in Chapter 6.

While Chapters 7, 8 and 9 form the functional core of this work, they should not be applied apart from the theological and theoretical foundation attempted in earlier sections. We offer a general template for nationalization, and instruments for inventories of present and future assets. These will help to prepare any seminary, hospital, media ministry, camp, or similar institution for its own unique procedural approach to the nuts and bolts of nationalizing their operations. By their very nature, the duplex processes of nationalization and indigenization may burst the very mold in which the institution was cast. The old categories may no longer fit contemporary reality. Our plea is that the "fit" be governed by Scripture rather than culture, or by a Scripture-in-culture principle.

The concluding chapter is a not very subtle plea that missionaries today make the whole nationalization process quite unnecessary. National workers can be incorporated early into ministry training, and govern the cultural character of a seminary, long before they govern the administration of its activities.

A key to our purpose is to maintain the consistent distinction between nationalization and indigenization, and to give significant strategic attention to both issues.

2

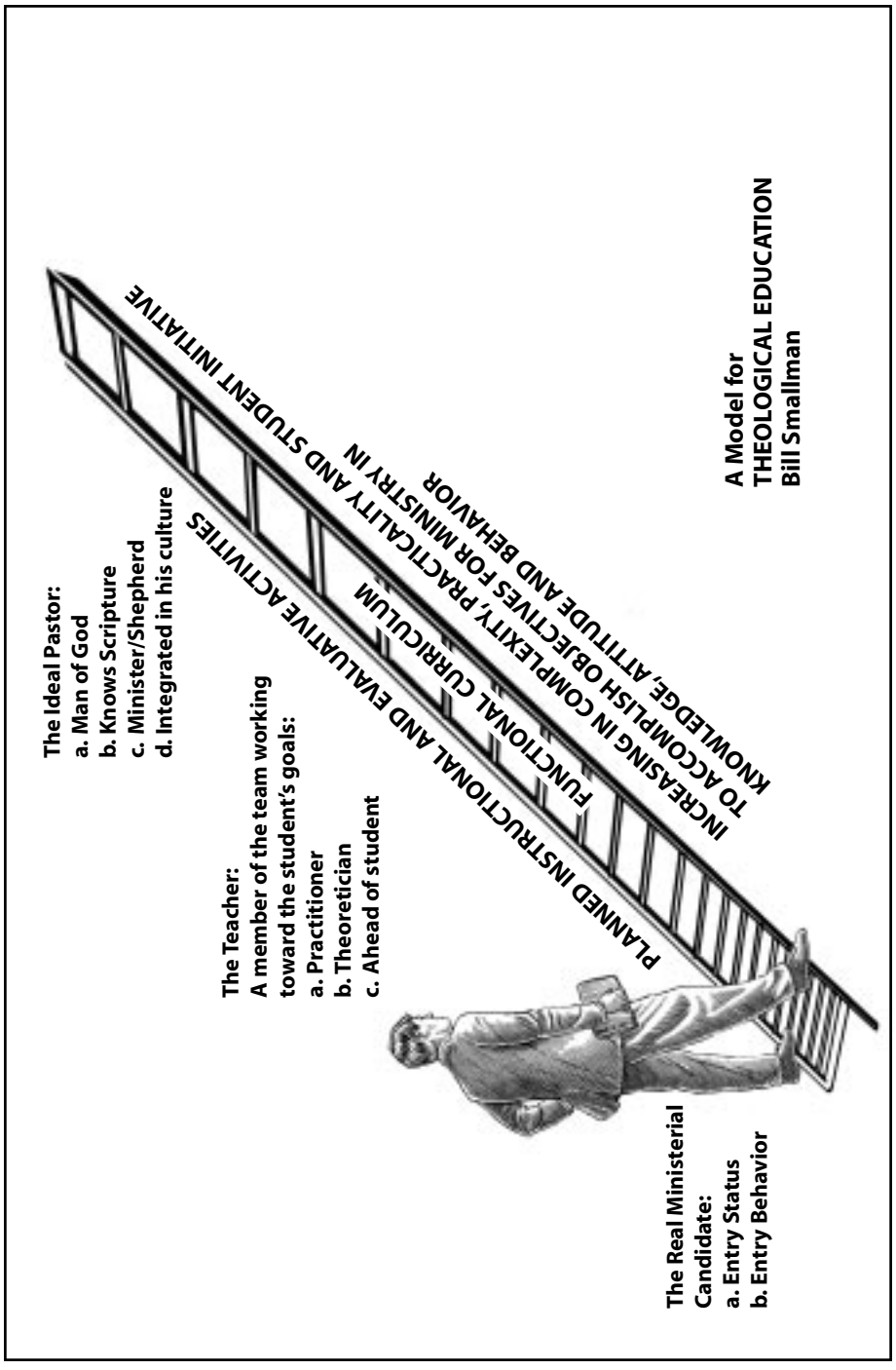
MODELS FOR THEOLOGICAL EDUCATION

FOCUS: An overview of the processes and principles of ministry training as seen in three distinct models.

Why was Theological Education not a major element on the chart (Figure 1.1.) on the Theory and Practice of Missiology? Isn't ministry training a vital element in the establishing of indigenous churches? Yes, of course it is. Theological Education is simply another major field within Ecclesiology, parallel to Missiology, and tangent to it in cross-cultural experience. Ministry training is the capstone stage in indigenous church planting.

Three models for ministry training are now presented to facilitate the exposition of the process. The Ladder Model is our own comprehensive view of the complex of activities involved in raising up a new generation of ministry leaders. The Tri-Tension Model and Change Agency Model both focus on specific aspects of the larger process, looking into format and the societal impact implicit in ministry training.

Virtually all models of education look to specific competencies as goals to work toward. Outcome-based education is truly valuable as long as the outcomes are derived from Scripture as the resource for what is best for both church and society. We will outline a set of objectives which are common in evangelical seminary work, not always common with objectives in other ecclesiastical traditions. Dr. Konrad Raiser, General Secretary of the World Council of Churches, presents a series of five competencies for ministerial formation which reflect a parallel agenda, differing in some key dimensions, while serving as a useful model. Raiser seeks pastoral competence, competence of leadership (which empowers rather than controls or dominates), theological competence (which requires the gift of discernment in the context), mission-



A Model for Theological Education whs/bmm

Figure 2.1

ary competence (which addresses the real needs of the community), and ecumenical competence (which can be enriched by traditions other than its own) (Pobee 1997,59).

A LADDER MODEL

Before missionaries can tinker with the complex principles of training national church leadership, they must comprehend the entirety of the process. Our Model for Theological Education in Figure 2.1. offers an overview of the five major elements of leadership development.

In simplest terms, ministry candidates climb toward personal and professional development along a ladder-shaped pathway. This ladder model presumes the active participation of the student in the transformation process, rather than posit a blank slate, an empty bank account, or an empty bucket for the teacher to fill up. While the beginning and ending points are purposely vague, five specific issues pinpoint strategic development: the target, the trainee, the trainer, the training, and the trials.

1. The Target: The Ideal Pastor

Any training program must first set its sights on its intended outcome, and then design a process to lead qualified candidates toward the fulfillment of those ideals. In Chapter 7 we list biblical qualifications for pastors and deacons (Figure 7.3.). For now, a simpler statement of ideals will suffice.

When Peter Savage was Rector of the Jorge Allen Biblical Seminary in Cochabamba, Bolivia, he formulated a helpful Taxonomy of Objectives for Theological Education. This is an excellent and detailed behavioral description of the ideal pastor under five major categories of objectives. He describes the pastor as a man of God, as one who understands and uses the Bible correctly, as an effective communicator, as a shepherd of the church, and as an integral member of his culture and community. This Taxonomy is reproduced with minor modifications as Appendix B of this book. Further usefulness of this Taxonomy will be discussed later. This defines the target for theological education.

Churches which have clear expectations of the ministry will not only facilitate the success of their own ministers, but attract new, sharp young adults into the ministry. Clear objectives also highlight the ministries of women, both at home and on the mission field.

2. Raw Material: The Ministerial Trainee

Idealistic ministry trainers find their high hopes dashed when they meet the real people they are expected to transform into the ministers and leaders of the churches and their institutions! This reality is measured in general terms of one's convictions, character, call, and concern. Such informal evaluation constitutes a search for entry behavior.

On a more scientific basis, the seminary program will screen incoming students by **entry status.** Specific credentials will include formal church approval, a stated level of academic achievement, age, leadership experience, and other objective prerequisites that are appropriate.

Entry status is more easily defined than is entry behavior. For example, the status standard may be a primary school diploma, something readily demonstrated. The intended **entry behavior** for seminary training, however, is facility in reading, a more elastic concept. Similarly, entry status calls for a positive recommendation from the home church, while the intended entry behavior relates more to personal godliness and the strength of character necessary for successful ministry.

The expectations of the seminary must be realistic and clearly spelled out. Any inconsistency can be interpreted as favoritism or elitism, and will produce frustration among hopeful ministry candidates. There is a degree to which adult education must be student-centered, allowing participation in the design and execution of the instruction process. Still the students are students exactly because of their lack of knowledge and experience in the very domains that will shape them for fruitful ministry. Candidates for ministry really do need teachers and mentors as trainers.

3. The Means: The Trainer

The training process presumes the presence of trainers who function in roles which are identifiable within that society's structure. In most societies a teacher in a school is a common pattern. In some cultures the appropriate trainer is a seasoned veteran giving orientation and tutelage to his disciples as interns. A trainer is more than just a teacher doing classroom presentations of information; he or she changes lives for Christ through shared activities that provoke growth.

*A **ministry trainer** is a fellow-learner who models the ministry and explains how and why to perform it by creating an environment and providing resources which facilitate appropriate changes in the knowledge, motivation, and behavior of the ministry candidate, all from the vantage of greater experience, knowledge and success.*

This ideal teacher is a **practitioner**, active in the very ministry skills being taught. Present activity is more tangible than past experience, but visibility as a role model is vital to the process. The sharing of goal setting with the students within the framework of real ministry stimulates students.

The teacher is also a **theoretician**, reasoning through Scripture and experience to appropriate applications to stimulate disciplined creativity in the learners. He or she has gone beyond mere success to explore and expand rationale and theological roots. A true teacher communicates facts and techniques, but also advances the state of the art in various ministry disciplines to change the lives of the learners.

The teacher is also a **veteran**, more advanced than the students in concepts and experiences. He or she is a challenge to grow toward by imitation. That trainer is also a mere **human being**, abundantly conscious of limitations and failures, and open to be freely approached by students for warm acceptance and firm counsel, along with instruction. Such a person will know well his or her own weaknesses, and not chide students for repeating every mistake made in the course of personal growth. Good teachers learn from their students.

There is no substitute for times of interaction with veterans in and out of the classroom for the shaping of attitudes toward the ministry. The library provides extended faculty whose impact is primarily cognitive.

*The most important element of a seminary is its **faculty**. Most of the transaction that takes place in the seminarian's life is not the incorporation of information but the transformation in his or her life by the impact of godly trainers. Life touches life; spirit ignites spirit.*

The fact that one is an instructor presupposes that the teacher has a philosophy of education, whether or not he or she has thought it out or articulated it in print. At this juncture we must interact with the thinking of Brazilian educational philosopher Paulo Freire. Though exiled from his native Brazil because of his Marxian sympathies, he spoke from elsewhere in the world about the dreams we bring to the teaching/learning process. Dr. Freire conceived and operated the Brazilian Literacy Movement (MOBRAL), in its heyday the finest adult literacy program in the world. While the Brazilian government has divested the program of its pro-socialist content, the methodology lives on.

Freire's goal was the liberating content of the subject matter, not the mere teaching of reading skills. He saw literacy not as a disease to be eradicated, but as the result of social structures which leave persons marginalized by the power elite of any society. Illiterate persons must not be domesticated by literature. They are to be lifted from being the passive objects of the flow of history to being the active subjects of history. They are not just to read others' thoughts, but to write their thoughts, to create their history. "The literacy process must relate speaking the word to transforming reality, and to man's role in this transformation" (Freire 1985, 51).

Freire's burden was to liberate illiterates from being non-persons on the fringes of society, and to elevate them to being vocal representatives of the dominated strata of society. From that vantage point, they can begin to oppose those persons and structures which treat them as objects or things (49). Freire undertook such social projects within the venue of Liberation Theology with its aims of justice and equality through socialist structures of government and society.

It is not our purpose to critique Liberation Theology here, but to learn from Freire that "All educational practice implies a theoretical stance on the educator's part, ...an interpretation of man and the world" (43). The most common presumption is that a man is empty, waiting to be filled with knowledge that will better integrate him as a less passive member of his society. The educator's goal should be higher: to empower that man and woman to create the texts that mold their society.

This philosophical digression brings us to the heart of the **risk factor** in theological education. The instructor begins by passing along to a new generation of gospel ministers the body of traditional doctrine and polity which his supporting constituency sent him to perpetuate around the globe. This is the legitimate purpose of ministry training – at least, the legitimate beginning.

The theological instructor has the further goal of stimulating the maturing

theological students in his host country to express their own theological thinking. Will they remain orthodox? Will they betray the interests of the supporting churches who funded the seminary? That is the risk factor. If the theological instructor only produces passive receivers of sound doctrine without encouraging sound critical thinking, the long-term risk is far greater.

Following Freire's example, trainers of theological illiterates must produce writers as well as readers. Mere theological literacy is fine only for the first one or two generations of new believers. National leaders cannot be marginalized on the fringes of the powerful structures of the church. It takes courage for missionaries to develop thinking men and women who will critically – that is, thoughtfully and carefully – interact with the raw data of the Bible and the legacy of church tradition to frame their own theological tradition.

Proper training will teach the priority of Scripture over culture, but will welcome the input of culture in the application of Scripture to that society and its unique needs and opportunities. The former illiterates must so interiorize the texts of Scripture and tradition brought by the expatriates that they will not merely imitate their founders' faith, but inculturate it as their own faith, an element of their own culture.

The incipient church can founder and stagnate in its first generation if it has no leaders who think their own thoughts within the framework of the universally applicable Word of God.

In the complex transactions of theological education we trust that a generation of independent-thinking national Bible scholars will arise without a rejection of expatriates' fellowship and doctrine over lesser societal issues. Freire observes that "the dominated can eject the dominators only by getting distance from them and objectifying them" (1985, 53). Theological instructors who are both scripturally and culturally sensitive can reduce the risk of rupture by undertaking the risk of reproduction. This kind of instructor will always frighten the more pedestrian faculty members and be suspect as to his own true orthodoxy. May their tribe increase!

4. The Training Method: Instructional Activities

Finally we can consider the delivery systems which will actually move the student from entry status to exit status. The real intent is to develop the students from entry behavior to exit behavior. The functional curriculum will advance in stages of increased complexity, basing new expectations on the use of prior accomplishments. The curriculum demands more initiative by the advancing student. The model shows the steps of the ladder getting father apart, contrary to the eye's expectation of shrinking in normal perspective. The assignments should be increasingly practical and applicable to the real ministry for which the student is being prepared.

The curriculum outlines the content of the training, much like the menu of a restaurant shows all that it offers to its clients. The curriculum itself is situated within a hierarchy of educational concepts, and cannot be properly designed in isolation from them. These are summarized in Figure 2.2., ranging from bottom to top.

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*The **curriculum** is the array of instructional activities designed to equip the student for ministry.*

Every training system is founded upon (1) a **philosophical base**, generally the theological position of the movement sponsoring the school. This vision statement or mission statement is somewhat less than a definition of worldview, though this is implicit in the mission statement of the institution. The next level of interest is the more specific set of (2) **ecclesiastical distinctives** that gave birth to this movement and that lend it the unique identity to be culturally adapted around the world within the larger evangelical framework. This also includes both non-denominational and denominational groups who do not feel that their distinctives should be projected onto the churches of other cultures. Only when these foundational issues define the direction of a ministry training program can we describe the (3) **specific ideals for ministries**, in a variety of ministry roles as spelled out in chapter 7. These ideals are then translated into the particularly specialized (4) **instructional objectives** for training. This arduous work is where Dr. Savage's Taxonomy is particularly helpful, at the heart of competency-based instructional design.

The purpose of this simple hierarchy is to prevent the headlong rush into curriculum selection by simply copying our own academic experience. We

must climb the whole ladder from the ground up. The (5) **Curricular tracks** are to be designed for the realities of the demands and culture of a given population. Curriculum design is the fulcrum of the process, balancing philosophy and practical application. Only after undertaking the discipline of the previous stages can designers effectively work on specific details of curricular offerings.

The next concept in the hierarchy is the selection of (6) **instructional methodologies** and **media** which fit both the familiar patterns of the society and the budget of the institution. The final link, too often neglected, is the (7)

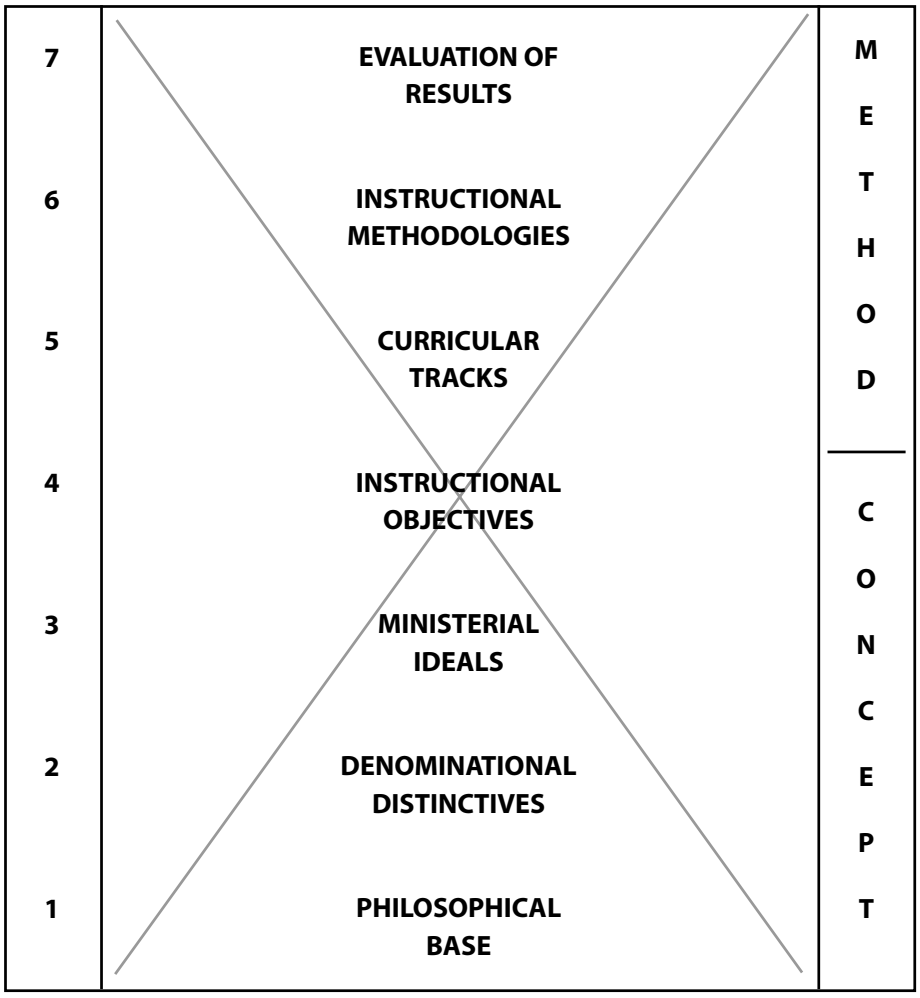

Figure 2.2
A Hierarchy of Educational Constructs

evaluation of results. This is to test the effectiveness of the seminary, not of the student. Chapter 10 will provide some guidelines for such evaluation. Now we have placed the curriculum within its larger context in a conceptual hierarchy

The curriculum is more than mere content and sequence of information and skills. There are activities of the seminary program carried on outside the classroom such as chapel, weekend ministry assignments, days of prayer, lectureships, internships, and support groups for the families of the seminary students. These may be either co-curricular or para-curricular activities, and are just as much an integral part of the program design as are the classes. There are also extra-curricular activities like sports and social times that are marginally related to total program design. The structure of curriculum responds to the primary training model of the host society. Three major options merit consideration.

a. A *linear curriculum* proceeds from one subject to another in logical sequence, progressing from basic to more advanced skill levels. There are parallel tracks in which students progress at equivalent skill levels in differing study fields. In such a structure, we must not naively presume that our "logical" progression is logical to our hosts. Some courses are inevitably independent of a sequence of other courses. This pattern is familiar to Americans from our Western schooling experience.

b. A *spiral curriculum* brings students through the full range of subjects repeatedly, in an integrated fashion, on increasingly higher levels of skill and mastery. Students spiral upward through varied exposures to the material to be learned. This European style is the model which Latin American schools tend to follow.

c. *Spontaneous non-structured curriculum* may be native to societies which respond intuitively and instructionally to needs which arise in real life, geared to continuity of their cultural identity and function. How does a seminary function in such a spontaneous setting? It might adapt to that holistic approach to life with a floating curriculum which meets the changing needs of its students as they confront ministry problems. Or, they might impose an orderliness on training which will dovetail with existing patterns of life and schooling in society at large.

Compromise is a healthy skill in such situations. Ask the old men of the village how someone learns all they need to know to live well there.

5. The Outcome: Evaluation Trials

A variety of evaluative activities are built into the training system. Some relate to **exit status:** completion of a sequence of courses required for a diploma or degree, attainment by testing of certain grade levels, or the successful completion of specified ministry experience. These are the objective dimensions of ministry preparation.

Other means of evaluation are more subjective, relating to **exit behavior:** general interpersonal skills, attitude toward ministry, spiritual maturity, ability to effect change peacefully, leadership attributes. These may not affect graduation but will definitely impact success in ministry. Outcome-based evaluation is possible only if there are clear objectives, the intended outcomes.

The ladder model purposely has no conclusion. Education never ends! Even the trainers continue to learn and grow, whether or not by formal schooling. There are certain milestones by which one's progress is measured: tests, assignments, courses completed, diplomas. The ultimate threshold for the men is ordination to the ministry. Ordination is a responsibility of the church which the seminary should never arrogate to itself.

Further evaluations are less formal as prospective pastors begin to experience the passages in the ministry career. Major passages include the first call to ministry as an assistant, the first pastorate, subsequent ministry changes, a missionary call (for some), an invitation to train other ministers in the seminary, leadership in the association of churches, and retirement. Evaluation must always compare the candidate with the standards expected of him at the appropriate stage in his training or ministry, rather than with absolute ministry ideals.

Evaluation will normally relate to the success of the student, but must also examine the effectiveness of the ministry training program itself. Chapter 10 looks at the evaluation of the nationalization process. Appendix C is a Model of Instructional Design which focuses on the preparation and evaluation of a specific training program or course. This will not be more fully developed in the present work. It was originally conceived in 1978 while I worked through the PEDEC course in Brazil, a course in extension seminary work and programmed instruction by Dr. Lois McKinney for training Brazilian teacher/writers. The model demonstrates the vital role of evaluation in the comparison of the intended outcome with the actual results in the process of developing instructional materials. The analysis of the discrepancies between the ideal and the real gives valuable insight for the improvement of all aspects of the seminary.

That Model of Instructional Design includes several return loops to guide the ongoing improvement of the instructional process, including the teaching material itself. It can be readily adapted to other aspects of seminary ministry by some creative stretching. Perhaps those of us who came to the ministry out of engineering careers tend to think both systemically and visually, to the confusion of others.

Our present ladder model summarizes the key elements of ministry training in a simple visual figure. All models suffer the danger of over-simplification, but seek to overcome the greater danger of working on details without integrating them with the process in its entirety. The next model now focuses our attention on the instructional stage.

A TRI-TENSION MODEL

The reflex response of western missionaries to any training need is to set up a school. In most industrialized societies today, schooling is a viable training stratagem. The classroom, however, is not the only possible approach to training, and debates rage over its propriety.

Names like Paulo Freire (1970), Ivan Illich (1971) and Martin Carnoy (1974) identify anti-establishment convictions about the domesticating influence of traditional schooling. Dr. Ted Ward, a far more conservative critic of schooling, summarizes the complaints of the de-schooling school. Among the assertions of those who oppose schooling are that

- learners are assumed to be similar;
- they are taught competition rather than cooperation;
- they are expected to conform in behavior;
- they are passive rather than active in learning;
- they are directed to prepare for some possible future rather than live in the present;
- information is valued over skill;
- the teacher has autocratic authority which is assumed to enhance learning;
- learning is associated with time blocks and assigned spaces;
- success is presumed to have surpassing value and is measured by knowledge on tests (Ward 1974).

Dr. Ward later observed that the only institution other than the school which seems to give a higher priority to the passing of time than to accomplishments is the prison!

We must keep in mind, however, that alternatives to the traditional schooling systems do not automatically imply any given philosophical position. The

Accelerated Christian Education (ACE) program so popular since the 1970s is an alternative which leans to the right rather than the left. The Brazilian Literacy Movement (MOBRAL) was one of the most successful and aggressive programs for adult basic education in all the world, despite its original leftist content.

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

It is a pleasure to acknowledge my indebtedness to Drs. Paul Beals and John Lillis, formerly of Grand Rapids Baptist Seminary and Baptist Mid-Missions, with whom I presented workshops on National Leadership Development at the Veteran Missionary Seminar of Baptist Mid-Missions in the l980s. The actual design of a delivery system for the transfer of information, skills and perspectives will represent a balance between three distinct approaches to education. Dr. Ted Ward, later at Trinity Evangelical Divinity School, has delineated the characteristics of these three formats. We summarize these three approaches, applied in both residence and extension study formats, in Figure 2.3.

FORMAL EDUCATION (FE). This most common approach is the essence of schooling, with its planned sequence of scheduled courses leading to a diploma. It is usually associated with a certain location (the school) or its designated extension sites. FE has qualified instructors and administrators who offer training in quantified credits for which there are fees. The status accorded by the completion of stated courses, as indicated by certificates or degrees, often makes the program self-justifying, with or without accompanying functional success. "You're supposed to finish high school." The advantages of such systems are familiar and numerous.

The disadvantages tend to be overlooked due to our pro-schooling bias. These include lack of focus on real needs, inflexibility, limited access, high cost, extensive time demands, the exalting of information skills over application skills, and the general tendency toward conformity rather than accomplishment.

INFORMAL EDUCATION (IFE). All members of any society undergo a long process of enculturation by which they come to value and practice the

	RESIDENCE STUDY	EXTENSION STUDY
Formal Education (FE)	Traditional classes Assignment • Reading • Planning • Practicing Examinations Diploma or degree programs	TEE classes, near home Assignments • Reading • Planning • Practicing Examinations Certificate programs
Informal Education (IFE)	Interaction at meals Sports activities Ministry specializations Dormitory life Fellowship Urban temptations Ministry modeling Family life modeling Media usage	Home life Fellowship Flexibility Non-assigned reading Self-discipline Ministry experience Ministry modeling Ministry/society integration
Non-Formal Education (NFE)	Chapel Weekend ministries Workshops Tapes Library Seminary wives' fellowship Field trips	Interaction with instructors at seminars Tapes Library, limited access Guided experience in ministry Apprenticeship Internship

Seminary Instruction Grid whs/bmm

Figure 2.3

common ideals. These interactions are largely unconscious, non-deliberate, unplanned and oriented toward the real needs of the people involved. There are no set locations, schedules or financial charges. Persons simply learn from one another as needs arise. Children observe parents; adults mimic their peers; church members follow their pastor and leaders in unstructured experiences.

Some fit in better than others do.

Ministry candidates also learn much through IFE, though only in the incidental experiences that accompany the curricular (FE) and co-curricular (NFE) activities of any training program. The disadvantages of IFE relate to its unpredictable and unstructured nature. It is simply growth by experience which, while valuable, is never primary training for ministry.

NON-FORMAL EDUCATION (NFE). Between the strictures and structures of FE, and the spontaneity of IFE, lies the impact of sporadic training experiences. NFE embraces the occasional planned learning opportunities like workshops, seminars, conferences, viewing videotapes on helpful topics, structured interviews, field trips, forums and even sermons. Like FE, NFE is deliberate, planned, run by competent staff, and financially supported. These are short learning experiences designed to supplement or replace the schooling associated with FE. Like IFE, NFE is highly functional, occasional, and oriented to real needs of learners. While each event has a set time and location, the sequence of such events will vary with their availability. NFE can include such regularly-scheduled, non-schooling activities as AWANA, Boy or Girl Scouts, Sunday School, a quilting club, evangelism classes and visits, and regular church attendance.

RESIDENCE vs. EXTENSION STUDY. The location of a study program is not to be confused with the educational format (FE, IFE, or NFE). The programs of theological education by extension (TEE) began in the 1960s, mushroomed in the 1970s, and fizzled in the 1980s or evolved into more appropriate programs. As we approach the third millennium of the church, we need a revival of creative approaches to ministry training beyond the residence seminary.

The common term **"residence seminary"** is used simply to indicate a traditional seminary to which students come for their classes, whether or not they live in dormitories there. The operative characteristic is that the students go to wherever the seminary is, interrupting and disrupting their customary lifestyle. This term includes both day and night schools, and has no reference to academic level.

The original definition of extension seminary training has stood the test of time. Ross Kinsler, one of the pioneers of TEE described it well. "The most important characteristic and the chief advantage of the extension system is simply the fact that it reaches men who are active leaders in the local churches without extracting them from the world and the church and the ministry"

(Winter 1969, 453). By now, familiar forms of distance learning stretch from seminars, to guided self study, to internet chat rooms, to interactive video links via satellite to widely scattered students.

The normal TEE programs are FE, not NFE, with most of the advantages of both. The use of programmed instructional materials is not the same as TEE, despite common confusion that identifies program format with an instructional medium.

The Seminary Instruction Grid (Figure 2.3) offers a helpful exercise which every ministry training program should incorporate into its self-evaluation. The seminary should identify its efforts in both FE and NFE, and also recognize beneficial input from IFE which accompanies the planned program. These can be spelled out for both residential and extension programs, and even for the several curricular tracks available in the seminary's offerings. Some typical examples are filled in on this sample, hardly exhaustive, but each seminary program will note its own particulars.

Even though the seminary has virtually no control over IFE, its leaders must be sensitive to the hidden benefits of their efforts. Students should be alerted to the positive and negative influences which impact their preparation for ministry. The positive effects of IFE should be enhanced, especially since cost is generally not a factor.

A CHANGE AGENCY MODEL

Does the seminary best serve its constituent churches by merely perpetuating its traditions, or by helping the churches improve their ministry methods? There is always tension between the seminary and the churches on issues regarding change.

The seminary has no mandate to change the doctrinal positions of students who come from the constituent churches. The seminary is the repository of theological convictions of the churches, and is charged with the explication, defense and promotion of those convictions to its students. The dogmatic heritage of a seminary is a precious burden. It has the risky task of ingraining those very principles in the minds and hearts of ministry candidates while teaching them to think for themselves. The goal is for students to own those very convictions as the foundation of their ministries after a process including indoctrination, questioning, exegetical analysis, apologetic justification, and fine tuning of articulation. The seminary *must* conserve and perpetuate the theological treasure of the churches.

This mandate for conservation comes counterbalanced with the responsibility to provoke change. The seminary has a prophetic function to provoke

the churches to see and fulfill their ministry responsibilities in the real world. There is room for improvement in study methods, growth in application of scripture principles to real ministry, and affirmation of creativity in outreach

IS THE SEMINARY TO PROVOKE CHANGE IN THE CHURCHES?
"How open to change are we?"

Capricious	Dynamic	Responsive	Cautious	Static
				CONSERVATION Scripture Over Culture
Culture Over Scripture **INNOVATION**				
Radical Change		**Rapid Change**	**Gradual Change**	**Minimal Change**

How is this applied?

INNOVATIVE	**CONSERVATIVE**
Church renewal	Church constancy
Indifference to tradition	Perpetuation of tradition
Openness to risk	Risk avoidance
New is progressive	New is unproven
Change is interesting	Change is threatening
"Let's try it this way and see if it works."	"Let's do it the way it worked before."
In step with a changing world	Careful to avoid worldly patterns
Separates culture from Bible in practice	Integrates culture and Bible in practice
Danger of relativizing the absolutes	Danger of absolutizing the relatives
Danger: losing identity	Danger: losing momentum
Possible antinomianism	Possible legalism

A Change Agency Model whs/bmm
Figure 2.4

and inreach methodologies. The churches must recognize unreached populations within their radius of responsibility and be equipped to reach out to them. Growth is change. The tension between conservation and innovation suggests a spectrum of values ranging from radical influence for change to passive maintenance of the *status quo*. Figure 2.4 summarizes the range of positions on how actively the seminary is to pursue change among the churches it serves. This does not reflect interest in changing the larger society which both church and seminary seek to improve through the application of Christian values.

At the leftist extreme of the continuum is a representative of pluralistic globalist currents in theology. Jesuit missiologist Tissa Balasuriya of Sri Lanka glibly outlines a mandate for the restructuring of world society for justice in terms of his non-Marxist socialism. Along with other outrageous proposals, Dr. Balasuriya suggests the study of the goals and methods of human movements for social transformation, the human psyche, and the earth as our provident mother. He puts the burden of this transformation on the clergy and concludes "Seminary formation will have to change in the content of theology, by a return to the sources of Scripture, and by a rereading of God's designs in human history" (1984, 236). The seminaries are thus expected to be proponents of whole-earth socialism through the secularizing of religion and postmodern rewriting of theology, contrary to present church theologies! The seminary is thus seen by some globalist religionists as a principal advocate of a New World Order!

A rather less radical liberal perspective is offered by Raiser in his list of competencies already mentioned above. He describes "missionary competence" as including "the ability to analyze and respond to the need for healing and wholeness, justice and reconciliation in society" (Pobee 1997, 59). This reflects the conciliar theology of mission which is more earthbound, more bent on producing a sustainable global society, than on evangelizing the lost to win them to eternal life through Jesus Christ.

There is a rightist extreme, to be avoided in similar fashion, in which mere indoctrination is imposed without encouraging the student to critically examine and evaluate the dogma. The static extreme can exist anywhere along the theological and ecclesiastical spectra, wherever ideas are impressed upon students by authorities who are not to be critically questioned. This rigid authoritarian approach does not exist only in cult training programs, but may be found in conservative, liberal or Catholic seminaries. The liberal Baptist theologian Max Stackhouse observes (of sectarian indoctrination with vicious in-

tolerance) that, "The most visible arena where this is true is in the fundamentalist Bible colleges" (1988, 167). Such a caricaturization is only marginally deserved, though is often enough true to be allowed to stand. Dr. Stackhouse may be out of touch with the revolution of improved societal awareness in the Bible college industry in recent decades. While we commend the very doctrinal conservatism he criticizes, we also share his concern over mere indoctrination, or the naïve attempts at the cloning of successful personalities.

Another crucial factor in appraising change through theological training is its academic level. Undergraduate Bible institutes and colleges do not address doctrinal issues in the philosophical framework which is expected at graduate levels. At the Brazilian seminary where we taught, then at the secondary school level, students asked about the difference between the courses in Doctrine and Systematic Theology. We explained that while the doctrines taught are the same, in Doctrine we gave all the answers, while in Systematic Theology we faced all the questions! Those questions related to philosophical framework, historical development, opposition theologies, ecclesiastical struggles, and worldview issues in the cultural contexts of the writers and readers.

Stackhouse properly seeks a "second moment" of theological education (1988, 167) in which the student is led to develop a *scientia*, an internalized knowledge of the things of God grounded in critical interaction with Scripture in response to the real-life ministry content of philosophy, social dynamics, religious pluralism and cultural values. Such a profound transformation rarely occurs within the confines of three or four years of ministerial formation. The process *must* at least begin then, and become an active project of new ministers.

The proper goal of ministerial formation is true biblical orthodoxy in vital contact with the society which needs and heeds its saving message.

The changes we seek for fundamentalist or evangelical churches are gradual and cautious changes, well toward the right on the spectrum of Figure 2.4. The proposed changes will not be in theology but in application to worship, outreach, spiritual formation, conflict resolution and interaction with society on moral issues.

The intended depth of change is to be integrated into strategic planning, going beyond the Western evangelical fixation on individuals to include some

consideration of the impact of the gospel on society. Hiebert counsels, "If we change individuals but not their social systems, cultural beliefs and values, the change will not last. Or if we change a community's worldview but not its social organization, we create tensions in the seminary that sap its energies" (Evans 1993, 76). The presence of Christ will provoke change in a people group, so mission planners must consider whether those saved individuals are to be extracted from their society, or whether the church will be integrated into the society. This flows right into the philosophy of the seminary, or other ministry training system.

The three models of this chapter are concurrent as interacting aspects of ministry training. We do not select A or B or C since all three models interact in the process of developing new ministry leaders. The conclusion of it all is that the seminary generates the next generation of church leaders. It sharpens the convictions and shapes the attitudes of the future church. The more we learn, the more we accept responsibility; the more we teach, the more we share responsibility.

Donald McGavran's final counsel was for the seminaries to give serious attention to evangelism. He observed, "Evangelism tends to have the same importance and place in the churches as it has in the Seminaries, and for that reason our concern for evangelism through local churches carries us to the schools where church leadership is formed." (1988, 144). He outlined five courses for an evangelism as about one-sixth of a seminary degree: theology of evangelism, training lay evangelists, multiplying new churches among Anglo and minority populations, cross-cultural church planting, and evangelistic methodologies effective among different populations (6).

The mandate of the seminary is :

- to stand true for the truth,
- to keep current with the currents, and
- to keep God's churches standing as churches of God in a world which stands against Him.

The seminary fulfills its mandate in an atmosphere of spiritual hostility despite the cultural comfort it may enjoy. Such a mandate calls for a theological foundation and biblical pattern as offered in the following two chapters on incarnation and succession. As we seek to turn mission work over to worthy national leaders, we begin with sound theological bases for our goals and methodology. The very incarnation of Jesus is the model for our own *kenotic* embodiment of the gospel for others.

3

TOWARD AN INCARNATIONAL THEOLOGY OF NATIONALIZATION

FOCUS: Three major elemen ts of the essenc e of Christ's incarnation provide pr inciples f or our ac tions.

As we grope for a "theology" of nationalization, it is not enough to collect historical precedents and procedures, or mount a quest for proof texts to justify the practices of missionaries. Any adjectival theology (e.g., of missions, of evangelism, of liberation, of global economics) which is truly a theology must reflect what flows out of the character of God in relation to that particular discipline. To be a true "theology," such a statement of basic philosophy must articulate how the attributes of God impinge on the issue at hand. It becomes a study of God in the light of a particular problem.

The problem under consideration is "Why should a seminary founded and funded by North Americans be handed over to national leaders?" This chapter will examine the character of God for answers to this question, with a focus upon the Incarnation and how it impinges upon motivation for nationalization.

The Incarnational-*Kenotic* Essence of Missions

Any investigation of the essence of missions must begin with the incarnation of God in Jesus Christ to accomplish His great work of redemption. "God was in Christ, reconciling the world to himself" (2 Cor. 5:19). The terms of this apparently simple statement encompass the *initiative* of the Sovereign God, the *object* of grace as the alienated human race, the *objective* of re-established fellowship, the *means* of blood atonement, and the *strategy* of incarnation.

At just the appropriate historical intersection, God invaded the human race incognito, trapped in a zygote nestled in a peasant girls' womb. Soon afterward, a squalling infant wrapped in rags was enthroned in a feed bin, unrecognized as the last Adam who would be the head of a new race. This was the first of several cascading stages in the incarnation of the Word in the world. "As the Son of God, Jesus not only 'reflects the glory of God and bears the very stamp of his nature' (Heb. 1:3), but has definitely, once and for all, made God contextual" (Costas 1982, 5-6).

Once God was incarnate in Jesus, the next step was for Christ to be incarnated in His Body the Church. Through the Holy Spirit, Christ would be embodied in the lives of His disciples in their homes and societies. Next, though, those disciples would be sent into other societies to enflesh the message they preached. They would model for other cultures the reality and quality of life Jesus gives to them in their context. As the gospel continued to be transmitted from one culture to another, it would be impelled by the incarnate reality of Jesus Christ, addressing each person in terms of his or her own worldview. Thus, missions is the extension of the Incarnation: God was in Christ; Christ is in the Church, and He now lives in the missionaries whom the churches send across cultural barriers.

Jesus Christ is the center and paradigm for God's plan for the world and for the work of the church in the world. "Indeed, we find that in all Jehovah's dealings with His people in grace and in glory, the divine rule is to begin with the Lord Jesus Christ; to do unto Him and with Him, what in His purpose of grace and love He intends to do with us, and thus make Him the fountain-head and source of all our blessings" (Rainsford, 1887, 186). The close observation of the Incarnation is thus instructive of God's desire to use His contemporary disciples in the real world.

The incarnation of the gospel in a receptor culture occurs in the framework of the worldview and lifestyle of those people. God was the cause of the division of languages at Babel, and is therefore the author of linguistic and cultural diversity. From this it is presumed that what God spoke in Hebrew, Aramaic and Greek can be expressed understandably in every other language. Since culture is extended behavioral language, we also presume that what God portrayed of the gospel within the Hebrew, Aramaic and Greek cultural settings can be accurately portrayed in all other cultures, despite the fallenness of all cultures. Redeemed people in every culture have the resources to obey the Scriptures and please God within that culture as it responds to the impact of the gospel.

The Incarnation of Christ was unique and non-recurring. "The focal point of this redemption is God becoming man, an Incarnation of such reality that it could only happen once in contrast to the repetitive character of incarnations in their religious cultures" (Nicholls 1979, 18) The only "reincarnation" of Jesus for the twentieth century will be in the lives of Christians who transparently embody the life and love of Jesus.

Three stages in the Incarnation of Christ will be explored for their missionary parallels and their implications for nationalization: transformation, transfusion and transference. These correspond with mission activities of identification, discipleship and succession in the continuous exercise of the incarnational-*kenotic* mindset. Why can nationalization occur? Because God reveals Himself by incarnation into human life.

1. Transformation–Identification

The first stage in God's redemptive strategy was to penetrate human culture and live among men. The identification of Jesus with the human race was so complete and so authentic that few ever guessed that He was anything other than a typical Jewish workman in His time. Kraft agrees that "God in Jesus became so much a part of a specific human context that many never even recognized that he had come from somewhere else" (1979a, 175). God did not merely act like a man, He was one.

Though His stay among men was as one who lived temporarily in a tent (John 1:14), He was seen, heard and handled by skeptical people who were totally convinced of His real humanity as God among them (1 John 1:1,3). He identified with the poor of His day, though He was a skilled artisan rather than a pauper until the beginning of His public ministry. From then on He had no home of His own (Mark 8:20). He even had to borrow a coin for an object lesson (Luke 20:24), and so He related naturally to a poor woman who would sweep her house all day in search of a small coin (Luke 15:8). The notable feature of this King was His poverty (2 Cor. 8:9). Is poverty, even poverty of spirit, an attribute of God?

The humility of God is a hidden attribute. It is a naturally self-effacing quality of the One who is so powerful He does not need to vindicate Himself at every turn. He does not need to flaunt His power. This humility left God the Son free to walk incognito among men, emptying Himself, not exercising the might which was His. He readily yielded to others who would work in His place. It is this very mindset which Paul urges upon all believers (Phil 2:5). In the mind of Christ, missionaries are free to divest themselves of their cultural identities and advantages, with no loss of essential personhood.

Jesus was accused of many things, but never of being a counterfeit Jew. His close identification with the people among whom He lived and served removed barriers to communication which might otherwise have obscured His message of redemption. In Hebrews chapter two the writer reviews the Incarnation with seven distinct objectives, all of which call for a complete identification of Jesus with the human race.

The masterplan of Jesus was:

1. *to taste death for everyone (2:9)*
2. *complete his preparation through suffering (v. 10)*
3. *to be able to call men "brethren" (v. 11)*
4. *to destroy, or disarm, the power of the devil (v. 14)*
5. *to deliver fellow-men from their fear of death (v. 15)*
6. *to be the true mediator/High Priest and Reconciler as the God-Man (v. 17)*
7. *to comfort those who suffer as He suffered (v. 18)*

The reality of this intimate identification made possible the redemptive work Jesus was commissioned to do. The original concept of *missio dei* was not the missionary work of the church, but the work of redemption which God the Son was commissioned to do on earth. Missionary work is to tap into the passion and pathos of the *missio dei* so that it naturally participates in that unfinished work of Christ.

Today's missionary suffers a disadvantage which Jesus did not. Since Jesus was a Judean Jew, His complete identification with those people was natural. A white missionary from North America may wish he were a black pygmy but cannot ever become one. He can incarnate the loving lifestyle of Jesus among them, but cannot himself become an incarnate pygmy to better communicate with them. The closest approximation is a deep love that so identifies us with our host people that they wish we were one of them. Can we think of "love incarnation?"

Charles Kraft reflected on his ministry among a rural Nigerian tribe that had no background knowledge of Christ to judge what He must be like. It suddenly struck him that to those people, *he was* Jesus Christ, standing squarely in the gap between them and God! He further observed,

To them Jesus looked like I looked, He acted like I acted, He loved like I loved, He spoke, He ate, He drank, He traveled, He lived as I did. If they

were going to see the love of God that Jesus lived to express, they would have to see it through me. What a responsibility! (Kraft 1979b, 18)

Nida describes inner identification with those with whom one communicates as involving the understanding of their value system, though not necessarily the acceptance of it. "The one who achieves inner identification must be aware of people's ideas, understand their viewpoints, and be genuinely sympathetic with their struggle for self-expression, even though he may not agree with its forms" (1960, 164). Such identification is generally not possible on the physical level. Psychological and spiritual oneness, however, is an attribute which helps others to ignore the physical differences.

The logical conclusion of such a desire to totally identify with a host people is to so communicate Christ to some of them that those people can themselves embody the living presence of Christ for the rest of the tribe. This calls for an incorporation of responsible natives into the nerve center of the ministry at the earliest possible juncture.

Ministry styles, ethical issues, media selection, and leadership responsibilities are some key decisions which belong to national leaders from the outset of the work among them.

It is *their* work sooner rather than later. Socially defined parameters for the selection of leaders should be combined with, and subjected to, biblical standards for leadership.

The transformation in view in this chapter has two stages. First, the missionary conforms to his host culture. Then, that culture conforms to the standards of the Christ who now lives among them.

Tom and Betty Sue Brewster drew a fascinating parallel between the initial bonding of a neonate with its parents (or whoever first fondles and associates intimately with it) and the newly-arrived missionary with members of his host culture. The immediate and isolated association of a new entrant into a culture with a family there will provide a stabilizing bond with that family and through them with the society.

Better to plunge right in and experience life from the insider's perspective. Live with the people, go shopping with them, use public transportation with them, worship with them as it may be appropriate. From the very first day, it is important to develop many relationships with local people (Brewster 1999, 445–6).

This kind of cultural imprinting from lasting first impressions may be the best substitute for being a part of the host people as Jesus was. His love provoked a degree of identification, i.e., incarnation, which missionaries can only imitate by acculturation. The outcome of such bonding will be a more natural trust for the continuation of the commission by those who are won by him. The next step after penetration into the culture is the penetration of the objectives into new converts.

The effects of immersion into a new culture are complex, and involve subtle shifts in worldview which can amount to a "conversion" in cultural perspective for the one who penetrates the culture. Costas refers to the growing number of people who "...have experienced an authentic conversion to the world of the poor and the exploited. They have discovered Christ anew in rereading the gospel from within the situation of the frustration and aspiration of the oppressed sectors of Latin American society" (1976, 218).

Such cases of identification with the sufferings of their people has led to the adoption of new activities for their liberation due to a significant shift in missiological priorities. Such "conversions" represent an extreme measure of identification which includes a loss of perspective and message so that the advocate is so conformed to the environment as to have little good news for it unless it adopts the agenda of the society. This was Costas' problem as his sympathy for oppressed people, including his own Puerto Rican–American community, led to excessive identity with the defective Theology of Liberation. Instead of nationalizing the ministry, some cases of "going native" end up submerging the ministry into the culture, drowning it out. We need to learn to gain identification without losing all identity.

Just as Jesus penetrated human life, the missionary penetrates human cultures. This first stage of transformation–identification, sets the stage for change.

2. Transfusion–Discipleship

Discipleship is the process of reproducing the life of a teacher in his or her students. Jesus so poured Himself into His few close followers that they imbibed His motivation and compassion as well as His knowledge. The degree of identification of disciples with the burden of their master is related to the levels at which they communicate.

Four levels of communication have been outlined by Eugene Nida, distinguishing degrees of penetration of the communicator's message and zeal into the souls of the receptors.

- The lowest level is the merely cognitive transfer of information, with no necessary behavioral reaction.
- The second level will call for an immediate behavioral response, but does not affect the hearer's value system.
- The third level concerns much of the person's behavior and deeply modifies his value system ("repentance"), due to the deep identification of the communicator with the receptor.
- The fourth and deepest level is "one in which the message has been so effectively communicated that the receptor feels the same type of communicative urge as that experienced by the source" (Nida 1960, 164-6).

True discipleship is the reproduction of a person rather than the passing on of a message. This inculturation is true "re-incarnation."

The identification of true disciples involves the tension between passive receptivity and active replication.

The missionary must be great enough to be made small, and small enough to be made great.

The disciple's open spirit allows the Master to pour in His Spirit, and allows the cultural setting to modify his behavior and affect his values to a lesser degree. His firmness, on the other hand, lends a permanence to his inner Christian and personal values. This allows his outward behavior to change toward local culture without so much of the frustration, dysfunction and trauma of culture shock.

This second level, transfusion–discipleship, paves the way for the third level of passing the baton.

3. Transference–Succession

Since the Gospels record what Jesus "*began* both to do and teach," (Acts 1:1) the Acts records what Jesus *continued* to do and teach through His disciples. That ongoing activity extends beyond the pages of the New Testament through centuries of Christian activity to the present day. Jesus is alive and well, and is active in the world through His servants.

Jesus transferred to His disciples the message given Him by the Father along with the urgency of the commission. In His final prayer He observed, "As You sent ("commissioned," *apesteilas*) Me into the world, I also have sent ("commissioned," *apesteila*) them into the world" (John 17:18). When this formal

commissioning was later repeated to the disciples, He said, "As the Father has sent ("commissioned" *apestalke*) Me, I also send (*pempo*) you" (John 20:21). His prior official commissioning as an ambassador for God was the basis and model for their being simply sent out as His servants.

Everything Jesus was commissioned by the Father to do, He either accomplished Himself or re-commissioned His disciples to complete. He lived on in them, incarnate in the world in His spiritual Body instead of His physical body.

The mission of the church today, then, is nothing less than the completion of the redemptive commission of Jesus. He accomplished the work of atonement which He alone could do. He left for us his missionaries to accomplish the work of evangelization which He could not do alone. Beyond the official ambassadorial aspect of the work, missions is primarily the living out the life of a Person in His Body in the world.

The basis of the authority of the ambassador for Christ (2 Cor. 5:20) is the authority of the living Christ whose constant presence is the basis of the Great Commission. The continuity of the work of the gospel is celebrated by passing along responsibility to the next generation.

Implications for Theological Education

The incarnational approach to missions has been observed in three discrete stages. Jesus first penetrated culture and conformed Himself to it in all godly ways, then penetrated a few disciples and conformed them to His model of godliness within that culture, then empowered those disciples to penetrate the rest of the world with His transforming message and presence. On the strategic level these stages were seen as parallel to identification, discipleship and succession. Immanuel, "God with us," revealed vulnerability as an attribute of God as He reached out to join the fallen race. He took the risk of depositing His commission in the lives of His frail and frightened disciples.

Theological education is a concentrated form of discipleship, exerting its influence on those few called of God to bear the yoke of leadership.

Most theological education in the Third World is still led by expatriates who have rather imperfectly penetrated their host cultures. That vital entry stage of incarnation still merits serious attention along with the last two stages which are the focus of the present study.

Identification is the essence of incarnation, and involves the *kenosis* or self-emptying, of former identity and liberty. The ministry trainers must be so deeply entwined with the host society as to feel with its natives just which are the right choices for integrating Christian values into their daily lives. Their deep identification does not mean acceptance of the values in the culture, but that they take seriously the significance of those values in the lives of their hosts. They seek God's wisdom as to which elements of the culture may be

- embraced by Christianity and incorporated, or
- can be transformed to complete their groping toward truth
- or must be abandoned as unacceptable to God.

McGavran sets up these three categories of relationships with Christianity, optimistically observing that as "Christianity flows into the many cultures of mankind, there is no clash with ninety-five percent of their components" (1974, 40-l). Ruth was free to say "your people shall be my people" (Ruth 1:16) in total, godly, self-giving identification with a new culture for their benefit as well as her own.

The "letting go" involved with identification must often include the loss of one's own mother tongue as a primary medium of communication in that society. The missionary may lose control even of professional determination if he or she is directed by the national church. The crucial on-field orientation of new missionaries might be handled by nationals to improve penetration and avoid the errors of the older missionaries. Some Nigerian leaders commented on this prospect that "the missionaries would not like it if they as church leaders started taking this responsibility and saying it was no longer that of the missionaries" (Hubble 1984, 352). The innate demand for self-determination fights this kind of control of the missionaries despite their holy talk about loving the nationals. Incarnation, though, is a surrender of power over one's identity. Jesus did it; so can His servants.

The most painful demand will be for flexibility and willingness to learn and grow, even as an adult. Orlando Costas pleaded with missionaries to be committed to flexibility, ready to move socially or geographically, and cultivating habits of continual re-education. "A missionary should always be critically reflecting on his or her context and the missionary engagement of the church with which he or she is working" (1982, 160). This kind of constant re-evaluation of one's situation and purposes can be stressful for Americans who prefer to have everything neatly categorized and predetermined. Identification is not a fixation on one culture, but on Jesus' love for people that draws us to be like them.

Part of identification with a people is an acceptance of their cultural determination of who are their leaders and how they are selected. These factors must be seen in the light of scriptural qualifications for Christian leaders. As a rule, simpler cultures' ideals are closer to the values of biblical cultures than are American leadership ideals. God can build people as leaders in all cultures.

The missionary in his identification mode may have to give up the familiar arrangement of doctrines which form his "pure" systematic theology. He will realize that his hosts see the totality of God's revelation with different priorities. He will see that his own theology is contextualized to the North American mindset and is not automatically the best expression of God's whole truth for other peoples. We would probably do better to teach Biblical Theology and then allow a biblical Systematic Theology to emerge within the maturing national church. The missionary's definitions of qualifications for leadership are not drawn only from Scripture but from his cultural reading of Scripture. Now he will learn to read the Bible through his hosts' eyes.

Identification is costly because it sheds one identity to be metamor-phosed into another. The anchor for the soul is the common knowledge of God with the home culture and the host culture.

Discipleship is the procedural essence of the missionary task, and must be people-related rather than book-related. As one life is poured into another, the foundation is a common obedience of God and growth together. The incarnational discipler will not be the fountainhead of all knowledge, but a fellow learner. If the missionary has functioned with true *kenosis*, the receiving church will not so much bear the image of the sending church as that of Christ who indwells both mother and daughter churches by His spirit. Nationalization is an incarnational process.

Discipleship training can learn much from the burgeoning science of Andragogy, or adult education, since it is normally peer interaction instead of elitist instruction. Instead of just a teacher-learner model, "terms like 'facilitator,' 'coordinator' or 'resource person' more accurately describe the role of one who teaches adults" (Elmer 1984, 229).

The normal stages of the development of a disciple, or a church of disciples, call for a voluntary decrease in the initiative, visibility and authority of the expatriate. Just when John the Baptist rose to the pinnacle of his career, the only thing he could utter was "He must increase and I must decrease" (John 3:30).

*The **"John the Baptist Principle"** is*
"My primary objective is to be secondary."

John's burden was that Jesus grow in public prominence while he paid the price of becoming a nobody, (*elattoo*), a term used elsewhere only to describe how Jesus was "made a little lower" than angels (Hebrews 2:7, 9).

The discipler will freely step aside as his younger brothers rise in strength in four stages of the missionary's relation to national church leaders. Fuller described these as *pioneer*, then *parent*, then, *partner* in our ministries, and ultimately as *participant* in their ministries. (1980, 272). These simple stages are a viable model for all such transition relationships.

Succession is the stepping aside of the founding leader of a church or institution to allow someone he has equipped to take over the leadership. It is the successful outcome of the missionary's work as he leaves his foundlings to continue on in leadership of Christ's body in their locality. The average time spent by the Apostle Paul in any location was six weeks to three months, yet he left growing, responsible congregations in his wake. One of the compelling concerns of Anglican missiologist Henry Venn was "how to maintain missionaries in their vocation as pioneers instead of settling down as pastors of new churches, often at the expense of indigenous leadership" (Shenk 1983, 109).

The kenotic missionary embodies the "John the Baptist principle" He does not just make Jesus known, but lets Him make Himself known through His body, whose very indigeneity makes His image all the more visible. Such a secondary position can be deeply rewarding or deeply painful, depending on the forerunner's closeness to the Incarnate One who abandoned His own reputation.

The objective of the missionary is not to ask,
- *"What will I do?" but,*
- *"What can I help them do?" or,*
- *"How can I help build them for usefulness?"*

Such a missionary will never run out of work until the world runs out of souls to be discipled. In 1846 Henry Venn wrote to missionaries in Africa, "It has been our constant aim and prayer that we might be enabled to train up a

body of Native Teachers to whom we can turn over the pastoral charge of those of your countrymen who have embraced the Gospel of Christ" (Shenk 1983, 31).

When Jesus left His disciples, they felt abandoned and stared hopelessly at the clouds with their mouths open and their hearts clenched tight in fear. Little did they realize how richly He was equipping them with all of the resources they would ever need: the Blood, the Baptizer, the Book and the Body. Our leaving of new disciples is calculated to bring them strength, not comfort.

Those who experience and share the incarnational witness of Jesus Christ in the world need to exercise those attributes which freed Him to shed His visible glory, adopt human cultural lifestyle and invest His values into those who followed Him. The incarnational missionary will share in the suffering that accompanies *kenosis*, or self-emptying. The pain of cross-cultural metamorphosis for the missionary is analogous to the birth-pangs that presage the arrival of new life, or the sufferings of Jesus throughout His earthly life and culminating at the cross. Just as incarnation was costly for the Son of God, it is costly for the sons of God today.

At the great Ecumenical Missionary Conference in New York, 1900, theologian Augustus Hopkins Strong reflected on the incarnational nature of missions:

> The church is the expanded Christ, and the purpose of foreign missions is the purpose of the universe, to multiply Christ, to reincarnate the Son of God, to enthrone Christ in the hearts of men, to make all men the temples for His personal indwelling, that He may be the first-born among many brethren, and may fill the world with Himself (Strong 1900, 70).

Missionaries can work in this self-emptying *kenotic* spirit because God is a self-emptying God. He emptied Himself of public identification with no loss of His essential identity as God the Son. The kenotic missionary can also empty himself of his public identification with a privileged society without loss of his own true identity as a son of God, a citizen of a distant land, and a cherished member of his natural family. Who we are is not changed by where we are. All that changes is our attitude.

When we ask *why* we should nationalize our seminary, the very nature of God drives us. His eagerness to incarnate Himself is the inner resource we tap into as we incarnate the gospel in our host culture, and in our successors in ministry.

Motivations for Nationalization

It is risky to propose a taxonomy of motivations for nationalization since none could represent the full range of reasons for undertaking such change. Each unique situation involves several sorts of motivation, so that it cannot be measured objectively. Each person involved is affected differently in the transitions involved. We offer a simple spectrum as a checklist for those who promote nationalization, moving toward more positive motivation to hand it all over. We look into this mirror for a reality check on our driving attitudes.

1. Ecclesiastical Pressure

The heat is on. The national leaders are offended at being ignored for so long, and are threatening to start a parallel seminary. If necessary, they will teach in a church back room, determine their own curricula and textbooks, and work without salaries. Even though missionaries might look down on such shoestring efforts, they know full well where the sympathies of the churches would lie, and where the most promising students would attend. "We'd better move on it before they do" is hardly an incarnational attitude.

2. Political Environment

Despite good mission/church relations, political tensions suggest that the tenure of foreigners in the country could be cut short at any time. This puts pressure on the mission to accelerate its plans to turn over the seminary to nationals, despite the feeling that they are not ready for such responsibility.

For example, in Tanzania the end of the colonial era led to a restructuring of both secular and religious institutions. "Following the granting of independence, the Government pursued a deliberate course of speedily replacing expatriate staff with Africans" (Gration 1974,273). This led to pressure from church leaders that the mission strenuously follow a similar practice of Africanization. The new nationalistic spirit throughout the country created a climate which favored nationalization, whether or not the church or missionaries were prepared for it.

In more recent years, the normally stable land of Central African Republic has experienced paroxysms of political change. This has turned some nationals against the missionaries with whom they had served for generations, in the country where Baptist Mid-Missions began in 1920. Attempts to coerce large bodies of independent Baptist churches into more ecumenical groups have backfired, but not without pain of separation of smaller numbers. Political upheavals have led to the evacuation of all expatriate personnel, missionaries

or secular, white or black. This has led to accelerated strategic efforts to turn leadership over to national workers as fully and as quickly as is practical. Transitions are positive, even with some missionaries returning to support the efforts of the large group of national churches. All of the church planting was already being led and done by Central Africans, while missionaries trained and tutored pastors. These changes have provoked appeals for serious training of national leaders at the graduate level. The suddenness of necessary change shows up the real state of readiness for the responsibilities of top leadership.

While not as pro-actively "self-emptying" as we might like, this is at least an emptying move toward the continuing devolution of power in the leadership of the African churches as they develop in quality.

3. Available Leadership

The maturing church has indicated some of its members which are being readied for more responsibility in administration. Some of this is native talent now being discovered; other of it is the result of concerted efforts at training replacement personnel through in-service training. National co-workers are welcomed in partnership ministry, and both look forward to stages of transition to full national administration and responsibility. This is somewhat passive improvement, but is definitely a move in the right direction.

The philosophy of nationalization of a mission group and of a seminary board of directors should be discussed by all involved, prayed through, carefully defined, and turned into strategy.

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4. Fulfilled Objectives

Here is the ideal. The missionaries have worked and prayed toward this time of transition since the beginning of their ministry. The plans for the school always envisioned full national directorship and there is rejoicing that the long-awaited day has arrived. The transition is staged rather than sudden, and national leaders know they can count on counsel from the missionaries when it is requested.

These positions represent only a few of the stages between resistance and eagerness to hand over control and responsibility of a seminary. No seminary fits exclusively into just one of these categories of motivation.

This book seeks to make readers aware of viable possibilities for nationalization within their own realms of activity. This is akin to the "consciousness raising" of Brazilian educational philosopher Paulo Freire (1970) which is critical awareness of problems which leads to corrective action, even if radical action. This "conscientization for nationalization" must take place in the minds of both foreign and national workers in theological education. They must come to see their entrapment in a tradition of theological education which is now ready for radical revision. Patterns for western education have somewhat slavishly followed the ancient Greek academies, and must be remodeled after contemporary models. A conversion must take place which removes the foreign missionary from the center of the seminary circle, placing him closer to the periphery while the national is moved toward the center.

Brian Wren, an ecumenically-minded British disciple of Paulo Freire, though not his colleague, outlines four levels of conflict in any situation of injustice. While the foreign control of seminaries is not exactly "injustice," the reactions are instructive. The simplest level of resolution is *consensus* where the parties discuss and define their problems with mutual good will.

- The next level involves an unwillingness in one party to accept responsibility for part of a given problem, so a *difference* remains.
- The third level of conflict, *dissensus*, follows a breakdown of debate and is resolved by actions which are legal clashes (court actions), or anti-social clashes (e.g., demonstrations, strikes, boycotts, vigils), or non-legal clashes (e.g., civil disobedience, destructive acts, nonpayment of debts).
- The ultimate level of conflict is *insurrection*, the forceful takeover of power because the opposition group believes the established authorities have forfeited their right to govern and must be challenged (Wren 1977, 91–2).

God grant that such insurrection never may be necessary in the takeover of a theological seminary, though all the other categories described by Wren have doubtless been experienced by seminaries around the world. The objectives of our study relate more to the consensus mode, with initiative taken by the foreigners toward nationalization long before there are such serious tensions.

We turn now from the incarnation by Jesus to the incorporation by Paul of more players into service in the self-effacing advancement of others in ministry. If nothing else, we could ask the famous question from the old Social Gospel novel of works religion, "What would Jesus do?"

The focus, of course, would be on our seminary and how we suppose Jesus would handle it. He might well shock us as He did the disciples who stood helpless before 5000 hungry men seeking help. They faced a task that demanded far more than their limited human and culinary resources could handle. The disciples were stunned to hear Jesus say, "*You* feed them!" (Luke 9:13). He would tell us to empower our disciples to do it all themselves as we begin to pass out the bread. Perhaps our problem is not feeling overwhelmed by the task so much as wanting to handle it all ourselves. We would be amazed at how well–and how differently–the national disciples respond in obedience to Jesus' orders. Those disciples had to accept the limited and temporary role which Jesus laid upon them, and get out of the way for him to work through them. That's just the wonderful kind of Lord He is! He CAN accomplish this without us.

4

PAULINE MODELS FOR THE TRANSFER OF LEADERSHIP AUTHORITY

FOCUS: Three biblical case studies on passing the torch offer rich insight into leadership development.

No one person is in perpetual leadership of any church or institution. The development of successors for leadership positions and functions is a key element in management at both the higher and the lower levels of governance.

In this inquiry as to why missionaries should hand over the leadership of seminaries to nationals, we have presented Biblical models to provide patterns of action based on scriptural principles. The scope of this chapter encompasses the discovery, development and deployment of new leadership for churches and institutions founded by expatriate missionaries. To sharpen the scope of the study, the Pauline practice will be examined in three key cases. The incarnational principle now continues with the investment of ministry responsibility in emerging leaders.

Paul articulated a principle of succession by stating, "As a wise master builder I have laid the foundation, and another builds on it." (1 Cor. 3:10). He never intended to pastor permanently the work at Corinth or elsewhere, and so paved the way for others who would be called to leadership there. When Paul's successors in churches were themselves expatriates, he immediately involved them in the selection and training of local responsible brothers to lead the work.

Many of the principles drawn from church planting ministry are directly applicable to institutions founded to serve those churches. The underlying

attitude of the "masterbuilder" combines a sense of his personal significance as a "wise" masterbuilder, with his personal expendability as he reproduces himself in his successors. This "architect," (our word derived from the Greek word used here) lays a foundation upon which other builders will erect the long-lasting institutions of the church.

The servant attitude is foundational to incarnational missionary work. The *kenosis* pattern was presented by Paul when he exhorted, "Let this mind (or mindset or attitude) be in you which was also in Christ Jesus" (Phil. 2:5). It was a model of self-abnegation, other-orientation, and costly servanthood.

In Romans 15 Paul expounds three dimensions of servanthood in a missionary context. In v. 16a his stated ambition is, "that I might be a minister of Jesus Christ to the Gentiles." Here He used *leitourgos*, a lowly temple servant in God's work, the position in which young Samuel served Eli. Paul immediately changed the analogy in v. l6b where he is "ministering the gospel of God" as a functioning priest. The term *hierourgeo* describes the priestly, or mediatorial, work of one who is a bridge between man and God. In v. 25 Paul is "going...to minister to the saints" using the more common verb *diakaneo* as a table servant who labors in the best interests of others rather than himself.

SERVANTHOOD IN 3-D IS AN EXERCISE IN SELF-EMPTYING.

Whether as a private, a priest or a provider, Paul enjoyed the freedom to make room at the top for others who would carry on his pioneer ministries. His kenotic heart did not crave power or praise for himself, nor arrogate to himself any exclusive rights or powers. This facilitated the succession of leadership by his disciples and by their disciples. There was enacted a form of incarnation of Christ in himself, and a "re-incarnation" as he poured himself and Christ into yet others.

Let us now examine three cases involving Paul, each exploring a different facet of leadership development based on his incarnational, kenotic mindset. Let's examine our own attitude in the process.

Barnabas and Saul: Training a Supervisor

The impact of Barnabas on the conscious development of Saul as a missionary is one of the sadly neglected studies in New Testament Theology. The whole cameo of Barnabas presented by Luke focuses on his relationship with Saul of Tarsus, apart from the introductory scenes. He was a gentle giant who towered over those he served and then stepped into the shadow of their leadership. He was a true *apostolos* (Acts 14:14), being sent to send others.

The colleagues of this Joseph of Cyprus expressed their esteem in the nickname *huios parakleseos*, Greek for the Aramaic phrase *Bar-nawha* or *Bar-newah*," son of refreshment" according to Bruce (1952, 130). Joseph "the counselor" was known as a builder of men, the foundation of his reputation as a "good man, full of the Holy Spirit and faith" (Acts 11:24). That essential goodness of nature (*agathos*) would be totally tested in the crucible of ministry experience.

The dreaded Rabbi Saul of Tarsus had come from Damascus with a fantastic tale of his conversion, seclusion, evangelistic experience, and persecution as a believer. He now sought to penetrate the inner circle of leadership in the Way of Yeshua (Acts 9:26), "obviously" to subvert and arrest them all.

Barnabas alone exercised the gift of discerning spirits, enabling him to take the measure of the man and capture the reality of his potential for good or evil. He was determined to bring out the best in Saul, his enthusiastic apprentice.

When the Twelve stonewalled Saul out of fear and doubt, Barnabas stepped in to rescue him for missionary ministry as only a discipler can. He alone stood at the side of this candidate. He staked his reputation and future on the reality of Saul's reported testimony of conversion. He defended Saul as a true brother and participant in apostolic witness. He set him free for the exercise of his service gifts, and for "coming in and going out," (Acts 9:28) an idiom reflecting total freedom of movement as in John 10:9. Barnabas encouraged Saul to return to his home town, Tarsus, where he could mature further in the small community of believers there, amidst those who knew him at his worst and would appreciate the transformation.

This very intervention provided a model of investing oneself in others which apparently colored Saul's own philosophy of ministry for a lifetime.

Some time later, a Christward movement sprang up in Antioch in the aftermath of Pentecost and the Christian diaspora among the "Greeks," or Hellenistic Jews, there. The new venture into Gentile-dominated Territory called for the development of new human resources. The church sanctioned and commissioned (*exapesteilan*) Barnabas to investigate and encourage this "people movement." His reflex was to use that responsibility to develop another disciple ideally suited for the dynamic expansion of Christian frontiers: Saul of Tarsus.

When Barnabas went for Saul he was like a bloodhound on the trail of a recruit for missions. The search in Acts 11:25 was *anazeteo*, a dramatic verb unique to Luke. In Luke 2:44,45, it describes how diligently Jesus' parents scoured Jerusalem looking for Him. The secular literature of the day used the

verb for the hunting down of runaway slaves or other thorough searches. Once Barnabas sought Saul, he caught him, brought him, taught him (and later fought him) in Great Commission service.

Saul soon found himself established in responsible ministry in Antioch under Pastor Barnabas (Acts 11:26), instructing great numbers of new believers. Barnabas and Saul pulled side by side in an apprenticeship of discipling which ever afterward shaped the ministry of Saul. There is no evidence of classes being held, lectures given, tests taken, attendance checked, or grades posted.

Somehow, without all the appurtenances essential to a school for missionaries today, the world's greatest missionary was trained as an apprentice to "the Counselor."

Once that church in Antioch was well established, it shared the Savior's burden for *ta ethne*, the peoples of the world, as the vision was imparted by Pastor Barnabas. The church prayed with fasting for guidance as to how to reach out. The church at worship soon became the church at work! Barnabas and Saul were "separated" unto the work (Acts 13:2) by the church at the Spirit's command. From the root *oros* or "boundary" comes the derived concept of *aforizo* as "separation by God for a specific and express purpose" (Schmidt 1967). Paul used this same verb to describe himself as "separated" unto the Gospel of God (Rom. 1:1) since the time of his birth (Gal. 1:15), though many years of ignorance and rebellion were to ensue before that calling was realized.

By unspecified means, perhaps through a prophetic word or simple consensus of the members, Barnabas and Saul were indicated, commissioned, and turned loose to fulfill the Great Commission. Luke repeatedly refers to "Barnabas and Saul." Within ten verses of their departure on Barnabas' second missionary journey, the energetic and creative leadership potential of Saul had surfaced. The missionary band was renamed "Paul and his party" (Acts 13:13). There was no hint of jealousy on the part of the teacher when his prize disciple rivaled his own initiative and leadership strength. The moment of truth for the true discipler is to know when to remove restraint from the growing disciple. He must give freedom to attempt greater things for God, or even to fail. The mentor will step aside, but not too far, not too soon.

Barnabas and Paul went on to play beautiful gospel music together as Paul took up first trumpet and Barney played second fiddle, the hardest instrument

to play in the Christian symphony. Barnabas was so secure in his own calling as a coach that he was not threatened by a rising star player.

Early in what is known as Paul's first missionary journey, Paul's sudden prominence as the spokesman for the group led him to be dubbed *Hermes*, the Messenger (paraphrased as "Mercurius" in the KJV), by the startled Lystrans who had seen his miracle of healing (Acts 14:12). Barnabas, however, was still recognized as *Dia*, or Zeus, the Chief Administrator ("Jupiter" in KJV which used Roman equivalents to the Greek god names in the text). Those pagans could recognize where the final leadership of the group lay, even as the master teacher lengthened the reins on his disciple. This young missionary clearly would do very well on his own.

Barnabas had brought Paul into his ideal element: a challenge as vast as the *oikoumene* itself. Within ten years Paul would march in giant strides across the Roman provinces of Galatia, Asia, Macedonia and Achaia, planting churches in major centers of commerce, and finally complain that there was no more room for him to work there (Rom. 15:23)! The ideal outcome of discipling work is the initiative of the newly trained missionary to develop and successfully execute ministry even broader and deeper than that of his trainer. Barnabas was not intimidated by a student whose potential as his successor was greater than his own, a situation often encountered on the mission fields of the world.

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*The **"Barnabas principle"** is simply to build up people for ministry and then step aside to free them to exercise their ministry gifts in the liberty and power of the Spirit.*

By the conclusion of that first joint missionary venture it was clear that Paul was ready for graduation. Unexpectedly, the ceremony was marred by a bitter dispute over Mark's failure in cross-cultural evangelism (Acts 15:36-39). The Jewish lad had apparently been unable to be flexible in his traditional worldview about certain cultural changes necessary in Christian lifestyle in the predominantly Gentile world. He had turned back from the work so decisively that Paul referred to it as an "apostasy" (Acts 15:38)!

Luke veils the unfortunate conflict, in which master and disciple became peers, in such a way that the reader maintains respect for both men, while identifying with the weaknesses they both displayed. Barnabas took Mark as his new disciple, seeing the potential in him to which Paul was blinded at that

time, and two teams then went out into the work. The mission teams were multiplied through division, surely not God's favorite mathematical strategy!

Paul came into his own as a discipler of new missionaries with the selection of Silvanus as his partner on the "second" missionary journey. He chose (*epilego*, indicating a selection by naming one) Silas, presumably as the human initiative and voice of the call of God to him. That call was ratified by the church, though the details are not spelled out as in Acts 13:1,2. Soon Paul exercised that selective initiative again in the calling of young Timothy (Acts 16:3) and of Dr. Luke (Acts 16:10). The "we" in Acts 16:10 suggests that Luke was recruited at Troas.

The "call," whether to salvation or service, comes exclusively from God. The New Testament usages of *kaleo*, *klesis*, and *kletos* never represent a person or church as the final agent of the calling of another to serve God. Only God calls someone to the ministry, though other persons are normally channels and models of that divine calling.

The selection of church leaders is done

- *by the Spirit,*
- *through the local church,*
- *in light of proven experience,*
- *as response to spiritual giftedness,*
- *and for the development of other workers.*

The rich theological term *eklegomai* is used in Acts to specify the selection of apostles by Jesus (1:2,24), the selection of "proto-deacons" by the Jerusalem Christian community (6:5), the choosing of delegates to Antioch (15:22,25), and the election of Peter by God to be His spokesman to the Gentiles. This last case blurs the line between God's selection and men's selection of people for the ministry as Peter stated that "God chose among us" (15:7). This partnership borders on symbiosis, a mutual dependency between God and man.

The formerly arrogant Rabbi Saul had learned some humbling lessons from the Counselor. Leadership qualities must be discerned in people; not all men are leadership material. Leadership qualities must be developed in practice; not all men are self-motivated. Leaders must learn to follow well so they can lead well. New leaders must be given space and time to exercise their own strengths and styles, even if different from those of the teacher.

There comes a time to surrender the role of master to become a yokefellow with the disciples. Paul practiced these principles he absorbed from his counselor, Joseph of Cyprus. Barnabas never shook the world, but he poured his soul into the Saul who did. The *kenotic* discipler can be a "Saul-winner" and multiply his own impact through others.

The training of a strong personality for leadership demands a strong grip tempered by courageous release. The natural charismatic leader must learn the discipline of self-control before God, yet not be stifled by overbearing restraint or excessive harnessing to petty detail.

Barnabas was meek and "tough, but oh, so gentle." He had the godly instincts to handle this boisterous Saul as he grew toward independent leadership. Surely both had sensed and discussed the natural gifts for supervision given by God.

On balance, the early release of a strong young leader is a greater hazard to the ministry than is the frustration of longer preparation under guidance.

Some growing disciples merit extra attention, and the honest mutual recognition of their advanced capabilities, but both trainer and trainee must submit to the additional cost of discipline. One such Brazilian seminary student smarting under the rod of discipline was warned by his seminary director, "Lauro, you're like a wild stallion: spirited, strong, and intelligent. But until you learn to work in harness you'll never accomplish anything for God." Saul learned from Barnabas to harness his great strengths for God. (P.S., so did Lauro!) (Eventually.)

Paul and Titus: Training a Successor

Titus suddenly appears unannounced in 1 Cor. 2:13. (If the Corinthian correspondence occurred *after* the writing of Galatians, Titus had already been described in Gal. 2:1,3 as accompanying Paul to Jerusalem. In either case, by canonical order, Titus is first mentioned in 2 Cor. where he is prominent.) He was well known to the Corinthians since he had figured largely in Paul's dealings with them, though he goes unmentioned in Acts.

Titus was one of many disciples or apprentices of Paul during his peripatetic ministry. Paul let his apprentices be deeply involved in the solving of problems at Corinth, rather than sheltering them from the difficult realities of

the ministry. As Titus conveyed the epistle to Corinth he was an ambassador for the Apostle, not a mere letter carrier.

Paul was deeply disturbed over the possible reaction of the Corinthians to his "stern letter" (2 Cor. 7:8, probably non-canonical correspondence now lost). Paul's melancholic temperament left him in a debilitating state of depression which made evangelism in Troas impossible for him (2:12,13). His restless spirit carried him to Macedonia where he anxiously awaited Titus with word from Corinth (7:5). When Titus arrived with news of their repentance and good will, Paul's joy was boundless (7:6). Titus had also been deeply comforted by the "good grief" of the Corinthians (7:7-9), having experienced the risk that accompanies intimate interaction with saints in difficulty. As an apprentice, he was subjected to the full blast and blessing of the ministry in increasing doses.

After the emotional upheaval so deeply shared with Titus (2 Cor. 7:14), Paul commended him to them as one who was refreshed by them (7:13), is affectionate toward them (7:15), is respectful of their reception of him as an authoritative man of God among them (7:15), having organized their relief effort (8:6), and worthy as a future ministry to them (8:16,17). Titus then returned to them with "Second Corinthians" in hand. This had been a difficult, realistic and profitable apprenticeship.

The fatherly apostle certainly seems to have done all possible to facilitate the call of Titus as the next pastor at Corinth. The powerful combination of exposure, leadership experience, participation in counseling and decision making, and a high recommendation by Paul all commended him to them. There is no evidence that Titus ever did serve as pastor there, though Paul's thorough training paved the way for the full transfer of leadership authority and responsibility to him. Paul had directed his attention to the preparation of both the church and the pastoral candidate for the possible change of leadership, though that apparently never materialized. The master teaches the apprentice to say "yes" to God, whether or not it leads to the place of the master's choosing for him. God had harder fields for Titus, and directed him on to Crete for further ministry.

Training a successor for a given ministry is more job-specific than general ministry training. There is time for personal interaction in the transfer of authority rather than the casual touch in passing the baton. In the business management field, Brady and Helmich stress the preference for the development of the next CEO within the corporation rather than always importing one from outside the corporate culture. They add, "It is difficult to overemphasize

the importance of intricately weaving succession planning into overall strategic planning" (1984, 237).

Paul related to the Corinthians his catalog of sufferings. The heaviest of all was expressed as "beside those [external] things…the care of the churches" (2 Cor ll:28). His word for "care" (*merimna*) did not refer to activities of caregiving but to anxiety. Paul undoubtedly shared with Titus his inescapable load of concern for the real problems of the newborns in the churches. Titus accepted the burdens of the ministry from his trainer's heart.

Pioneer missiologist Henry Venn badgered missionaries who tended to keep working when nationals should be taking over.

"Never let them imagine that the Society is to do all and pay all. Remind them daily and hourly that you only come amongst them to put them in the way of doing all for themselves" (Shenk 1983, 46).

Paul's later letter to Titus finds that disciple entering ministry in Crete where a primary task will be the identification and training of local people for church leadership (Titus 1:5). The perpetuation of gospel ministry in any society is predicated upon credible members of that people group becoming the real promoters of the Christian movement(s) among them.

As a discipler of leaders, Titus is counseled by Paul to know his host people well by reading local Ethnology (Titus 1:12). He is to…

- understand the governing characteristics of the people (v. 12),
- assess the accuracy and value of such anthropological descriptions (v. 13a), and
- formulate strategy and contentually-sensitive messages based on that knowledge which will maintain the priority of Scripture over culture (v. 13b).

The intended outcome of such diplomatic confrontation is wholesome firmness of faith (v. 13c) and avoidance of influence from false religious movements which also contend for the allegiance of the society (14).

The vital issue of soundness in the implanted church is in the hands of this young foreign missionary. The basic notion of healthiness, wholeness, and integratedness seems closer to the Hebrew concept of *shalom* than does the Greek concept of *irene,* though both are translated "peace." Titus is to produce a church which is true to its host culture ("indigenous") and which is marked by sound doctrine (Titus 1:9, 2:1) and sound faith (1:13, 2:1). This balance of the objective and subjective dimensions of the faith is expressed as the interplay of orthodoxy and orthopraxis.

There is no specific body of ecclesiastical tradition for Titus to define and defend this early in the development of the Christian churches. Still, the very idea that some things are lacking (1:5) implies that there is some incipient

conceptual model of a "real church" in the mind of the apostle. He merely suggests occasional details of that inchoate model for his puzzled disciples, including ourselves.

Still, the key question is "Who controls the future?" The missionary pastor has a body of truth and its practice to pass along to new believers. Together they will negotiate the adaptation of cultural behavior to biblical teaching, and will come out with a biblically indigenous church. That is not an oxymoron, though it is a complex process of balanced indigenization.

Bosch wisely observes, "'Indigenization' was official policy in virtually every Protestant mission organization, even if it was taken for granted that it was the missionaries, not the members of the young churches, who would determine the limits of indigenization" (Bosch 1991, 295). Of course, this is true by the nature of the case. New believers still in the metamorphosis of their worldview from pagan to biblical principles do not necessarily have the biblical perspective and discernment to prioritize the issues they face. Bosch's lament is that Western missionaries imposed church forms too soon and for too long, however benevolent their intent.

Even the aged apostle Paul did not impose many restrictions on his young disciple Titus as they marked his graduation from the peripatetic seminary course. Somehow he was confident that "sound teaching" would always produce "sound faith." His successor can only guarantee so much, but he is to structure the ministry to equip it to stand faithfully for many generations after its founding.

The predecessor can work with his successor through discernible stages of succession:

- *model the operation,*
- *divide the effort,*
- *release the responsibility,*
- *share the authority, and*
- *support the continuation.*

Kenotic missions is training a successor.

Paul and Timothy: Training a Servant

When Paul encountered Timothy on his return to Lystra, he recognized qualities in him which were so worthy of development for the Great Commis-

sion that he desired to take him with him (Acts 16:3). What was particularly notable about this teenager among so many others? What do we look for? What qualities do we seek to develop in others we influence?

Five areas of qualification for missionary service were evaluated within the span of Acts 16:1-5.

- Timothy was recognized as a "disciple," (v. 1) reflecting his high **spiritual** standards. Reading between the lines, we presume that Timothy was a baptized, active member of the church there, involved in outreach and inreach ministries of the church.
- As the son of a Jewish mother (v. 1) he had enjoyed a lifetime of study of the Hebrew Scriptures (2 Tim. 3:15), suggesting **academic** credentials. Missionaries are also expected to have spent time in specific training for their missionary ministry.
- His reputation for integrity in his home church and home town and even in a neighboring town (v. 2) demonstrate **personal character** qualifications. As Paul asked nosy questions, he found that Tim was trustworthy, morally upright, financially responsible, teachable, spiritually minded, and well worth the risk of upsetting the balance of the mission team by his participation.
- His readiness to undergo circumcision (v. 3), though theologically unnecessary, for the sake of his future Jewish audiences, shows a commendable **cross-cultural adaptability,** or acculturation, and sensitivity to others' values. Timothy was ready to take on a new identity to minimize obstacles to reaching one of their target peoples, and to occupy that identity for Yeshua ha Meshiach. This was not a totally new identity, not some false *persona,* but an aspect of his present identity which would now become more prominent.
- His travels and shared activities as an apprentice to Paul (v. 4,5) began the necessary **experiential** development toward his own ministry. He did not begin as a veteran, but as an intern, a disciple of Paul, along with others.

The progress of the missionary project included a gradual shifting of the yoke of responsibility onto the shoulders of Timothy and the other apprentices according to their ability and rank. Note these three stages in Timothy's increasing leadership responsibility.

1. In Acts 17:14 Paul left the group to draw the fire of their enemies away from the work, leaving two disciples in leadership there: Silas the "senior" apprentice overseeing Timothy the "freshman."

2. Later, Timothy was sent on a troubleshooting mission for Paul (Acts 19:22). This involved great trust in the young man.

3. Then, as an advancing senior apprentice, Timothy guided Erastus, a new disciple of Paul under whom they served together. (Here, *diakonounton* is a rare usage of the verb with Paul rather than God as the object, cf. Philm. 13).

The transfer of leadership presumes the training of leaders at entry levels. The apprentices are not expected to be veterans. Not yet. Paul led Timothy onward through stages of growth in responsibility, and then entrusted the work to him. A missionary colleague of ours in Brazil watched a small bird in Brazil training its chick to fly. It naturally first brought food to the nest and fed the chick. Then it left food outside the next to encourage a venture outside the safe boundaries of the nest. Then it left food far up the branch, raising the risk and increasing confidence and initiative. Then one day the reward was posted on a nearby branch, calling for a short hop with the aid of awkward wings. Finally the food was found in an adjoining tree. By then the fledgling's feathers supported flight. The chick was both ready and responsible to fly. No chick is expected to fly from the nest.

Expatriates who expect nationals to succeed them must provide training to the level of competence at which they are expected to perform.

Paul's first epistle to Timothy, like his letter to Titus, appears to be a graduation message at the conclusion of their apprenticeship, probably upon Paul's release from his first Roman imprisonment. The letter is a transparent evaluation of the younger man's strengths and weaknesses against the backdrop of his clear objectives in pastoral ministry. "You're on your own, Tim; I'm heading out to Spain!"

The qualifications for leadership ministry detailed for Timothy in 1 Timothy chapter 3 highlight the temporary nature of Timothy's tenure as a missionary. Inherent in the missionary pastorate is the selection and training of local leadership. The classic passage on successive generations of leadership is 2 Tim. 2:2, by which time the aged apostle is compelled by his impending death as well as by principle to pass the baton.

The ultimate purpose in the leadership succession is the obedient preservation of the tradition handed down to them, to be passed on to others. The false teachers Timothy was charged to oppose were bad links for transmission of

the true tradition which was largely enscripturated by that stage in Paul's career. Only John had yet to write.

Timothy's stature was only a shadow of that of Paul, yet he was worthy of major blocks of the apostle's time. Not all are giants and pioneers; the ministry is built on servants. Paul's own philosophy of ministry did not permit him to build upon another's foundation, but he knew that many would build on the foundation he laid for them. The Pauline ministry would be continued on a Timothean scale, but it would go on. Paul pioneered the local ministry and developed another disciple to continue it for another generation.

Foundational Issues for Theological Education

Theological education addresses a variety of persons called to a variety of ministries. There is no place for stereotyping in training people for Christian service. Flexibility is called for in the matching of people to courses, or the designing of courses and guided activity for growth. The scope of flexibility should include various learning styles and different teaching methods. Some students learn well in school while others are stifled there and need a discipling circle.

Proponents of different methods look askance at traditional schooling for ministry and propose "that we dump the academic model once and for all – degrees, accreditation, tenure, the works" (Frame 1984, 377). This particular radical proposal is accompanied by Frame's suggestion of a "Christian Community where teachers, ministerial candidates and their families live together, eat together, work together" (379). Numerous other formats similarly bring advanced servants and beginning servants together in contexts where spiritual and personal growth is facilitated by mutual acceptance and cooperation.

Varying leadership styles may call for variety in training styles and ministry matching. Most leaders are categorized as being relationship -oriented or task-oriented. The possible tensions are exacerbated when ethnocentric American teachers presume that all workers should be task-oriented, while their Latin American students instinctively function around relationships with people. Really, "the effective leader must be endowed with the skill to apply both task behavior and relationship behavior" (Brady and Helmich 1984, 130).

Paul modeled with Timothy the preparation of servant leaders, a concept recently popularly expounded as a unique style of leadership. Ferris sees leadership characterized by Christ's attitude as free from pride and aspiration to power, void of self-interest or self-aggrandizement, and never tyrannical or domineering. Rather, it is humble and caring, "in a word, leadership marked

by servanthood" (1985, 5). Such Christ-like servant leaders do not determine how they will serve, nor dictate to those they serve, nor exercise control which is power, inimical to a commitment to servanthood. Ferris takes such reasoning onto the campus of the seminary with real impact. "By insisting on control of our Bible schools, we belie our commitment to servanthood. However benevolent and well meaning our motives...our Bible school programs will always be patronizing and oppressive" (1985, 7).

The outcome of successful training is not a clone of the trainer, but the image of Christ incarnate in that individual. Ministry training is simply discipling some people at more advanced levels for work that belongs to all believers: developing others' spiritual gifts for the benefit of the whole Body and those yet outside it.

Discipling is simply using one's spiritual gifts to develop other people to be free to use their spiritual gifts to set others free to use their spiritual gifts...while all are more closely conformed to the image of the living Christ.

A biblical understanding of the basic purpose for our presence on earth facilitates the more basic work of allowing others to participate in the leadership of the work which is growing in their lands. The handing over process becomes a pleasure, a fulfillment, rather than a burden.

The principles examined in the last few chapters need to be seen at work. A selection of case studies follows, each illustrating different combinations of the specific issues already considered.

5

THOSE WHO HAVE GONE BEFORE FOUR CASE STUDIES

FOCUS: Examining four key cases of nationalization will allow the extraction of common problems and principles for application.

A handful of case studies will bring home the realities of the difficulties involved in nationalizing a seminary or any other mission institution. Dreaming is cheap; idealizing is easy; planning is threatening; acting is costly; stepping away from power is risky.

If nothing else, this variety of case studies will demonstrate that each situation is unique. Each seminary has its particular history, its own internal chemistry of personalities and attitudes, its backlog of unexpressed feelings, and its ecclesiastical setting. No simple formula can govern the transition of all such institutions. Each process of nationalization can profit from the gropings of all the others until some basic parameters are established.

The following case studies are carefully chosen from among many others. Each contributes unique insights to the greater issues they all have in common. In Chapter 6 we will explore several of the key issues that arise out of the reality of these four case studies we now examine.

Manaus, Amazonas, Brazil
The Baptist Seminary of Amazonas

The Baptist Seminary of Amazonas was the site of our two terms of service in the Amazon Valley, spanning 1970 to 1979. Back in 1949 the seminary was formally organized after humble beginnings as classes in one of the churches in Manaus, then pastored by missionaries of Baptist Mid-Missions. Missionaries with a good eye for property secured land outside the city limits where the

seminary buildings were erected and expanded through succeeding decades. That jungle plot was in the path of city development, and is now situated in the "Beverly Hills" of Manaus with escalated value and a desirable location.

The success of this traditional resident day school seminary program was measured by a survey done in 1974 by Richard Wakefield, then director of the seminary. Of all the graduates since 1949, over 94 percent of the men and 80 percent of the women graduates were active in the kinds of ministry leadership positions for which they had trained. All but one of the missionaries of the Paul of Tarsus Mission, a Brazilian Regular Baptist home mission, planting churches for 500 miles west of Manaus, were graduates of the seminary. The Brazilian pastors of all but two of the established churches in Manaus, and of all of their new congregations in formation, were graduates or students of the Seminary. Something right was going on!

Taking l970 as a benchmark year, the situation of the Baptist Seminary of Amazonas was stable and well-defined. Its administration and governing council members were all missionaries. The faculty and staff included a few nationals who were slipped a love offering to avoid the complexities of labor laws, and the Brazilian deans of men and women had free lodging and meals. Student fees covered only 20 percent of operational costs, the rest being subsidized by missionaries' work funds. The churches did not contribute to the seminary, but did help seminarians financially.

The seminary required that entering students had completed primary school, or fifth grade, and had cared for their military obligation. Later the entry prerequisite was raised to at least eighth grade, so the courses offered were clearly on the secondary level. There was a three-year curriculum in Christian education for men and women students. Male students could then take the Pastoral Education course which added one year for pastoral internship and an additional academic year of advanced pastoral studies.

By the early seventies the pastors had experienced a growing restlessness. Several of these pastors were university graduates in addition to their own secondary-level seminary training, though their degrees were seldom in ministry-related fields. There was talk of founding a Baptist university which would include a Faculty of Theology. This was not a threat, simply an indication that the church leadership had a diminished sense of ownership of the seminary. It was not theirs, but the mission's. The seminary was not accomplishing the long-range objectives of the maturing churches. Change was clearly long overdue.

The timely visit in 1976 of an outside educational consultant on theological education (Dr. Warren Faber, then Dean of Grand Rapids Baptist Seminary)

provoked a healthy, if late, self-examination. The Self-Study Guide (Faber 1976) explored issues including objectives, internal operations, administrative decision-making patterns, lines of authority, national/expatriate relations, personal effectiveness, and procedures for change. This, and other timely changes, left a team catalyzed for change.

A series of formal and informal discussions with key pastors generated a heady optimism for rapid change. This precipitated a flurry of suggested modifications and plans for a national takeover of the seminary. Others knew that an anaconda cannot turn as quickly as an ant, and participated more patiently. As the seminary treasurer, I presented a financial report to a meeting of the Regular Baptist Association of Amazonas for the first time. The exposure of a need and appeal for financial help provoked an enthusiastic, though modest, response. One church began regular support to the seminary. With the naming of a new seminary director in 1976 came the installation of the first Brazilian vice-director.

Later in that same year, the president of the youth association addressed a meeting of the Association of Regular Baptist Churches about the new posture of the seminary and its repercussions among the youth of the churches. He stated, "The seminary has been transformed from a closed clique unknown by the churches as to its administration and structure, to an open agency serving the churches and seeking their cooperation." (Smallman 1971).

At that same meeting the Amazon Association of Regular Baptist Churches formally recognized the seminary for recommendation. This had been done informally in 1967 without official records, so was officially ratified in the Association minutes.

It was now necessary for the mission to take the initiative of making internal changes to make nationalization possible. The Constitution of the Amazon Region of the Brazil Field Council of Baptist Mid-Missions called for control of the seminary in three key areas. The missionaries constituted the administrative council of the seminary, appointed the director, and named the faculty. These powers were released, allowing the seminary to modify its constitution as to take up these functions. The changing of corporate constitutions is a serious matter in which the publication of changes in the government periodical, *O Diário Oficial*, plus one other major newspaper can cost five hundred dollars.

Two Brazilian pastors were immediately nominated to the administrative council of ten members. The director of the seminary was a member of the council but could not be its president when the council elected its own officers from among its members. The council met in March, July, and November

(annual meeting), following the Brazilian school calendar whose semesters run March through June and August through November each year.

The seminary administration designed a survey through which members of the constituent churches voiced strong opinions about the seminary. The thrust of this 1977 survey indicated a market for night classes, for courses on three academic levels (basic Bible for laymen, secondary level pastoral/Christian education diplomas, and university degree programs), and a willingness to pay higher tuition. A sample of this survey is in Appendix D. All of these changes were implemented within a year, though the attempt at a university-level degree program was predictably premature.

Internally, the seminary needed to function as a Brazilian school. This called for a revised grading system, new supervisory personnel, and some curricular changes. New requirements, typical of Brazilian school procedures, included the preparation and advance filing of lesson plans for each subject being taught. I served as the equivalent of an academic dean when these requirements were instituted, and were not always welcomed.

When lesson plans were required, the Brazilian instructors shrugged, "of course," and readily complied. The typical response of the missionary faculty members was, "Just who do you think you are?"

Brazilian staff and faculty members were properly registered as employees, with salaries and benefits according to the intricate laws governing full-time and part-time employment. It was a step of faith in the light of financial needs, but "the laborer is worthy of his hire." It was the right thing to do. The churches began contributing to make it possible for the seminary to meet this obligation.

All of this was groundwork to make the installation of a national director meaningful. The transformation from being an American school in Brazil to becoming a Brazilian school was well underway. The structural changes had been made. New financial foundations were laid through leasing the seminary's facilities in the day time to a Baptist high school. This produced the necessary operational revenues for the time being.

The graduation ceremonies of December 1978 marked the watershed. Rev. Sebastião Marcelice Gomes, pastor of Faith Baptist Church and president of the Amazonas Association of Regular Baptist Churches, was inaugurated as the first Brazilian director of the Baptist Seminary of Amazonas! Now the

former director, I remained on faculty for the remaining months of our second term in Brazil until August of 1979. It was crucially important that we provide continuity of mission participation, and demonstrate the mission's eagerness to cooperate in the changes that would inevitably follow the transition. It would not be proper to just hand over the keys and run home as if we could not work in close cooperation in appropriate roles under national leadership.

The initiation of transfer of the main seminary campus property to the seminary council was celebrated in a public thanksgiving service in 1980. The process would later be delayed by red tape and numerous other problems, but was begun in good faith with rejoicing on both sides. One strategem for financial liberty was the founding of a Christian day school to use the seminary's classroom facilities while the seminary shifted to night classes. This never did produce the desired financial freedom, and brought on additional complications then unforeseen.

Within two years a change of leadership was necessary, but that change was initiated by the seminary council which by then was predominantly Brazilians. After inviting a missionary to serve as interim director for a while, the Seminary has had Brazilian directors virtually ever since. Rev. Francisco Felício Poderoso, the director in the early 1990s, has served on the seminary staff and faculty ever since his graduation from the seminary in 1968. During his tenure, the longest of any staff member in the history of the school, he has been a professor, dean of men, dean of students, and was my choice as the first Brazilian vice-director when I was installed as director in 1976. He has also been pastor of the Berean Baptist Church in Manaus for most of those years, and in 1997 was properly awarded a Doctor of Divinity degree by a Baptist Bible college in Ireland where he had ministered.

Most of the Brazilian faculty members had university degrees in addition to their seminary training, mostly at the secondary level. One professor of Christian Education, Darcy da Silva Pessoa, also has her Master's degree from Grand Rapids Baptist Seminary and over twenty years' tenure on the faculty. By the time that Doris and I got to revisit the seminary for the first time in 18 years we were delighted to see all but one of the current graduating class receiving bachelor's degrees.

Is this seminary "nationalized?" We preview the criteria to be explored in Chapter 7.

- Is there continuity with the faith and convictions of the founders? Yes.
- Is there congruence with the Brazilian models of schools? Yes, increasingly so.

- Is there adequately trained national leadership? For the most part, yes, with improvement needed.
- Is there administrative freedom to make determinative decisions about the function and facilities of the seminary? Yes, under the authority of the seminary council.
- Is there fiscal responsibility? Yes, granted the need of all such ministry schools for continuing outside support, especially for capital development.

By these criteria, and by the definitions of Chapter 1, the Baptist Seminary of Amazonas has been nationalized and indigenized. New problems have arisen in more recent years under the administrations of both national and expatriate directors selected by the council. Corrective measures are being taken at the insistence and direction of Brazilian members of the governing council of the seminary and its partner day school. The work marches on.

Juazeiro do Norte, Ceará, Brazil
The Baptist Seminary of the Cariri

Northeast Brazil has been the principal seat of fanatical folk Catholicism in the nation, focused on Padre Cícero who died in 1932. Only four years later, the pioneer missionaries of Baptist Mid-Missions entered Juazeiro do Norte, deep in the state of Ceará and the "holy city" of Padre Cícero. This unlikely site for successful missionary work yielded more than its expected share of persecution and resistance to the gospel.

Within a decade, however, the shadow of the towering new statue of Padre Cícero fell on several Baptist churches which had been established there in the Cariri Valley, a Christian primary school, and the new Baptist Bible Institute of Juazeiro. Since the first classes of that Bible Institute in 1946 it was active in the spawning of new churches all over the state. Since the mid-1950s it has been known as "the Baptist Seminary of Cariri."

Excellent property at a crossroads just outside Juazeiro provided space both for future seminary buildings and some commercial space to be leased out to provide operational income for the school. Not all of the missionaries were pleased with the idea of endowment investment, but it was working well. From the first days of the seminary, founder Jim Willson envisioned "the rapid nationalization of all Brazilian institutions, and he was working toward that end with the Seminário Batista do Cariri" (Kircher 1989, 44). With his brother Tom, and other new missionaries in Ceará, Willson led on in steps toward Brazilian control which were bold action for the missionary mentality of the 1950s.

According to normal patterns, the seminary was governed by the missionaries of Baptist Mid-Missions in Ceará. In 1960, however, a separate seminary board was formed with seven members of the Mission and three Brazilians. No proportion was fixed, and all "hoped to see the number of foreigners decline and that of the nationals increase" (Willson 1979,2). The seminary was duly registered as a Brazilian non-profit corporation.

The natural next step in the trusting relationship would be the committal of the property holdings from the mission to the seminary board.

The transfer of real estate was effected in 1962 by field council action, approved by the General Council of the mission back in the States. One participant observed, "Thus the new organization received the properties which had been purchased for it with monies designated for that purpose by churches and individuals in the USA. Such a material and financial base was most necessary if the school were to continue toward its goal of becoming a viable, indigenous leadership training center for the Regular Baptist Churches of Brazil" (Willson 1979, 2). Since all were clearly in favor of such a move, the legal transfer of property was quickly accomplished.

Within two years, however, the unanimity of good will had somehow evaporated. The more remote All-Brazil Field Council decided that since the bulk of the school's sustenance came from the States, then its board must consist wholly of Americans to be appointed by the All-Brazil Conference, and so all national members were called in to sign off. The missionaries involved locally registered their strong protests to the move. "It was a heartbreaking time of misunderstanding, not the least of which was the perplexity and confusion of the Brazilian brethren, who had received the transfer [of the campus property] with joy, as a sign of good faith in their present and future leadership, and were now rebuffed and humiliated" (Kircher 1989, 60,61). The reactions to this radical change of policy eventuated in many changes of missionary personnel on the field and induced an understandable strain in the relationships between missionaries and pastors for some years to come. Later, the president of the mission personally intervened to re-negotiate the agreements, seeking to restore the former condition of mutual respect and confidence.

The outcome of the new settlement was a restructured self-perpetuating seminary board with half nationals and half missionaries. The seminary retained the real estate, contrary to the insistence of some that it be restored to

mission ownership. This one action alone contributed greatly to the dramatic improvement in the fractured relationships between the churches and the missionaries. The seminary board also took a far more active part in the policies and operations of the seminary rather than simply ratifying all administrative decisions.

This unfortunate setback was a throwback to an older style of missionary leadership colored by ethnocentrism: "We know better than these natives," would never be articulated so blatantly, but was an attitude which hummed in the background. Actually, the ones who were closest to the situation, and knew the national leaders best, knew best that those leaders were competent and trustworthy. The decision to reverse the situation was influenced by others who were over the horizon geographically and out of touch with the individuals involved. Brazil is a vast country, far from mission headquarters in Cleveland, Ohio.

The seminary moved forward with new internal guidelines set up with the counsel of Brazilian educators and businessmen. It was functioning more as a Brazilian school. For some years after the restructuring, the director of the seminary was Tom Willson. He observed, "The mission [Northeast Brazil Region Field Council] has appointed the director until now, the [seminary] board then approving that choice. We expect that the [seminary] board will begin to appoint the director now, along with the other officers of the school" (Willson 1977, 1). Within a year after that prophetic statement, the board of the Baptist Seminary of Cariri appointed Rev. David de Lima Gino as director of the seminary in 1978. Pastor David had served as pastor of the First Baptist Church of Juazeiro, and had a history of 22 years with the seminary as student, instructor, treasurer and various administrative responsibilities.

Early in his presidency, Pastor David reported that over the past 33 years of the seminary's work, over seventy percent of the graduates were active in the ministry. He estimated that with the facilities they enjoyed, they could quadruple the student body to one hundred students with only a 25 percent increase in costs. In less than a decade the student body more than doubled while raising the academic levels and quality of instruction. After about fifteen years as director, Pastor David asked to be relieved of that burden and moved on with honor to return to pastoral ministry, while others carry on the seminary.

Has this seminary been "nationalized?" Its governing board and administration are predominantly Brazilian, with continuing missionary participation on the faculty and administration at the invitation of the board. Most of the

operational revenues are derived within the country. The cultural tone of the seminary is largely molded by Brazilian ways for its indigenous character.

By 1993 a new modern campus was under construction, planned for 250 students, about twice the current enrollment. The original campus was by then situated on highly appreciated land and crowded by a major bus terminal at that major crossroads of the spreading city. Its sale provided most of the capital needed for the new location in Crato, about six kilometers away. The Crato campus was occupied in 1996 with great rejoicing.

The new campus development plan still includes endowment investment similar to what has provided good income for the school for many years. Part of that endowment is the revenue from some stores in the shopping mall that occupies the former campus. Wise management, competent instruction, close integration with the churches, and successful graduates have more than overcome the impact of the reversal of early efforts at nationalization.

This case study simply illustrates the validity of a variety of pathways to nationalization. Manaus and Cariri moved through quite different processes to accomplish the same worthy goal.

The goal is a seminary governed by the leaders of the churches it serves, and perpetuating the biblical convictions of the receiving churches and the sending churches that made it all possible.

Elsewhere in the Two-Thirds World

Some case studies are ongoing and not yet ready for the searchlight of public exposure. Still, there are vital lessons to be learned even from negative experiences. Not every attempt at nationalization follows some ideal trajectory from start to finish. The aborted attempts generally fortify the general principles we've laid out. This case study is true and well-documented, but presented in generic terms for privacy, trying not to lose sight of the fervency and competence of all involved, even as expressed in English on this side of the Pacific.

To set the stage, imagine a small nation where the mission has established independent Baptist churches for over 40 years. Following their familiar pattern in the United States, the missionaries have carefully avoided the structures and strictures of denominational organization, training the churches to

be autonomous while uniting in an Association of Independent Baptist Churches. During these years the missionaries have helped the association to establish its own national mission agency to serve the churches, and have run a Bible college to provide the needed leaders for all of the work. So far this traditional scenario is playing out well.

The mission woke up after those years to the fine quality of many of the national pastors, and their apparent readiness to undertake the responsibility of leadership of the Bible college as they had of their own mission agency. Plans were made to hand over the Bible college to a governing board of nationals from the churches of the association and, temporarily, a few members of the mission for a smooth transition.

Minutes of a meeting of the board of the college indicate some serious symptoms of the lack of adequate preparation for nationalization. One pastor commented that the board had no representative from the association, leading another pastor to ask why the association was not behind the school. Pastors expressed feelings that they had never been asked by the missionaries what should be done, but had been told. Other comments showed a thorough lack of comprehension of the nature of an association of independent churches as compared to the more familiar denominational or diocesan structure with a tangible chain of command.

The misunderstanding was understandable. In reality, all of the pastors on the board were from churches of the association, so there were many representatives of the association on the college board. There simply was no "bishop" since the association had no such authoritative individual. While the pastors and people functioned comfortably within independent churches, they did not understand well the more complex structural theory that underlay the simplicity of the association model. It was time for mutual examination of key biblical passages on church polity, and for education on organizational structures within that society that were parallel to the voluntary association of the association.

The very pastors who led their own churches quite successfully had only a vague concept of a school board as an entity responsible to an association of independent churches. It was clear that before they could conduct any meaningful discussion of the surrender of the governance of the college there had to be a conceptual shift and not just the revisions in the respective constitutions of the Bible college and the local mission organization. The process of nationalization moved full speed ahead, both responding to the good questions, and burying the questions in the business of progress. One of the mission leaders commented to key national workers there,

> Baptist Mid-Missions recognizes the capability and the spirituality of independent [national] leadership. We want to encourage you to do what we feel you are perfectly capable of doing as you respond to the challenge involved in full nationalization. I get the feeling sometimes that we have more confidence in you than you do in yourselves! No, nationalization is not a cop-out for Baptist Mid-Missions; it is a realization that you brethren have come of age and that with God's help are capable of carrying on the work. As I said when I was last [there], we have no irresponsible thought of just dropping the college on you in a "sink or swim" situation. As...elsewhere, we want to work with you to bring about full nationalization in an orderly manner. The choosing of a Board and Advisory Council and the drafting of a Constitution are first steps in the total nationalization process we are now endeavoring to establish. You must come up with the remaining steps which will eventuate in complete independence for the glory of God.

The necessary structural and documentary changes were made to establish a predominantly national board for the college. The mission retained ownership of the campus in the interim, but determined that it had chosen poorly in past years by building in a remote cloistered location where land had been less expensive. The traditional approach had been to isolate ministerial students from the commotion of urban life, but it also cut them off from churches, employment, public transportation and witness to their community.

The mission proceeded to present to the board and to the association the sound rationale for the sale of the campus and the move of the college to an urban location. This all made good sense, but left some national members of the board feeling jerked around and not at all in charge of the college. In the meanwhile, the financial circumstances of the college were in steady decline, and the agricultural development of parts of the campus was deteriorating so that expected revenues were not realized. The successful national pastors were not all as successful in their quite different roles in college administration, and tensions mounted, even among good and godly Christian workers.

Needless to say, the nationalization project failed. After a few years of struggle, the national leaders handed it all back to the missionaries with a sense of embarrassment, feeling that they had been set up to fail. The national churches of the association had lost confidence in the Bible college so attendance had plummeted. The anticipated move to an urban center near more of the churches never materialized.

There were disputes over whether to introduce other fields of study as a Christian liberal arts college which the churches desired, or to remain a Bible

college as the missionaries preferred. Both the missionaries and the church leaders later acknowledged their respective share of guilt in the failure, and the working relationships improved considerably. Intervening circumstances brought about quite a turnover of mission personnel. Some of the missionaries enjoyed the deep respect of the national pastors. Others were regarded with caution until they had demonstrated their own love and respect for the people and their ways.

Failure is a wonderful teacher, but we have to analyze her lessons with ruthless honesty. The faults are never on one side alone.

In the ensuing years the church planting work went on and the Bible college was dragged along as a necessary adjunct. The mission has more recently undertaken a longer-range plan for nationalization and indigenization, with key national pastors playing a significant role in both planning and execution of the plan. The campus has been granted to the association of churches, and the Bible college functions as an institution of the independent Baptist churches of that nation. It is struggling, but always did for the missionaries as well. God is blessing that school in new hands. Missionaries will be welcomed on the faculty of the Bible college, but only at the invitation of its board and administration. Such good will has been readily expressed.

After a round of productive failure, that Bible college is well along on its pilgrimage to nationalization and indigenization, and functions as a national school for Baptist ministers.

Chad, Africa
Koumra Medical Center

The Koumra Medical Center enjoyed humble beginnings as a dispensary run by a nurse back in 1948. With the arrival of Dr. and Mrs. David Seymour on the first day of 1957 the beginnings of a full hospital were in view. Dr. Dave had grown up there in Chad where his parents had been missionaries with Baptist Mid-Missions before him, so many of the African leaders and workers there had known him as a child. He had run barefoot with some of them in diapers and a cork hat. When he was baptized together with several African boys they told him, "Now you're one of us!" He truly was one with them.

Picture the earliest days of this newly arrived missionary doctor: some 943 patients were milling around the huge mango tree that offered the only shade

available, all waiting to see the doctor. Since the Chadians were "family," it did not occur to Dr. Dave that they could not help with the work. A quick *triage* isolated the few truly urgent cases for immediate treatment. The rest were addressed with a description of sets of symptoms and asked to gather in groups of similar ailments (goiter, leg ulcer, etc.).

For one group, Dr. Dave showed the African helpers which end of the stethoscope went in their ears and instructed them to listen for a particular sound, crinkling a sheet of paper near the stethoscope. When they met some trial patients, the helpers wondered how the paper got inside their chests! Dr. Dave just patiently explained that a sound like that got "this much" penicillin. He explains with a twinkle in his eye that "99 and 44/100 percent of the pneumonia in the world could be effectively treated by people who don't even know the word begins with a P."

This one incident among many simply highlights the attitude that underlies the freedom to involve national workers in the work with increasing responsibility. In a rather short time, Dr. Dave shattered tradition and earned the distrust of his older colleagues by even giving the keys for the storerooms to some trusted Chadian hospital workers. He has a fourfold formula for nationalization which is simple but not easy (from Seymour 1994).

HANDING IT ALL OVER

1. *Make it Comprehensible*
2. *Make it Reproducible*
3. *Make it Responsible*
4. *Make it Tough*

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1. MAKE IT COMPREHENSIBLE. Instruction in basic surgical techniques included extensive practice on beef intestines from the open market. Dr. Dave tirelessly showed the African students how to cut and stitch a nickel's worth of "cow gut" so they could fill it with water and it wouldn't leak. Bowel sections were commonly needed due to spear wounds, strangulated hernias, and water buffalo gorings. Sterile conditions were strictly observed to prevent infection.

Lessons were learned step by step until barely literate Africans were saving lives in surgeries and emergency medical procedures for which licensed doctors were simply not available. This involved risk, but the alternative was allowing injured and sick patients to die for lack of competent medical care.

Much of the basic technique of the work done by expatriates, whether medical or ministry related, can be learned and practiced by nationals under proper supervision far sooner that we imagine. Dr. Dave observed, "The most thrilling thing in those first few years was that they learned so fast and did it so well." There was not enough theoretical base in physiology and pharmacology, but patients were now walking home instead of being carried home for burial. Not all medicine needed to be high-tech. The judicious use of sterile cotton thread and razor blades, with plenty of soap, reduced neonatal mortality by 75 percent.

All of this was accompanied by evangelistic outreach among the Muslim and animistic peoples who flooded the medical center every week.

2. MAKE IT REPRODUCIBLE. The volume of work needed at a hospital, or in a church planting program, cannot be handled by the few foreigners who come to work there. This calls for the training of national workers to accompany the expatriates, and soon replace them, as early in the process as is possible. Dr. Dave identifies three barriers to the nationalization of the work.

A. THE MISSIONARIES. The good and godly men and women who began the work with their blood, sweat and tears have a vested interest in the continuity of the work. The natural next step in the development of the medical-evangelistic ministry was the setting up of a clinic headed up by a trained African. The first response to the enthusiastic proposal was that nobody smiled. This was bad news. The next response was, "It just won't work, Dave, it never has. The Africans just can't do that on their own." The response to an appeal to at least try it was "Well, go ahead." That was good news.

B. THE NATIONAL PASTORS. The prospect of a mission dispensary soon being headed up by a trained Chadian was presented to a group of thirty pastors (thirteen of whom were later martyred in the 1973 uprisings). This created raw fear. They had a high regard for their colleague, but not for the process of turning it over to them.

One older pastor related a story to illustrate his concern. Two men were in a hut when a lion entered threateningly. One of the men held onto the lion's tail to distract him while help was called to save them. He was growing weary of hanging on to the powerful tail and called for help. The other man claimed that if he grabbed the tail, the first man would run away to safety." That was what they feared if the missionaries turned the work over to them. They would be abandoned after grabbing "the tail of a lion," or the great responsibility of maintaining a hospital and its (eventual) 23 bush clinics. Assurances of continuity brought little comfort.

Facts speak more concretely than fears. Pastor Jacques did go to a mission station dispensary while helping to pastor a church in town. Having no missionary help for thirty months, he built up the work and the dispensary into a successful ministry. The local people not only enlarged their simple dispensary, but the church also built a house for his large family, and the work prospered on a relatively simple scale. (Jacques Djimassibe was later the director of the Koumra Medical Center after 23 years of heading up the Balimba dispensary, and did an excellent job until called Home with a heart attack. His personally-trained assistant carried on after him.) It CAN be done.

C. THE WELL-INTENTIONED MISSIONARY. The traditional concept was that missionaries were there to lead the work and to underwrite it financially. The African churches and patients did not have the resources to maintain the hospital system, so the proposed transfer could not work. Dr. Dave had been given a storehouse full of medical supplies. The dilemma was to know how, and how much, to help without creating a "welfare state" tradition. Even hospitals in the States need outside financial support from legacies and foundations.

Nationalization must be possible without abandoning the possibility of regular outside help.

Americans must get beyond expecting the "yessir" reflex of Africans who work with them. Those new medical personnel must learn to speak their own minds, to do honest diagnosis, and to administer the assets of the hospital by what is best, not just to please the expatriate doctor. But that doctor must himself desperately want for them that freedom from himself.

3. MAKE IT RESPONSIBLE. A major element in the handing over of any work to trained national leaders is mutual accountability in the ongoing ministry. The nationals are expected to be responsible agents of the ministry in their own way, and the foreign founders are responsible to accept the validity of their work and leadership. Dr. Seymour observes, "There is an arrogance to us white people that we don't even recognize. We're taught it so subtly that we can only struggle to get over it." This unconscious arrogance relates both to the amount of equipment we require to conduct ministry in comfort and the assumption that we can perform the work better than others.

A simple rule that is hard for generous Americans to follow is: MAKE IT PAY FOR ITSELF. The first Chadian dispensary charged a nominal fee for

services and medications. This soon produced five times the revenues that the missionaries had formerly given. This generally applies to operational revenues rather than capital development, but it does empower the national workers to carry on the work. Any service ministry can be planned so that its modest revenues can perpetuate the services without perpetuating dependence on foreign support.

It had always been the practice for foreign missionaries to wait for dental work until when they traveled the difficult miles to the national capital. As Dr. Dave hustled over to the African dental clinic at Koumra with his own aching tooth he warned,

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"Until we open our mouth to nationals we have not yet accepted their responsibility for ministry." Dr. Dave

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The broken filling was quite competently replaced by a Chadian dental worker trained by another African there at Koumra. Later, when Dr. Dave was back in the States, his American dentist could not identify which tooth had been filled by the African dental worker.

4. MAKE IT TOUGH. The fourth dimension is beyond the scope of our consideration of nationalization, but merits attention. In a ministry setting as hostile to the gospel as was Chad in the 1970s it was necessary to accompany the training of national workers through preparation for hardship. During the years of Bible and medical schooling the African families had to fend for themselves, providing food from their own gardens and trusting the Lord for everything. They learned spiritual resiliency and developed into "Ranger tough" soldiers for Christ in one of the poorest nations of the world.

Until Christian workers are ready to step boldly to the line where they must live or die for Christ they have not yet come to maturity as suffering servants. In the first round of intense persecutions in 1973, thirteen of those courageous pastors willingly laid down their lives rather than deny their Savior's lordship over their lives. A decade later, another three also accepted the martyr's crown. Virtually all of the dispensaries in the Koumra network were robbed and pillaged at least once, some several times. The first Chadian administrator of the hospital, Israel Nadabe, was senselessly assassinated when some in the new government purged community leaders friendly with the former regime. Still the work went on, with only occasional visits from mission doctors, and with some ongoing financial assistance.

In 1988 the hospital was made fully independent of Baptist Mid-Missions. All outstanding debts were paid off, including the full compensation owed all hospital workers. The new administrative board of the hospital was comprised of pastors and laymen from the Association of Baptist Churches in the Chad. That board offered new contracts to the hospital staff which required that each worker have the recommendation of his or her church in order to enter the hospital ministry. Some 26 of the 28 workers accepted new contracts, even at wages well below what they could earn in other positions in private or government hospitals.

In the ensuing years, the Koumra Medical Center has built new buildings, treated a growing patient load, performed more surgeries (including delicate cataract surgery), and seen more spiritual decisions than ever before. Baptist Mid-Missions personnel in Chad and based in the States continue to provide encouragement and financial help with projects and supplies. American physicians make occasional teaching visits. But the work itself is directed and maintained by the Chadian churches and hospital personnel.

At a recent meeting of medical representatives of all the medical services in Chad, the Arab chairman commented on the one hospital, Koumra, that was not seeking government funds. Still, their administrator motivated villages to dig good wells and build new dispensaries. How did they ever do that? Jacques smiled because he knew only too well.

The Chadian churches continue to grow under difficult circumstances. They also man six projects of translating the New Testament into new languages under the guidance of Bibles International (Baptist Mid-Missions' own Bible society based in Grand Rapids, Michigan) and operate four ministry training schools in local languages and two in French, entirely with Chadian staff.

In the long run, well-executed nationalization is well worth the risk.

The nationalization of a hospital is not different in principle from that of a seminary, though parameters differ. Such success stories are rare. I visited another country where a strong mission had operated a small hospital for many years. A process of nationalization was carefully planned and executed over a period of ten years. This included personnel training, the establishing of competent national leaders, financial development, and a carefully phased withdrawal of expatriate workers. Within two years a fine hospital had degenerated into a disorganized clinic with a poor mortality rate, depleted endow-

ment, and zero credibility among government officials and potential patients. There are no guarantees, and the risks are great.

What have we learned from these voices from the recent past? The tapestry of ministry training has many threads of many colors and strengths. It is time to pull on four of these threads to see where they pucker, and highlight problem areas worthy of special attention in the next chapter.

- How can we provide more adequate training for national faculty members?
- How important is accreditation, anyway?
- Who should take the initiative in a trajectory toward nationalization?
- What are the internal and external stresses that accompany this great project?

6

ISSUES IDENTIFIED AND COMPARED

FOCUS: The case studies yielded f our major issues tha t accompany nationalization.

From the case studies of seminaries, and even a hospital, in various stages of nationalization, we now identify major hurdles they all needed to transcend. These issues are examined for their bearing on the nationalization process and not for their own sakes, though such study would be profitable.

Other issues worthy of exploration but not covered in this chapter include the contextualization of curricula, the fuller development of a philosophy of education, and the dynamics of cross-cultural leadership succession.

1. Adequate Training for National Faculty Members

The prime resource of any seminary is its faculty. Principles and doctrines are important, but they have the greatest impact on the lives of students when lived out in the lives of their instructors. The quality of their knowledge, communicativeness, creativity, fruitfulness, dedication, zeal, and integration of truth with ministry will be reproduced in the lives of their students. Faculty members model both obedience and critical evaluation balanced in a life of evangelism and concern.

The seminary faculty serves as a "heart and brain trust." Its members are to stimulate the interaction of faith and zeal with biblical, theological, philosophical and sociological issues in the context of the real world where people without Christ are bound for Hell.

The fact of the primacy of the faculty is in tension with the fact that the greatest obstacle to nationalization is the lack of qualified national faculty members. The most critical resource of the seminary for indigenous ministry

training is thus delayed the longest in being integrated into the seminary. This heightens the priority to be given to the development of competence in national faculty members. The founding mission cannot consider the nationalization process complete until it helps discover and develop sufficient programs by which spiritually qualified nationals can obtain academic credentials necessary to a viable ministerial training program.

The objectives of faculty development envision sufficient godly national leaders with experiential and academic credentials, and with instructional expertise, to oversee the training of enough ministers to maintain and accelerate the growth of the church.

This all must be acceptable to the constituent churches who set the standards for ordination, and eventually to the international theological community among whom the graduates stand as peers.

Our Brazilian extension seminary manual stipulated that "Positions on the teaching faculty and administration of the extension seminary are open to those workers, national or foreign, of convictions compatible with those of the seminary, interested and capable by training and/or experience for this leadership" (Smallman 1975, 19). Extension center directors expected were to have already completed a course at least equivalent to that of the resident or extension seminary program in which they worked. The Baptist Seminary of Amazonas offered a course in TEE, so its graduates were all certified to lead extension centers of the seminary out in their areas of ministry.

The pattern of advanced students teaching beginning students is common. Universities and seminaries have graduate assistants who are students teaching fellow students. In the 1970s the Brazilian public schools would grant credentials to a high school graduate with certain pedagogy courses to teach in primary school up to fifth grade, or to a third year university student to teach up through ninth grade. This courageous flexibility in standards, rather than demanding a university degree in order to teach first grade, has made public education accessible to millions more. That open policy was reversed in 1998, requiring that all elementary school teachers have an accredited degree in education in order to be certified. This had immediate implications for the networks of Christian day schools around the country since few Christian teachers had access to a Christian college or university with an education

major acceptable to the Brazilian government, or had degrees from state universities.

A United Nations publication on the training of "front-line personnel" in social welfare similarly notes that in many cases, "semi-trained or untrained persons are made responsible for training others because of the severe shortage of adequately trained personnel" (UN 1980, 10). While seminaries in the Two-Thirds World are deeply concerned about the raising of their academic standards, the fact remains that the most effective front-line workers are members of the societies they hope to influence. They will more fruitfully lead their fellows in discipleship and discipleship training than foreigners ever will.

"Adequate" training for national faculty members must still be as much as conditions permit, but not so much as to lift them out of touch with the realities of life in their own societies.

EXPERIENTIAL PREPARATION

Many who learn with ease can intuitively study in an effective way. They cannot comprehend the struggles of most students who must grapple for each step of understanding new subject matter. The teacher must be a fellow-learner who has been where the students are.

Not every good player makes a good coach; not every good student makes a good teacher.

Andragogy, the instruction of adults, is an art and a science which can and must be developed in those who are to teach. Teaching expertise is a key objective in faculty development. The *Licenciatura* degree granted by many South American universities and seminaries is essentially a bachelor's degree plus education courses to give the graduate a teaching credential in that field.

How do potential national professors of theology receive training in course design, classroom technique, instructional technology, curriculum planning and other educational areas? Most missionaries are poorly prepared in these vital areas which turn good students into good teachers. They are often unaware of their poor performance in teaching. The training which the missionaries took stressed sound doctrine more than sound didactics.

Meanwhile, many national pastors serve as teachers in Christian or public schools and have considerable expertise in teaching and administration of local Christian and public schools. Their demonstrated success in other schools,

as well as the quality of their teaching in their churches, will commend them to the classroom ministry of the seminary. There are excellent resources for seminary faculties which some expatriate seminary administrators have not recognized. Still, not all pastors are the quality of ministry models that make them excellent teachers.

No pastor should be invited onto the seminary faculty who has not been successful as a pastor. His preaching, leadership, interpersonal relations and spiritual integrity serve as models for his students.

Each pastor will have special aptitudes and areas of expertise which can be developed into teaching specialties, but all must be exemplary in fruitfulness in some significant area of ministry. Mere intellectualism apart from pastoral concern and evangelistic fervor will only breed elitism and pride in new ministers. Perhaps a later generation of the church can enjoy the benefits and risks of professional theologians, but the church on the growing edge must focus its energies on the production of evangelistic pastors.

The "reality gap" between the seminary classroom and ministry in the real world outside it must be bridged. "Seminaries have, in the past, consistently operated with a different conception of the ministry from the one which actually exists in ecclesiastical life" (Hesser 1980, 266). Penetrating evaluation of the outcomes of theological education is turning such training back to more practically-oriented professional training, while the few who will pursue an academic career find more specialized training for the teaching of theology beyond the seminary.

The chief advantage enjoyed by an urban seminary is immediate access to a corps of pastors as part-time faculty. These combine class and field work with the students. The teachers are practitioners of the ministry and the Word which they teach. McGavran somewhere insisted that "seminary teachers who are not themselves church planters will never successfully train church planters." The ideal seminary will gather a cadre of experienced pastors with instructional skills and academic credentials in ministry-related disciplines who will work together with teams of student apprentices in evangelism and church planting activity and study.

It is suggested that national instructors be invited to teach for a trial period of one year with a peer evaluation toward the end of that year. A teacher

should be evaluated in terms of preparation for class, communications skills in the classroom, student attitudes and successful completion of course requirements, general compatibility with seminary objectives and personnel, the favorable recommendation of the home church, and desire to continue. An invitation to remain on the faculty, whether part-time or full-time, would be extended only after such a trial year.

ACADEMIC PREPARATION

A healthy rule of thumb for faculty academic requirements is that an instructor must have studied at least one level of study above that at which he or she teaches. Thus, one who would teach in a secondary level seminary should have a B.A. or Th.B. To teach at the bachelor's level requires a master's degree, and at the master's level an earned doctorate. This ideal cannot always be realized, but should be true for over half of the faculty. Those who are not at the recommended academic level should be actively pursuing further education in the field of their teaching.

The American Association of Bible Colleges stipulates that "Faculty members should possess at least a master's degree in their primary teaching field from an [accredited] institution…" (AABC 1993, 27). This requirement for faculty at the baccalaureate level is not simply a Western obsession with academic credentials since similar standards are held in Africa, Asia and Latin America, at least as ideals.

It is best that the degrees held be in the field of teaching where possible. The very problem here is that many national teachers simply do not have access to baccalaureate or graduate level studies in biblical and theological disciplines. Some of my faculty colleagues were Brazilian seminary instructors with secondary level seminary diplomas followed by university degrees in philosophy, law, economic geography, linguistics, languages, and educational administration. While these added strength to the prestige and credentials of such faculty members, they did little to contribute materially to the knowledge of the subject matter taught. Those instructors were all the more dependent upon their own seminary notes which they took when they were less mature students under foreign teachers. The quality of their own research for teaching was vastly improved by their secular studies, but their knowledge of ministry disciplines was deepened only by personal experience and reading.

The ultimate development goals for Two-Thirds World seminaries anticipate national faculty members with earned doctorates from national (or regional Two-Thirds World) seminaries whose professors have earned doctor-

ates in their teaching fields. This may be a distant dream, but is nonetheless a valid objective toward indigenous biblical theology and ministry. Asian seminaries are making giant strides toward this goal with strong national faculties, though most still have their doctorates from Western seminaries and universities. The next generation can look forward to valid doctoral studies from Asian professors who were taught by Asian professors. These academic credentials are only one of many important dimensions, including spiritual vitality and doctrinal soundness, but do take their place among the priorities for growth.

OPTIONS FOR FACULTY TRAINING

Missionaries who are concerned about the development of competence in national colleagues will do all possible to facilitate their further training. Several alternative means for the furtherance of their education for ministry can be weighed.

1. Local Study

Some large cities in the Two-Thirds World have several seminaries serving different denominations whose churches are based there. It may be possible for a pastor who has had all the training his own seminary can offer to study for a bachelor's or master's degree in the seminary of another church tradition or organization. This presumes that the minister is well grounded in the Scriptures and also in the distinctives of his own churches and that he will remain loyal to that tradition and fellowship. It is quite possible to deepen one's respect for churches of other traditions while deepening one's convictions of the validity of his or her own tradition.

Some interdenominational seminaries provide basic ministry training for several ecclesiastical traditions while representatives of each group teach the specific theological distinctives of its own churches to its own students there. This pluralistic atmosphere tends to dilute the convictions of students, but does afford the possibility of more advanced studies by combining forces of what would be several smaller seminaries.

The Union Biblical Seminary, in Puna, India, receives students from many different church groups, allowing them to pursue undergraduate and graduate degrees and return to their own churches. Many in southern Brazil have attended the Baptist Theological Faculty of São Paulo to receive Th.M. degrees in fields including theology, Old Testament, New Testament, and Theological Education.

Another option for local study is to attend the local state university for a degree. The former long-time Brazilian director of the Baptist Seminary of

Cariri in Northeast Brazil had a degree in philosophy from the University of Ceará. Another Brazilian pastor who formerly taught at the Baptist Seminary of Amazonas took his bachelor's degree in philosophy in a Roman Catholic seminary where he studied the full range of theological disciplines including systematic theology, history of dogma, Latin, Greek, and even Liberation Theology. Pastors who desire to earn a university degree should be encouraged to work in a field which supports the ministry, such as administration, education, sociology, languages, philosophy, or communications, rather than engineering, medicine, law or other technical professions apart from the ministry. Academic credentials for teaching require that degrees be related to the field of instruction.

Citizens of Two-Thirds World countries share a hunger for education and the employment power and social status it brings. It is hardly fair for missionaries who have degrees to tell national pastors that they should not pursue education, especially if they impugn their motives for study.

As a society becomes increasingly aware of the world at large, its leaders sense the need to participate in the dynamism of growth and change. Christian ministers and leaders must be equipped to accompany that change as advocates for Christ, even at the risk of some educating themselves out of the ministry. It is never healthy for the future of the ministry when the pastors are among the least educated ones in the congregation.

It is not unreasonable for the missionaries to participate in the expenses of the further training of worthy nationals. Many of the missionaries received grants, stipends and gifts for their own seminary studies. They can now reciprocate by providing some help for those whom they hope will accompany and even replace them in the work of the seminary.

The Theological Education Fund of the World Council of Churches provided large scholarship funds for the Conciliar churches' national leaders. Zorn observed for the TEF, "Subsidy for faculty development, especially if carried on regionally, is the most important priority because it provides viability in the form of theological educators" (1975, 34). In 1974 the TEF allocated 36 percent of its grants for faculty development and another 9 percent for centers for advanced theological studies. Study in one's native land was greatly preferred to overseas study whenever possible.

Fundamentalist and evangelical churches and missions must also give high priority to faculty training scholarships. The missionaries can help churches in North America help sister churches in the Two-Thirds World by providing scholarship funds to train their future pastors and other Christian workers. The exemplary Timothy Program for international church leaders at Bob Jones University includes the agreement that those trained workers would return to their own nations for ministry. The national churches should set the criteria for the selection of those students who will be its future leaders. Scholarships available to leaders in the liberal orbit have attracted numerous evangelical nationals for study, many of whom have then forsaken their evangelical theological heritage. The best way for churches in any country to multiply their ministries is to multiply their ministers, and the home-grown ones are always most effective.

2. Study Overseas

A missionary tends to refer national leaders to his own alma mater in the homeland for further training. This has grown in disfavor for several reasons. The "brain drain" of students who stay in North America after coming for study means the loss to that country of some of the finest of its future leaders. The temptation to be "called" to remain in North America for ministry is always a measure of the integrity of the student in his purpose for going abroad.

Much of what students from the Two-Thirds World encounter in Western seminaries is irrelevant to the theological climate in which they minister. They grapple with European theological fads but have to ignore the giant issues of Liberation Theology, syncretistic Asian and African theologies, traditional ancestor practices, overpopulation and poverty, Quranic fatalism, or mystic spiritualism in "NERMs," newly emerging religious movements. Overseas study is always far more expensive than study done at home, especially since leaders of the maturity who merit being sent abroad for study are generally family men.

The motives of those who would study abroad must be sensitively measured by national church members rather than by missionaries. Foreigners are simply not always as equipped to read the subtleties of motivation as are compatriots. The church, not the mission, must select those to study abroad. A Western degree is too often a path to a lucrative government or diplomatic career, so all are concerned that study not be a springboard out of the ministry. A Reformed Church leader in Sri Lanka explained to an African churchman his convictions on study abroad:

> I would say the criteria [sic] should be that they have served in a leadership capacity in the church for at least four years. If they are going for theological education, they must have had formal Bible school training at the highest level obtainable in their own country (Wakatama 1976, 74).

The proof of integrity in service within the church should underlie the selection by church leaders of students to be sent abroad. A provisional offer of a ministry position as a pastor and/or seminary instructor after graduation lends incentive to integrate studies with that ministry and to return.

When higher level studies are available within a country or region of the world they should be used, as long as there is basic theological affinity. Many seminaries of the Two-Thirds World decry the exodus of their prospective students to American and European seminaries.

The "brain drain" could be lessened by sending students to other non-North American nations such as India, the Philippines, Brazil, Nigeria, the Central African Republic or Jamaica to patronize their evangelical graduate level seminaries. If higher level study is not available within one's own country, the next area of investigation should be culturally similar countries. Within the network of Baptist Mid-Missions' fifty fields, for example, ministerial students from Venezuela and Ecuador have studied in the seminary in Trujillo, Peru. Some from Puerto Rico have studied in the seminary in the Dominican Republic. Liberians have studied in the seminary in Ghana, and *vice-versa.* This proximity encourages a return home for ministry, and builds bridges between culturally similar churches.

3. Extension Study

An increasing number of American seminaries offer graduate level courses which can be taken by students who are proficient in English. Many of these are listed in the October 1988 number of *Evangelical Missions Quarterly.* Students should be warned not to expect to do an entire degree program by correspondence nor to gather credits from various schools and then expect to transfer them all to one school to receive a degree. Where resident study is required, time abroad is minimized and can often be done without the family. Calvary Baptist Seminary of Lansdale, PA, offers a variety of master's programs by videotaped instruction, all under the guidance of the academic authorities of the Commonwealth of Pennsylvania who will recommend accreditation of the programs. Similar programs for distance learning are now available from Bob Jones University, Temple Baptist Seminary, and other schools.

A growing variety of the extension course is the American seminary with extension centers abroad. The Northwest Baptist Seminary of Tacoma, Washington, cooperates with the Northeast India Baptist Bible College (founded and nationalized by Baptist Mid-Missions personnel) by sending two professors each summer to teach three courses each. The Indian teachers in the Bible college earn the M.A. degree from NBS in three summers. Evangelical seminaries including Trinity, Columbia and Wheaton have opened extension centers abroad for both missionaries and nationals.

In recent years, those with internet access can take seminary courses and complete degree programs, though accreditation is often an issue. The internet truly revolutionizes ministry training for those located away from established seminaries. Whole libraries of theological classics, linguistic tools, contemporary works, and expository sermons are at one's fingertips. Transportation is suddenly no longer a major issue (as long as the telephone works). The new limiting factors are access to computers (with a working knowledge of same) and phone lines, and facility in English, the global language. Professors can converse with students across several time zones in real-time chat rooms, a dream come true – with nightmarish overtones, to be sure. Budding theologians in various nations and churches can argue across oceans instead of over cups of coffee. Some missionaries hesitate to study together with their national co-workers for fear that they will no longer seem to be so smart. Those nationals may well do better academic work than they will. Oops! The cyberseminary has struck.

4. Tutorial or Seminar Study

The traditional British tutorial format for study presupposes resource persons, a strong library and highly motivated students. The tutor gives research and writing assignments and which are then critiqued and advanced until the student/apprentice is deemed ready for the final examinations. In present day applications in the Two-Thirds World, this applies better to training in specific subjects rather than complete training for the ministry.

A highly successful example of seminary training in faculty development was the PEDEC (Programa de Estágios de Desenvolvimento Curricular, or the Program of Internships in Curriculum Development) program in Brazil. This was offered jointly through the former (Brazilian) Association of Theological Training by Extension (AETTE) and the Committee to Assist Ministry Education Overseas (CAMEO), with academic coverage provided by the Baptist Theological Faculty of São Paulo. It followed two comprehensive study guides (One of these is in English, McKinney 1975a,b) which led the interns

through the reading of a dozen textbooks, four encounters with other interns and a regional mentor, and weekly meetings with a local mentor from the sponsoring seminary or denomination. The outcome was the writing, testing, rewriting and publication of a programmed textbook or other instructional medium usable by the Brazilian theological education community. Not only were dozens of the fine programmed books published on three academic levels, but interns could apply those graduate credits toward a Th.M. at the Baptist Theological Faculty of São Paulo or transfer them to other seminaries in South or North America. By 1980, Brazil enjoyed the availability of more high-quality programmed texts, at more academic levels, for TEE than any other country, largely due to the impact of PEDEC.

5. Decentralized Regional Seminaries

The wave of the future for Two-Thirds World faculty development seems to be competence model education combined with decentralized training. It is not necessary that there be a fixed seminary where full-time professors teach small numbers of students who are uprooted from their homes and ministries. Qualified national and foreign missionary workers scattered around a region in their ministries each have specialized areas of competence. Each could tutor students in his strong academic area while working with them in church ministries, having the students rotate among the professors and/or study under their tutelage with occasional visits.

At the central seminary the student would outline with his or her advisors the basic objectives for knowledge and experience to be attained and how best to accomplish them. While taking basic theological and language subjects in the seminary, the student would travel to work with a pastor who is exceptionally knowledgeable in church history, apologetics, counseling, exegesis of Romans, national religions, or any of many other subjects normally found in the seminary curriculum. Periodic evaluations with advisors and/or peers supplement the strenuous reading and discussion schedule (with class grades, if any) until the student is considered prepared. There follows a final in-depth evaluation of spiritual, academic and experiential readiness to launch out into the ministry. The appropriate degree is awarded according to the objectives outlined at the outset. Ordination is always at the criteria of the churches, not the seminary. This is extremely time-consuming for the tutor, so is really a very expensive approach.

Another similar option involves professors who will travel to other seminaries to offer modular courses in their areas of expertise. This enriches the

curricular offerings of many seminaries who cannot have the ideal resident faculty. This was the plan of the Asia Baptist Theological Seminary related to the Southern Baptist Convention. Nine Asian seminaries offered upper level graduate studies (Th.M. and Th.D.) to M.Div. graduates with ministry experience by sharing their professors with earned doctorates. Students traveled to the various seminaries for specialized courses, or all traveled to Manila for designated colloquia. Any dissertations must be related to the culture of the student and may be either in English or his or her own language (Hunker 1980, 16,17).

A variation of this format is the Southeast Asia Extension Program of Grand Rapids Baptist Seminary. When the program was established, missionaries of Baptist Mid-Missions and the Association of Baptists for World Evangelism with earned doctorates taught graduate level students, offering the extension courses for the M.R.E. and other master's degrees from Grand Rapids. More recently, the "Asian Baptist School of Theology," has relocated from Bangkok to Manila to Singapore, and confers its own Asian graduate degrees, aiming eventually to offer the D.Min. and even the Th.D. These serve Baptist and other churches in the Fundamentalist orbit, though others study as well.

Modular courses, offered with varied approaches which are appropriate to different local settings, offer the needed flexibility for the further outfitting of faculty members and leaders of Types 4 and 5. As Harley observes,

> The value of a modular approach is that students are able to focus their attention fully on the one subject being studied. They have time to think through the implications of what they are learning and discuss their reactions with others. A modular approach, which combines lectures, interactive classroom activities, private discussion and careful de-briefing, may produce a more satisfactory learning experience than a similar course spread over several months as part of a wider curriculum. (Harley 1995, 97)

A parallel concept of a mobile seminary could well accompany a church planting program for Latin American or African settings. A team of church planting missionary families could locate in towns within a half day's travel from one central town as the focus of their efforts. As people are won to Christ they are taught in basic discipleship and gathered into new churches. Lay leaders would receive additional TEE training, with certificates awarded by a seminary elsewhere in the country. Pastoral tutoring is provided as the missionaries share instruction in their areas of expertise for future pastors, with credit given for study through the distant seminary. Those pastors are certi-

fied to lead TEE centers to restart the cycle.

Some missionary families move away from that cluster of established churches to begin again, leaving one family there as an extension professor of the seminary for the ongoing training of the young pastors. He tutors and coordinates classes by visiting modular instructors from the seminary. An area is left between the first church planting network and the next so those churches can reach out to neighboring towns with their own missionary efforts. This church/seminary extension team thus creeps across the country in five-year steps, leaving in its wake established churches with pastors trained in service through the extension ministry of the distant seminary. It is simply a concept, and would only work in populations already responsive to the gospel (Smallman 1981).

2. The Accreditation Debate

Accreditation is the interface between a seminary and the larger academic community. Bowers suggests that the internal ingredients of accreditation are three: quality, credibility and collaboration. He goes on to define **theological accreditation** as "a collaborative effort among programs of theological education to achieve and demonstrate a quality that is credible" (1982, 30). This focuses on mutual recognition among institutions of theological education rather than credentials from a state educational agency.

Some seminaries prefer not to seek accreditation through state or religious organizations. For example, the Brazilian director of the Baptist Seminary of Cariri observed, "We do not find it necessary nor do we really desire that the courses of the seminary be recognized by organs of the government" (Gino, 1985, 3). They also did not seek accreditation with ASTE, the Evangelical Association of Theological Education in Brazil, in order not to be affiliated with the theological liberalism and Conciliar connections of some of those seminaries. They have been pleased to find, however, that their secondary level diplomates have been accepted in state universities, and their Th.B. graduates accepted as such for graduate study in other seminaries.

The main problems with accreditation are outlined by Osadolor Imasogie, Ph.D., of Nigeria. Mutual suspicion and a subtle anti-intellectualism among the participating evangelical groups slows the acceptance of joint recognition. Lack of financial and human resources and a high turnover rate of faculty members make difficult the setting of the high standards familiar to Western accrediting associations. Narrow individualism and the fear of being exposed to ridicule and shame by peer group examiners contribute to the doubts of the value of accreditation (Imasogie 1984, 1). These are but a few of the obstacles

which need to be overcome once accreditation is underway.

Before such problems can be faced, however, problems in the philosophy of accreditation can pose even greater barriers. There are those who have felt stifled or offended by the concept of accreditation as simply another extension of control over the academic process by those who are outside the immediate political context. It is also perceived as imposing elitist standards on national schools in ways that are irrelevant to their historical or present circumstances. So moves toward accreditation need to involve credible national educators and relate to the realities of real world ministry, and the training which anticipates and enables it.

The sincere efforts to improve the quality of ministry training in context, especially when dominated by national leaders, however, will avoid improper motivation for seeking accreditation. The objective always kept before the ministry training is the multiplication of churches which perpetuate the unchanging biblical doctrine within a changing culture. When the church is maintained at the center of any program of theological education, other matters are kept in balance. A seminary will keep in view its objective of training new ministers for the leadership of the churches, and not sell its collective soul just to make a larger school more viable even if it drops those objectives to a lower priority.

When and if those churches, and their candidates for ministry, sense the need to seek broader recognition of their academic programs, the seminary board should take appropriate action on behalf of the churches they serve.

The ultimate test of accreditation for a seminary is whether its constituent churches will receive and ordain its graduates as their ministers.

McKinney properly emphasizes that "quality in theological education is not necessarily equated with academic levels of training" (1982, 38). The press for ever higher academic levels is not the only measure of quality since the trained minister must be engaged with his own cultural milieu as a leader. She continues, "the optimum level of academic preparation for leaders/teachers should be one step above the average educational level of their students or congregation (47,n.6).

The criteria for accreditation have traditionally measured the number of doctorates on the faculty, stability of personnel, size of library, faculty-to-student ratios, quality of buildings and facilities, financial resources, and related

tangible qualities. The real measure of success for a seminary, however, is whether the graduates really fulfill the objectives set for them as they enter seminary. Recent moves toward criterion-based evaluation measure the output of an institution against its objectives to see if it produces quality people as it intends to do. McKinney sets forth the hypothesis that the most valid process variables for evaluation relate to the students' experiences in the educational program: "The books they actually read, the professors with whom they have meaningful relationships, the nature of peer interaction, and the quality of classroom and field experiences" in preparing for the ministry" (1982, 39). The proof of the seminary is in the pulpit, the counseling room, the living room of hurting people, and out in the world where souls perish without the gospel. Accreditation becomes an issue for a seminary only

- when its graduates wish to go on for further study,
- when students transfer from one institution to another, and
- when the governmental agencies for education pressure the seminary as a "school" to meet standards of curriculum and administration.

Sometimes it is simpler to function outside the parameters of boards of education as religious organizations rather than as schools.

The Baptist Seminary of Amazonas examined the possibility of having its secondary level course recognized by the state board of education, and found it impossible. Because of the Brazilian constitutional doctrine of the separation of church and state, no religious curriculum at any level can be accredited. Roman Catholic seminaries at various levels rename their courses in the areas of philosophy and give a diploma or degree in that field. The Baptist seminary could have done the same, but would have had to incorporate into its curriculum the *núcleu comum*, or "common nucleus" included in all secondary curricula. This takes up over one-third of the curriculum for languages, math, history, and other such general education courses. For the remainder, the seminary would have to justify how each course offered prepared the student for some vocation or profession on a list of 130 professions (CIE-E 1978) which do not include "minister" among them. This is not anticlerical but is an effort to implement the neutrality of the Brazilian government toward the many religious traditions within its borders.

Beyond such radical changes to the curricula of the seminary, the board would have to be sixty percent Brazilian and headed by a Brazilian. The director of the seminary would have to be a Brazilian with a degree in educational administration. A foreigner could be the head of the seminary but would need Brazilian certification as a high school principal or university rector if the school were to be recognized by the government as a Brazilian school.

Such steps toward accreditation would interfere with the nature of the seminary. Without state recognition the seminary could still function as a culturally Brazilian school. The seminary already enjoyed the "virtual accreditation" of the acceptance of its graduates for ordination by the Brazilian Regular Baptist churches, and its graduates were accepted into the Paul of Tarsus Baptist Mission. Graduates of the seminary were even accepted into the University of Amazonas, if they could pass the fiercely competitive entrance examinations. The quest for any secular accreditation was therefore dropped.

3. Initiative for Nationalization: National or Foreign?

A mission administrator wrote to missionaries and nationals contemplating the nationalization of a Bible college in the Two-Thirds World, urging them on to prudent haste in the process of transforming the school. The actions of those involved reflected the philosophy of the founding mission.

> Baptist Mid-Missions is ...absolutely committed to the nationalization of all our ministries in all the world. True success comes when beloved national brethren are not only willing but able to take over all aspects of the work, working with the mission in harmony as its founding ministry develops into a mature partnership in the ongoing development of the national ministry (Collins 1980).

National leaders may desire to take greater responsibility in their work, but if they are not in positions of authority there is little they can do but wait. When their American patrons delay in recognizing their abilities and willingness to work, their frustration mounts. It is up to the foreigners in power to take initiative to surrender leadership. One national teacher in a seminary wrote to me,

> As far as nationalization of this seminary, I think it will delay a long time yet, first because there is little financial possibility of it, and because the missionaries are not very committed to this, for which I do not criticize them for they are doing a good work and it is as they say in sports, "don't change the lineup of a winning team."

From the missionary founder of the Northeast India Baptist Bible College came this comment on motivation for nationalization. "Realizing the need of trained national pastors and knowing the uncertainty of how long missionaries could remain, I sought for qualified national teachers from the beginning (1976)" (Garlow 1985, 3). The first principal of the Bible college was a national who proved unsatisfactory and resigned, not for academic reasons. Rev. James Garlow then directed the school for several years until another excellent In-

dian principal was found and trained, including the funding of his doctoral training in the States. In this case there was little question about initiative for change since the key missionaries were anxious to nationalize the school from its inception.

The Regular Baptist Seminary of São Paulo had an unpretentious beginning in 1957 as a seminary run by the missionaries of ABWE to train pastors for urban churches and missionary service nationwide. As with our Manaus seminary, the turning point was a consultation with Dr. Warren Faber in 1976. Missionaries were challenged to take serious steps toward nationalization by forming an advisory board and a seminary administrative committee with Brazilian members to steer the school in national ways. Early in 1978, then director Donald Hare invited Brazilian pastors and laymen to discuss the nationalization of the seminary and there was a responsible and grateful response.

> It was decided from the beginning that the missionaries would participate as little as possible in the discussions and sincerely try to encourage the development of an organization which would be Brazilian in character to care for the present and future administrative needs of the school (Cavey 1980, 10).

Once the missionaries experienced an awakening of eagerness to nationalize the seminary, they discovered a pool of national good will and eagerness to bear responsibility.

Nationalization calls for a conversion in the mentality of missionaries. Their good intentions for the national church must be redirected from their own benevolent paternal control into fraternal cooperation.

Similar awakenings could be observed in multiplied cases of seminaries around the world. Such moves toward nationalization and indigenization are claimed as objectives within the historical framework of indigenous missionary work. That history has more recently come under scrutiny and been found dependent upon British colonial policy, since Henry Venn's brother-in-law was the ranking British undersecretary for the colonies. Sir James Stephens' concept of England's role in her colonies was a temporary responsibility, which Great Britain should discharge as humanely as possible and only so long as required. The British should share their experience and organize appropriate political structures but always with a view toward turning leadership back to

the indigenes as early as possible (Shenk 1999, 168).

Such thinking served colonial administration well enough in the 1820s, but was not welcomed in missionary circles for another century.

Seminaries still governed by expatriate boards are urged to seriously study steps to nationalization.

4. Personal Relations in Transition

Change produces stress. The major sources of tension in the transition from mission to national leadership are stress within each missionary, stress between missionaries, and between missionaries and nationals.

INTRAPERSONAL STRESS

The missionary is subjected to myriad stresses in cross-cultural living. A major source of stress within the missionary's own person is uncertainty as to his or her role in the ongoing work. This is especially prevalent when people derive their identity from their role titles more than from their relationship with a Servant/Lord.

Missionaries are highly motivated by a definite sense of a calling from God to serve and to contribute significantly to the progress of the church. The sending churches expect their missionaries to take leadership roles. When the missionary shifts from a primary to a secondary leadership role there can arise a frustration over feeling wasted. Unrealized potential seems to be a poor stewardship of resources and talents entrusted by God for the service of the church. Also, many Americans suffer a sense of insecurity at being under the leadership of people they do not understand well, or fully respect as peers.

The identity crisis of the missionary in transition is often unconsciously projected into the discussions of nationalization, appropriately wrapped in spiritual phraseology. If the missionary does not realistically appraise his or her frustration and its sources it can degenerate into anger and a resulting heightened frustration. "The effects of stress may be compounded by a theology that does not allow for the expression of the full range of human emotions in its leaders" (Taylor and Malony 1983, 219). Somehow the mission must be sensitive to the needs for therapeutic sessions for displaced missionaries, whether or not they are moving away.

As missionaries seek meaningful identity in service, their ministry objectives will be the measure of their sense of success. Missionaries who need the adulation of the natives should keep their paternalistic soul sickness at home. Those who go to fulfill the Great Commission by raising up other missionaries in the Two-Thirds World will enjoy a great sense of fulfillment as a side

benefit to their ministries to others.

One African church leader speaks for myriad others as he pleads with missionaries to pass the baton to responsible Africans for the long range good of the work.

"We need only those missionaries who are qualified and willing to train Africans for responsibility. There is no longer room for missionaries who will come to work as directors without Timothys at their side who will eventually take over from them. Such missionaries will never be out of work because Africa has millions of Timothys waiting to be trained in order to train others." (Wakatama 1978, 42)

The *kenotic* spirit of Christ will facilitate the adjustment to a secondary role in seminary work. Such a simplistic statement does not resolve the complex emotional pilgrimage which some missionaries must face in their new ministries. Many missionaries will be secure in new roles and comfortable with the competence of new national leaders and have little problem. Generally, the missionaries who have sought and anticipated nationalization have far less stress in adjusting to it than do those who feel the change was thrust upon them.

INTERPERSONAL STRESS

Not all missionaries are equally anxious to nationalize the seminary, and this often follows the generation gap. Those who have labored and sacrificed and raised funds for years may feel a deep offense at newer missionaries with less of a personal investment at stake who suddenly want to give it all away. The newer missionaries meet national pastors as mature leaders, having no memory of them as troublesome students or even bratty children, as the older missionaries remember them. The younger missionaries may feel noble about their openness to communicate with the pastors, but be naïve about the true capabilities they imagine to exist in their new friends.

When missionaries experience strong differences of opinion about the readiness of the seminary and the churches for nationalization, the reasons must be thought through and talked out with fairness to all involved.

A strong dissensus among colleagues generally indicates that it is not the right time to make major changes in policy.

It will be time to talk freely with one another and wait for either a change in attitude or in personnel. It may be helpful to conduct the inventories of resources for nationalization offered in Chapter 8 to lend objectivity to the discussion. Many deeply personal feelings of missionaries who are threatened by nationalization may never enter the discussion, and no one should be accused of being unspiritual because they do not agree with someone else. If conditions are otherwise ready for serious steps toward nationalization, the group should prayerfully seek to resolve its differences so the waiting churches can be served.

The classic study on the communication of innovations shows five stages in the adoption of new ideas: awareness, interest, evaluation, trial and adoption (Rogers and Shoemaker 1971, 100–101). Each person passes through each stage. When an innovator presents his or her new idea to the group, reactions vary according to the relative status of the innovator and the existing power elite. True innovators represent only 2.5 percent of a typical population. Many apparent innovators are simply the first to bring other's new ideas into their own groups, and are really in the next category of "early adopters," 13.5 percent of a society (192). A new missionary is not yet an opinion leader and has to "earn his spurs" in cultural orientation and productive ministry experience before attempting to project major changes onto the group.

Resistance to nationalization may not always be a rational objection to the principles or facts of the case. It may be an inarticulate dissonance over the fact that good ideas are coming from the wrong person. Patience will win more good will than argument. Time is required for persons in the traditional seminary routine to pass through the stages of adoption, especially when they are forced into evaluation before there is serious interest. Statistically only 16 percent of a society is ranked as "laggards" in respect to innovations, but a high percentage of those who have been seminary directors for ten years or more seem to be among them. In fairness to all, we recognize the value of tenure along with the inertia of entrenched workers whose vested interests may leave them less than objective.

Some tensions have been observed in seminaries in transition, these being partially resolved by changes in personnel and also by changes in attitude. Neither side is totally right or totally wrong. Patient preparation within the mission is a vital prerequisite to presenting to church leaders the prospect of

nationalizing the seminary. A variety of emotional reactions come to the surface during the transition. One national seminary director observed jealousy among some of the missionaries. Another saw some missionaries pull away from the seminary for a while to see how the new situation would resolve itself, and then return.

INTERCULTURAL STRESS

Tensions and frustrations at the critical juncture between mission and church have already been documented. We could attach a convenient label such as "heteroethnic stress," but mere labels do not solve the problems involved in reaching comfortably across the culture gap. Open communication between missionaries and nationals, initiated by both sides, formal and informal, friendly and adversarial, will facilitate the process.

One consultant organizes strategies for the relief of administrative tension around two factors: whether or not there is agreement on the objectives, and whether or not there is agreement on how to reach the objectives. This suggests a truth table of four segments:

- Where the parties agree on both aims and means, *computation strategies* are possible, with calculated growth decisions based on mutual and rational planning.
- If they agree on objectives but not means, *judgmental strategies* are in order, to weigh cause/effect relationships.
- When they agree on methodology but not on the priority of goals, *compromise strategies* must precede decisions.
- "Finally, when there is disagreement on both the objectives and how to achieve them, *inspirational strategies* are likely to be resorted to" , pitting the power, persuasiveness and charisma of each against the other as they struggle to form the "dominant coalition" (Thompson 1980, 302).

The press and pull of factors impinging on both sides will influence attitudes for better or for worse. At the Bible college in India a good attitude was observed on the part of both missionaries and nationals, in part because they accepted the disadvantages both sides faced. The missionary principal observed,

> I think the nationals realized that eventually and at a not too distant future they would carry the responsibility for managing. The missionaries also knew they would be phased out [of the country by the government] so there was a good spirit of cooperation. (Garlow 1985, 2)

While much of Gration's' dissertation relates to strong tensions between missionaries and nationals, the expectations of both sides were evidently quite different. The missionaries in Kenya were under pressure to rethink their mission's whole philosophy in relation to the new national church while being stretched to please both the national church and the home council with one solution. The churches and the mission presented resolutions and demands to one another (1974, 315) and feelings ran high during difficult months. The real tension was between a philosophy of fusion or one of partnership, though it could not be articulated in such simple and objective terms until after the heat of battle when issues were more clear. All was happily resolved, but stress took its toll on both missionaries and nationals.

National workers often presume that all of the mission jobs carry over to their continuing operations as the national churches take over the responsibilities of the mission. The mission itself, however, is a temporary structure which simply has no counterpart in the national church and its association with the ongoing seminary. The mission generally has to establish a non-profit corporation within the host country so it can do business as a legal entity. A mission field council chairman was visibly "in charge" of operations, especially if there was a mission office or station property with several residences. But, who gets to be "in charge" of the non-business of an informal association of independent churches? One African pastor moved into seminary administration and first wondered who was going to cut his grass as he had done for the missionaries.

Missionaries find that they face expectations by nationals well beyond what the mission was offering. Problems in our case study in an unnamed country centered on some misapprehension of the nature of a seminary administrative council as an independent self-perpetuating board, while some expected more of a denominational ownership of the Baptist Bible college. The mission administrator patiently explained and clarified the distinctions so important to the Association of Independent Baptist Churches, and the situation was resolved (Collins 1980).

Another mission-national problem there related to lack of foresight in the location of the seminary. A memo responding to a mission-national meeting observes,

> The present location of the school mitigates against the complete nationalization of the college because national leadership, while already perfectly capable of running the school in many of the areas involved in Christian training, are understandably reluctant to commit themselves to the heavy financial responsibilities inherent in the

present setup (Collins 1981, 2).

The missionaries and nationals discussed a possible relocation of the Bible college to a more practical location, and tensions were relaxed.

The tranquilizer needed to release tension between missions and churches is vital honest communication. If the parties can talk and pray together sincerely, virtually any problem can eventually be worked out. A surprisingly helpful adjunct to stressful negotiations is a red hot game of volleyball or soccer. Perhaps this is symbolic combat which dissipates combativeness, but more likely is the release of tension. This, of course, is a patently American cultural phenomenon, that we can fight each other and then play well together. This reflects our tendency to compartmentalize value sets and deal with them separately. Persons from more holistic cultures integrate elements of life more fully, but also find that problems in one area of life flow over into all others.

A transition as complex as nationalization and indigenization is governed by many factors which influence the process. Now we can look at some of the nuts and bolts of procedure related to nationalization.

Part 2

PROCESSING THE PROJECT

"…and another builds on it.
But let each one take heed
how he builds on it."

1 Corinthians 3:10b

A fifth grade girl came to the end of a missionary conference wondering why there is so much effort "to reach the few cheerleaders of India" (!)

"Many educational programs in mission contexts begin with an extreme expatriate profile but hope to move toward a national profile over time. Facilitating this transition, however, is problematic and may be unrealistic. A more practical model includes the shared provision of resources by national and expatriate stakeholders. Shared resource provision also accurately reflects the dynamic interdependency within the body of Christ."

(Mark Young in Elmer & McKinney 1996, 71)

7

THE OBJECTIVES FOR NATIONALIZATION

FOCUS: Nationalization is achieved only when its five basic dimensions have been demonstrably established within a larger plan for handing it over.

Strategic Overview

The question to be faced is not so much "*should* the seminary be nationalized," but "*how* should the seminary be nationalized"? How does a body of missionaries not skilled or trained in administration undertake a project of the magnitude of the total restructuring of an organization? This is especially difficult when they have generally founded or inherited it with the understanding that they would preserve it intact for generations to come. We plan intended changes with much prayer for wisdom.

The intention to nationalize takes us back into the procedures for the original design and establishment of the seminary. Why and how was it all developed? What plans and dreams were in the minds and hearts of the founders? A rough outline for the development of a ministry training program is included as our Appendix E, though such groundwork is well beyond the scope of this book.

Our plans are our statements of faith of how we expect God to work through us in the future. We set them on paper, not in concrete, with the understanding that God is always free to intervene and make appropriate (even surprising) alterations.

The Apostle Paul was armed with a good "Blueprint for the Evangelization of Unreached Peoples in Asia," but God redirected him to southern Europe instead (Acts 16). Paul was not wrong to have a plan; he just planned the

wrong campaign. Central to Paul's planning was the anticipation of God's intervention with mid-course corrections. God actively and unexpectedly participated in the re-planning.

James promoted planning, as long as God's Lordship is acknowledged over our plans. He commended both…

- short-term planning ("Today or tomorrow we will…") and
- long-term plans ("…and spend a year there") James 4:13.

We are responsible to create our future proactively in the will of God, not just to watch it happen passively.

A simple outline of acceptable administrative planning strategy in Figure 7.1 provides a framework for improvement of our training ministries.

1	Define the overarching GOAL of the seminary	**"WHY?"**
2	List the functional OBJECTIVES within that master purpose	**"WHAT?"** and **"WHEN?"**
3	Work out operational PLANS and STANDARDS for each of the departments and team members	**"HOW?"** and **"WHO?"** and **"HOW WELL?"**
4	Develop the BUDGET and analyze RESOURCES available, both human and financial	**"HOW MUCH?"** and **"WHERE FROM?"**
5	OPERATE the school's plans at the standards set, within the budget established, using the available resources	**"JUST DO IT!"**
6	EVALUATE the operation and progress in view of the objectives	**"WELL??"**
7	Provide FEEDBACK of evaluation data to update plans, develop better resources, improve operations, and sharpen objectives	**"NOW…"**

An Educational Planning Strategy
Figure 7.1

The written mission statement of the primary *goal* of the seminary is a document of the utmost importance, though it be but a single sentence. That overarching goal is the cornerstone which guides the progress or regress of the seminary. That goal is the *raison d'être* of the seminary and the justification of the expenditure of lives and fortunes to fulfill and preserve it. That goal is the foundation of fellowship between alien and national workers which allows them to overlook significant differences to pull together in common cause. That goal is the *sine qua non* of the philosophy of the seminary and its personnel; it is the motivation for continuation and improvement; it is the rudder and keel of the seminary to establish its direction.

The Baptist Seminary of Amazonas had its statement of purpose at the beginning of its constitution, where such statements are normally registered and promptly ignored. There in Article II, the Scope of the seminary is "the preparation of Christian workers for the propagation of the evangelical Baptist Christian faith, in every part of the Brazilian territory" (SBA 1977). This statement is specifically Baptist, without stating which Baptists, and is evangelical, though it could be more specific in its definition of "Christian workers" or the proposed outcome of the "propagation" of the faith, more churches. The remainder of the article has the usual non- discriminatory disclaimers and a statement of its non-profit corporate nature.

The Regular Baptist Seminary of São Paulo states in Article 2 of its constitution, "Purpose: The seminary has as its scope Bible instruction and religious education of regenerated people, aiming at the preparation of workers for the churches and evangelical institutions" (Cavey 1980). This is a somewhat more functional statement in that it mentions the means toward the ends in view. It nicely refers to the local churches and their institutions which should benefit from the operation of the seminary, though Baptist churches are not specifically favored.

Let me suggest a generic model statement of mission that includes the concepts of goal, means, and position in an overly complex sentence.

OUR MISSION: *The purpose of this seminary is to so teach the Word of God, and train men and women in Bible doctrine and ministry, as to prepare pastors, missionaries and church workers for the planting and nurturing of Baptist and other compatible churches, and their institutions, within and beyond the borders of this country.*

A statement such as this, mounted on the walls, or sitting on the conference tables, would guide every decision and objective within the seminary as its leaders constantly ask, "Why?" and, "What do we intend to accomplish?"

The *objectives* of an institution are more specific than its overall goal, and are subdivisions of that fundamental purpose. Their questions are "what?" and "when?" as the specific aims of the seminary are laid out, department by department, under the goal. Department heads want to rush into the writing of objectives. First, however, they must take an inventory of their departmental responsibilities, have an awareness of one another's spheres of activity, deepen their basic knowledge of resources available, and awaken their readiness to subordinate one's objectives to others' to harmonize within the goal.

Dale McConkey, a management consultant who is one of the pioneers of Management by Objectives (MBO), suggests a SWOT Analysis at this point of preparation for writing objectives (1983, 110-11). **S**trengths, **W**eaknesses, **O**pportunities and **T**hreats relate to the present and future of every key area where we seek results. These advantages (strengths and opportunities) need to be carefully weighed against the disadvantages (weaknesses and threats) in the present and future.

THE PRESENT		**THE FUTURE**	
Strengths	**Weaknesses**	**Opportunities**	**Threats**

SWOT Analysis
Figure 7.2

The SWOT analysis calls for a major brainstorming session with a carefully-nurtured attitude of openness. This will best be led by a neutral outsider, trained in SWOT analysis. It would be possible for an objective insider to lay aside his own natural preferences and biases for the moment, but it is hard to do. Talk freely through all imaginable strengths of the seminary. Write a summary of each to be posted in plain view on a blackboard or on large sheets of paper taped to a wall. Then repeat the process about its limitations and weaknesses, with sensitivity not to criticize individuals. Resist the impulse to stop to solve the problems.

Next, brainstorm on opportunities for the future without regard for cost or practicality, within reason. Similarly, note all threats in the operating environment, both external and internal.

On a later occasion, review and summarize the four categories. With this raw data confronting the group, work through the list of opportunities to prioritize them. Take no. 1 and compare it to nos. 2, 3, 4, and all of the rest, counting each time one is preferred over another in the opinion of each participant. Then compare no. 2 to no. 3 and all of the rest, marking the "scores." Make a new list of the surviving opportunities as objectives, now prioritized from the most significant to the least important, dropping some as irrelevant for the present, and combining some tiny objectives into larger ones. This exercise is as valuable as it is tedious, even if it only documents the intuitions of the group of leaders. The process has an electrifying effect that welds leaders together before the new list of objectives. This "busywork" must be done for all four areas: strengths, weaknesses, opportunities, and threats. This can be done for the institution as a whole and for each major department.

The major administrative areas of any seminary are typically subdivided into Academic Affairs, Student Affairs, Business Affairs and Public Relations, whether or not there are separate persons to head each department. Each of these administrative areas should formulate its objectives on a short- and long-range basis, say, for the current year and for the next five years. Objectives will state what is to be done by what time limit, though not yet specify means, programs, costs or personnel.

Some sample objectives for the stated departments might include the following:

- Seminary enrollment shall increase in proportion to the growth of the church. (Or, specify in what proportion: same rate, double, etc.)
- Academic standards for incoming students shall be raised as the general social and academic climate of the church members improves.
- The seminary shall minister to its constituent churches through gospel teams for the purposes of evangelism, propagation of seminary programs, student recruiting, and fund raising.
- The seminary shall seek to increase regular financial support from the constituent churches through periodic visits for ministry and publicity.
- Seminary students shall receive in-service training during their time in seminary studies through cooperation with area churches.

Once *objectives* are outlined, they are subjected to the simple SWOT analysis to identify their key dimensions. *Plans* can then be developed to realistically answer the "how?" and "who?" of reaching them. *Standards* will then be

attached to describe "how well?" for evaluation. Some sample statements of plans with standards, corresponding with the objectives listed above, are as follows:

- The churches shall send one percent of their members to seminary to prepare for ministry within two years, and two percent within five years, and maintain that general level.
- Academic programs shall require that incoming students for next year have completed fifth grade. Within five years new students will have to have completed eighth grade before entering the seminary.
- The seminary shall offer gospel team ministry to each one of the churches in the Association every two years, and maintain visits in the supporting churches at a rate of one every two months.
- The seminary shall realize five percent of its operating income from offerings from the churches next year, including those received for gospel teams. Within three years that shall be seven percent plus special offerings. Within five years regular church support should supply ten percent of operating costs plus other special offerings.
- Each resident seminary student shall be assigned to work in a local church in the ministry it designates within five weeks of the start of the school term, with first year students given special ministry orientation during their first three months of study. Within five years the seminary seniors will direct the extension ministry orientation program for new students.

The *budget* can only be drawn up after the objectives and plans have been roughed out. Normally, a first draft budget will call for a drastic revision of the objectives, or at least of the plans for the current year. Most seminaries operate with insufficient funds, and remain in that plight for lack of vision and effort at fund raising. Some of those dream objectives will have to be scrapped, but others which will fit within the nationals' ability to maintain the operation of a seminary, should simply be forwarded into the five year plan and worked toward. Plans, including budgets, are statements of faith as to how God will supply needs.

The financial problems of seminaries are not so much due to overspending as to underfunding. They tend to operate on the biblical principle, "You do not have because you do not ask" (James 4:2).

The two halves of the budget will represent income and expenditure. When the outgo exceeds the income, the outcome is predictable! Income will be accurately predicted from such sources as student fees, margin from sales of school materials, offerings from national churches, support from the mission and whatever miscellaneous sources may apply in each case. Support for the missionaries who teach provides a hidden subsidy.

Expenditures will be classified as needed: salaries and social laws, equipment and furniture, utilities, kitchen (if meals are served), library, student aid publicity, school materials for resale, maintenance and repairs, and all other expenditure categories that apply to a given school. The budgets can be presented in tabular form in real numbers, and prepared as pie charts in percentages for public presentations with more flair and heightened impact.

The *operation* of the seminary within its stated parameters will quickly reveal the areas which need shoring up. This is normal. All such problems which call for administrative adjustment should be noted as part of the feedback which will enrich re-planning. *Evaluation* should take place at stated intervals, but is constant during the operation of the seminary. All evaluation should be done in light of the stated plans and standards so that it correlates with reality and intended accomplishments.

Evaluation is formulated into *feedback* for serious restatement of the objectives, plans, standards, budget and resources. This all presumes that the Mission Statement is in place, well formulated, and agreed upon to provide the direction for all operations. Feedback should be carefully stated in terms equivalent to what it criticizes, to facilitate any restatement of what it observes. Such planning and re-planning sessions should take place annually, for the formulation of the annual plan and the revision of the five-year plan, and quarterly, for review of the current year's plan. Of course, matters needing administrative attention will be dealt with as they arise.

Such procedural high standards can be modeled by mission personnel, practiced together with nationals, and transferred to national personnel with their own cultural slant. Some complain that "planning" is a Western concept, foreign to some culture groups. Perhaps so, but those cultures which have developed enough to have institutions and organizations do have degrees of planning and forethought which tend to help them survive in the real world. The fact that a concept is "Western" does not make it all bad, and many "Western" concepts have been imported from other cultures. Beware of reverse ethnocentrism as raw bias against Westerners.

All cultures, even subsistence cultures, plan ahead, even if only the next season's crops. The seminary will follow the best forecasting model available

within its culture, not the most accommodating or convenient one. Cultures that tend to fatalism will need to learn to proactively create their future rather than passively watching it come upon them.

The Five Objectives for Nationalization

When is a seminary "ripe" for nationalization? This chapter will examine the five criteria for nationalization as objectives for missionary effort. They are the targets to shoot for in nationalization efforts. These represent the objectives of the seminary in a broad sense, but represent an agenda for mission activity once nationalization is in view. Here in a nutshell is "the heart of it all."

The objectives for nationalization can be gleaned in an informal, and somewhat negative, way from the fears and objections of many seminary personnel. "They will leave the faith." "They will compromise with unacceptable organizations or denominations." "They will let unprepared people teach in the seminary." "They will dilute the quality of the instruction." "They will turn it into some other kind of school." "They will sell the property and use the funds unwisely." These and myriad other hypothetical and real expressions of objections to nationalizing the seminary help to outline its mandate for the ensuing years. If the seminary is genuinely not ready for national leadership, then the job of the missionaries in control is to find out why not, and lead the institution and its personnel to readiness for such a step of faith.

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*The primary dimensions of the **nationalization** process are gathered under five major headings:*

- *continuity of faith and convictions,*
- *cultural congruence or authenticity*
- *trained maturing national leadership,*
- *administrative freedom, and*
- *financial responsibility.*

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1. CONTINUITY OF FAITH AND CONVICTIONS

The primary objective of any mission agency is to reproduce the convictions of the constituent churches on the fields of the world, with appropriate local cultural variations. This does not anticipate the minute reproduction of regional American ministry styles. The real focus is on the specific Biblical

convictions which identify that mission and the churches which formed it and use it.

Since the seminary is the seedplot in which the next generation of preachers of the Word is produced, it is vitally important to the preservation of the truth. The seminary is the incubator of the future for any religious movement, and must be watched closely as the guardian of the traditions of the movement.

It is fully expected that Baptist churches will work through their approved mission agencies to found Baptist seminaries which will prepare Baptist pastors of similar convictions. All the efforts of the seminary will work toward that "supreme and determining aim," to borrow a phrase. I argued with a Presbyterian writer in Brazil, who hoped to produce programmed courses usable by all evangelical seminaries, that his job was to train Presbyterian ministers. If others could use the books, fine, but he should be true to the primary goal of his own church and its seminaries. The unspoken other half of the argument was that my own intention was to produce materials for Baptist workers, and to the degree that others found them profitable, that was fine.

In the interest of economic efficiency, many denominational seminaries in the Two-Thirds World are combining faculties and campuses with those of other groups of similar traditions. While mergers offer economic advantages and enhanced cross fertilization between ecclesiastical traditions, there is also a dilution of convictions on the part of seminarians to whom those distinctives have less historical impact. Now, if the lessening of denominational distinctiveness to encourage more national consciousness on the part of receiving churches is within the objectives of the mission, the union seminary concept is a fine means to that end. Normally, however, the missionaries are interested in implanting in the hearts and minds of their protégés in seminary the full force of the biblical convictions and historical events which justify their existence as a fellowship or denomination.

The seminary is generally intended to perpetuate the convictions of the missionaries' sending churches:

- *in the lives of capable gospel ministers,*
- *in self-reproducing churches, and*
- *with culturally-appropriate variety.*

Those who undertake the nationalization of a seminary will look for men whose convictions are deeply settled along the same lines of their own. Such

men will not be encountered by happenstance, but are the result of years of patient discipling and teaching by the missionaries who brought the new distinctives to their shores. In the founding of new churches it is not necessary to attack churches of other traditions, or major on minor issues. The distinctive biblical convictions which lend identity to a movement must be implemented in practical ways from the initial stages of the infant church. As the missionaries are acculturated into the host society, the young churches are acculturated into the corporate culture of the church at large, and their particular church's traditions and distinctive convictions. Such key convictions must be a part of the leadership of the seminary if it is to inculcate them in its philosophy and the shaping of new leadership along the same lines. If certain of those distinctive traditions are simply not germane to ministry in that host culture, the churches may need to develop their own firm sense of identity in essential, not non-essential, issues.

An example of this principle is seen in that one of the distinctives of Baptist Mid-Missions, and hopefully of the churches its missionaries plant, is a biblically separatist philosophy of ministry. This involves cooperation with other fundamentalist movements, but not with those who participate directly or indirectly with the World Council of Churches and its national affiliates. Much of the historical necessity for such separation is simply beyond the horizons of many national believers. They are remote from controversies in the northern USA early in the twentieth century. They may enjoy spiritual fellowship with other believers whose evangelical local churches are in denominations attached to the conciliar movement, far removed from their daily routines. The problem, then, is to teach and model biblical principles and attitudes related to personal and ecclesiastical separation so that nationals can apply the principles and not simply parrot the positions of their missionary fathers. Significant convictions of any sort, for any ecclesiastical tradition, simply cannot be tagged onto ministerial curricula in one final course. Key convictions must be integrated into all instruction, formal and informal and non-formal.

Maturity is needed to allow personal fellowship with any believer without necessarily getting into inter-church fellowship at the corporate level, and understand why. There are significant differences between fellowship and cooperation. There are lines we can cross for fellowship but not for cooperation in ministry. This is particularly irksome to idealistic youth who function in the here and now with little sense of history or global perspective on the real Christian world. It may be possible to found a truly non-denominational biblical Christian church in some isolated corner of the world, but most national churches are in contact with the rest of the world and must be prepared

to identify with and against other movements which would embrace and own them.

2. CULTURAL CONGRUENCE

The perpetuity of a seminary and its distinctive convictions depends more upon the naturalness of its fit in the host culture than on the continuous residence of aliens to police the institution. Once the church movement resulting from the missionary presence owns their convictions and weds them to a culturally integrated church body, the continuity of faith is assured for the next generation. Too often, however, the assurance of such continuity of faith is based on the lingering powerful presence of the foreign founders who unwittingly assure the ongoing foreignness of the seminary.

The founders of training programs for national ministry leaders will want to examine the methodologies employed within a culture group for the preparation of its societal and political leaders. Ministry training should follow that model as closely as is practical to enhance the indigenous character of training for the ministry. Mature nationals are a primary resource on culturally acceptable training methodologies. Identify the target group of students and the objectives for their training, and then sit down with Christian leaders to design a leadership training program which will suit them for ministry.

Dr. Lois McKinney rightfully insists (1980, 187) that

"teaching methods must be attuned to cultural values, to the ways people learn, and to their life experiences".

Face-to-face societies instruct coming generations carefully but informally through interaction: accompanying elders on the hunt, reciting tribal lore and myths around the campfire, re-enacting great events through dance and drama, participating in the healing arts as an apprentice, working with mothers in the camp to learn domestic arts and crafts. In such a setting a school would be so foreign as to be ineffective. A "seminary" there should be an apprenticeship to the missionary, or preferably, to elders in the Christian community, so promising youth could grow in effectiveness and in acceptability as leaders once they achieved the other leadership characteristics expected by the society.

Every society has instructional media, whether or not there are recognizable schools with buildings, benches, books, and bells. Pragmatic Americans

who have been molded by schools tend to feel that only organized schools can offer similar preparation for ministry service. Societies which are less dependent upon structured instruction see the society as a whole as competent to select and prepare their leaders more informally. "Western churches have tended to assume that theological schools can prepare people for ministry, whereas in African culture leaders are often selected on the basis of service and maturity rather than education alone" (Mshana and Peterson 1983, 129).

Urban societies are accustomed to learning in school, so city seminaries properly follow the schooling model. Such a seminary school, however, must follow the model of national schools in their internal operations, grading systems, teaching and learning styles, and other attributes of a school of the same level for similar purposes.

It was instructive for me to visit Brazilian high schools during class hours and note the difference between them and the Baptist Seminary of Amazonas. Students interacted freely with one another while the teacher was talking. The noise and commotion seemed to prevent any attention to the subject matter. Students recited aloud much of the material they were to learn. Assignments related more to content mastery than to creative application. Some of the curricular material would not be encountered in American schools until university level study. Spiral curricular structure brought students back through material studied in previous years, though at increasingly higher levels. Teachers were paid fairly well, and much was demanded of them under the close supervision of the pedagogical orientor.

Not all of the differences observed were perceived to be improvements, and the Brazilian schools were seeking aid and orientation from North American educational consultants for major pedagogical reforms. It was clear, however, that there were notable differences for the students between their national schools and the seminary. American obsession with order and quiet was strange to some, as was the expectation that students would complete a three year course in three years. American instincts for informality fit well with the Brazilian tendency to use only first names with appropriate titles. Some expatriate teachers, however, struggled to know what honorifics were appropriate with high government officials, especially when they called for the use of rare verb forms. Elements of etiquette were occasionally in conflict due to differing cultural value sets.

National administrators lend genuine cultural authenticity to a school. This is in contrast to the imposing presence of aliens who shape its ethnic character.

Rarely do foreign instructors master the national language to a level which would qualify them to teach in national public schools at the high school or university level. For people who take great pride in the correct and eloquent usage of their language such indifference is insulting, or at least demotivating in their own quest for excellence. An Asian educator complains, "For the students, the predominance of foreign faculty who are not able to express themselves fluently in the linguistic thought forms of the students' culture means a discrepancy between training and fields of service in a subtle manner." (Chao 1975, 97).

Those missionaries engaged in theological education must give high priority to the polishing of their language skills for correctness, fluency and idiomatic usage, whether or not eloquence is attained. The foreign accent or strange phraseology of the teacher should never distract from the content of the lesson.

Missions educator Harvie Conn cites an example of the Micronesian island of Ponape whose people traditionally taught successive generations informally and through great cultural events. These included feasts where rituals were performed, history was danced and acted out, legends were retold, and status was recognized and acquired. These people were approached by American missionaries in the mid-1800s who immediately opened a school. These were followed at the turn of the century by German and Spanish colonizers, and later by Japanese invaders, all of whom imposed their own schooling systems in their own languages. The schools reshaped the culture beyond the limits of normal values and traditional behaviors in each new generation. "The Ponapeans lost control of their own culture and became cultural objects" for others who imposed a superordinate colonial order upon them, observes Conn. He continues, "Christianity had played a significant, though unwitting role, in the subtle process of teaching one's inferiority through compulsory attendance in foreign schools" (Conn 1984, 170).

In this case foreignness of schools undermined the cultural integrity of the people victimized by them. Seminaries must never be guilty of this cultural crime. The gospel will enrich culture, rather than destroy it, even though some modification is inevitable. We may teach English anywhere, but should not

teach the seminary courses in English unless that is a planned part of the curriculum. Teach in the mother tongue in which the students will minister in turn to facilitate the Contextualization of the subject matter.

The imposition of the missionaries' values and ministry forms upon the believers of a different nation can induce tension over issues of relative, rather than absolute, importance. It is far more important that the visiting missionaries conform to their hosts' culture, insofar as explicit biblical standards permit, than that the citizens of that land learn foreign ways where their own are compatible with Scripture. Gration observed the explosive potential of the missionaries' ignoring nationalism and other values of members of the Kenyan churches. "A cultural conflict to some degree was inevitable unless the African population had acceded completely and without struggle to all the forms of Western culture imposed upon it" (1974, 345). The incarnational approach to missions calls for the missionaries' acceptance of the nationals' Christian values and applications of the gospel. He concludes, "The missions' encounter with African culture was therefore a significant factor in Mission/Church relations" (345).

A goal for the nationalization of an expatriate-founded seminary is to reshape the seminary in closer conformity to the best examples of national schools to which incoming students and faculty members are accustomed. This calls for the foreigners in control to seek and follow the counsel of nationals as to how the functional dimensions of the school can fit the expectations of that culture. While maintaining its unique character as an evangelical school, and a theological seminary, the seminary must be perceived by local visitors as a school where they feel culturally comfortable. It must no longer be an American oasis where the foreign teachers feel at home in the cultural desert they have been called to cross.

3. MATURE TRAINED LEADERSHIP

When missionaries insist that they cannot nationalize the seminary because the nationals are not ready, they usually refer to the lack of sufficiently prepared national leaders to whom they can entrust the operation and properties of the seminary. This leads to three questions for the missionaries to answer. "Within this culture group, who is considered a leader," or "what characterizes a leader?" Secondly, "what types of leaders are needed?" The third question, addressed in Chapter 6, is, "how are suitable national leaders being prepared for takeover? Isn't that our job now?"

Qualifications for Leadership

Attributes for leadership valued by Americans include the ability to organize people, visible accomplishments, energy, creativity, controlled ambition, a firm sense of one's own identity and directions, individuality, motivation, willingness to take risks, charisma, task-orientation, success and inter-personal compatibility (Stewart 1972). These values are not admired by all cultures, so those selected as leaders from within a community may not be identical with those whom the missionaries would select. Tension arises over the perception of leadership qualities, especially in regard to age, modes of preparation, and the selection process. These attributes are inter-related, especially since the young are available for education and often surpass their elders in their schooling

Traditional societies honor age and its wisdom, allowing real leaders to progress through years of experience and levels of ascribed and achieved status before being in a position to take over leadership by right or might. Thus, leaders of the first Christian communities were called "elders," probably in reference to both experience and age. The American youth-orientation often seems to be an effort to hustle the youthful products of the schools into offices which should be entered on the basis of experience rather than training.

Eugene Nida observes the ambivalent role of the American missionary in Latin America who works toward an independent indigenous church while wanting it to remain within the orbit of his sending denomination. "Having established such a church by the *patrón* system, in which he is the *patrón*, it is difficult to find leadership truly able to lead, for during the years he has tended to surround himself with followers, not with leaders" (1974, 33). In sharp contrast, the indigenous Protestant movements have strong leaders of the *caudillo* stripe, "persons who have come to the top because of their unusual charismatic qualities and their capacity to command" (1974, 34). Interestingly, Americans of strong personality and leadership have often been highly successful as missionaries in Latin America, though they have suffered strife with their more pedestrian mission colleagues.

Scriptural qualifications for church leadership are detailed in I Timothy 3 and Titus 1, and touched upon in numerous other passages in the New Testament. These can be classified as personal qualifications, family life qualities, and ministry traits for the purpose of formulating instructional objectives for the seminary. Figure 7.3 summarizes these qualifications for the gospel ministry. Local cultural applications of these qualifications are an integral part of that behavioral description of the ideal minister.

BIBLICAL QUALIFICATIONS FOR THE GOSPEL MINISTRY

1Tim 3:	PERSONAL ATTRIBUTES	Titus 1:
v.2	blameless: not accusable of evil; good repute	6,7
2	temperate: sober-minded, clear headed	
2	prudent: thoughtful, grave, not frivolous	8
2	well-behaved: responsible, pious, orderly, just	8
	just: fair, righteous	8
3	not using wine (or narcotics)	7
3	not violent: not a bully, not abusive	7
3	not greedy: financially responsible, just	
3	gentle: patient, lenient, fair	
3	not contentious, but a peacemaker	
3	not covetous or greedy: content	
7	good testimony among the unchurched	
	not self-willed, obstinate	7
	not quick-tempered: not angry	7
	holy: pious in lifestyle, devout	8
	self-controlled: moderate, temperate	8
	FAMILY LIFE ATTRIBUTES	
2	one wife (if married): faithful	6
2	hospitable: loving strangers	8
4,5	orderly home, neat, dignified, courteous	
4	children well-disciplined	6
	regular family worship	
	good associates and friends	8
	MINISTRY ATTRIBUTES	
1	supervisory initiative, aspiration, holy ambition	
1	burning eagerness to serve: called	5
2	gifted for teaching	9
	steward: gifted for administration	7
	faithful to the apostolic Word	9
	able to convince opponents	9

Qualifications for the Ministry whs/bmm

Figure 7.3

Every seminary must think its way through its own objectives rather than simply copy them. Its curricular and co-curricular activities and content must then be correlated with these objectives to discover where it is duplicating effort and what parts of ministerial preparation are neglected. A chart should be prepared listing all of the seminary's objectives on a vertical axis. The curricular and co-curricular content, by courses and even by course sections, can be outlined on the horizontal axis of the plan grid.

When X's are marked in each box where the objectives are fulfilled by planned activities it will quickly be discovered that important objectives have been neglected.

Earlier, we referred to the Taxonomy of Objectives for Theological Education. Now we can begin to apply that outline of training objectives in the realities of the cultural setting in which we seek to train leaders. Detailed behavioral descriptors of the pastor were set up under five major categories of objectives describing that ideal pastor in five major categories which are expanded in Appendix B:

- A Man of God
- One who understands and uses the Bible correctly
- An effective communicator of Christian truth
- A builder and shepherd of the church for service
- A man integrated into his culture. (Savage)

Still other objectives have been repeatedly treated. A simplified and locally determined version of the Savage Taxonomy can serve as the vertical listing to complete the grid. In the boxes that are formed, mark those that indicate that the curriculum fulfills the objectives. Devise a system for prioritizing the empty boxes for action.

The preparation of mature national leaders will involve three major areas of inquiry: biblical qualifications for ministry, biblical and cultural parameters for leadership, and faith.

Faith is trusting God to work according to biblical principles on the Body of Christ. The full range of gifts necessary for the healthy functioning of the Body are given by the Spirit. On the level of the healthy local congregation, it is presumed that the necessary balance of gifted persons will be divinely provided. When that church asks, "Where will we find leaders?" the answer is that they are already there, waiting to be discovered and developed. God will work through those individuals He has called into His church so they can be trained and appointed for leadership. Titus was instructed to oversee this very process in the young church at Crete (Titus 1:5).

An older African study bemoaned the lack of capable African teachers with

a fatalistic shrug of the shoulders. "Kenyan teachers are sorely needed, but no such men would appear to be available at the present and no money for their salaries" (Wolfe 1971, 215). That might well have been an acceptable conclusion in 1971, but in the new millennium that would be the prelude to a serious strategy session on how to work with the national church on the selection and development of the leaders it really needs.

Missionaries cannot expect to find leaders, they must found them. They will not discover mature leaders, they must develop them. We must prepare successors to the levels of competence at which we expect them to enter their ministries.

There is no excuse for missionary apathy about the lack of suitable national leaders. They must work toward developing such leaders and honestly re-examine their culturally-oriented definitions of suitability. Keep ever in mind that this is their country, not ours; their church, not ours; their ongoing responsibility, not ours. We expatriate workers are the temporary foreign element for founding and grounding, not forever leading the work.

Types of Leaders Needed

Churches will need different levels of ministry leaders depending upon their size, complexity, maturity and scope. Not all levels of leaders need to be trained for all national churches at one time. Some will only emerge in the third or fourth Christian generation of the society. McKinney (1980,183) has listed five levels of leadership in the churches, adapted from the seminal work of McGavran. Her work is slightly retouched here in Figure 7.4. Other adaptations are offered by Elliston (1992,27ff), Young (Elmer & McKinney 1996,78), VanRheenen (1996, 166), and others.

Clearly, not every seminary will prepare every level of leader at all times. The objectives of the seminary and its various programs will define its efforts at leadership preparation as one arm of the national church. For example, Level 1 leaders may best be prepared on location through extension training using occasional laymen's institutes, programmed instruction materials or even radio classes to accompany workbooks. The seminary will probably give its major effort to training Level 2 and Level 3 leaders, the very heart of local church ministry that endures from one generation to another. Such awareness allows the seminary to sharpen the focus of its mission statement, and not to

sense failure for not always working at all possible levels.

The Level 4 and Level 5 leaders will evolve out of the graduates of the seminary, but normally not as a direct result of the seminary. These few will percolate to the top due to the successful exercise of spiritual gifts and personal abilities. They are of God's selection, only to be recognized by men, and are the kind which missionaries either prayerfully seek or secretly dread, depending upon their own eagerness to nationalize the work.

Level 1: local leaders
These work within a local church in functions of teaching, preaching, administration and evangelism, but are not considered to be "pastors." There is occasional or no remuneration.

Level 2: overseers of small congregations
These have the responsibility of leading or holding together a single congregation, or share in the direction of a larger church. These often receive remuneration from the church.

Level 3: overseers of a large congregation, or of cluster of small congregations
Responsible pastors of large churches or circuit-riding missionary pastors of several smaller congregations exercise considerable initiative, and are usually supported for such ministry.

Level 4: regional, national, and international administrators
These leaders tie associations of churches together and lead its institutions, working beyond the range of any single congregation or of pastoral ministry.

Level 5: educator-scholars
These specialists exercise their influence on the church through scholarly research and the conceptual development of theological disciplines. These are the strategists and philosophers of a movement who work to advance the state of the art in ministry methodologies.

Types of Church Leaders
Figure 7.4

The Level 3, 4 and 5 leaders will be the backbone of the nationalization process. The key pastors who grow to carry the load of leading the churches will find themselves mentoring the younger pastoral candidates. As leaders develop their skills and experience, they move up from level 2 to level 3, or from level 3 to level 4. Unhealthy ambition for position rather than service will tend to eliminate the mere power brokers from consideration as prospective leaders of the leaders. Missionaries will be alert to such potential among growing believers and especially among seminarians and young pastors.

A needs assessment will research how many leaders at Levels 1, 2 and 3 are needed immediately, in five years, and in ten years. The survey can be conducted rather informally by structured interviews, or by sending out a carefully prepared questionnaire. Direct conversations tend to yield much higher quantity and quality of information. This needs to be a very realistic appraisal, geared to the responsiveness of the host society to the preaching of the gospel. See Appendix E for guidelines for the larger picture of the planning of ministry training programs, including the needs assessment.

4. ADMINISTRATIVE FREEDOM

Nationalization must never be a mask for tokenism: putting a quota of natives in official positions while aliens pull the strings and read the script from behind the scenes. Such "administrative ventriloquism" is foreign to the purposes of true national control and is an offense within the Body of Christ.

One of the objectives of nationalization is the freedom of the national leaders of the seminary genuinely to lead it. The definition of nationalization offered in Chapter 1 specified that the decision-making heart of the seminary was under the control of nationals who are not themselves merely the puppets of the mission. This does not call for an anti-mission posture, but presumes that the selection of leaders and the communication of convictions allows a continuation of the original objectives under national direction.

It may be found that the appointment of a national president of a seminary will be one of the very last steps in the nationalization process. The foundations must be laid, with the direction of the nationals on the seminary board, so that the president, once appointed, can genuinely direct.

Administrative freedom will include the right to make changes: in curricular programs, fund-raising methodology, teaching styles, operational details, schedules, faculty appointments, and all other functional minutiae of a school within its goal and philosophy. There will be freedom to innovate, and to learn by trial and error just as the missionaries had done. There must be free-

dom to fail without the loss of respect, just as the missionaries had learned by failure and repetition for years.

The chief executive officer of any organization will shape the organization according to his leadership style and strength, and indeed is elected for that purpose.

One fine job description for a seminary president subsumes his tasks under three major headings (Belgum 1970, 295-302).

- *Forecasting* includes oversight of research, budgeting and planning, including awareness of resources for student recruitment, trends in theological education and standards required for accreditation.
- *Organizing* includes outlining the administrative structure, finding and deploying needed faculty and staff members, coordinating the work of all seminary personnel, and maintaining high morale through proper evaluation and rewards.
- *Interpreting* involves communicating: with the constituency to maintain loyalty and support for the seminary, with the faculty to express the desires of the constituency, with the board to explain the programs and needs of the seminary, with the public and with other benefactors.

The selection of the seminary president is probably the most important decision the administrative council must make.

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*The **president** of a school is its prophetic figurehead to set the pace of activity and the spiritual and intellectual tone of the institution. He is the embodiment of the philosophy of ministry of the seminary and the model of its objectives. He directs the faculty in their working and growth. He provides vital liaison with the church community for public relations and fund raising.*

The election of a dynamic individual as the first director of a nationalized seminary can lead to dramatic growth and closer cultural identity, but also to sudden and traumatic changes in the operation of the school and the national-missionary relations. A more low-key national director might continue the operations of the seminary in a smoother transition, but be perceived as a lackey of the missionaries and not a true leader in national character. The wisdom of Solomon is needed for the selection of that key man because the consequences are great. He must not only be prepared for leadership, but given the liberty to direct the school.

5. FISCAL RESPONSIBILITY

A final objective in the nationalization of a seminary is its continuing financial integrity. Interest in "indigenous church policy" too often focuses on finances rather than culture, but interest is inevitably heightened when money is involved. Even Jesus recognized that "where your treasure is, there your heart will be also" (Matt. 6:21).

The operation of any seminary leading up to the time of nationalization has generally been heavily subsidized by foreign funds, overtly and covertly. Missionaries have raised funds for capital expenditures in land, buildings, furniture and equipment. The operational capital for normal operations are provided from the work funds of participating missionaries, from field funds involving yet other missionaries, and from regular and special offerings from supporting churches or the mission's central funds. The seminary has not had to pay faculty salaries to the missionaries.

Such foreign support is appropriate in initial phases of the work. The missionaries are pioneering projects beyond the financial capacity of young national churches which are still struggling to survive and to support their own ministries and ministers. Something is dreadfully wrong if the wealthiest churches in the world, and in all the history of the Christian church, cannot share their wealth to establish the church and its institutions around the world. The danger is of erecting architectural and administrative structures of such magnitude and magnificence that the national church never will be able to afford to maintain them.

A less obvious and increasingly expensive form of subsidy to the seminary is the missionary task force itself, increasingly expensive. The missionaries are still thought of as "free" since the seminary does not pay their salaries. With this mentality, missionaries seldom evaluate whether their operations are truly cost-effective, or whether their activities corroborate their ministry priorities. Since they work within the overlapping structures of the mission, the seminary and the church, their job descriptions are poorly defined and accountability is dissipated. Since the missionaries have other ministries in churches and the mission, they tend not to fit the normal disciplined regimen of school schedules (outside of class) and procedures.

This typical pre-nationalization situation is not the best model for national administrators of seminary finances to follow. Some details of financial objectives for nationalization include the sharing of financial information, willingness of the national church to accept an increasing financial responsibility for the seminary, a gradual decrease of subsidies subject to negotiations with both

parties, and full confidence in nationals to handle both money and financial data.

A mission administrator reflects on the hard realities of the surrender of control over a Bible school in Africa:

> The second item about which I wanted to write to you has to do with the school…. This is really just a reminder of something I discussed with ["Bert"] before he left the field. It has to do with the transition from missionary leadership and control of the school to that of national leadership and control. Once a position of leadership has been given to a national it is almost impossible to reverse the process. Therefore, care must be taken that the right person is selected and that the transition be taken in steps rather than all at once. They should serve on the board of directors for the school, as teachers in the school, and as assistant or vice presidents. At the same time that this is being done the national churches must be assuming a greater responsibility for the financial obligations of the school. Ownership and maintenance of the property of the school are parts of the whole. If the leadership of the school is turned over to nationals and the Mission continues to own and maintain the property, the missionaries are left with financial obligations for a school over which they have limited control. Therefore, as I see it, all of these things must be carefully planned and executed in turning over an institution to national leadership and control. We want all of this to happen, but we want it to be done in such a way that the institution continues to be strong and the relationship between the missionaries and nationals remains healthy (Gough 1989).

Divulging Financial Information

Americans are traditionally rather secretive about their age, weight and salary. Financial matters are private, even within the nuclear family. This closed door policy carries over into the administration of organizational funds where cash flows, cash reserves, profit margins on sales of school materials, property values and such matters are privileged information.

The national churches tend to look upon the seminary as financially independent, bankrolled by enormously wealthy churches in the United States, and accountable to no one in the host country for their income or expenditures. Missionary support levels are a deeply guarded secret, confirming the worst suspicions of how large they really must be. Resources on hand and sources for additional funds are unknown, and money flows in apparently on

demand. Local believers hear the missionaries complain about how poor they are while looking with awe on their relatively luxurious circumstances. A Brazilian government official told me he would like to be a missionary. I was surprised, so he explained, "When you need more money you just write to Cleveland, and after you work just four years you get a year's vacation." I pleaded "not guilty" to both charges, but the perception stood firm.

Once there is a commitment to nationalize the seminary, there must be a sharing of its pertinent financial information with competent national pastors and laypersons. The first stage of such information should include the major elements of the annual budget for the current year: sources of income and categories of expenditure, both in amounts and percentages. We must explain that there is not some pot of gold at the home office of the mission, available without limit. The missionaries raise offerings from churches with some difficulty. Some time may be required to absorb this information and its implications.

Further disclosure of details will include changes in the foreseeable future, reserve funds on hand, sensible amounts of reserve funds as a proportion of the annual budget, projected increases in costs, and amounts or percentages to be given by national churches. Finances related to the mission rather than the seminary, and the personal finances of missionaries, are still properly considered private information.

Missionaries may need to teach the concept of reserve funds. It *is* proper for an institution to have financial reserves up to a stated percentage of its annual operations budget (5%?, 10%?) set aside for emergencies. Leaders need to legitimize the idea that it is not necessary to spend every single centavo that is received. Having some reserve funds must be seen as wise stewardship rather than faithless hoarding.

National Church Responsibility

Once financial information has been disclosed sufficiently, the national church association can realistically face its own decisions about the extent of financial responsibility it can bear. This will presume a willingness to be responsible for the training of their ministers in the general form of the seminary to which they have grown accustomed.

Financial responsibility goes beyond the desire to significantly support the seminary. There must also exist the ability to provide needed finances. The constituent churches which will consider the seminary "theirs" will need to do an informal inventory of their own financial assets and liabilities to see if support is possible.

A somewhat detailed inventory of resources for nationalization is offered in Chapter 8, but a few questions should be included at this point.

1. If each of the churches were to give even one percent of its income to the seminary, would that represent a significant amount of the income budget?
2. Are the churches growing so that they could expect to increase their giving to the seminary (beyond increases for inflation) and so the growth atmosphere challenges their people to attend the seminary to prepare for the ministry?
3. Are the organized churches already located in adequate church buildings which they can manage financially, or do mortgages and salaries already tax church budgets to the breaking point?

Since no seminary, even in North America, is entirely supported by its local church body, it is not necessary that the churches expect to carry the whole financial burden of the schooling of their new pastors. A goal for support could range from five percent initially to an eventual thirty percent of the annual budget. The seminary board will have to be willing to find national sources for all operational income, though not all will come as church offerings.

Bilaterally Negotiated Withdrawal

The situation pictured above of total mission subsidy cannot be terminated overnight, nor can a schedule of support reduction be arbitrarily imposed upon the new seminary board. Leaders of the mission and the nationals on the seminary board must sit together to plan a careful evaluation of available resources, proposed changes and prudent transition.

The financial situation of the seminary will be drastically altered with the change of personnel. Missionary instructors in the seminary are generally supported through the mission and not salaried by the seminary, plus they bring work funds into the seminary operation. When missionaries leave for other ministries they tend to take their work funds along to those ministries, depriving the seminary of a major subsidy source. At the same time, new national instructors place a budgetary demand on the more limited resources of the school.

There is a common double dilemma: just as the operating costs are skyrocketing, the stable income plummets. Unless there is careful planning, the new seminary board could simply inherit a deficit operation which no one could manage.

Careful communication and planning of a staged financial transition must involve key people from both the mission and the national churches. First, they should conduct the resource inventory outlined in Chapter 8. Then, they could survey the proposed budget for the coming year and agree how much of it will be the continuing responsibility of the mission and how much the new responsibility of the churches. Finally, the reduction of mission giving to the seminary could be outlined as related to the reduction of mission personnel participating in seminary activities.

A possible alternative to this stage, if there will be long-range continuing participation by missionaries in the seminary, is that their contributions to the budget be redirected on a prorated basis to seminary needs other than standard operations. This reduces dependence upon foreign funds for central operations while enjoying the benefits of that subsidy.

Year	% from **Students**	% from **Misc.**	% from **Mission**	% from **Churches**
2001	30	10	60	0
2002	35	10	50	5
2003	35	10	45	10
2004	35	10	45	10
2005	40	10	35	15
2006	40	10	35	15
2007	40	10	30	20
2008	45	10	25	20
2009	50	10	15	25
2010	50	10	10	30

Sample Phased Financial Withdrawal
Figure 7.5

The hypothetical support transition schedule of ten years, offered in Figure 7.5, reflects the changing conditions of a seminary. It presumes that the actual cash amounts in the budget will increase significantly due both to enlarged salary commitments for national instructors and inflation. Any such table needs to reflect the realities of inflation and the changes in international currency exchange rates as such variations affect the internal finances of the institution.

This model further presumes that there will still be a continuing participation by missionaries under national leadership, and that missionaries will always contribute at least ten percent of the seminary operation whether or not they are working full time there. Student fees and tuition will be raised from thirty percent of the budget under mission administration to fifty percent under nationals, with sales and occasional miscellaneous income producing another ten percent. This leaves sixty to forty percent of the budget dependent upon outside support from the churches, the mission, endowment investments, and other gift income.

No such ideal schedule will fit the realities of unexpected changes and rampant inflation, but a plan always provides a structure for measuring progress. Ten year plans seldom fit the increasingly unstable operating environments in many countries. When the Southeast Asia Extension Seminary needed to move from Manila a few years back we even considered moving to Hong Kong. It promised only five years before reverting to Chinese rule, but that was longer than the ministry base had lasted anywhere else so far. There must be a commitment to change in the right directions on the parts of mission and church leaders, backed by communication and mutual trust.

Confidence for Control of Funds

The bedrock of nationalization is mutual confidence. The trust of nationals installed in leadership positions must include the authority to fulfill their obligations to the seminary. One of the most significant steps in nationalization will be the election of the first national treasurer of the seminary. Since the resources of the seminary are largely from mission sources there is sometimes a reticence on the part of nationals to accept this position. There is an innate suspicion of nominalism or tokenism in such a crucial office. The treasurer might perceive himself or herself as constantly having to run back to one of the missionaries for information, resources or permission to draw funds. If that missionary is perceived as having lower status than the treasurer, and yet holds such power over his or her ability to act freely within the office, it could be a subtly humiliating area of service.

It is axiomatic that the election of a national as treasurer of the seminary must include signature authority over its checking account and access to the accounting records and the computer, if any. Proper safeguards are always appropriate, including double-signature checking, as long as there are two nationals among the signatories as proof of confidence.

National laws will often require that the official bookkeeping of an institution be maintained by a commercial accounting firm. In such a case, seminary personnel will convey necessary records and ledgers to the accountant each month, and expect to receive back copies of the previous month's formal ledger and balances. There should always be an annual audit, reported to the administrative council, and available to supporters on demand. Such an audit can be incorporated into the director's annual report and used effectively to aid with fund raising.

The financial integrity of the seminary will encourage regular support from both churches and individuals. If there is any question as to the destination of seminary funds, the sources will dry up. If there is any feeling that the national leaders are not really trusted with the monies of the seminary, the church members will surmise that they are not really trusted with any authority at all. Morale will drop. Worse yet, members of national churches know long before we expatriates do when one of their compatriots is rifling the till. Morale drops again. There is risk involved in trust. Trust is faith in action, and it is faith in God as well as in His people.

The cultural dimensions of financial trust must be explored and discussed frankly. Some ethical guidelines may clarify the expectations of the board. Most of these and others impinge directly on common cultural values which are not to be taken lightly.

Since the treasurer has access to surplus funds, is he free to lend some to his brother-in-law? Is the treasurer free to discuss seminary financial matters with his neighbors, whether or not they are members of supporting churches? Do the churches who support the seminary now have the right to come use its facilities at will, or pick the fruit off seminary trees, or borrow its power lawn mower for their own church use? Can seminary students authorize the use of seminary facilities by church members? To whom should they refer inquiries? Can a pastor who sends in support to the seminary demand that it be designated to his pet project? Can church secretaries come to regularly use the seminary's copy machine? Can leaders consistently hire their own family members to perform services for the seminary, or must there be competitive bidding?

Myriad questions will confront nationals in charge of the seminary which formerly were routinely answered by missionaries, or formerly were not asked by nationals who knew their requests for favors would be denied.

The atmosphere in the financial office of the seminary must be one of mutual trust, open communication and appropriate disclosures.

Once again, the major element which drives the success or failure of the nationalization process is the *kenotic* attitude of those who are happily and confidently surrendering the power of control.

Keeping the Big Picture in View

The objectives for the nationalization of the seminary have been outlined in Chapter 7 under five headings:

- the maintenance of the doctrinal integrity of the institution,
- the indigenization of the cultural character of the seminary,
- the preparation of capable leadership,
- the structuring of administrative liberty, and
- the guarantee of financial integrity.

The perpetuation of high standards in these key areas is the focus of the nationalization process, and it cannot be considered accomplished until each of these matters has been seriously addressed and progress is being made.

A minimal description of a nationalized seminary, in keeping with the definition offered in Chapter 1 would include the following:

- an Administrative Council dominated both numerically and culturally by qualified nationals from the constituent churches;
- over half of the classes taught by qualified nationals who might be either full- or part-time with the seminary;
- curricular programs which prepare Christian workers for ministry within that cultural milieu;
- financial resources from national churches and other national sources to the extent that the seminary could survive and function even if the mission subsidies were withdrawn;
- nationals as half of the administrative staff including control of seminary finances and the presidency of the school.

These objectives lend direction to the nationalization process.

8

THE RESOURCES FOR NATIONALIZATION

FOCUS: We must analyze and activate the resources on hand that help and hinder nationalization.

Nationalization is an act of faith: faith in God to further His church on earth according to biblical principles, and faith in the men and women to whom the institution is to be entrusted. Faith is not a "leap in the dark," but a stepping out into the light of the truth as revealed in God's Word and in history. Any step of faith proceeds into uncertain territory on the grounds of known principles, promises and provisions. So the step of nationalization proceeds on the basis of known principles and the facts of that real historical situation.

An inventory of resources for nationalization is a vital support to the commitment to nationalize a seminary. A realistic appraisal of the human and material resources available will be a determining factor in how quickly the transition can proceed.

1. Human Resources

People are the raw material of any ministry. Nationalization will depend more upon reliable and competent national leaders than upon available finances, real estate, publications or academic recognition.

A list should be made of all the positions necessary for the present operation of the seminary, even if some persons occupy more than one position. This will be an organizational chart showing all the jobs in the seminary including administration, teaching, extra-curricular activities and support service, whether currently done by nationals or foreigners, by volunteers or employees. Figure 8.1. suggests such a listing, of personnel eventually needed.

Each seminary will add to or subtract from this hypothetical list according to its own size and activities. An informal survey can project the number of con-

BOARD POSITIONS

Administrative Council		
Advisory Council		

STAFF POSITIONS

Director of the Seminary
Vice-Director

Academic Dean	Dean of Students	Treasurer	Dir. of Public Relations
Pedagogical Orienter	Dean of Men	Bookkeeper	Extension Ministry Director
Instructor	Dean of Women	Secretary	Newsletter Editor
Instructor	Seminary Nurse	Secretary	Music Teams Director
Instructor	Food Service Manager	Purchasing Agent	
Instructor	Kitchen Crew	Bookroom Manager	
Instructor		Sales Assistant	
Instructor		Maintenance Supervisor	
Instructor		Maintenance Crew	

An Inventory of Possible Seminary Positions
Figure 8.1

stituent churches both within the seminary's city and its environs and within the larger region it effectively serves, even if the whole nation. How many active members make up those churches? Avoid overlap with sister seminaries in other regions so the inventory covers the areas of responsibility of that particular seminary. Decisions must be based on facts, not guesses.

Evangelical churches tend to have one pastor for about each one hundred church members. It will take more people to keep this up.

A good rule of thumb is that every church should send one man for ministry training per one hundred of its members.

(This does not promote, or even discuss, the model of one paid pastor per church. It is simply a rule of thumb for estimating training goals and student body potential). Since countries in the Two-Thirds World generally suffer a shortage of pastors, and women are active in many non-pastoral ministries, a good goal for every church is to encourage two percent of its members to be in ministry training at all times. If two percent of the constituent churches' membership did attend seminary, would that provide enough students to justify continuing its work? Or, could it accommodate that many? The seminary program should be designed for its own constituent churches, knowing that additional students will doubtless come from other compatible churches.

Among the churches within a radius of an hour's common travel from the seminary, are there successful pastors who are qualified to train new pastors in the seminary? Are there pastors who could be trained to teach in the seminary? Is there a sufficient number of trained or trainable ministry personnel to fill at least half of the instructor posts indicated on the Inventory of Possible Seminary Positions, Figure 8.1?

Are there among the constituent churches enough pastors and men of the community who are recognized as leaders or successful persons who might make up the national contingent of the administrative and advisory councils? Is there any cultural precedent for or against having women on the councils? In urban settings there should be a counting of professionals in the churches whose expertise in business, law, education, construction and other fields would contribute to the improved operation of the seminary. The availability of men and women active in the teaching and administration of public schools to counsel the seminary will greatly aid its moves toward indigenization. Such professionals make excellent nominees to the advisory council in preparation for nomination.

INVENTORY OF HUMAN RESOURCES FOR NATIONALIZATION

1. The number of constituent churches is: _____
2. The active membership of those churches is: _____
3. Two percent of those members is _____
4. Name ten godly, experienced pastors qualified to teach new pastors:
   _____
   _____
5. Name ten godly men and women from the churches capable of serving on an administrative council for the Seminary: _____
   _____
6. Name ten more godly men and women from the churches capable of serving on an advisory council, with needed skills: _____
   _____
7. Name three compatible and capable pastors who are potential candidates as the director and other administrative offices in the seminary. _____
   _____
8. Name five church members who are teachers or administrators in national schools _____
   _____
9. Are there construction workers and other tradesmen in the churches who could help in the Seminary on occasional work days?
   25 men? _____ 10 men? _____
10. Name five church members with secretarial and bookkeeping skills:
    _____
11. Are there professionals among the church members who might advise in law, finance, education, planning or construction? Name several with positions: _____
12. Are there families who might provide a room for a seminarian (in return for house or yard work) if dormitories are not sufficient?
    _____

Human Resources Inventory
Figure 8.2

Are there construction workmen and women with sewing and other skills who would work together on projects for their seminary? Work days might be scheduled at the seminary for painting, building, repairing and cleaning projects. A women's auxiliary could tap talents for sewing, decorating, volunteer office help and other informal administrative support.

There should be among the pastors more than one potential candidate for the presidency of the seminary. There may be one obvious choice, but the successful operation of the seminary will depend upon several strong leaders who can work together.

At this point, a SWOT analysis as described in Chapter 7 can be undertaken with regard to human resources (McConkey 1983, 110-13). The format for the study is in Figure 8.3.

THE PRESENT		**THE FUTURE**	
Strengths	**Weaknesses**	**Opportunities**	**Threats**

SWOT Analysis
Figure 8.3

Some hypothetical entries in such a study of manpower for nationalization could include the following. *Strengths* include the persons listed on the Human Resources Inventory in Figure 8.3., the good reputation of the seminary, readiness of missionaries to train their replacements, competitive salary rates, and other factors favoring national participation. *Weaknesses* might include any potentially problem personnel, unattractive features of working in the seminary, or the lack of local opportunity for another degree in the field of study. *Opportunities* might include proposed improvements in the internal operations of the seminary, prospective closer ties with churches through student involvement, or a future director being trained elsewhere. *Threats* could include the return from furlough of older missionaries who have resisted nationalization, the loss of a key national teacher if her pastor husband is called to a distant church, or a demographic slump in the number of prospective students. Each seminary will note its own conditions. People are clearly the most important resource for national leadership and the operation of the seminary. If the basic personnel necessary are not available, nationalization is premature. That

would not mean that nothing could be done, but would indicate that the first priority is the discovery and development of the necessary persons, and that the time frame for the goal of a national and indigenous seminary must be extended.

2. Cultural Resources

Cultural resources are the advantages for theological education within a given society. They relate to an awareness of patterns of leadership and training already practiced by people in a culture group, or values of the people which work in favor of improved ministry selection and training. The shadowed side of such resources are the disadvantages inherent in culture which must be overcome.

In most urban societies the schooling model has come to prevail for general education, allowing the seminary to take the form of schools already familiar to the populace. While this permits the missionary to develop the kind of training program with which he is most conversant, he must recognize the shortcomings inherent in schooling as method. Ted Ward has detailed twenty weaknesses with the schooling method, the worst of which relate to the loss of individuality on the part of the student. He observes that "All learners are assumed to be similar in terms of needs, interests and abilities," and further that "conforming behavior is preferred over divergent and non-conforming behavior" (Ward n.d., 2). This is especially hazardous in the training of leaders because they learn to observe history rather than make it. Schools do permit the cost-effective presentation of training material and experience by mentors who are good communicators and role models.

Klem urges that for ministry in preliterate societies we develop of training programs not built upon written materials. "If a denomination in a predominantly oral society depends primarily upon written materials for most of its Bible study and teaching ministry, then at the heart of its ministry such a denomination is not indigenous" (Klem 1982, 180). The highly developed memorization skills of those accustomed to the transmission of oral tradition can be tapped in the preparation of Christian leaders among them, regardless of the form their ministry will take. Leadership patterns for nomadic and agricultural primitive peoples can be studied with a view to conforming the preparation of ministry leaders to those models. Those societies which tend to be matriarchal will have special issues to resolve in the selection of pastors.

A series of polar pairs of societal values and practices are summarized in Figure 8.4. A review of this checklist of cultural factors that relate to the nature of theological education in a given society will help sensitize the seminary

heterogeneous	**SOCIAL MAKEUP**	homogeneous
urban	**POPULATION DENSITY**	rural
at war	**POLITICAL CLIMATE**	at peace
nuclear family	**DWELLING PATTERN**	extended family
monogamous	**MARRIAGE PATTERN**	polygamous
matrilineal	**DESCENT PATTERN**	patrilineal
socio-economic	**STRATIFICATION**	ethnic, clans
agriculture, hunt	**MAIN TECHNOLOGY**	industry
ancient, revered	**CULTURAL TRADITION**	changing, variable
youth, aggression	**AGE GROUP VALUED**	elders, experienced
groupthink	**IDENTITY VALUED**	individuality
polylingual	**LANGUAGE USAGE**	monolingual
book oriented	**LEARNING METHODS**	rote memorization
written down	**SOCIAL HISTORY**	orally transmitted
low literacy	**LITERACY RATE**	highly literate
non-structured	**EDUCATION SITE**	in schools
rigid, conservative	**ATTITUDE TO CHANGE**	open, adaptive
majority vote	**DECISION MAKING**	consensus
descent, might	**NEW LEADERSHIP**	free election
high-tech, mass	**COMMUNICATIONS**	interpersonal, local
personal, small group	**RELIGIOUS TALK**	public, corporate
spiritualistic	**BASIC WORLDVIEW**	materialistic
integrated, central	**RELIGION IN WRLDVW**	separate, insignificant
mostly secular	**RITES, CEREMONIES**	mostly religious
animism	**MAIN RELIGION**	monotheism
helpful, compatible	**SEE CHRISTIANITY**	foreign, harmful
differ from Bible	**PUBLIC ETHICS**	similar to Bible
by training, merit	**RELIGIOUS LEADERS**	by descent

An Inventory of Cultural Resources for Nationalization
Figure 8.4

whs/bmm

administration to its peculiar advantages and disadvantages. For each attribute in the center column, mark the descriptor in the right or left column which corresponds with your seminary's situation. There are no right answers, only observations of cultural features, though many times the reality of the particular situation may be found somewhere between the polar extremes represented. It is not expected that all the responses of a given seminary will line up on the left or right side. From this inventory of cultural resources the seminary can improve its congruence with its milieu and function more naturally according to societal expectations for such a training institution.

Any people group already has its notions of who is worthy to be their leaders. Penetration of the culture by expatriates must include arriving at a description of leadership as honored by the culture. How many of those specific attributes are congruent with the biblical template for spiritual leadership as given in the Pastoral Epistles (and summarized in our Figure 7.3)? Age and experience will become major factors in the preparation of pastors for new churches and in the identification of appropriate seminary students preparing for leadership.

Another significant cultural factor is the understanding of what is real spirituality. In traditional tribal religion, spirituality would be related to contact with ancestors, healing the sick, and divining the future. In the more liturgical churches, spirituality can relate to mystical responsiveness to prayers and rituals. An ecumenical spirituality is described as calling on ministerial formation for (1) more substantial dialogue between conciliar churches and the various Pentecostal movements; (2) mutual growth in understanding; (3) new emphasis on human experience; (4) increased stress on the spiritual dimensions of reality; and (5) organization of ministry patterns around charismas to foster renewal (Pobee 1997, 48). The evangelical church traditions regard spirituality as genuine piety with time spent in prayer and contemplation and godly relationships. The charismatic churches would add the exercise of the expressive spiritual gifts. Some traditions measure spirituality by legalistic performance parameters of what believers observe as taboos and positive practices, including counted occasions for witness, church services attended, and the Bible version used.

The SWOT analysis could profitably be repeated with regard to cultural resources.

3. Temporal Resources

Time is a resource. It is the temporal framework within which all activities take place and is apportioned to every person and ministry in the same inflex-

ible quantity. The difference in the spending of this precious commodity is the quality of time usage.

The North American obsession with the efficient and effective use of time is not shared by all culture groups and may lead to conflict for all involved. "The American's concepts of work and action are attached to his orientation toward the future" (Stewart 1972,38). By contrast, Latin Americans are strongly oriented to the present so that "long-range planning" may span all of six weeks, and the Chinese and many other Asians are oriented toward the past. Some Indian peoples have a cyclical view of time related to reincarnation so that if they do not accomplish much this time they will be back to try again in another lifetime. Such fatalism can be frustrating to Americans for whom "the orientation toward the future and the high value placed on action yield the principle that one can improve upon the present" (38).

The availability of human and material resources for nationalization will greatly affect the time frame within which it is scheduled. Where resources are limited and change comes about slowly, a long-range plan for nationalization might span decades and still be a valid blueprint for directed action. Tippett observed one case where a long view saved the continuing mission of the church from the total and traumatic withdrawal of missionaries. "The success of the Mission-Church transition in Fiji was due to the pattern of *planned phasing-out and phasing-in* over twenty years" (1971, 155, italics original). Patient missionaries witnessed the enactment of Henry Venn's dream of "the euthanasia of mission" as a national church was born. Such a church leadership transition is naturally a greater scope than that of a single institution.

The examination of time as a resource must include the history of the seminary and its tenure within the country and the national church. Has the church been awaiting its chance to direct the training of its own ministers, or do they acquiesce in the mission's handling of that task? A seminary functioning within a mature church might be nationalized within a few short years while one associated with pioneer church planting will naturally lag behind the development of the church even as it incorporates nationals from the beginning.

The furloughs and retirement schedules of missionaries in the seminary can be a significant factor in transitional planning. New missionaries needed for the work should be apprised of progress toward nationalization and equipped with information to promote proper attitudes toward their national fellow-workers and leaders.

The political stability of the host country may permit extended tenure of foreigners. Or, instability may dictate that rapid change be effected to assure the continuity of the seminary work. Changing economic conditions impinge

AN INVENTORY OF TEMPORAL RESOURCES FOR NATIONALIZATION

1. For how many years has the seminary functioned? _____
2. For how many years have most of the churches had their national pastors? _____
3. Is there a sense of impatience for nationalization among the church leaders? _____ No expectation? _____
   Other attitude? _____
4. What is the dominant cultural orientation toward TIME?
   (past, present, future, cyclical, hurried, indifferent?) _____
5. Do secular national organizations practice planning? _____
   What are typical time ranges for: "long-range" _____
   and "short-range planning"? _____
6. Will furloughs or retirements of missionaries significantly reduce mission personnel in the next 3 to 5 years? _____
   How many less? _____
7. Are there new mission personnel expected to enter the work of the Seminary in the next 2 years? _____ How many? _____
   What do they expect to do there? _____
8. Are there national pastors who are studying with the expectation of qualifying for Seminary teaching or administration in the future? _____ How do mission personnel provide incentive or training?
   _____
9. Are there significant political changes in the foreseeable future which might affect the tenure of expatriates there? _____
   _____
10. Are there significant economic changes on the horizon which might speed or delay freedom from dependence on foreign subsidy? What?
    _____
11. Would the present Seminary personnel estimate that the Seminary could be nationalized within … _____5 years _____10 years? _____15 years?
    Why or why not? _____
    _____

Temporal Resources Inventory
Figure 8.5

upon schedules as more church members are middle class wage earners or professionals. On the other hand, recession and unemployment may suggest a slowing of nationalization during a continuing dependence upon foreign funds. "The matter of timing is crucial. Doing the right thing at the wrong time can be as disastrous as doing the wrong thing" (Gration 1974,355).

These and other factors relating to time as a resource are summarized in the Temporal Resources Inventory in Figure 8.5. Additional time-related factors not included in this checklist may be added as encountered.

4. Financial Resources

One of the first steps in nationalization should be the forming of a Future Financial Resources Committee made up of pastors, businessmen from the churches and some mission representation with a good knowledge of seminary operating income and expenses. National businessmen among the churches must be stimulated to take an interest in the financial affairs of the seminary as soon as possible, not for their potential contributions but for their advice.

It is not enough for the missionaries to decide that the churches should support the seminary. There must be a determination on the part of church members that such support is desirable and possible. "Churches which support theological education with their own contributions will be much more interested in its quality" (Zorn 1975, 28). The mission is ultimately responsible to see to it that the churches can discover and develop new national sources of operational income before they begin a staged cutting back of mission funds.

A survey of the financial obligations already placed on the churches (the adequate support of their pastors, strong giving to their own national missionaries, and the ministries of evangelism and discipleship carried on by the local churches) tells a valuable tale. Are the organized churches already situated in adequate church buildings which they can manage financially? Do mortgages already tax church budgets to the breaking point?

Are the churches growing at a measurable rate of increase in the number of active members so that tithe income can be expected to increase beyond the inflation rate? Have the members of the churches been taught to tithe, and to bring that tithe to the local church? A survey of the constituent churches should study their total income and current obligations. Would the churches dedicate one percent of their budgets to the operation of the seminary? What percent of the seminary budget would that be?

The churches need to understand that the seminary needs direct support in addition to whatever help they may provide for individual seminarians. The

AN INVENTORY OF FINANCIAL RESOURCES FOR NATIONALIZATION

1. The number of constituent churches is _____
2. The total number of active members is _____
   The percent that tithe is about _____
3. The annual growth rate in members over the past 10 years is about _____. For the next 10 years: _____
4. Total annual income for all the churches last calendar year was about _____
5. One percent of that income is about _____
6. The total operating expenses of the Seminary last calendar year were _____
   Just 1% of the church income equals what percent of Seminary budget? (#6/#5 =) _____
7. What is the budget increase if half the instructors were salaried nationals at standard teacher pay scales? _____
   How much would be the decrease if half of the contributing missionaries left the field? _____
8. What Seminary expansion of students and facilities is anticipated in the next...5 years _____
   or 10 years? _____
9. How much will the expansion cost? _____
10. How much is that unfunded growth goal above current income? _____
11. Where might more funds be located? (missionaries? churches? corporate donors? _____
12. Are there national church members involved in fund raising and development work? _____
13. What national personnel might be qualified and available to represent the seminary among the churches? _____
    _____

Financial Resources Inventory
Figure 8.6

students have to pay their tuition and fees whether they earn it or receive it as gifts. If churches give to students but not to the seminary, the seminary is not ultimately helped by those gifts. The students, however, should bear part of the financial burden of the seminary. "In a viable system of theological education, students should support themselves and pay significant tuition fees, even if they must get the money from their churches" (Zorn 1975, 28).

Are there many Christian businessmen and professionals who could be motivated to give more generously to the seminary without jeopardizing their tithing to their local churches? Can such people hire seminary students for mutual benefit as they work their way through school? Is there other employment available to resident seminarians so they could earn their share of the cost of their training? Urban seminaries enjoy this advantage over rural settings, since jobs, transportation and ministry opportunities are more readily available.

Church members can provide services for the seminary which will reduce expenditures. Work days can accomplish needed remodeling, construction, painting, cleaning and repairing as skilled and unskilled workers gather for occasional work days. This also builds morale and a sense of ownership and involvement in "their" seminary.

A women's auxiliary among the churches could provide valuable help for the seminary. They could sew curtains, run the kitchen where meals are served to students and faculty, help with decorating the seminary and provide volunteer help for the office.

Part of the churches' financial stewardship is to maintain a student body of sufficient size to justify the outlay of funds to operate the seminary. Too small a student body wastes resources, so those responsible for finances will want to keep up the challenge for ministerial students. "A financially visible model of the traditional pattern has a minimum of 120 full-time students or their equivalent. Eight full-time instructors, or their equivalent, relate to these 120 students" (Zorn 1975, 78). Beyond that number, the student/teacher ratio should be about fifteen to one. Most seminaries in the Two-Thirds World are well below this "critical mass" of 120 students for viability, but they carry on, operating at a fiscal disadvantage, driven more by effectiveness than efficiency.

From the experience of nationalizing the Evangelical Church of West Africa, Fuller suggests the development of the financial scene in several ways. Christians should be taught the joy of giving, by precept and example. Training in bookkeeping and accounting, and helping churches set up adequate financial management systems, lays a firm foundation for self-help. Helping

certain ministries, such as literature production, pay their own ways sets them free from subsidy. "Enlighten the church about world economics and the mission's wider commitments, so that local needs will be seen in realistic perspective" (Fuller 1980, 183).

Some of these and other financial matters are summarized in the Financial Resources Inventory in Figure 8.6. Questions relating to the value of the seminary real property and potential income from its sale or lease are to be seriously considered by the Financial Resources Committee as it seeks support for the seminary. Land is a prime resource whose financial power must never be overlooked. Should it be possible to buy or build beyond the immediate needs of the seminary's operations, the leasing out of surplus space can yield significant income for the school. As the seminary grows, more of that space can be reclaimed for its own use. Separate real estate for rental provides an important form of endowment income derived from within the country for the Baptist Seminary of Cariri in Northeast Brazil, among others.

Good stewardship of all categories of resources includes their discovery as well as deployment as coming from the Lord of the Harvest.

9

THE PROCEDURES FOR NATIONALIZATION

FOCUS: A check list of basic st eps is t o be under taken in each unique situation needing nationalization.

The stage is set for handing the seminary over to national church leaders. The objectives have been clearly stated, and careful analysis has produced an inventory of resources to effect a smooth transition from mission control to national control. Only when such a foundation has been carefully prepared can the step-by-step procedures for nationalization be considered.

1. The Decision to Nationalize

Those who hold control must take the initiative to release it. The *kenotic* spirit of Jesus within the missionary group provides the motivation and paradigm for the surrender of glory, self-determination and power. Because nationalization is patterned after the incarnation, it is anticipated that altruism and generosity will prevail over the human instincts for self-aggrandizement. *Kenotic* missionaries will gladly take a back seat behind capable national leaders, without always being back seat drivers.

The role of the servant leader is modeled in the seminary by the missionary who can "resist any tendency to assume a posture of power, intimidating others with our erudition or academic degrees, or manipulating others into concurrence with our pre-commitments" (Ferris 1985, 7). The very nature of nationalization urges the missionaries in control of a seminary to seek competent nationals to be prepared for leadership of the school. This is costly, risky love for both the nationals being nurtured for leadership and the work itself.

Normal procedures for the transition of power involve conflicts and struggles as the ambition of one party overcomes the reluctance or resistance of an-

other. When the time of domination is excessive or there is inequity in the balance of authority, the struggle can be perceived as a quest for just treatment. Liberation theologians work on the premise that "since power is never conceded without demand, social justice has to be established through conflict" (Wren 1977, 67). When the mission takes the initiative to devolve authority upon the national church leaders, however, a more just situation is achieved long before serious conflict develops.

It is always best that initiative for nationalization be the result of

- *planning and development toward that goal,*
- *informal inventories,*
- *tentative discussions with future leaders, and*
- *the recognition that the time has arrived for action.*

If procedural action for nationalization is undertaken before conditions are ripe, there is a sense of being rushed into unwanted responsibility. This can precipitate frustration, failure and reversion to mission care. When there is too long a delay, competent national leaders experience mounting frustration, feeling thwarted or distrusted. This injects emotional elements into the process which can only skew motivation on both sides and hinder the open communication and confidence so vital at this point.

Regardless of whether the starting point is reached through gradual growth and planning, or an undesirable crisis, the group must meet and decide to initiate steps toward nationalization. Three dimensions of this stage involve the past, the future and the present.

The past history of any seminary is a vital part of its psyche and sense of identity. The founders and participants through the foundational years must always be honored, whether or not they experienced, or sought to create, conditions favorable to nationalizing the school. No missionaries except the pioneers ever have the right to feel that the work began when they arrived. The perspective of the total history of the seminary must be maintained by missionaries themselves, conveyed to students and councils, and integrated into the future of the school.

The flow of present seminary life in the light of great foundational principles lends an aura of permanence, heritage and continuity rather than the idea that nationals are starting from nothing to build a new school. Archives

of papers and pictures should be carefully maintained and displayed, and even a simple history written. The purpose of such historical consciousness is not to perpetuate a sense of indebtedness to the mission but to honor those who labored assiduously on the behalf of the national church, whether they contributed materially to the process of nationalization or resisted it.

The future scenarios can be explored over the next decade to hypothesize how the seminary will develop given various conditions. This will include projected changes in mission personnel, growth of national leaders, political changes, the financial condition of the churches and other circumstances outlined in the inventory of resources (Chapter 8). Brainstorming on developments with and without continuing mission help is instructive as possible future courses of action are mapped out.

The immediate need is a decision to act toward nationalization. The choices include saying "yes" to a five-year plan for nationalization, or "yes" to a ten-year plan, or "yes" to some other plan of action more suitable for circumstances. A generally favorable attitude toward turning the seminary over to leaders in the host country must be crystallized into action in the present whether the seminary is fifty or five years old. Hope is generated by decisive moves toward nationalization, even if the target date is some years in the future.

2. Consultation with the Triad: Church, Mission, Seminary

The mission personnel engaged in the work of the seminary need to establish a planning committee, probably best enriched by other missionaries not deeply involved in the seminary. This body will direct much of the serious planning for future changes on behalf of missionary personnel.

There can be an Advisory Planning Commission formed of mission and national leaders. A pastors' fellowship could be advised of the mission's interest in studying the nationalization of the seminary, and asked to select three of its own men to meet with three men from the mission for preliminary discussions. Such a committee is advisory rather than executive so it will expect to give suggestions rather than orders. This committee might be the ideal one to conduct the resource inventory and arrive at some realistic conclusions about readiness for serious changes. This functional distancing also keeps some prospective leaders from campaigning for office.

The churches may be encouraged to form their own study committees to formulate suggestions for nationalization. Opinions abound, many profitable, many not, so channels should be created for the free sharing of ideas early in the process of change. Participation will cement a sense of responsibility so all

suggestions should be accepted with gratitude and without a commitment to do more than seriously consider each one. It is very helpful to conduct a poll among the churches to measure attitudes, gather suggestions, root out frustrations and convey to all that the seminary is listening to them. Such a survey might be by a form (as in Appendix D) distributed through the pastors or filled out by interviews. Other formats might include discussions with youth groups or at camps, informal conversations with church members with notes taken down afterward, or the invitation to write letters with suggestions.

The important matter at this stage is to communicate and cement the commitment by mission personnel to begin the nationalization process. Input from church members will give data helpful to the resource inventory, but the most helpful administrative advice will come from key pastors planning with key missionaries from the seminary and from church planting ministries.

Missionaries will also need to maintain contact with their headquarters both on the field and in the home office to communicate intended changes, seek necessary clearances and receive guidance. Some field councils have considerable freedom to determine courses of action while others work within administrative strictures which allow limited decision-making freedom. Appropriate mission authorities, whether a field director, field council, administrator in the home office, or administrative council, should be a vital part of moves toward nationalization from the beginning. There should be no surprises or suggestion of unilateral action or suspicion of a closet revolution by a few radicals on one field, especially where great investments are involved with cherished programs and real estate.

Churches, mission personnel in general and seminary personnel all have a vested interest in the seminary. All should be consulted and involved in major changes in their school.

3. Necessary Structural Changes

Nationalization is a change process whose trauma should be minimized by proper preparation and open, detailed communication. Major changes relate to the institutions involved and their constitutions.

DEFINITION OF SEMINARY STRUCTURE

The Seminary A Legal Entity

If the seminary has been an integral part of the mission operation, it will have to be established as a separate legal entity according to the laws of the land. This involves registration as either a religious or an educational institu-

tion. There will have to be certification of nonprofit status and corporate recognition according to legal requirements. This is normally beyond the expertise of missionaries and pastors, so a national lawyer is engaged to prepare the necessary documentation and represent the seminary before government departments as needed. Often this has already been accomplished during missionary administration of the seminary.

The Administrative Council

The governing body of the seminary is always of interest, so a board of directors will have to be established in the constitution of the seminary. If only members of the mission make up that board, or administrative council, or whatever title is chosen, that fact must be stated. It is wisest to so define the board membership that nationals and/or missionaries can be named to it without having to revise the constitution every time the proportion is varied. As a rule, no persons in the salary of the seminary serve on its administrative board, with the exception of the director, who should not be an officer of the board. When there are relatively few pastors and capable laymen available, some pastors on the board also teach part-time, but the ideal of separation of board and faculty should be observed as rigorously as possible.

The Advisory Council

An advisory board can also be named in support of the administrative board. This can be made up of nationals who offer expert advice to the seminary, especially in areas of education, law, finance, construction and communications. Laymen of spiritual stature with expertise in these vital areas might be invited to participate along with pastors who are interested in the seminary. This non-governing council meets together with the administrative council on most occasions, but its members have only voice, no vote. Since the advisory council is the most common source of new members for the administrative council, the requirements for both councils should be the same. Members of the advisory council are free to be employed by the seminary.

Some general orientation in principles of management would be very helpful for members of both councils, as well as for administrators in the seminary. This may incorporate American insights on management, but must be sensitive to cultural leadership styles.

Internal Structures

The internal structuring of the seminary needs to be defined, either in the Constitution or in internal documents. The administrative council governs the seminary from outside, with the guidance of the advisory council. Within the seminary, though, daily operations are governed by its own officers: president, vice-president (combined with some functional responsibility such as registrar or academic dean), treasurer, and dean of students (or deans of men and women). Equivalent titles are drawn from similar institutions in that country, such as director, president, principal or rector. That executive committee will meet regularly to handle most administrative and academic questions. The rest of the teaching faculty will meet occasionally, either monthly or quarterly, for instruction, business matters pertaining to them, and their input into the ideals and operations of the seminary.

There should be a clear description of what is expected for each position, even if one person carries two or more jobs. Both missionaries and nationals should have job descriptions for their functions in the seminary. Faculty members should know to whom they are responsible for what areas. Do they go to the academic dean for all questions, or only for matters relating to course work, pedagogy and evaluation? Do financial questions go to the treasurer? Do all questions go through the president? Which matters need to be discussed in faculty meetings, and which matters can be treated by officers, or by the instructor's own initiative and ingenuity? A faculty manual would answer many of these questions, record policies and decisions, and simplify the direction of the work.

DEFINITION OF MISSION STRUCTURE

When the constitution of the mission, as a non-profit corporation duly registered in the host country, includes powers over the seminary, those powers must be released so the seminary can define them in its own constitution. Constitutional changes may be necessary to drop certain clauses, such as permitting the mission to name the seminary director. When the seminary council becomes a self-perpetuating board, the mission constitution should contain no more reference to any powers over the seminary. The mission will only have authority over its own missionaries who may still participate by invitation on seminary boards, faculty or administration.

4. Curricular Modifications

Nationalization as a process focuses on administrative control by nationals; indigenization is the infusing of the cultural character of the host nation into

the seminary in overt and covert dimensions. A new look at contextually sensitive curricula will move the seminary toward preparing ministers for the specific cultural milieu of its constituent churches. There is no universally valid seminary curriculum, though there is a basic set of learning experiences needed by servants of God in all cultures. This "common nucleus" needs careful definition.

CULTURALLY-ATTUNED COURSES

Ministry leaders need to be conscious of their own biases and inclinations as they lead others to growth both within culture and beyond their own cultural perimeters. There may not be a course entitled "Cultural Anthropology," but such insights could be integrated into a sociology course called "Reaching Our People" or even incorporated into "Bible Customs and Cultures." Reading the Bible is a cross-cultural experience for which all monocultural people need preparation, even if they are headed into Homoethnic ministry. Many Brazilian university curricula include a course called "Studies in Brazilian Problems," a survey of contemporary sociology, so such a course clearly should be included in university level preparation for the ministry. Similarly, the ECWA Theological Seminary in Jos, Nigeria, included a course in "Sociopolitical African Problems" to attune pastors to their ministry contexts. Several other courses were offered under the rubric, "African Issues" (Ferris 1990, 88-9).

The dominant *religion* of a society must be studied in the light of Scripture for communicalogical as well as polemic ends. Other key national or regional religious movements and any foreign cults operating in the country are examined as to their teachings, history, presuppositions, false teachings, felt needs they satisfy and frustrate, and how to address their adherents. In the Amazon Valley, for example, the study of the many Afro-Brazilian cults is helpful, while an analysis of Christian Science would be a mere academic curiosity. A seminary in India would study Hinduism and its varied syncretistic forms within the radius of responsibility of the school. African seminaries must study Islamic Law, African Traditional Religions (formerly "Animism" or "Spiritism"), and "NERM's," or new emerging religious movements, with their distinctly African theologies.

The hard questions raised by cults or aberrant forms of Christianity must be faced first in the classroom rather than out on the street. While most students will not remember detailed arguments, they are at least assured that there are rational approaches and scriptural answers from leaders more experienced than they.

Instruction in the ***communications media*** suitable to a given society and accessible to Christian advocates will help students develop skills in the technologies available. Awareness of the use of the local newspaper or radio station may awaken outreach efforts otherwise neglected. The classroom use of instructional media should be limited to those which graduates could use in their own teaching. A computer-driven overhead projector, for example, should be used only if students could properly be expected obtain and use such equipment themselves. Otherwise the teachers in the seminary should develop their skills with the blackboard and posters to model imaginative communication for their apprentices.

Homiletics trains men to analyze and apply the Bible in forms of exposition and persuasion which fit the culture. Illustrations abound within that society if students can be sensitized to observe and draw spiritual parallels from folkways and familiar myths. Well-told stories may well have more cognitive and affective impact than an abstract three-point outline of propositions.

Evangelism in context cannot afford to be a simple run through the Romans Road, Four Spiritual Laws, or any other fixed presentation without a thorough appraisal of three major areas of inquiry. First, the content of the evangelistic message, the *kerygma*, must be analyzed for its theological content and also for the biblical knowledge it presumes on the part of the hearer. Second, the culture of the hearer must be analyzed to recognize the propositional bias of the hearer and his readiness for a major change of worldview. Are the felt needs of the population being taken seriously? Third, the manner in which the gospel truth is selectively applied to the felt and real needs must be sensitively addressed. This most basic form of contextualization must be a conscious part of the teaching of evangelism as teacher and student learn together from their experiences in evangelism, as well as from Scripture and history.

Numerous other courses can be revised in ways that grapple with the issues faced in the concrete situations of the host nation's contemporary history. The realities of poverty and oppression are receiving theological analysis, and other such problems may merit attention for spiritual solutions.

Seminaries in Latin America cannot ignore the Theology of Liberation, but must interact with it biblically so new pastors are equipped to confront it in their ministries in that context. What elements of it are foreign to Scripture, and what real questions does it seek to answer which the Bible addresses more realistically? What elements of the liberationist praxis must be added to the evangelical agenda for biblical attention and action? How have teachings of New Age movements, or the exercise of Postmodernity infected that society?

The starting point for the organization of ***Systematic Theology*** might not be the doctrine of God or Scripture, as in our familiar Aristotelian linear logical approach. The most meaningful starting point might rather be a more contextually sensitive issue such as the tangible reality of the cosmic conflict between Christ and Satan unfolding before the students' eyes. The entire Bible must speak to the full gamut of theological themes, but not necessarily in the same "logical" order of traditional Western theologies, though within a framework of an authoritative and inerrant Bible. The late Byang Kato, an evangelical theologian from Nigeria, presented (and criticized from a biblical perspective) the outline of systematic theology followed by the more liberal John Mbiti (Kato 1975,193-96). Even his criticism related to the neo-orthodox approach to theology, not to the sensitively African categories and priorities for theology.

Pius Wakatama from Zimbabwe agrees that theology must deal with the problems unique to Africa without abandoning the ultimate authority of the Bible over theological inquiries. Only thus can the church have a truly African theology.

"It is clear to Africans that foreign missionaries will never produce a biblical theology which adequately addresses the unique African ethos. Africa's own sons need to be trained so that they in turn will be used by the Holy Spirit to teach a pure biblical doctrine expressed in the cultural idiom and context of their own culture and world view." (Wakatama 1976,57).

The training he envisions includes not only the raw data of Scripture but analytical tools for the understanding of both Bible and history, and the creativity to look beyond the traditional Western structures for theology. This does not demand that such patterns be abandoned, but that they not be perceived as the only, or the divine, framework for the cultural expression of the whole truth of God.

Hermeneutics will confront the abuses of interpretation by errant "Christian" groups and the attitudes of many non-Christians toward their own sacred writings or revered myths. Students must be trained to discern the meanings behind terminology used, especially when liberal theology and liberation theology is framed in biblical terms. These hermeneutical issues must be faced within each specific cultural context. Sensitivity to the revelational epistemol-

ogy, or the philosophy of authority, of sacred writings or oral tradition is an essential ingredient in a contextualized curriculum (Hesselgrave 1984, 696-730).

Christian Education cannot export the Sunday School wholesale without conforming it to instructional formats familiar to societies. The universal biblical principle of teaching all of God's truth to all believers at appropriate levels is malleable enough to withstand an endless variety of applications. Discipleship training will take many forms appropriate to many lands. Many of the solutions would probably return basic Bible teaching to the home (Acts 20:20; 2 Tim. 1:5, 2:15), the failure of which occasioned the birth of the Sunday school a mere two hundred years ago. The accumulated pedagogical wisdom of those centuries is neither to be despised nor idolized. Even the sacrosanct Sunday school has evolved from afternoon instruction in math, reading and hygiene into a morning Bible class at church. Indigenous instruction must fit the ways to which the subject people are accustomed to learn.

All curricula must be examined in the light of scriptural content and methodology of ministry, the goal and objectives of the seminary, and the dominant cultural themes and ways of meeting needs.

ACADEMIC LEVELS

The academic levels at which ministry training is offered follow the delicate balance between the average academic achievements of those being reached and the demands of leadership on such people. Education should always lift people.

Urban seminaries face the tension of needing to reach a population where perhaps five percent are university trained professionals while the rest wallow in ignorance and poverty. The lower classes are more accessible, more vulnerable to persuasive change agency, and more responsive to spiritual impact. These therefore generally provide the bulk of the church membership and its leadership potential. Courses for these working class people may build upon non-literate instruction employing audio taped or videotaped teaching, or drama (Sogaard 1993), or non-verbal diagrams (Weber 1957), or memorization aids (Klem 1982). Normally, urban seminaries will have multi-level adult courses including some, but seldom all, of the following: basic literacy level (about third grade, but not often using written material for work or information gathering), advanced literacy (fifth to eighth grade), secondary level (with stated prerequisites of eighth grade or equivalent).

The growing demand for university level seminary training has stimulated the increased availability of bachelor's, master's and even doctoral level courses

in the Two-Thirds World. These are primarily in Asia, including India, with other strong evangelical seminaries in politically stable cities of Brazil, Peru, Nigeria, and the Central African Republic.

Each seminary must realistically assess its personnel, time and space limitations since academic levels do not mix well in the same classroom. The demand for study at various levels should be carefully measured before investing resources in higher level courses which represent the desires of missionary teachers more than the genuine needs of the churches at that time. The initial demands for baccalaureate and graduate level study should be handled by tutorial work until additional students call for structured schooling. Upper division students can teach lower level classes as long as proper status is attached to those instructors and the quality of teaching and learning is monitored.

TYPE OF PROGRAMS, CERTIFICATES AND DEGREES

The Two-Thirds World is experiencing a surge of awareness of the power which education provides. The desire for recognition of educational effort should not be written off as pride when accomplishments give status among one's peers.

In the lowest academic levels it is good to offer a certificate upon completion of each course rather than postponing tangible recognition beyond the horizons of such persons' vision. Once students have already completed a major stage of secular schooling, such as graduating from primary school, they have an enlarged perspective on their further training and will not depend as greatly upon visible recognition. Still, it may be wise to offer a certificate for each year's study, and a diploma upon completion of the entire course, presented with appropriate pomp and circumstance.

Bachelor's and master's level students are already acculturated into the schooling framework and do not expect recognition until their work is complete. Suitable diplomas are valued even by the most sophisticated of Western doctoral graduates.

5. Administrative Structures and Personnel

NEW OR DIFFERENT POSITIONS

If missionaries step out of the traditional seminary structure of executive, academic, student, financial and public relations (summarized in Figure 8.1.) these positions can be re-examined. Does this traditional pattern fit the objec-

tives of a seminary within a given culture? Are there different leadership categories which might serve the constituent national churches more effectively? The sudden and total restructuring of the seminary could be traumatic, so it is not to be undertaken merely as a reaction against tradition. If, however, some changes would improve operations they should not be feared.

Any new positions established should represent real needs in the seminary and not simply the desires or abilities of a promising individual. The proper procedure of the selection of personnel is,

- first, analyze the task which needs to be accomplished,
- then develop a position description including responsibilities, functions, and qualifications, and
- finally, prayerfully search for the most highly qualified person willing to undertake that ministry.

A careful review of the person's past accomplishments in similar work will significantly aid selection.

NATIONAL-MISSIONARY RELATIONSHIPS

The nationalization process presumes the good will of both nationals and aliens involved in the transition. Tensions invariably develop. Sensitivity toward patterns of thinking and values on both sides builds bridges of understanding and communication.

When nationals are in the leadership of their own church association or denomination, or of their seminary, they presume they will have a voice in the placement of new personnel, national or foreign, in those ministries.

This was a point of contention between a mission and its denomination in Africa until the mission adopted the policy that "African (Church) leaders should be given the opportunity of having consultation with Mission authorities with regard to the appointment of missionaries in Church-related assignments" (Gration 1974, 249). This ended the power of the missionaries to deploy themselves in work under the guidance of the Local Church Council, or even to exercise their right of veto over such councils. Tensions were thus greatly alleviated. The next step was the suggestion in 1970 that "missionaries should work under the jurisdiction of the Church on a 'secondment' basis" (33l). It is no surprise that this idea was received with less enthusiasm among

the missionaries than among national leaders in the definition of roles. Whether or not missionaries come under the direction of national church leaders for the administration of their ministries, their placement in churches or seminaries should only be at the invitation of those nationals in charge of the work, if the partnership has any meaning at all.

Much of the tension in a mission-church transition period stems from the fears of the missionaries that they will not play a significant role in the future of the work. This is not motivated so much by a desire for power as by a desire to use their gifts to the maximum for the Lord of the Harvest. Stam summarized the missionaries' fears at the Green Lake study conference on "Missions in Creative Tension" in 1971. The missionaries feared they would be redeployed into ministries for which they were neither qualified nor burdened, that poor quality national leadership would allow the failure of the work they had built up, that nationals would try to control their personal finances, that the nationalized churches would join the ecumenical movement, and that their aspirations and motivations would be misunderstood by nationals (Gerber 1971, 68).

The inevitability of tension and conflict must be admitted within the framework of discipleship to Christ. The yoke often chafes, and persons newly yoked together in a new joint effort will need to understand that it takes time and experience to pull together smoothly. Frank discussion of feelings and sympathetic listening will greatly aid the transition. A mediator not working in the seminary can help serve as a moderator for such discussions. It is natural and proper that missionaries and nationals will each discuss problems among themselves, but the missing link is the cross-fertilization process when the two groups air their grievances and share their compliments together. It works when the foreigners are taking the first steps to step aside from leadership.

Steffen outlines six phases for missionary leadership.

Learner	Learning culture and ministry on site
Evangelist	Presenting the gospel effectively
Teacher	Equipping and empowering national workers
Resident advisor	Offering encouragement and advice
Itinerant advisor	Limited contact, programmed absences
Absent advisor	Infrequent contact, advice on request (1993,204).

6. Culturally Sensitive Administration and Andragogy

Leadership styles vary among different societies. The direction of the seminary should reflect the normal patterns of school governance within the host

culture. Problems inherent in national leadership styles may be a reflection of defective administrative procedures and philosophies which are subject to improvement. These should be frankly discussed by both sides, separately and together.

The bringing in of a national staff member as the pedagogical orientor, academic dean, or equivalent office will aid in the shaping of the seminary's pedagogical character along national lines. National and foreigner will learn from each other and synthesize a teaching system drawing from the best experience from both sides.

7. Transfer of Property Titles

The real estate occupied by urban seminaries is of such value that the handing over of property titles is usually reserved for the final stage of nationalization. The earliest bilateral negotiations should clarify the intent of the mission regarding the surrender of its properties.

Factors to be discussed and implemented include the extent of properties to be transferred, timing of the transfer, and financial responsibilities on both parts.

Mission-owned real estate is frequently utilized for purposes beyond seminary activities, so that some properties may be destined for longer-range mission use. If the mission never intends to release certain of its properties to the seminary, that should be clarified at the outset to avoid false expectations and disappointments. For example, in the Manaus seminary, the main seminary property and buildings were being donated to the seminary council while a separate property with mission housing was retained by the mission. It is awkward, however, to subdivide buildings or lots which have been used as a unit, for partial usage by mission and seminary. It may be preferable for the seminary to receive title and still allow mission use of it just as the mission had for years used its property for seminary functions.

A gradual introduction of national leaders to the weight of responsibility, and the planned shifting of the yoke to more national shoulders, will produce the most lasting and mutually satisfying results.

The timing of the transfer of titles in relation to the installation of the first director (or other key event) should be discussed and mutually decided upon. In a ten-year plan of nationalization, the surrender of real estate might be the final phase or an earlier phase, but will occupy a predictable location on the timetable. Parameters of merit can be set, such as, "after five years of successful operation under a national board and director," though terms like "success" and "national board" need careful definition.

Too long a delay can suggest a lack of confidence, or too sudden a transfer can prematurely impose responsibility in the midst of myriad other adjustments. When missionaries hold the reins tightly and suddenly release them, the total adjustment of nationals to the responsibilities of administration can be overwhelming. Repercussions of such poor preparation by missionaries can reflect poorly on the quality of nationals' leadership abilities when the fault is not their own. Sensitive timing is consummately important.

Financial transactions include options for both the transfer and the maintenance of the seminary properties. The passing of title could be by donation, by sale for a token value, or by sale at fair market value. The choice between gift or token sale will depend upon the relative advantages of either before the laws of the land for both mission and seminary. Normally it is preferable for the mission as a foreign, non-profit entity to be on record as donating its property to an equivalent national entity. The seminary, however, may need to indicate proof of purchase as a factor in its registry of title. Legal counsel should be sought.

Baptist Mid-Missions opted to donate rather than sell its primary seminary properties in two of its seminaries in Brazil. In Manaus, the sale rather than donation of the seminary properties was held to be contrary to the purpose for which they had been purchased and held for years, offensive to those for whom the properties were intended and given, and contrary to the best practice for non-profit organizations before Brazilian law. Indigenous policy in church planting suggests that all churches should provide their own buildings, but the seminary is a unique genre of institution. The time required to effect the transfer of title must be kept in mind, sometimes a process of years as files and protocols circulate from one governmental agency to another. This also affords further time for the demonstration of the soundness and maturity of the nationalized operation.

It is quite possible to conceive of a nationalized seminary occupying rented property. However, it is a mockery of the intent of nationalization to maintain a seminary permanently on mission property destined for seminary use by

those who gave sacrificially for its purchase, but withheld from ownership by the national seminary board. The ultimate good will of the mission is demonstrated by its entrusting of its valuable permanent resources to the national administrators who give leadership and character to the seminary it founded for the churches.

There must be agreement on who is responsible for the upkeep and maintenance of the seminary buildings and grounds after the transfer. Normally, the seminary will be responsible for such work at its own expense. If the mission maintains office space for its own non-seminary use, there could be either rental or a courtesy agreement mutually agreed upon. Rental simplifies the situation since it demonstrates both the good will of the seminary toward the mission, and its real ownership of the property.

Transition agreements should also include the costs involved in the transfer of title. There could be legal fees, registry taxes, title search, publication of title changes, and other matters required by local laws. Either the seminary or the mission could agree to pay all transfer costs, or the mission might allot a stipulated amount for transfer costs after which the seminary will complete the process. This must be a mutual decision.

Wrapping it all up

The criteria for nationalization were summarized in Chapter 7 as maintaining the biblical faith of the founders, enhancing the cultural fit of the seminary with parallel institutions within that society, training mature national leadership, structuring administrative freedom, and establishing financial responsibility by national churches.

The resources for nationalization were reviewed in Chapter 8 with inventories of resources: human, cultural, temporal and fiscal. Armed with these objectives and resources, missionaries and nationals with a commitment to nationalize their seminary can move ahead together through steps suggested in this chapter. These same steps cannot be followed by all seminaries due to differing circumstances, so this is a checklist of the questions which must be faced in some order during the process. Nationalization grows out of a *kenotic* attitude which confidently releases rather than grasps power.

Procedures give direction and credibility to the process, but the foundation of nationalization is the incarnation of Jesus' restlessness which led Him to say, "Let us go into the next towns, that I may preach there also, because for this purpose I have come forth" (Mark 1:38). His eternality did not diminish His impermanence in any given location, so that His purpose was to establish

a beachhead and move on to pioneer other areas. Jesus stated, "Other sheep I have which are not of this fold; them also I must (*dei*, "I am bound, obligated to") bring" (John 10:16). This was a motto for His raising up of new disciples to carry on the work He began.

10

THE EVALUATION and ELIMINATION of NATIONALIZATION

FOCUS: Missions can design new ministry training programs so they will not need to undergo a process of nationalization.

The Evaluation of the Nationalization Process

The theological seminary as a distinct institution with its own professional faculty is a relatively recent innovation in training for the ministry. This reflects the state of wealth and leisure which the church has attained in the West as she faces freedom from persecution, poverty, pessimism and passivity to forge ahead with bold plans for the development of her leaders. The seminary is a laboratory for experimentation in applied theology and ministry where students and professors grow together to advance the state of the art of proclaiming the gospel with fully biblical content, methodology, urgency and results.

Some argue that the seminary should return to its roots in the university where all social sciences can impinge on the candidate for ministry, with theology reigning as "the queen of the sciences." This is a longing for the "good old days" when the university truly unified the sciences, and theology was respected as a worthy field. Today the "multiversity" has isolated academic fields from each other, diminishing interaction. Theology is scorned as unworthy of serious study in a humanistic campus setting. "It does not bode well for theology if its existence in the modern university cannot be explained in terms of its intrinsic relation to other disciplines (Braaten 1982, 170). Theology should not sit in a corner by itself, isolated from the entire system which holds

the universe together. Too many university theologians, observes Braaten, suffer the embarrassment of holding down a chair because of a past arrangement with the church as a dominant influence in the university. The problems with trying to force the seminary back into the university are manifold, among them being the stress on academic excellence without the development of the heart. "Thus [the universities] prepare scholars in the fields of religions rather than pastors for the church" (Cason 1966, 150).

In more recent decades, academic scorn for any religion making absolute truth claims has deepened. The secular university formerly integrated ministry preparation into its programs only within societies where religion, or a dominant state church, shaped the society served by the university. Today's societies value pluralism and tolerance over truth, driving prophetic or exclusivist faith from the public square. Evangelical ministry has become decidedly counter-culture, so the formation of such ministers must retreat to enclaves of that subculture. Today's pastors are heteroethnic ministers right in their own home towns. Thus, the theological seminary is a permanent fixture of secularized, urbanized cultures. As the constituent churches are nationalized, the seminary should follow along in the definite development of plans to be yielded to those churches.

DOCTRINAL RELATIVISM IN NATIONALIZATION

The literature dealing with the nationalization of theological seminaries is sparse, and reflects a bias toward nationalization on the part of liberal missions more clearly than by evangelical missions. Part of this is simply the one-world conciliar spirit which presumes the egalitarian ideal on a social as well as theological level. There is also greater media access for liberals so that the leadership by nationals is more evident.

The apparent lag by evangelicals behind liberal missions in the nationalization of their respective seminaries is primarily due to three factors. First, many of the present liberal Two-Thirds World seminaries are the heirs of pioneer work done by their evangelical forerunners. There was sometimes a double transition from conservative foreign leadership to more *avant garde* national leaders, together with their more liberal and even syncretistic doctrinal positions.

Ever since the foundational World Missions Congress in Edinburgh in 1910, broad theological pluralism has plagued missionary endeavors. The takeover of the many mainline denominations by liberalism led to the sending of missionaries with new doctrinal positions who assumed governance of existing

seminaries at a time when national consciousness and leadership was on the rise between the World Wars. This is alluded to by missionary statesman Gerald Anderson, shifting the blame, "It was not until the fundamentalist-modernist controversy intensified after World War I that theological issues became more pronounced and the American Protestant missionary consensus disintegrated" (Verstraelen, et al. 1995, 377). The consensus existed before the intrusion of modernism and its Social Gospel, so the collapse of the pan-evangelical consensus was not due to the controversy but to the tolerance of the errors of modernism in the seminaries of the denominations in North America and on their fields of missionary endeavor. The fierce controversy marked the significance of the erosion of the gospel message in the new mission theology, and the loss of seminaries in many other nations to the new pluralism of modernism which the originators of the seminaries had nobly resisted.

Thus, the nationalizing of many seminaries for both strategic and historical reasons was often accompanied by sweeping changes in the doctrinal stance of the schools.It is not simply that liberals nationalized their schools, but sometimes that they took over what had been conservative schools and handed them over to the new left of the denominations they were reshaping. Such costly transitions are not to be minimized. A theological educator from Singapore, Yeow Choo Lak, quotes,

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"If you think education is expensive, try ignorance. The same sentiment can be expressed of theological education: If you think theological education is expensive, try heresy" (Pobee 1997, 97).

A second factor in liberal advances in nationalization has been the vast financial resources poured into the scholarship funds, publications, libraries, and seminary capital development. Key national leaders were sent to seminaries in Europe or the United States where they imbibed the latest Continental theological fancies. One of the key projects of the Theological Education Fund of the World Council of Churches was the funding of advanced training for key church leaders in the Two-Thirds World, almost invariably in liberal seminaries of Europe and America.

Dr. Shoki Coe, the innovative Taiwanese leader of the TEF, determined to change traditional theological education as is evident in the three mandates (TEF 1980,48) entitled "Advance," "Rethink" and "Reform" over the twenty

years it functioned. Evangelical funding for scholarships has been limited, and a sensitivity for indigeneity in national churches has tended to discourage the sending of future pastors abroad for training. We need to seriously rethink this important investment opportunity.

A third factor is the conservatism associated with the perpetuation of a tradition of the final authority of the Bible as the whole and only Word of God. This engenders extreme caution in the selection of the next generation of leaders and slows the nationalization process. It may appear that evangelicals are lagging behind the conciliar mission groups in nationalizing their churches and institutions. The fact is that fundamentalists and other evangelicals are often far ahead in the genuine acculturation of the maturing church to a balanced worldview with a high view of culture and a high view of Scripture.

Some of the nationalization and indigenization movements in liberal circles have been so overwhelmed by the host culture as to have simply given up the struggle to maintain the Biblical distinctives of the church as a foreign element in any culture. They have reverted back to native religion with a syncretistic Christian veneer. Culture religion in any setting favors the stability of the culture over the truth claims of the religion. If evangelicals have dragged their feet on nationalization, it has often been for the good of the young church rather than for the good of the missionaries. The evaluation of the quality and extent of nationalization is a difficult but worthy task.

TYPES OF EVALUATION

The field of educational evaluation has only recently been seriously applied to theological education, apart from examinations of schools for accreditation. Once that credential is established, little more is investigated related to the constant establishing and fulfilling of objectives, much less to the changing of a well-ordered regime. Those become internal questions.

"Evaluation is a critical analysis of information about an educational institution or its program in order to help decision makers create and select from alternative proposals" (Nelson 1975,39). The evaluation of the state of nationalization of a given seminary, then, calls for critical analysis by the gathering of facts which are to be interpreted and acted upon for improvement. The decision makers are the members of the seminary board, and they are responsible to provide the creative alternatives which will lead the seminary onward in growth.

Decisions about changes for the seminary are based upon information on the real situation and how to effect changes. Nelson (1975, 54) offers a taxonomy of types of change decisions based on the understanding of how to

<table>
<tr><td></td><td colspan="2">clear understanding of how to change</td><td></td></tr>
<tr><td rowspan="3">small change</td><td>RESTORATIVE</td><td>TRANSFORMATIVE</td><td rowspan="3">large change</td></tr>
<tr><td></td><td></td></tr>
<tr><td>DEVELOPMENTAL</td><td>INNOVATIVE</td></tr>
<tr><td></td><td colspan="2">unclear understanding of how to change</td><td></td></tr>
</table>

A Taxonomy of Educational Decisions
Figure 10.1

change vs. the extent of change foreseen, summarized in Figure 10.1.

The overall nationalization process is of such moment and impact that it normally falls in the quadrant of ***innovative*** change. One of the objectives of this book is to so inform and motivate the decision makers of a seminary as to remove enough of the mystery and unknown factors as to shift the process from the innovative to the ***transformative*** sector. The initial step will be a major change, but it can be undertaken within a framework of planning and evaluation which will reduce the hazards and tensions of working in the dark.

The major hurdle of initial steps toward nationalization will be followed by many smaller steps of both certain and uncertain nature, which are described as restorative and developmental. A certain amount of groping is inevitable, but the trial and error aspect of major change is reduced by careful planning and constant evaluation. The evaluation of theological education has typically restricted itself to a statistical analysis of what the graduates are accomplishing, or really, what positions they are holding, so that meaningful analysis of the quality of training has been bypassed.

The field of educational evaluation observes two major types of evaluation: summative and formative. ***Summative*** evaluation looks over the totality of a program and its results to assess its value. At the conclusion of an educational project the actual outcomes are compared with the intended outcomes, and summative evaluation then provides "a judgment of social worth of a pro-

gram, material, or experience" (Ward and Dettoni 1974, 202). The end of the nationalization project, however, is far too late for the first major evaluation.

Formative evaluation, on the other hand, "is a use of evaluation at various points in the teaching of a course or during an educational program in order to improve the work while it is in progress" (Nelson 1975, 2). This is feedback from the process which goes into control of the process for constant in-course correction. This is obviously the form of evaluation which must accompany efforts at nationalization since it is a process which will probably never be complete enough for summative evaluation.

Ward and Dettoni suggest four operations in evaluation, each of which builds upon the others. "The base or first stage is description; on this is built measurement; on measurements are built assessments; and then, by bringing value positions to bear on the assessment, one can make evaluations" (208). The description of the status of nationalization will relate to a good understanding of the objectives set for the process. In Chapter 7 we outlined five areas of objectives: doctrinal continuity, cultural congruence, mature leadership, administrative freedom, and financial responsibility. The regular measurement of the state of development in each area relates to the schedule of change anticipated for each as the planning committee sets its objectives. If certain changes were to be accomplished by a set date, or financial improvements were to allow changes in the next annual budget, or new personnel installed with stated qualifications, those objectives are to be measured and reported upon.

The assessment of progress is the comparison of the measured actual state with the anticipated or planned state of a given objective. So, what is really being measured is change, more than current activity. Assessment can conclude that a given objective was reached, or was not quite reached, or ignored. This calls for some parameters for measuring change, and progress in the intended directions. This sets the stage for the next series of goals to be laid out by the decision makers, normally the seminary board. The seminary board is to plot out its intended benchmarks and the optimal rate of change before simply checking to see how things are going. The assessment of the current situation is examined in the light of the values of the seminary so that the final evaluation at that stage can be made.

APPLYING THE STRUCTURES FOR EVALUATION

Let us consider some sample situations in those five areas of objectives for nationalization. One objective for ***doctrinal continuity*** might be the teaching

of a course in Systematic Theology by a national pastor with no complaints within two years that he is departing from the faith or tradition of the seminary. His teaching is readily observed and described through observing his classroom performance, listening to his chapel messages, talking with his students, and reading his teaching syllabus and textbooks. The measurement and assessment of his orthodoxy are cognitively and affectively accomplished even without any stated observation procedure.

The final evaluation, in the light of the consummate importance of this standard, is that this instructor is functioning very acceptably. In most conservative seminaries, the alarms go off all too quickly when anyone is even suspected of any heresy. The monitors of such an instructor will distinguish meticulously between the doctrinal soundness being examined and one's effectiveness as an instructor. One may be found weak in a specific area of doctrine and be offered some supplementary study. Such developmental help is different from rooting out positive heresy or syncretism.

Cultural fit is more difficult to describe, especially for foreigners. Kraft suggests a cultural analysis in which selected patterns of behavior are rated from 1 to 10 along a scale measuring one of many cultural dimensions. For example, the extent of use of surrounding cultural patterns is ranked from a value of 1 for those borrowed from Western culture to 10 for those developed from within the culture, for patterns of worship, organization, belief, witness, ceremony and education (Kraft 1979a,139). Such a description of the seminary at a given time might rank patterns of teaching methodology, instructional media, syllabus style, grading system, personnel selection, curriculum and other functions of the seminary. Similar ranking scales can measure vitality and relevance vs. non-vitality and irrelevance on a scale of 10 to 1 for those same patterns, or for another list of seminary elements. A helpful starting point is our "Cultural Resources Inventory" in Figure 8.4.

The measuring devices are only limited by the imagination of the decision makers as they describe and measure the cultural dimensions of seminary life and function. Educational administrators in national schools can assess the similarity of the seminary to equivalent institutions at the same academic level. Those who just "feel strange" at the seminary can be helped to pinpoint the specific sharp edges which provoke discomfort. There must be such assessment by the educational culture as well as by members of society at large, especially those in the church who are sympathetic with the aims of the seminary. They will then assess the degree of accomplishments of stated objectives for conformity to socially familiar patterns. Values of the seminary will then

allow an evaluation of the current contextuality of the seminary. Plans can be formulated to improve the cultural sensitivity of its graduates.

The ***leadership*** of the seminary is then described at its present state. Parameters on the leader of the seminary to be measured, and even ranked on a scale, can include closeness to his own culture, level of education for the teaching and administrative assignments, skills and attitudes in interpersonal relationships with aliens and fellow nationals, skills in study and communication of the subject matter given in his courses in the classroom, stability in Christian walk and doctrine, fruitfulness in personal witness and preaching as a role model for seminarians, and integration with the constituent churches. Again, assessment is made against the objectives and standards for national leadership in the nationalization plan, and evaluation is made in view of the values of the seminary and its decision making board. Restorative changes will adjust any driftings of the seminary from its fairly well defined path of proposed changes in the nationalization process. Specific accomplishments are best targeted on a calendar related to the school year for fit with other changes and terms.

The true ***administrative freedom*** of the director and other administrators is a difficult judgment to make. Criteria for structured and personal freedom should be discussed and spelled out by the board in order to measure progress. A scale of 1 to 10 might rank his initiative in pursuing personal improvement for his tasks, the percentage of his proposals for change which have been implemented, the respect he enjoys from colleagues and supporting churches, his own attitude about his job, the degree of satisfaction or frustration he experiences in his relations with the missionaries, or his integration with local culture. The assessment by objectives is often limited to the number of positions of nationals rather than their performance ratings, but evaluation will be made by the board and should be shared with those being evaluated. Objectivity in judgment may be difficult to find, but there are mature members of every society who can discern reality and hypocrisy among their own people, as among foreigners. Some developmental changes will doubtless be necessary to continue improvement in this area.

The budget and financial reports readily reflect ***financial responsibility***. Unfortunately, much of the stress on indigenous principles is on financial independence rather than cultural integrity, but this is a vital aspect of the growing autonomy of the seminary under its church-controlled board. There should be clear projections for budgetary improvement (taking into account the effects of inflation) in amounts or percentages for various categories of income

and expense. Clear accounting and regular auditing ensure the availability and accuracy of such figures. Proposed growth or decline is compared with actual experience, and the financial health and progress toward nationalization is evaluated. It must be remembered that the evaluation is of nationalization, not of the financial state of the institution. If the seminary has plenty of money, but increasing amounts are coming from overseas mission support, that is regressive even though temporarily it is good news.

Other evaluative instruments should be explored. Another questionnaire to the church members might reveal positive or negative attitudes five years after nationalization. Interviews with seminary graduates from before and after nationalization will reflect a sense of improvement or decline through the process. Contact with national and expatriate instructors and administrators in other seminaries elsewhere in the state, country or continent will give fresh input for evaluation of change. A review of the standards of a seminary accreditation board from the *emic*, or insider's, viewpoint of national examiners would be beneficial whether or not the seminary intends to associate with them. Some examples include the *Manual: Criteria* from the Accrediting Association of Bible Colleges (AABC 1994), the *Accreditation Manual* of the Asia Theological Association (ATA 1979), the *Standards and Procedures for Accreditation at Post-Secondary Level* (Stam 1983) from the Caribbean Association of Bible Colleges, or similar associations of seminaries in the Two-Thirds World with their current published standards.

The evaluation of the *nationalization* of the seminary should be a study distinct (though not necessarily separate) from the evaluation of the *functions* of the seminary itself. It should be directed by a committee named by the board and given to the seminary board and to the mission field council, not just to the director or to a missionary. This is an area where the national church properly judges the work of the foreign mission, in light of mutually accepted parameters of success. Six such evaluations might be scheduled: the first to be nearly one year after nationalization, then every two years thereafter, and another final one after five more years have passed. The situation of each seminary will prescribe the scheduling and content of the evaluations, but they must be done to improve and motivate the ongoing nationalization process.

THE ELIMINATION OF NATIONALIZATION

Nationalization is a process which grows out of a situation which is less than ideal. A foreign entity has initiated an institution whose operational patterns

and perhaps even its philosophy are strange to that cultural setting. Later in its development the seminary needs to be devolved to national control (nationalization) and conformed to national patterns for such institutions (indigenization).

The ideal situation might be for the mission organization which initiates the work to do so with the cooperation of nationals who are integrated into the control and character of the seminary from its very inception. Seminaries as distinct institutions are only founded for bodies of maturing churches, since before the churches exist there is not enough of a demand for theological education to justify the founding of a special school. The early leaders of the fledgling churches are usually trained in apprenticeship by missionary tutors or sent off to distant seminaries. If there are enough churches to be producing a generation of candidates for the ministry, there are presumably enough pastors leading them to help in the training of their own successors.

Before a new seminary project is undertaken following "A Design for Developing National Leaders" (Appendix E), the mission might review the five objectives for nationalization (Chapter 7) and do the inventory of resources (Chapter 8). Many of the procedures for nationalization (Chapter 9) may prove to be unnecessary if those steps are taken in the founding of the school rather than the reforming of the seminary a generation later.

The attitude of the missionaries in charge is often the determining factor in initiative for nationalization. The last in a succession of traditional expatriate directors of the Baptist Seminary of Cariri wrote of the seminaries that they "must achieve financial independence of foreign subsidies. These should be objectives *from the very beginning* of a mission school's existence; goals prayerfully, thoughtfully, and actively pursued as the school develops" (Willson 1979, 1).

The seminary can contribute materially to the nationalization of the church association even while the seminary itself is under mission control.

The new Regular Baptist Seminary of the North in Belém, Pará, Brazil, began its classes in 1985 with Brazilian pastors teaching several of the courses and two of them serving on its board. They and other educators among the constituent churches of the capital city have been consulted about the internal operations of the seminary. It was conceived and founded at the invitation of those churches when they approached Baptist Mid-Missions personnel there

about a possible seminary in their city. While the financial control of the resources will no doubt be delayed until the churches have the income to manage the seminary and its dependencies, there has been interest in such responsibility from the first day. The cultural character of the new seminary and its operations are much more under the guidance of Brazilian pastors and laymen than under the determining influence of the missionary families who lend substance to the new work.

The Paraná Baptist Bible Institute in Brazil's deep south was the forerunner of a church planting advance in the state of Paraná. Normally there can be no seminary until there are churches. In this case, however, the new seminary drew students from healthy churches elsewhere in the country and brought them into a church planting laboratory. The national church association quickly gained five new churches because of the church planting teams of missionaries and national pastoral candidates. Meanwhile, the seminary itself has taken a few concrete steps toward nationalization, including Brazilians on the staff, faculty, and administration with significant responsibility. There exists a very positive attitude toward eventual nationalization, but the present activities of building and expansion occupy the attention of the missionaries. Also, the new churches with young pastors are not in a position to offer the mature leadership the seminary will eventually need and gain from them. A resource inventory would probably indicate that any plan for nationalization at the present time should be a long-range rather than immediate action plan, unless experienced pastors were called to pastor those new churches. The new Master's degree program at the seminary there in Curitiba has accelerated the professional growth of pastors and teachers throughout the region served by the seminary. Those missionaries and church leaders are cooperating in the founding of a Brazilian missions aimed at medical and church planting ministry in Mozambique, where the common use of the Portuguese language builds bridges within the Portuguese-speaking world. This is an indigenous mission drawing on some temporary human and financial resources from Baptist Mid-Missions, its elder sister mission.

The members of churches surrounding any new seminary and participating in its support should be encouraged to help in every way possible. Businessmen, craftsmen, laborers, seamstresses, secretaries, teachers, journalists and other workers may have skills occasionally useful to the seminary. There should be no hesitation about requesting or receiving such help as for the Lord's work, not as though the rich mission were benefiting from the labors of the poor nationals. From the earliest days of the seminary, the church members

should consider it "theirs" to the degree that this is possible.

At the Baptist Seminary of Amazonas the Friday night *brincadeira*, or skit night, became a regular gathering place for the young people of the city churches. This was a welcome identification, even though it meant the ripe fruit would be stripped from the seminary's trees. The Ladies' Association of the Regular Baptist churches in Manaus gathered in the seminary auditorium for their monthly meeting. Even though the resident students fled for their sanity on that one afternoon, the association of the church people with the seminary was highly valued, and those ladies did much to help the seminary students. New seminaries can promote such identification with the churches and camps with the seminary within the limits of their circle of fellowship and cooperation. This is a vital measure of nationalization, regardless of who holds the deed or the offices.

Chad is one of the most dynamic and least developed of the larger African nations, yet its churches have advanced and grown in the face of severe persecution coupled with economic hardship. A new seminary begun in Chad with the help of Baptist Mid-Missions missionaries was first established as a national seminary in 1990, never needing to be nationalized. The Chadian administrators were men with preparation well above the academic level of the seminary, two of them with Th.M. degrees. Some missionaries would be invited to teach in the seminary and all of the administration would be by local African men. All of them were serving under the local Chadian association of independent Baptist churches. In a nation whose *per capita* income is all of $93 per year, some outside funding would be needed, as is the case for most seminaries in the United States and elsewhere, especially in the initial building phases. This humble case serves as something of a model for others. They have struggled, and succeeded at a level that has seen newly trained workers flowing into the harvest.

The acceptance of new ideas and programs by members of a small society depends greatly on both their value to the group and who presents the innovation. "The kind of values that penetrate first depends, primarily, upon the kind of human agents that first come in contact with the other culture" (Sorokin 1959, 635).

Nationalization is more an attitude than a procedure.

People will always be the most important element of the nationalization process, people who serve by building up others to take their posts on the front lines.

"So, What?" and "Now, What?"

The thesis of this book is that the nationalization and indigenization of seminaries founded and funded by Western missions in the Third World are distinct from each other, and merit the highest of missiological priorities.

Both the administrative and cultural aspects of indigeneity must be responsibly addressed by the foreigners who remain in control of those seminaries. They are held in trust for the developing churches who will take over the preparation of their own ministers and missionaries in partnership with their missionary benefactors. The *kenotic* spirit of Jesus within those missionaries facilitates the entrusting of power to others as seen in Jesus' incarnational ministry to His disciples and Paul's development of new missionaries to take his place.

Cases of nationalization have been referred to throughout this work. The key issues related to nationalization were found to be:

- missionary initiative in devolution of power,
- the intentional preparation of nationals for real leadership,
- cultural sensitivity in ministry objectives and methods,
- responsible timing of transitions,
- the provision of operational income from national and expatriate sources, and
- the interpersonal relations of the people involved in the changes.

We distilled more generalized guidelines from the work of those who underwent nationalization in recent history, hoping to provide a checklist for other seminaries yet further upstream in the nationalization process. Four stages were suggested:

- determine the objectives,
- measure the resources,
- plan and enact the procedure, and
- evaluate the outcomes of nationalization.

People are far more vital a resource to truly indigenous churches and seminaries than are money and real estate. Indigenization must always have prior-

ity over mere nationalization, though these twin principles are not in opposition to each other.

This book is a pilgrimage with a double objective.

> ***First**, missionaries who lead seminaries in the Two-Thirds World must be stimulated, or even converted, to plan and take concrete steps toward the full nationalization and indigenization of their seminaries within the next decade.*

The roadmap to nationalization and indigenization is drawn up by foreigners and nationals together, but the initiative must come from the founders who still hold the power over the seminary. The shift of mindset from "we've been holding a straight course so far," to "our brothers and sisters can continue this work with us, and without us" will be a major paradigm shift for some institutions, and only a minor step in the right direction for others. But that step must be taken.

> ***Second**, new seminaries being founded should so incorporate national leaders into their boards, administrations and faculties as to be indigenous in character from their inception, and nationalized administratively as soon as is practical.*

No new seminary, or more modest ministry training program, should ever again be founded without consultation and cooperation with whatever national leaders exist in the church on site. It should be their seminary, in the cultural sense, from the beginning, and destined to be their seminary in terms of ownership and administration from the first day of planning. This can be done, but only by decisive and self-emptying action by the missionaries in power.

Competent nationals will be built, not bought; they are developed, not discovered. The truly *kenotic* missionary is a discipler of leaders rather than just followers, and yields his own places of authority and responsibility to his national counterparts just as soon as they are ready for the transition.

This calls for a new breed of missionary, trained in churches and schools for

multi-staged transitional discipling. The quest is for a missionary who can be a leader but is not obsessed with indispensability. He knows the weight of the yokes of leadership and "followship" and is comfortable with both. He can absorb the colors and flavors of a new cultural setting to fit in well, but is not such a chameleon that he loses touch with his own home culture or his vital spiritual convictions. He or she is firm but flexible, adamant but adaptable, active but accepting, able to drive but comfortable in the back seat, a soloist who can also blend in a duet or simply accompany as others take center stage. All this starts at home during the training stages, and must be built into preparatory strategy for church, seminary and mission.

Jesus' striking prophecy and promise, "I will build my church," (Matt. 16:18) encompasses the goal and scope of world evangelization. No theology or strategy of missions can ignore the centrality of the local church in God's plan to embrace a fallen world.

Sending churches reproduce themselves around the world, but their instruments are seminaries: seedplots for the development of a new generation of sowers. The more closely the seminaries in the Two-Thirds World are associated with and controlled by the churches they serve, the more readily shall the rest of Jesus' promise be fulfilled, "the gates of Hades shall not prevail against it!"

The call is for missionaries who will partner with existing churches as mentors and trainers of new national leaders, as enablers and ennoblers of new national theologizers, as entrusting and empowering a new sister church rather than as a daughter church. Is this costly? Yes. Is this difficult? Yes. Is this demanding? Yes. The church has always sent out her best people to do her hardest work. This new breed of missionary will be welcomed to help raise up a generation of national leaders who are **"able to teach others also."**

Part 3

APPENDICES

A. Twelve Values for Renewal of Evangelical Theological Education. (From ICAA Manifesto)

B. Taxonomy of Objectives for Theological Education

C. A Model for Instructional Design

D. A Survey of Seminary Attributes: Manaus, Brazil

E. Design for Developing National Leadership

APPENDIX A

Twelve Values for Renewal of Evangelical Theological Education

A. **Cultural Appropriateness** – Training is referenced to the traditions, conditions, and needs in the local society, and is responsive to shifts in social norms and values.
B. **Attentiveness to the Church** – Basic orientation is toward the constituent church, rather than academia. Input from churchmen is actively sought and is accorded highest priority in development, delivery, and assessment of training programs.
C. **Flexible Strategizing** – Educators are aware of the broad spectrum of training needs which may exist in the constituent church, sensitive to needs which do exist, and creative in responding to needs with appropriate training programs.
D. **Theological Grounding** – The task and guiding values of theological education are derived from and rooted in a Biblical theology of creation, redemption, church, and ministry.
E. **Outcomes Assessment** – The value of education is determined by examining alumni performance in ministry (vs. resources and instructional procedures in the training institution).
F. **Spiritual Formation** – A community life is cultivated which facilitates growth in grace.
G. **Holistic Curricularizing** – Academic, practical, and spiritual training is integrated into a unified program of professional development.
H. **Service Orientation** – Emphasis is placed on leadership as servanthood; elitist attitudes are consciously renounced.
I. **Creativity in Teaching** – Teaching methods are selected reflectively or developed creatively to correlate with instructional goals.
J. **A Christian Worldview** – Training seeks to cultivate a mindset in which the Bible is the standard for measuring every area of life and thought.
K. **A Developmental Focus** – Faculty-student interactions are deliberately designed to encourage and facilitate self-directed learning; methods cultivating dependencies are resolutely resisted.

L. **A Cooperative Spirit** – Institutional leadership is committed to open communication and collaboration among evangelical theological education institutions.

A condensation of the "ICAA Manifesto on the Renewal of Evangelical Theological Education" (June 1983) as recorded in ***Renewal in Theological Education,*** by Robert W. Ferris, pp. 34-35. The complete Manifesto of 1983 is published as his Appendix A, (Ferris 1990, 139-146).

This statement was gently updated in 1990 as the ***Manifesto on the Renewal of Evangelical Theological Education.*** That 2nd Edition is available online at www.worldevangelical.org/icete.htm , contents ©1999 World Evangelical Fellowship. Changes were on the order of clarifications and expanded statements without any substantive reformulation.

APPENDIX B

A Condensation of
A SUGGESTED TAXONOMY OF THEOLOGICAL EDUCATION OBJECTIVES

by Dr. Peter Savage
while Rector, Jorge Allen Theological Seminary
Cochabamba, Bolivia

1. A MAN OF GOD

1.1 Related to God

1.1.1 Worldview centered in God.

a) His worldview will be integrated in God.
b) His life will be an incarnate expression of Christ's life.
c) His motivating force will be to glorify God in Christ.
d) He will dynamically depend upon God for guidance, forgiveness, comfort, strength in trials, sustenance.

1.1.2 Demonstrate his use of the Word of God for growth.

a) Believes that the Bible is the Word of God.
b) Submits to the Bible for doctrine, discipline, conduct
c) Sensitive to the Spirit speaking through the Word.
d) Lives in an ethos of truth, conviction without mere dogmatism.
e) Committed to truth which leads to action.
f) Conviction of truth leads to stability of character and goals.

1.1.3 Demonstrate use of prayer as a resource for growth.

a) Varying the form of prayer with culture, fellowships with God.
b) Effective and successful in intercessory, Spirit-led prayer.

1.1.4 Demonstrate use of the presence and power of Christ for growth.

a) Live by faith, know God today, be led daily by God.
b) Sensitive to sin, ready for confession and restitution.
c) Discern the diabolical in any attitude, act or ideology.

d) Love for dynamic holiness, desire for the formation of Christ.

1.1.5 Demonstrate use of worship of God for growth.

1.2 Related to Himself

1.2.1 Demonstrate his ability to face life's crises: including death, sickness, marriage, birth, temptation, change, persecution, loss.

1.2.2 Identify and list basic human needs and motivations.

1.2.3 Recognize and describe his gifts and roles in life.

1.2.4 Write a realistic self-appraisal, and believe in himself.

1.2.5 Exercise potential for growth and renewal.

a) Sensitive to new ways, models, forms from the Spirit.

b) Exploring new ideas and ideologies in the light of the Word in the context of his time and culture.

1.3 Related to Others

1.3.1 Live in an enriching relationship with others.

a) Enjoy and maintain a love relationship with others.

b) Keep a balanced concept of self and others: worth, gift, help.

c) Be transparent, no duplicity or hypocrisy.

d) Be self controlled: allowing for faults in others.

e) Develop an outgoing ministry to others.

f) Maintain the harmony and unity of his group.

1.3.2 Demonstrate ability to cope with interpersonal problems.

1.4 Related to Mission

1.4.1 Have a sense of God's calling or vocation to a ministry.

1.4.2 Maintain a dynamic vision for discipling all nations.

1.4.3 See the whole man, apart from race, color, status.

2. A CORRECT USE AND UNDERSTANDING OF THE BIBLE

2.1 State the basic divisions of the Bible

2.1.1 Historical: place books in chronological order

2.1.2 Literary: group books by literary style.

2.2 Handle with ease the exegetical tools: concordance, Bible dictionary, Greek and Hebrew lexicon (higher level), exegetical commentaries, historical textbooks, expository sermons.

2.3 Apply with skill the hermeneutical principles for any passage.

2.3.1 Recognize the literary style of any passage.

2.3.2 State Greek or Hebrew cultural lifestyle in passage.

2.3.3 Isolate grammatical components and describe structure.
2.3.4 Recognize thought forms his own culture gives for exegesis.
2.3.5 Compare parallel or similar passages in exegesis of a text.
2.4 Develop the discrimination needed for exegesis.
2.4.1 Analysis: components, relationships, motives, themes, concepts.
2.4.2 Synthesis: similar and dissimilar concepts clearly expressed.
2.4.3 Evaluation: external criteria (anthropology, archaeology) and internal criteria (harmony, logic, order).
2.4.4 Application: relate concepts to self and to hearers.
2.5 List and define key Biblical terms, with attributes and relations.
2.6 Maintain a working knowledge of Biblical facts.
2.6.1 State key Biblical dates and chronologies of Israeli and New Testament history.
2.6.2 State key Biblical events: creation, Abraham, Exodus...
2.6.3 Identify key Biblical characters.
2.6.4 Identify key Biblical places.
a) On a Middle East map, locate key places.
b) On a Middle East map, draw political boundaries.
2.6.5 Outline books of Bible, major themes, life application
2.7 Maintain a knowledge of basic Biblical concepts.
2.7.1 Trace key concepts through Scripture.
2.7.2 Identify concepts within theological, historical frameworks.
2.7.3 Relate concepts to God, man, Christ, Scripture, the Church, the future in an order meaningful for his culture.
2.7.4 State concepts within thought patterns of his culture.
2.8 Maintain a knowledge of theological statements and confessions.
2.9. State theological issues for a given passage.
2.9.1 Explain historical currents that shape a theological concept.
2.9.2 Explain impact of a theological issue on life of the church, its mission, and on society.

3. EFFECTIVE COMMUNICATION OF CHRISTIAN TRUTH

3.1 Know communication categories and classifications.
3.1.1 Define key communications terms: proclaim *(kerygma)*, teach *(didache)*, witness *(marturia)*
3.2 Demonstrate skill in person-to-person communication (witness).
3.2.1 Identify Biblical principles for interpersonal communication.

a) Find Biblical models for effective communication
b) Distinguish effective from ineffective communication.
c) Identify obstacles to personal communications.

3.2.2 List interpersonal communications media used in one's community.
a) Identify religious background of persons.
b) Find similar and dissimilar elements of culture and worldview.

3.2.3 Be able to maintain effective personal communication with anyone.

3.3 Demonstrate skill in mass communication (kerygma).

3.3.1 Identify and use principles of mass communication.
a) Prepare a speech with objectives, outline, illustration and application to hearers.
b) Use all skills: voice variation, gestures, expression
c) Communicate two-way, sensitive to moods, interests, and needs of the congregation.

3.4 Demonstrate skill in teaching.

3.4.1 Identify and use principles, steps and skills in teaching.
a) Write student-oriented objectives for his teaching ministry.
b) Select learning activities and methodology
c) Distinguish between types of students' characteristics, and the possible methods needed for each.

3.4.2 Use the Bible to help meet people's needs.
a) Identify and use Biblical concepts and passages for the growth of his people (congregation, church, believers).
b) Identify the immediate needs of his people.

3.4.3 Identify Biblical objectives for teaching
a) Relate with integrity the Bible to contemporary needs of people.
b) Help Christians deepen relationships with God, self, others.
c) Help people grow in spiritual maturity, stability, discernment.
d) Help people grow as a growing expression of the Body of Christ.

3.5 Demonstrate skill in mass communications media: radio, TV, literature.
- 3.5.1 List and use principles and techniques of effective writing.
- 3.5.2 List and use principles for writing a radio script.
- 3.5.3 Be able to speak on a radio program.

4. BUILDING AND SHEPHERDING THE CHURCH FOR SERVICE

4.1 Know the nature, structure and function of a New Testament church.
- 4.1.1 Differentiate the following concepts, with key passages:
  - a) the nature, structure and function of a church.
  - b) organism vs. organization in the Body of Christ.
  - c) fellowship and meetings in the Body of Christ.
  - d) people of God, children of God, family of God.
  - e) church leadership and ministry.
  - f) ordination, baptism, the Lord's supper.
  - g) church objectives.
- 4.1.2 Differentiate first century cultural practices in the New Testament from universal practices to be found in all churches today.
- 4.1.3 Explain how different New Testament cultural concepts apply in his culture.
- 4.1.4 List and explain forms of church government observed in history.

4.2 Build a new church.
- 4.2.1 Understand church planting and church growth principles.
  - a) List and explain basic principles for church planting.
  - b) Plan and implement a survey for prospective church planting.
  - c) List and implement steps in establishing relationships with existing churches where new churches are to be started.
  - d) List methods of church planting suitable for a given area (including rural-agricultural, rural-shepherding, urban-mining, urban- industrial, urban-apartments, urban-middle class, etc.) and implement at least one method in a given area.
  - e) Describe and implement the dynamics of a house group.

4.3 Shepherd a church.
- 4.3.1 Choose or design a form of ministry appropriate to situation.
  - a) Discern lifestyles, dreams, needs, problems of church folk.
  - b) Plan a suitable program for church ministry and growth for them.
- 4.3.2 Help each member grow to full spiritual maturity.
  - a) State signs and principles of spiritual maturity.
  - b) State basic steps to spiritual maturity.
  - c) Describe hindrances to full spiritual growth.
  - d) Given five new believers, lead them through steps toward maturity for one year.
- 4.3.3 Able to counsel people experiencing personal crises and problems
  - a) Listens creatively to people's problems.
  - b) List and explain the major psychological problems a pastor may face in his ministry within his culture.
  - c) List and explain the major cultural and social factors that contribute to psychological and spiritual problems.
  - d) Can disagree correctly, discern true problems and causes.
  - e) Can apply corresponding spiritual and psychological principles and solutions to problems.
  - f) List and explain the steps and stages counseling may take.
- 4.3.4 Discover and develop leadership potential in the congregation.
  - a) List and explain Biblical qualifications for leadership.
  - b) Describe various types of leadership in society and church.
  - c) Implement steps for discovery and development of leadership.
  - d) Delegate responsibility and authority to local leaders.
  - e) Explain causes for development of effective leadership.
- 4.3.5 Develop full potential for fellowship in the congregation.
  - a) List and explain Biblical principles of fellowship.
  - b) List and explain hindrances to fellowship.
  - c) Explain the dynamic of love in fellowship.
  - d) Explain various forms of fellowship in culture.
  - e) Explain and implement steps for growth in fellowship.
  - f) Handle and precipitate conflict to use it for growth.

g) Implement different forms of structured fellowship as in Sunday school, prayer meetings, youth meetings, Bible studies, etc.
h) List and explain principles of church discipline.
i) Can apply these principles as a leader in a church.
j) List and explain sins and problems that merit church discipline.

4.3.6 Lead the planning and conduct of worship by the church.
a) Explain Biblical principles and forms of worship.
b) Be led by the Spirit for expressions of worship toward growth.
c) Lead the church to fully express worship in life and service.
d) List the components of a corporate worship service.
e) Lead a corporate worship service.
f) Offer prayer of worship in a public service.
g) Read Scripture clearly and effectively in a public service.
h) Lead congregational singing.
i) Describe other forms of corporate services.
j) Explain the forms of music used in worship services.
k) Explain and prepare the order of service for these services:
- baptismal service
- wedding
- Lord's Supper
- funeral
- special occasions, in truly indigenous forms

4.3.7 Provide administrative leadership in all areas of the church.
a) List and explain Biblical church offices and functions.
b) Describe administrative procedures in a church office.
c) Describe principles for finances, property, records.
d) Describe church committees for the growth, fellowship, worship, and service of the church.
e) Implement basic principles for a church business
f) List the basic components for a church budget and implement a plan for church finances employing Biblical principles.

4.4 Mobilize the church for service.
4.4.1 For each member of the church, know them, their spiritual gifts, calling and functions.
a) List and explain Biblical gifts and functions.
b) Explain the Biblical concept of calling.
c) Discern natural and spiritual gifts in each member.
d) Counsel members to develop their gifts
e) Allocate gifted members to service using those gifts, in consultation with the church leaders.
f) List and describe hindrances to gift discovery and development.
g) Allow gifts to be recognized publicly in church offices.
4.4.2 Know different forms of service.
a) Describe different types of Christian service.
b) Describe forms of service one's church offers.
4.4.3 Lead the church in the fulfillment of the Great Commission.
a) Explain the concept of the Commission in Matt. 28:18-20.
b) Arouse the church, by the Spirit, to discipling the lost.
c) Follow the Spirit to new harvest areas near the church, or far.
d) Be led of God to strategies and methods for discipling.
e) Mobilize the church for the building of a new church.
f) Lead the church in effective stewardship of human and spiritual resources to fulfill the Great Commission.
g) Shepherd new groups for the development of key leadership.
4.4.4 Lead the church in its life and service in the world.
a) List and explain Bible teaching on the church in the world.
b) Discern gifts, calling and function of church members in society.

5. A MAN OF HIS CULTURE

5.1 Function freely within cultural values and value systems.
5.1.1 List and explain key values of the culture.
5.1.2 Detail the cultural institutions of his society.
5.1.3 Explain his own worldview compared with gospel worldview.
5.1.4 Compare cultural institutions with each other and with their

good and bad features in the light of Biblical standards.
5.1.5 Appreciate and love his own culture.
5.1.6 Outline the changes the gospel and the church could make on his culture.
5.1.7 Outline and explain ways to create constructive change within culture toward a more biblical worldview.

5.2 Use freely the language of his culture and society.
5.2.1 Make a speech in his own language with no more than 2% errors.
5.3 Maintain a good testimony and merit respect in his society.
5.3.1 Express the life and power of Christ as an active member of his society.
5.3.2 Identify himself as a Christian in the crises shared with fellow members of his society.
5.4 Govern his family well according to cultural and biblical principles.
5.4.1 Explain Biblical patterns, principles, roles for family.
5.4.2 List cultural patterns of family, roles, discipline, education.
5.4.3 Compare roles for women in Scripture and local culture.
5.4.4 Explain the educative role of the home for parents and children.
5.4.5 Compare family roles in Scripture and local culture.
5.4.6 Compare children's roles in Scripture and local culture.
5.4.7 Effectively love his wife so she grows spiritually.
5.4.8 Lead his home in life and activities together.
5.5 Live and function effectively within the society.
5.5.1 Compare social institutions relevant to his town.
5.5.2 Establish relationships with at least ten key men in town.
5.5.3 Act according to appropriate cultural and societal norms in a manner consistent with Biblical behavior.
5.5.4 Trace the ideological forces at work in his society, evaluating their strength, structure and authority pattern to give a relevant Biblical answer and apologetic to them.
5.5.5 Trace and counteract the immoral forces active in his society.
5.5.6 Outline the labor structure and leadership, noting effective labor involvement in the growth of his society.
5.5.7 Outline the power groups in his society.

5.6 Explain the role his society plays in the world.
- 5.6.1 Explain the geographic, economic relationship with the world.
- 5.6.2 Identify the cultural "poles" which attract people away from either society: village, town, city, rural.

APPENDIX C

The MODEL OF INSTRUCTIONAL DESIGN, Appendix C, outlines the preparation and evaluation of instructional materials as described in Chapter 2. This summarizes key phases of development.

1. Describe the **ideal graduate** in measurable behavioral terms for both exit status and exit behavior. This is the goal toward which the training process inexorably moves.

2. Specify the minimum requirements for the **entering student** in the same dimensions which will measure him or her for completion, both in entry status and entry behavior. Does the applicant need preparatory instruction?

3. Spell out the **behavioral objectives** which the instructional sequence must accomplish.

4. Outline the teaching material in appropriate blocks in harmony with the instructional objectives. Define **curricular content and sequence**.

5. **Select instructional media** to provoke student processing of the material and create interactive application of the content to lifelike situations.

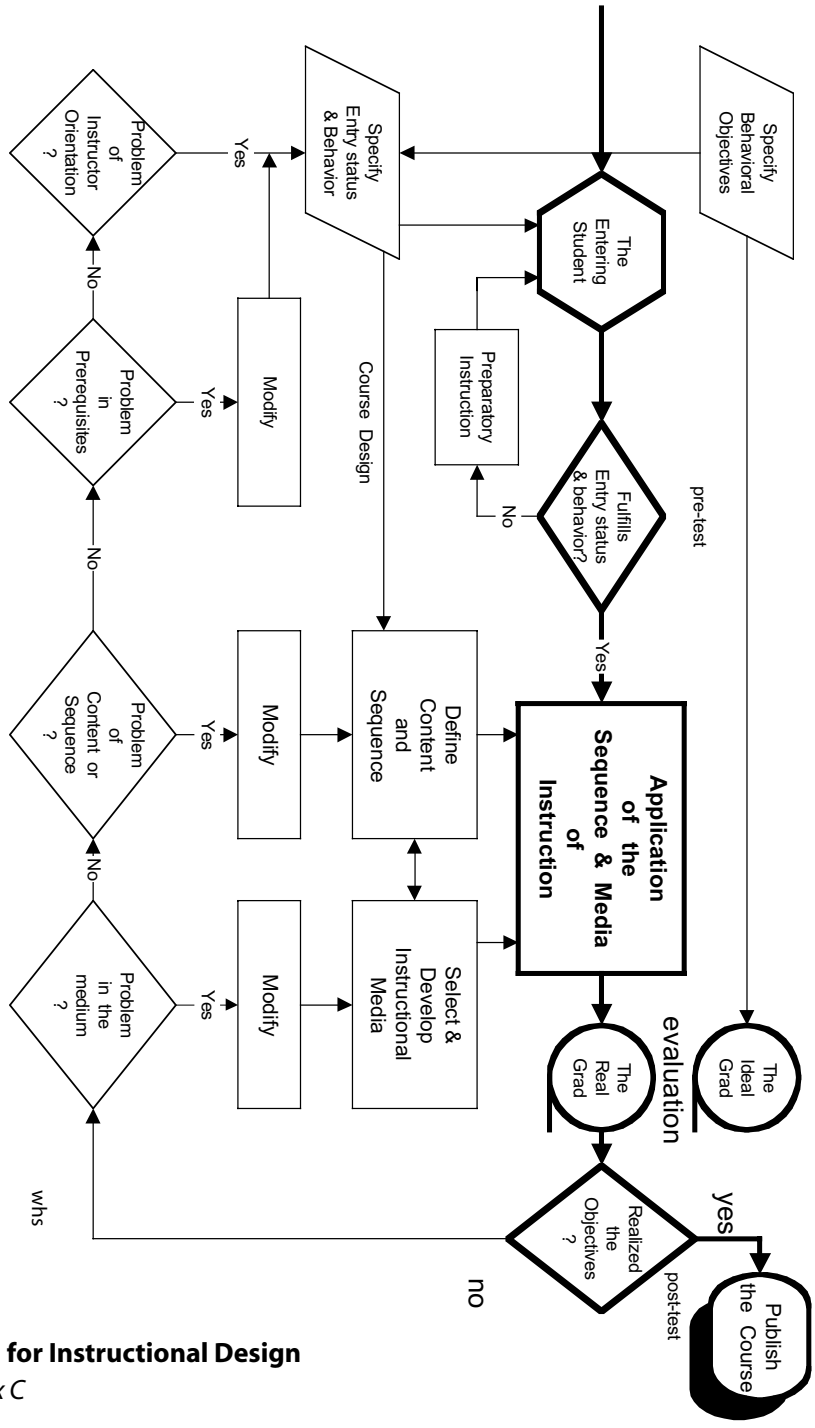
6. **Teach the course** as it is designed to be applied. Test the changes in the students to see if they progressed from entry level to exit level. Evaluate the instructional process itself, not just the students. Were the prerequisites realistic?

7. **Evaluate** media usage, content and sequence issues, pedagogical quality, and any environmental factors, to isolate the impact of the instructional materials themselves.

8. **Revise** the course content, the sequencing, the instructional media, and the teaching technique as perceived necessary.

9. **Repeat** the pilot experience with the revised material and process, and repeat the evaluation of the instructional materials. Revise as needed.

10. **Publish** the materials, seeking further in-use evaluative feedback.



A Model for Instructional Design
Appendix C

APPENDIX D

OPINION SURVEY OF THE MANAUS CHURCHES ABOUT THE BAPTIST SEMINARY OF AMAZONAS

The Baptist Seminary of Amazonas circulated this questionnaire among its constituent churches in Manaus, Amazonas, Brazil, in 1977, abut 15 churches and new congregations in formation. This English translation was done by William H. Smallman, at that time director of the seminary. Its purpose was to measure attitudes about the ministry and preparation for it, opinions about time, cost, levels and location of classes, test the general market for seminary studies in the city, get people to face their own call, gather opinions about the seminary, and let people know the seminary valued their opinions. No attempt has been made to maintain a usable format in this translated version.

IN MY OPINION. . .

Dear Regular Baptist Brother,

The Baptist Seminary of Amazonas is considering making some changes in its total program. This school should function within the desires and goals of the churches. We ask, therefore, YOUR OPINION, frankly and clearly. DO NOT WRITE YOUR NAME in order to better speak openly.

In the multiple-choice questions, mark an "X" in the space in front of the ONE answer which best represents your preference. If the question asks for a written response, think quickly and write frankly. Your honest answers will help make BSA be a more biblical, Baptist and Brazilian seminary.

1. I have been a believer in Christ for. . .
   ( ) less than 2 years ( ) from 2 to l0 years
   ( ) more than 10 years

2. My AGE is ( ) under 20 years ( ) from 20 to 35 years
   ( ) more than 35 years

3. I have completed my SECULAR EDUCATION as far as:
_____

4. My CIVIL STATE is ( ) single ( )married ( ) other.
I have _____children at home.

5. For someone to be the PASTOR of a church, being a graduate of a seminary...
( ) is a good idea ( ) is necessary
( ) is unnecessary.

6. The LEVEL of education of a pastor in relation to the people should be...
( ) MORE than the people, to lead them
( ) SAME as the people, to identify with them
( ) LESS than the people, to be humble.

7. When I think of the MINISTRY as a profession, I think that it is:
( ) respected in the community among other professions
( ) a little less respected than other professions
( ) not much respected among other professions

8. If I were called to the Gospel ministry, my FAMILY would feel . .
( ) scandalized ( ) disappointed ( ) indifferent
( ) happy.

9. In my present job I work . . . (mark more than one if necessary)
( ) morning shift ( ) afternoon shift ( ) night shift.

10. If I were to study in the seminary in my present situation, I would need
( ) night classes ( ) day classes.

11. For the CHURCHES overall, the seminary should offer classes
( ) at night ( ) in daytime.

12. If I studied in the seminary, I would like to study at the academic level:
( ) basic (primary) ( ) intermediate (secondary)
( ) university.

13. For the churches overall, I think the seminary should offer classes at the level(s):
( ) basic (primary) ( ) intermediate (secondary)
( ) university.

14. I know that no one studies for free because of the cost of school supplies, instructional materials, salaries, social laws, light and water, etc. If I were a full-time seminarian, not in dormitories, I would probably have to pay tuition of about... [in Cruzeiros of 1976]
( ) 250,00 ( ) 400,00 ( ) 500,00 ( ) 600,00.

15. The churches rejoice at the possibility of seeing the seminary nationalized. But they would also have to pay the expenses of the seminary. I suggest that we raise funds for operation by these methods:

16. I believe there are not more young people preparing for the MINISTRY because:

17. MY ATTITUDE about the CALL of God in my life is:
( ) I am certain that God has NOT called me to the ministry.
( ) If God should call me, I am ready to prepare and serve.
( ) God is calling me, but I have not obeyed yet.
( ) I know God has called me, and I am going to prepare to serve.
Observations:

18. I do intend to study at BSA if all works out right:
( ) YES, in 19 __ ( ) I'm still undecided ( ) NO.

19. I would take
( ) a complete course ( ) a few subjects.

20. The CONDITIONS I need to study in the seminary are:
TIME: ( ) morning classes ( ) night classes

LEVEL: ( ) basic ( ) intermediate ( ) university
PLACE: ( ) in the seminary ( ) in my neighborhood by extension

21. I think the seminary should be open:
( ) to every faithful believer
( ) only to those called to the ministry.

22. I have some SUGGESTIONS for the seminary to improve its service:

23. The best thing about the seminary now is:

24. The worst thing about the seminary now is:

25. In our churches in general, the area where our pastors most need more training is:

THANK YOU VERY MUCH for your frank answers. We seek to serve the churches even better by training a new generation of leaders which please them. Please hand in this questionnaire as soon as possible to your pastor or to someone from the seminary. The general results will be communicated soon.

William H. Smallman, Director
Francisco F. Poderoso, Vice-Director

APPENDIX E

DESIGN FOR DEVELOPING NATIONAL LEADERS

A key step toward the establishment of indigenous churches is the training of national pastors and leaders for all of the ongoing ministries of the churches and their institutions. Missionaries are responsible to initiate this training ministry and make it possible for nationals to continue it.

Here are some basic guidelines for fields to follow in developing their own programs for training. Most of this will take place in Bible schools, but other means are profitable.

A. Define Ministry Objectives
   1. Churches and their service agencies as they should be in 25 years.
   2. The ideal pastor for that cultural setting, described in detail in terms of his knowledge of Bible and theology, personal character, shepherding activities, communication skills and integration in society.

B. Do a Needs Assessment
   1. Levels of church leaders
      a. Workers within churches: Sunday school, children and youth, visitation; occasional evangelists
      b. Lay pastors of small congregations
      c. Pastors of larger churches, or full-time missionaries supported by churches
      d. Administrators of church associations and institutions
      e. Theological educators to train other workers.
   2. Numbers of workers at all five levels needed now, in five years, in ten years

C. Inventory Present Resources
   1. National pastors and other ministry workers

2. National churches' financial resources
3. Expatriate personnel
4. Cultural advantages, opportunities
5. Time setting, history, timeliness

D. Conceptualize a Ministry Training Program
   1. Articles of Faith
   2. Ecclesiastical Distinctives
   3. Philosophy of Ministry
   4. Ministerial Ideals
   5. Training Objectives
   6. Curricular Tracks
   7. Academic Levels

E. Survey Educational Principles
   1. Basic training format
      a. Formal training: an organized and scheduled school program at a set location
      b. Non-formal training: an organized but decentralized, loosely-scheduled schooling program
      c. Informal training: unorganized and unscheduled learning experiences
   2. Residence versus extension studies
   3. Integration of andragogy principles: adult education
   4. Curriculum design
   5. Individual course design, lesson plans
   6. Paracurricular design: out-of-class activities
   7. Teaching/learning styles
   8. Testing methods and evaluation standards for students

F. Plan Operational Structures
   1. Board of Directors, chain of authority
   2. Selection and training of administration and faculty
   3. Increased integration of national workers
   4. Instructional media: availability and training
   5. Office management
      a. Academic records, transcripts
      b. Class scheduling, extension locations

c. Financial records
d. Correspondence, public relations
6. Library and other resources
7. Chapel, outreach ministries
8. Meals, housing, maintenance
9. Support and training for student spouse

G. Evaluate Effectiveness
1. Written standards for faculty performance
2. Synchronic analysis: in-depth analysis of all operations at one point in time
3. Diachronic analysis: historical analysis of certain (or all) Operations at stated periods of time (every 2 years, then every 5 years)
4. Recommendations by outside evaluators
5. Accountability to supporting constituency and to churches served by providing pastors.

H. Define Academic Parameters
1. Student prerequisites
a. Entry status: age, academic credentials
b. Entry behavior: character, experience, abilities
2. Academic levels, defined for interface with other schooling; transfers
3. Graduation standards
a. Exit status
b. Exit behavior
4. Diplomas, certificates, degrees granted, and under whose authority
5. Accreditation, if possible without compromise of purpose or dilution of content.

This outline is merely suggestive of areas for investigation and implementation in planning for theological education.

Adapted from Baptist Mid-Missions Candidate Seminar Manual, ***MISSIONARY METHODS***, 1997 edition, pages 101, 102. (written by WHS)

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Meet the Author

Bill Smallman entered the gospel ministry after a brief career as an aerospace design engineer. While an engineering student at John Brown University (BS 1962) he was also called to missionary service and met his future wife. Basic preparation for ministry followed at the former Los Angeles Baptist Theological Seminary (M.Div. 1967) (now Northwest Baptist Seminary, Tacoma WA).

After pastoral ministry in the Chicago area, the Smallmans joined Baptist Mid-Missions (Cleveland OH) in 1968 and served at the Baptist Seminary of Amazonas in Manaus, Brazil, all through the 1970s. The two furloughs back in the Chicago suburbs allowed Bill to pursue studies in Communi-cations/Intercultural Ministries at Wheaton College (MA 1980). He had by then been invited to join the administration of Baptist Mid-Missions where he has served since 1980. Subsequent studies at Trinity Evangelical Divinity School (D.Miss. 1985) have also allowed him to serve as adjunct professor of Missiology at several Baptist seminaries.

Dr. Smallman is the Candidate Administrator of Baptist Mid-Missions and First Vice-President with additional responsibilities for the Communications departments and strategic planning. Baptist Mid-Missions was the first independent Baptist mission agency ever founded (1920), and now has over 1100 missionaries serving in over 50 nations. Visit www.bmm.org

Bill and Doris live in Medina, Ohio, and have an adult son and daughter.

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