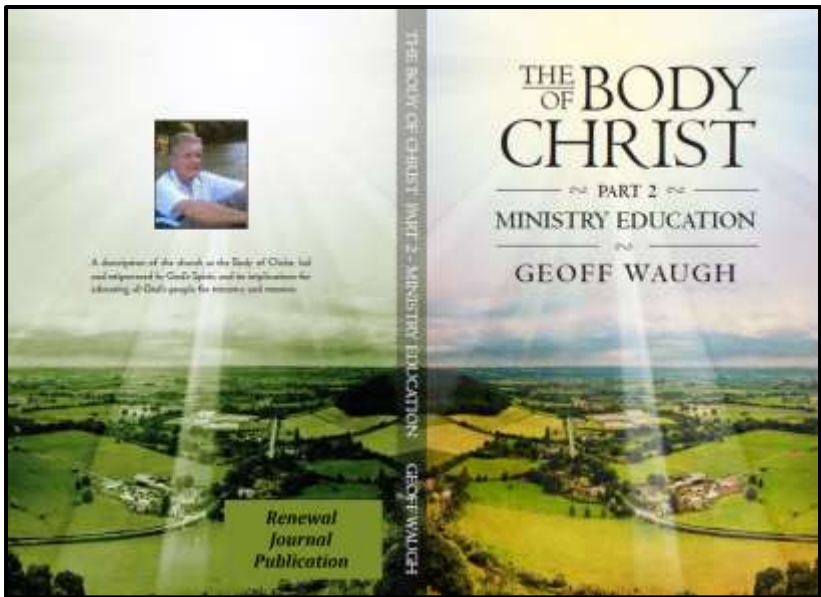


# *The Body of Christ*

## *Part 2*

### *Ministry Education*



**Geoff Waugh**

## *The Body of Christ*

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Two books on The Body of Christ:

[\*The Body of Christ, Part 1: Body Ministry\*](#), explores ministry and mission in the church, the Body of Christ.

[\*The Body of Christ, Part 2: Ministry Education\*](#), applies those principles to education for ministry in the church, the Body of Christ.

These two books are now also available in one volume:

[\*Body Ministry: The Body of Christ Alive in His Spirit\*](#)

[ISBN: 987-1439255469](#)

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**Brisbane, Australia**



Logo: lamp & scroll,  
basin & towel,  
in the light of the cross

*Ministry Education*

***With heartfelt appreciation to  
friends and colleagues  
in Bible Schools in Papua New Guinea,  
and the South Pacific,  
and in colleges in Brisbane, Australia:  
Alcorn College,  
Trinity Theological College,  
and Christian Heritage College.  
Together we minister in God's family,  
the Body of Christ.***

# ***The Body of Christ***

## ***Book Structure***

### ***The Body of Christ, Part 1: Body Ministry***

- |                                |             |                                     |
|--------------------------------|-------------|-------------------------------------|
| <b><i>I. Body Ministry</i></b> | <i>with</i> | <b><i>II. Body Organization</i></b> |
| 1. Kingdom Authority           | <i>with</i> | 6. Divine Headship                  |
| 2. Obedient Mission            | <i>with</i> | 7. Body Membership                  |
| 3. Mutual Ministry             | <i>with</i> | 8. Servant Leadership               |
| 4. Spiritual Gifts             | <i>with</i> | 9. Body Life                        |
| 5. Body Evangelism             | <i>with</i> | 10. Expanding Networks              |

### ***The Body of Christ, Part 2: Ministry Education***

1. From narrow to wide: Open Education
2. From centralized to decentralized: Unlimited Education
3. From classrooms to life: Continuing Education
4. From pedagogy to self-directed learning: Adult Education
5. From competition to co-operation: Mutual Education
6. From closed to open: Theological Education
7. From general to specific: Contextual Education
8. From pre-service to in-service: Ministry Education

See Appendix 1 for detailed Contents of Part 1: Body Ministry.

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## ***Foreword***

*By Rev Dr Lewis Born, former Moderator of the Queensland Synod of the Uniting Church in Australia and Director of the Department of Christian Education.*

Body Ministry and Open Ministry Education come in its right time for adult education, gospel communication, and the growth of the church.

Open Education promises to become the most commonly used adult educational methodology of the new millennium. The demand is likely to increase. This indicates that the work of Geoff Waugh is a significant contribution to the current educational enterprise. It is particularly valuable to Christian Educators. The author's orientation is theological and his target audience is the faith community, its nurture, growth and outreach.

To this point in time the educative process has been inhibited by dependence on structured courses, the classroom and qualified teachers. Accelerated technology, as Mr Waugh observes, has made modern resources commonly available to individuals, churches and schools in every village community. By this medium Open Education for the first time in history is able to offer high quality education from the world's best teachers to people in their own lounge, church or local group meeting place.

All this coinciding with the renewal movement has stimulated interest in theological learning to an unprecedented degree in the history of Christendom. The incredible numerical religious revival in the illiterate Asian and Latin church has been stimulated and served by modern technology.

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This gives Open Ministry Education and therefore Mr Waugh's work a global relevance, which he has applied in the Australian context.

As a fellow Australian I am appreciative. My appreciation is greatly enhanced by a deep respect and affection for the author. He is a competent teacher, an excellent communicator, an informed, disciplined renewalist and an experienced extension educator.

All these qualities combine to commend the author and his work.

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## ***Introduction***

# ***Ministry Education in the Body of Christ***

### ***From traditional to open ministry education***

You can now explore and enjoy high quality ministry education, almost anywhere. A church or group can offer courses with accredited programs, using modern technology. Church leaders can teach their own people, using abundant resources. They can enrol their people in dynamic leadership development courses using a huge range of distance education materials. Or you can study at home alone.

#### ***Scene 1: A large church in any city***

They allocate trained full time and part time staff to run their accredited Bible College diploma, bachelor and post-graduate courses using modern resources. Their students may be enrolled in the distance education courses of a theological college or seminary or university. The large local church trains its own leadership on the job in apprenticeship style courses using these distance education materials. The students include staff and volunteers. They grow in their personal and corporate gifting and anointing. Many other people in the church also study subjects there part-time for their own enjoyment and development.

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### ***Scene 2: A small church in any town***

They run small study groups for their people enrolled in accredited distance education courses. Study group leaders are usually volunteers such as teachers. Their students may be enrolled in the distance education courses of a theological college or seminary or university. The small local church trains its own leadership on the job in apprenticeship style courses using these distance education materials. The students may be staff and volunteers. They grow in their personal and corporate gifting and anointing. Many other people in the church also study subjects there part-time for their own enjoyment and development.

*In other words, you can now study ministry courses at diploma, bachelor and post-graduate levels at home or in a study group in your church. You can enrol right now in distance education programs in ministry.*

### ***Seminaries are cemeteries?***

I taught in a denominational Bible College and a theological college. We provided distance education courses in theological and ministry studies. Then I taught at Christian Heritage College in Brisbane, Australia. Their School of Ministries is also the Bible College of the large church which established the college.

Christian Heritage College grew from offering one course in education with nine students in 1986, to around 40 courses for a student community exceeding 800 in 2010. The college offers of undergraduate and postgraduate courses in the Schools of Education and Humanities, Social Sciences, Business, and Ministries. These government accredited courses are equivalent to university programs, and are recognised nationally and overseas. A local church, Christian Outreach Centre, established the college starting with their Christian school and then their teachers college and its expansion into many other tertiary courses.

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Higher education is new for many churches involved in renewal and revival. Churches touched by revival, especially some Pentecostals, were suspicious of degrees because they seemed to put out the fire. Many Christians still believe that study quenches the fire, not fuels it.

*Seminaries are cemeteries*, they said. However Spirit-filled study can fan the flame and set people on fire. Local churches can now run their own accredited courses using distance education materials, taught in their own way to their own people.

Our ministry is the ministry of Jesus Christ in his church and in the world. Jesus was certainly filled with the fire of the Spirit and has set people on fire for 2000 years. This is the vital starting point and the most radical. Jesus ministered in the power of the Spirit of the Lord. So can we.

### ***Third Wave Megatrends***

The emerging social context in which we now live and minister has been called the Third Wave (by Alvin Toffler) and its major characteristics described as Megatrends (by John Naisbitt). I examine these in *The Body of Christ, Book 1: Body Ministry*.

Alvin Toffler's Third Wave should not to be confused with Peter Wagner's "third wave" of renewal (first the Pentecostal wave, second the charismatic wave, and the third wave embracing the supernatural in all denominations). Those waves of renewal and revival in the twentieth century penetrated all the three sociological waves of tribal life (as in rural Africa or China), town life (as in country towns), and technological life (as in huge cities).

The Industrial Revolution saw a shift from a **tribal**, agricultural society to the emergence of the **town** with its mine or factory, printed media and supporting bureaucracies including schools and suburban churches. Professional ministry gradually shifted from the village

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priest for all the people to denominational ministers educated in theological schools using the classroom lecture model.

We now experience a radical social restructuring ushered in by the accelerating changes of a **technological** revolution. No terms fully describe it. “Post-modern” is a current term used to label these profound changes in structures and in thinking.

John Naisbitt identified worldwide trends shaping this new era, many of which apply directly to education for ministry. He described American cultural changes but these trends also apply to all societies experiencing the global technological revolution.

Two of his list of *Megatrends 2000* apply particularly to open ministry education: the triumph of the individual, and religious revival.<sup>1</sup>

### ***The triumph of the individual***

*The great unifying theme at the conclusion of the 20th century is the triumph of the individual (Naisbitt).*

Networking frees people from bureaucratic restrictions. New relationships emerge in voluntary associations, such as in the church and in its activities. Technology empowers the emerging freedom of the individual. Millions now communicate freely within the electronic global village.

The freedom of the individual, under God, has now increased in church life and in education for ministry. Individual gifts and callings are openly pursued, encouraged and can be directed into effective ministry within the body of Christ.

Gifted ministries emerge in ordinary people, fuelled and trained by the best teachers and leaders in the world through CDs, DVDs, TV programs, and internet communication. These now include dynamic preaching and teaching such as on YouTube.

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*In other words, you can use any or all of these resources as you serve God in the power of his Spirit, doing what he leads you to do, such as in your local church, personal networks, home groups or house churches.*

### ***Religious revival***

*At the dawn of the third millennium there are unmistakable signs of a worldwide multid denominational religious revival (Naisbitt).*

Naisbitt noted widespread religious revival including charismatic renewal, such as one-fifth, or 10 million, of America's 53.5 million Catholics in 1990 being charismatic. Now one third of practising Christians worldwide are Pentecostal/charismatic.

This dramatically affects education for ministry. An urgent task for us all is to make ministry education in renewal as widely available as possible to meet this rapidly expanding worldwide revival.

Open education for ministry gives you access to the world's leaders in renewal and revival. Millions of cassettes circulated among renewal and revival networks in the 20<sup>th</sup> century. Now CDs and DVDs and YouTube reach millions more. So do TV programs. They help to inform and inspire, to liberate and equip leadership and to multiply ministry.

This opens the way for a global shift in both the concept and the methods of ministry education.

The prevailing concept of ministry education has been the theological college or seminary providing a thorough grounding in biblical, theological, ministry and mission studies. Most denominations ordain ministers on successful completion of these studies. That was true for me also.

That pattern continues, but is changing radically. Now most theological colleges or seminaries also offer their studies to anyone interested through distance education. Christians anywhere can

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pursue Christian and ministry studies at undergraduate and post graduate levels. I have taught many of these courses, including post-graduate students building on former studies in other disciplines. Most of these students were not seeking ordination as pastors.

Along with this major shift in the concept of ministry education as now applicable to all Christians, we live through a global shift in the smorgasbord of ministry education possibilities.

Open ministry education makes theological or ministry education available to everyone. Leaders, including pastors already involved in a huge range of ministries, can now access accredited and unaccredited courses in ministry education. They do so - in exploding numbers.

Most universities and seminaries have rapidly expanding distance education programs available through modern technology, especially the internet.

*In other words revival is changing the church and affecting the world, as revivals do. You can participate as a leader in revival, a leader of a home group or house church, a leader of youth or children, and a leader in your own home. You have open ministry education available to you right now.*

*CDs and DVDs, memory sticks and emails, smart phones and tablets, teleconferencing and power point, YouTube and church or college websites have utterly changed our communication, teaching and learning.*

This book explores those possibilities.

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# ***Chapter 1***

## ***From narrow to wide:***

### ***Open Education***

#### ***Composite Case Study***

Mission Department,  
Community Church.  
December, 2010.

Dear Mum and Dad,

Another great year almost gone and passing into history! So much has happened since we came here ten years ago as raw teachers in the church's mission department. When we moved here we didn't dream that we'd now be heading up the ministry education for our rapidly multiplying home groups and house churches.

Pedro our head pastor, humble and Christ-like, is full of faith and vision. He loves his people and his work. So it's easy to be united and loyal. He's built a strong ministry team and seen the main congregation grow to over 1,000 in a decade. The church also planted five other churches which all have a few hundred members now. Most of them began as house churches. The pastors of those churches, including their home group leaders, all study some of our open education courses available on CD, DVD and on our church website. Often they use those studies for their home groups as well.

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This weekend we had our retreat with the church leaders. Some are full time, some part time, and some are spare time volunteers. Our families get away together from Friday evening to Sunday afternoon to pray and plan. It's great. You should see how well our young Cindy cares for the children during our session times. She's so creative; a natural teacher, like her mum!

These retreats help our team enormously now that our churches have grown so much. We identify and develop our spiritual gifts in our ministries. Revival continues to spread, transforming communities and even the ecology. As communities come together in reconciliation, repent of our divisions, care for the needy, and pray for one another, even the food crops grow abundantly. We are often amazed.

At last we've finished our doctoral studies with the Open Seminary. All through those years of distance study we took courses and chose assignments to fit our needs. An extra bonus is the stack of books, CDs and DVDs we used, as well as the text book library we've built up. They now form a useful ministry education section in our local church Library and Resource Centre, not only for our own use but for others also. Students in our open education program use these resources. Some of our best students use them for their own degree study programs.

Occasionally we've had visits from a few of our seminary professors in their travels. Their wide experience has helped us all. We've appreciated having them stay with us and speak at weekend seminars in our churches. Sometimes we linked with them in teleconferences or video-conferences for our local seminars in our open ministry education courses.

Our open ministry education courses are open to anyone, of course, but geared to church leadership. Local leaders use the materials in weekly seminar groups. There they can work in depth to train and develop the leaders in their churches. Many of our courses are distance education subjects provided by the Open Seminary, so our



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people can also study toward accredited ministry and mission degrees. Volunteers, such as school teachers help us by leading many seminars. They love to use their teaching skills and gifts to help others learn. Seminar classes have lively interaction with students accessing materials now on laptops as well as smart phones and tablets. They can hold course notes, digital books, concordances and handy applications in the palm of their hand now!

People across the country use our open ministry education resources, including our published and electronic materials. We prepare courses to help study groups or seminar classes apply Scripture to their lives and ministry. Courses can be taken at different academic levels, but most assignments include practical ministry tasks. That includes leading home cell groups or planting new house churches.

These open ministry education courses grew out of our work in our own church but they also meet needs in many other churches as well. We now call the program our OPEN School, that is, our Open Pastoral Education Network.

We love adapting accredited courses to our local situation, and also preparing our own study materials for our people. We use photocopied booklets and print-on-demand books as well as memory sticks used to copy our resources into students computers and a growing range of electronic equipment and applications.

What a privilege it is to encourage and equip leaders and people at all levels of our church and mission life. Your love, support and prayer are a vital part of our lives and this ministry. We're truly grateful, as once again we celebrate another year and our King's birth.

Thanks again, and God bless abundantly.

Love always,

*Lin and Jon*

## **1. Open Ministry Education**

Revival swept through Latin America, and around the globe, in the mid-20<sup>th</sup> century. Churches multiplied. House churches sprung up rapidly, and many grew large.

A new form of anointed, biblical leadership emerged. Pastors were often untrained lay leaders, yet powerful evangelists, church planters and unpaid pastors in house churches.

Along with exploding church growth, the new technology opened the way for dramatic growth and informal leadership development through radio, TV, cassettes then CDs and DVDs, and the internet.

A movement known as Theological Education by Extension (TEE) began in Guatemala in 1963 when Ralph Winter and James Emery, soon joined by Ross Kinsler, commenced extension centres for rural pastors away from the residential Presbyterian Seminary. Teaching staff visited the extension centres weekly for seminars which helped students reflect together on their home study materials and on their field experience as part-time lay leaders, or full time pastors in training.

This early form of distance education for ministry reached leaders and pastors in their own localities.

Reflecting on his experience, Ross Kinsler wrote:

The challenge facing theological [and ministry] education today is

- to take an open attitude to structures and methods and to design programs that will be open to the whole people of God,
- to take an open attitude toward curriculum design so as to build on the students' interests and needs and motivation,

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- to take an open attitude toward the role of the student and the role of the teacher so that both can become fully involved in determining and developing the learning experiences,
- to take an open attitude toward evaluation and to discover more relevant, more human, more Christian ways to validate our program.<sup>2</sup>

Half a century on from those early beginnings, open education has exploded globally. Open universities, theological seminaries and colleges, and most tertiary institutions now include distance education.

Almost half a century ago the Special Committee on Theological Education in the Episcopal Church in America observed that "The pillars on which former concepts of ministry rested were special education, ordination, representation of a visible body (usually a congregation) and a salary for services to that body. These four pillars are being shaken to their foundation."<sup>3</sup>

We still live amid that shaking. New, vital forms of ministry emerge all around us in the 21<sup>st</sup> century. It is freeing and revolutionary. The church in revival around the world grows so fast that the old forms of education for ministry fail to keep up. New wine bursts the old wineskins.

So what do the new wineskins for ministry education look like? They are all around us in the west and the east, in developing and developed nations. Many of us are now involved in these emerging forms of education for effective revival ministry.

Ministry education, along with education in general, increasingly includes open education – available to individuals, churches, denominations and global movements.

Open ministry education uses a variety of resources such as audio and video cassettes, CDs, DVDs, internet, radio and TV, email and faxes, iPods

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and tablets, photocopied and print-on-demand publications (such as this book). Even traditional resources such as libraries and books can be increasingly accessed on the worldwide web and other electronic media.

These resources continue to multiply around the world. They make teaching, preaching and ministry available to millions of people. That creates a fundamental shift in ministry education. Not only can local leaders, preachers and teachers multiply their ministry this way, but inexpensive CDs, DVDs and books now bring the teaching of leading world figures into homes and churches everywhere.

These technological aids emerge as part of a third wave of social change in human history. Sociologists grope for adequate words to describe this massive change beyond the agricultural first wave and industrial second wave.<sup>4</sup> The current technological change is the context for accelerating church growth and leadership development. Ministry multiplies in the whole body of Christ amid this revolutionary social change.

### ***Three stage rocket***

The current educational revolution is like a three stage rocket. Each stage thrusts educational processes further and faster into new dimensions and greater orbits.

**Stage 1** is traditional education in the ***classroom*** where teachers impart knowledge and develop students' skills. We all understand that system, and are products of it. It still has great value where teaching is good, but it is often limited especially in terms of education for rapidly expanding ministries in the church, the body of Christ.

**Stage 2** takes the ***classroom to the students*** wherever they may be, as in Theological Education by Extension (TEE). It takes many forms. Extension education involves people interacting with teachers in their own life context, usually through weekly seminars or study groups. It makes education available beyond traditional colleges or seminaries and beyond the limitations of full time study. But it adds the

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important dimension of group interaction along with input from teachers or tutors who run the group study sessions or seminars.

**Stage 3** goes further. It provides high quality education *beyond the classroom* in 'schools without walls'. Using educational technology such as CDs, DVDs, the internet, computers, laptops, smart phones, and tablets along with printed materials or books, it provides courses or resources to individuals and study groups anywhere, at any time. It multiplies teaching indefinitely. It can reach everyone with relevant courses for personal study as well as for seminars or study groups.

Open education is only one way of educating for ministry, of course. Traditional education will continue and can be effective and dynamic. Many people still prefer to enrol in classroom courses, interacting with their teachers, as in Bible Colleges and theological seminaries. I have taught that way for half a century.

That interaction can now happen anywhere with new resources available for students and study groups. Students may not only interact with their distance education lecturer or tutor (as by phone, email, video-conferencing or lecturers' visits to tutorial groups or churches), but students can also interact with the local tutor or teacher who may guide them through the distance education material.

The current information and technological explosion rockets us into new developments in education for ministry, and new means of resourcing the ministry. When that ministry is seen as the ministry of the whole body of Christ, it makes possible a kind of ministry formation never known before. We are rediscovering body ministry at the same time that educational resources are making the world's best teachers and preachers available to everyone.

## **2. Distance Education**

Distance education has many forms and varies widely from one institution to another. It also varies considerably within an institution as new possibilities keep emerging. Courses that began as correspondence lessons mailed out, became distance courses with Study Guides and Readers and taped lectures available, and then became resources provided on the internet.

Theological Education by Extension (TEE) was not only a pioneer of early distance education for ministry and leadership development, but is also an excellent, proven model of effective open ministry education.

TEE combined decentralised seminars and home study with field experience. It made the learning program or study available to people in their environment or local situation.

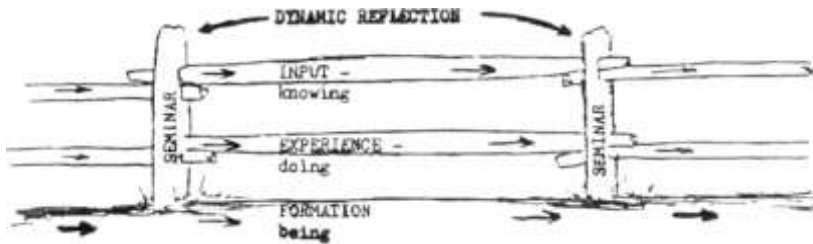
Methods vary. Usually, however, TEE involves teachers leading weekly study groups for local leaders in the church using materials which form part of an educational program. Different courses are offered, often involving different teachers. Colleges can make teaching staff available, or leaders in local churches may offer courses this way as tutorials.

This education for ministry involves four important components:

1. Input (knowing) - material to be learned, usually cognitive;
2. Experience (doing) - applying learning in ministry or field work;
3. Formation (being) - spiritual formation for effective ministry;
4. Dynamic Reflection (seminars) - usually weekly in study groups.

Education for body ministry can be widely used this way. I adapt the well-known split rail fence analogy to illustrate distance education.<sup>5</sup>

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Seminar groups can meet anywhere, at any time suitable to the group, preferably weekly. Group leaders will usually be those already involved in leadership among that group of people, such as a pastor, teacher or home group leader.

The 20<sup>th</sup> century saw cassette tapes proliferate. Education institutions could easily tape lectures and provide them to distance education students. Distance students often knew the content of those lectures better than internal students because they had cassettes they could play indefinitely. I did that. I still have Edwin Orr's marvellous post-graduate teaching on the history of Evangelical Awakenings recorded on cassettes in his class lectures – which I studied at home, externally.

Technology in the 21<sup>st</sup> century made the familiar cassette redundant, except for regions without electricity where hand-wound cassette players are still used.

Educational institutions and many churches now offer CDs and DVDs for personal or group use. Many churches now make the sermon available immediately after the church service. You pick up your copies on your way out, and can pass copies on to your friends. That sermon, or teaching, can then be seen or heard repeatedly by many. It may also be available on the church's website, and on YouTube.

These dramatic changes in our communication reflect a little of the massive changes now accelerating in our world.

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Churches and study groups now have access to high quality distance education. Many large churches, and even small ones, produce their own study materials including recorded preaching and teaching on CDs, DVDs, and church websites. Economically produced materials such as photocopied booklets and print-on-demand books, available as needed, make study resources widely available. Students now download materials, including recorded teaching.

For example, you can now publish high quality print-on-demand books economically and make them widely available. Materials published on the web, including YouTube videos, are available world wide. Many people and groups now publish that way. For example our 20 printed issues of the *Renewal Journal*, are now available worldwide on [renewaljournal.com](http://renewaljournal.com), along with other resources.

Individuals and churches now have access to these resources for their ministry education. Not only do churches have immediate access to these electronic resources but churches and colleges or seminaries increasingly produce their own resources and made them immediately available to their people and others interested.

This is the 'school without walls'. Many of our friends in Africa, Asia, or the South Pacific can now access and use these resources.

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## ***Chapter 2***

### ***From centralized to decentralized:***

#### ***Unlimited Education***

Open education opens the way for powerful ministry education. That can include the ministry of the whole body of Christ – everyone. It is not limited to training pastors or priests. They are included, of course, along with an ever expanding range of ministries for everyone.

Some of those ministries will be to lead. It may be leading a congregation, or a house church, or a cell group, or an interest group such as for women, men, youth, vocational groups, university fellowships and many more. Other ministries will serve in other ways.

Open education opens the way for anyone anywhere to study any area of interest, such as Biblical Studies, Church History, Theology or Ministry and Mission. Some people see those subjects as belonging only or mainly to specialist teachers in theological colleges or seminaries lecturing students in seminary classes.

Now, with open education, you can explore those subjects in your local study group or church, or on your own. You have access to an amazing array of fascinating resources. Millions of people do that now. Many people study for ministry degrees in that process.

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So what are some of the specific advantages of such open, unlimited education for ministry, and what are some problems and their solutions?

## **1. Advantages**

This discussion examines distance education using seminars available to students. Seminars may be in study groups, in the local church, in regional study centres, or at the seminary such as for night classes or weekend intensives.

Individuals can study on their own, as millions do. That has many personal advantages such as not being dependent on a study group. But here we examine the advantages of study for ministry in flexible group settings, such as seminars that any church can offer.

The following comments summarise the discoveries of Presbyterian missionaries who pioneered this approach with Theological Education by Extension (TEE) in Latin America.

There are advantages for (a) the student, (b) the learning process, (c) the teaching institution, and (d) the church.

### ***(a) Advantages for the student:***

Open ministry education makes teaching available to everyone; it can tap all levels of intelligence, ability and experience.

It can be in-service learning, on the job, and relevant to it.

Those involved can more easily cover their costs because they normally earn their income as they study and pay as they go.

More mature people can be involved than may otherwise be possible; these are often the most highly motivated and disciplined.

Students have the opportunity to test their interest, ability and calling at any stage, including their later years.

Students can form their own groups or be part of various groups using the materials; groups can be flexible and functional.

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Group seminar times can be more flexible to fit local needs or circumstances because the materials are always available.

Open education and adult learning principles apply more fully because students choose their own goals and means of reaching them.

Individuals can multiply the learning/teaching process by using the materials themselves in other groups that they lead or facilitate.

Printed resources can be used without the accompanying recordings. This makes them readily available to anyone interested.

### ***(b) Advantages for the learning process:***

Open ministry education puts the learning where the people are; most learning does not take place in schools, but in life.

Seminars in good distance education allow and require interaction linked with personal assignments and feedback.

Discussion in the group tests ideas with experience and promotes mutual fellowship, help and co-operation.

The closer the subject is related to life the more effective it is; this is a basic part of the group interaction and personal study.

Physical surroundings are those of the home or hall in local use, so students are helped to develop study methods related to their situation.

Extension avoids the professional orientation often associated with extracting the students from the local area; learning happens there.

More time is available to explore subjects this way because of the fewer number of courses studied at any one time.

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An additional screening feature of the longer period of learning (possibly life-long) is the on-going discipling required to stay involved.

Materials and presentation allow better use of group time which is enhanced by prior preparation and discussion relevant locally.

Library and resource materials can be made available where the people work and are used in that context, including access to internet resources.

Courses have greater relevance to the local situation because they are run there; tutors can apply learning to local issues and concerns.

Learning levels in any course can be adapted to the educational abilities of the students.

The pace of learning is more flexible; some may move more quickly through the materials than others.

Some groups choose to spread courses over extra sessions for fuller discussions, application and appropriate action.

CD and DVD resources can be stopped at any point for further group comment or discussion as the need arises.

Recorded teaching materials can be replayed in the group, or personally, for revision or clarification.

Recorded resources can be replayed indefinitely in a wide range of settings such as for skim learning, later revision, checking, and further use in other groups.

Students gain insight and skill in inductive group processes which is immediately transferable to other group involvement.

***(c) Advantages for the teaching institution:***

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Distance education courses cost much less per student than college teaching and use resources more effectively, such as volunteer tutors who are gifted and keen to teach.

Traditional colleges usually cost more per student than is warranted for education, but extension programs do not.

Extension avoids the problem of artificial status often associated with learning in an institution; it is localized.

The teaching institution can serve people it would never help otherwise, and these are often the ones most needing it, and best fitted for it – the real leaders in church life.

There are few limits to the number who can be involved because it allows for all those interested or needing it to be reached.

The faculty need not be overloaded because others can be involved in supervision of courses or used as tutors or group leaders.

In some cases, coaching by tutors can provide income for them without the high costs of employing extra professional staff.

Extension modules allow a wider offering of courses than usual, which in turn provides greater variety in the teaching offered.

The whole range of different courses remains available to any group at any time; various courses can be offered simultaneously.

Extension centres can be anywhere; they are functional units, easily moved around as needs arise in the group.

The teaching process can be multiplied indefinitely as these resources can be made readily available anywhere.

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Study groups have the advantage of input from other groups with whom the material was prepared, such as recorded class sessions.

The insights on recordings usually stimulate further insights and related discussion in seminar groups beyond what is on recording.

The teaching institution can maintain accreditation standards, at various levels, by monitoring groups or marking the assignments.

The courses of the institution become available to the whole church, not just to college students, so the teachers' ministries are widened.

### ***(d) Advantages for the church:***

Traditional colleges cannot prepare enough leaders for renewal and revival growth but open ministry education allows interested or potential leaders to be involved and helped.

Leaders can be prepared for their work more effectively, without undue cost; study is inter-related with their work.

All leaders can gain useful insights normally reserved for professionals; these can be immediately applied in ministry.

Courses allow a screening for prospective high level leaders who may benefit from further study at more intense levels.

The real leaders, who are often older and unable to attend college, can be helped this way; it avoids limiting courses, staff and facilities to young people who may, or may not, eventually be leaders in the church.

The materials allow and stimulate the growth of local leadership; they do not depend on a visiting teacher.

The program encourages responsibility in the local church for mounting relevant courses and applying them in that situation.

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Resources provided in the program give local leaders extra tools they can use in their own ministries and leadership.

Any church or group or person can plug into this program at any time to utilise it for the goals and procedures of that group.

Groups or churches can buy and develop the resources as part of their resource centre or library, ready for use as needed.

Churches can offer a wide range of in-service or training programs as they accumulate these resources and others like them.

Churches can set standards for their leaders by requiring the successful completion of relevant courses.

Where the church sets standards or goals using the materials, those courses become a motivating force within the church.

The courses can be organised and supervised by volunteers at little or no cost to the church; people involved buy their own materials.

The group experience becomes not only a study group but also a significant fellowship and support group within the church.

These resources help to fulfil the church's task of equipping the members for body ministry and effective mission,

TEE in Latin America proved to be a shining example of these principles and advantages in a rapidly growing revival context. TEE is particularly relevant for part-time leaders in the church. The Guatemala experiment, for example, met that need. They reported that probably 90% of the preaching, teaching, and evangelism in the rural churches was carried on by the laymen and women, and the few ordained men were rapidly approaching retirement age.



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Ralph Winter, a pioneer of the TEE movement, emphasised that this form of distance education was so radical because it selected and equipped the real leaders, not just potential leaders.

We told people it cost less per student. We told people it allowed a smaller faculty to deal with a larger number of students. We said that it stressed independent study and reflection, that it attracted more candidates to the ministry, that it allowed teaching on several levels more easily, that it allowed students to stay closer to the people of their own kind rather than be uprooted and sent off to a capital city, etc., etc.

And we even predicted that people would gravely misunderstand the whole idea if they thought of it primarily as a new method of teaching rather than a new method of selection...

But the underlying purpose for working by extension is in fact much more important than any of the kaleidoscopic varieties of extension as a method - it is the simple goal of enlisting and equipping for ministry precisely those who are best suited to it.<sup>6</sup>

That is the genius of open education. It reaches and helps equip all people for ministry, especially the functioning leaders such as home group leaders.

Distance education, like any other established program or institution, is prone to goal displacement. The very reasons for its development can be displaced by the goal to merely maintain the system which has been created. Then the system can take over, and the vital goals of equipping people for mission and church growth can be lost.

These, and associated problems which have emerged, need examining before we move on to explore emerging directions for theological and ministry education.

## **2. Problems and solutions**

Many of the advantages of open ministry education and Theological Education by Extension (TEE) carry associated problems. The following clusters of problems and solutions came from actual programs in Latin America exploding church growth in revival.

(a) At the local level, Kenneth Mulholland evaluated a large program of TEE in Bolivia.

Its aims were to address these needs:

- To fill the need for simultaneous training on several different educational levels,
- To provide teaching more specifically adapted to each sub-cultural unit,
- To offer continuing education for pastors of churches experiencing upward social mobility,
- To respond to varying cultural norms that recognise students' maturity and leadership,
- To address the problems of semi-literate church leaders unfamiliar with tertiary level abstract thought, and
- To overcome the danger of professionalism in the ministry.<sup>7</sup>

The 211 students, mainly pastors, studied an average of two courses a year. The TEE courses encountered these problems:

- failure of students to complete assignments,
- inadequate materials,
- lack of teachers trained in the use of learning materials,
- lack of textbooks prepared by nationals,
- lack of culturally adapted materials,
- cross-cultural problems in the areas of communication and understanding,
- lack of identification of the extension teacher with students,

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- lack of sufficient theological preparation on the part of teachers involved,
- the extended time needed in order to graduate, and
- the high subsidy necessary to maintain the program.<sup>8</sup>

The evaluation itself is a creative response to the need and also part of finding solutions. It highlights the value of on-going evaluation, re-diagnosis and adjustment. Those pioneers noted, for instance, that the cross-cultural problems applied equally or even more to the residential theological schools.

(b) On a wider scale, David Rambo examined positive and negative aspects of TEE programs. He noted the value of TEE to prepare mature leaders for ministry, reach more leaders, re-evaluate theological education, provide more economical programs, challenge the clergy-laity dichotomy, enhance the church's outreach to the world, promote contact and fellowship between groups, strengthen residential programs by providing better students for more intensive study, and provide a means for fuller inter-church or inter-mission co-operation.

The associated problems he identified were:

- Western teachers and missionaries continued to dominate,
- there was a shortage of well trained seminar leaders,
- cultural overhang continues and in some programs is intensified,
- quality materials are needed,
- contextualisation of materials and seminars needs more attention,
- the extended period of time can be daunting and a burden, and
- accreditation and recognition are often seen as sub-standard.<sup>9</sup>

(c) TEE pioneer Ross Kinsler examined more comprehensive problems, which also point the way to continual improvement of all educational endeavour, especially innovative areas like extension and distance education.

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He noted these crises in theological education:

- economic: problems of exporting Western systems;
- pedagogical: the need to humanize the classroom and teaching;
- ideological: to overcome elitism and dependency; and
- biblical: the professional, oligarchic clerical patterns.

Kinsler then underscored the importance of openness - the need to remain open to emerging needs and alternative solutions. He addressed the shift from closed to open education, from pedagogy to adult learning, and from competition to more humanizing co-operation.

Kinsler noted Paulo Freier's objection that "extension" can be not only inadequate but detrimental when associated with transmission, condescension, messianism, cultural invasion, manipulation, or imposing something already determined, designed and fabricated.

That is vital. Extension and distance education models need to avoid the imperial and embrace servant-hood; avoid the imposed and foster creativity; avoid the pre-packaged answers and ask significant questions.

It is certainly true that some extension programs have merely extended the old system of theological education so as to impose it on more people. But the challenge facing theological education today is to take an open attitude to structures and methods and to design programs that will be open to the whole people of God, to take an open attitude toward curriculum design so as to build on the students' interests and needs and motivation, to take an open attitude toward the role of the student and the role of the teacher so that both can become fully involved in determining and developing the learning experiences, to take an open attitude toward evaluation and to discover more relevant, more human, more Christian ways to validate our program. If theological education by extension should bake this enormous, unending

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challenge and join forces with theological educators of all traditions, then perhaps we should look for a new name ... "open theological education."<sup>10</sup>

My preference is *open ministry education*.

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## ***Chapter 3***

### ***From classrooms to life: Continuing Education***

Accelerating change continues to revolutionise all of life, including how we learn. We now have more options than ever. Usually classrooms have been the main means of teaching, even for ministry education. Now, however, open education has arrived.

Education for ministry in traditional classrooms often limits that ministry. The learning itself can be counter-productive. The dominant pattern of passive students sitting in desks for years can produce limited or ineffective ministry.

“The medium is the message” implies that separating content and method is both naive and dangerous. The main content of any learning experience is the method used. Classroom lecturing methods usually restricts ministry.

Good teachers tackle that problem in many ways. Some teachers include ministry in the class. That may be interaction, probing questions, demonstrations, group work, group assignments, practical assignments applied to ministry, and a multitude of classroom methods which involve students in ministry such as preaching, students preparing and leading seminars, tutorials, and applied ministry such as praying for one another or for people in need.

Marshall McLuhan's emphasis on the medium as the message is strongly demonstrated in Christianity. "The Word became flesh and

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dwelt among us, full of grace and truth" (John 1: 14). Jesus' incarnation demonstrates the medium being the message.

The method used in education teaches powerfully. Jesus lived that. He taught that. So did Paul. James made that point also, saying, "be doers of the word, not hearers only, deceiving yourselves" (James 1: 22).

Increasing change can help us see the unchanging good news of God's Kingdom even more clearly. We become freed from past limitations, and discover new freedom in the unchanging truth revealed in new ways.



## **1. Increasing Change**

John Naisbitt describes of our changing era. I refer to each of his megatrends and comment briefly on their significance for open ministry education.

### **1. From an Industrial Society to an Information Society:**

*“Although we continue to think we live in an industrial society, we have in fact changed to an economy based on the creation and distribution of information.”*

Naisbitt cites Sputnik in 1957 as the beginning of the globalisation of the information revolution. He argued that “satellites transformed the earth into what Marshall McLuhan called a global village. Instead of turning us outward toward space, the satellite era turned the globe inward upon itself. ... Today's information technology - from computers to cable television - did not bring about the new information society. It was already well under way by the late 1950s. Today's sophisticated technology only hastens our plunge into the information society that is already here.”<sup>11</sup>

Education for ministry now benefits from media which liberate education from confinement in classrooms and make it available in ‘schools without walls’. Open Universities now enrol vast numbers.

Educational and communications technology enable high quality distance education.

For example, the computer replaced the typewriter, the photocopier replaced the duplicator, the CD replaced the audio cassette, the DVD replaced the video, the resource centre is assimilating the library and going electronic, the internet increasingly replaces snail mail with email and web resources.

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Internet journals and books now offer more options than printed copies. They can reach more people, anywhere in the world. Anyone with internet access can download them and use them.

Quotes can be immediately woven into other tasks, including more articles and messages. The information is immediately available for multi-media uses. It may be adapted to power point for study groups or printed in Study Guides and Readings.

We did that with the 20 printed copies of the *Renewal Journal* now all available on [renewaljournal.com](http://renewaljournal.com).

*Now you can download information from articles in the Renewal Journal web page ([renewaljournal.com](http://renewaljournal.com)), reproduce it for your home group, study group, church paper, or tertiary study. You can adapt it, and turn a summary of it into a hand-out, OHT, or for data projection. I've done all that with this adapted article and many other articles, often. An earlier version of some of these chapters is now available to you in my articles originally printed in the *Renewal Journal*.<sup>12</sup>*

## ***2. From Forced Technology to High Tech / High Touch***

*"We are moving in the dual direction of high tech / high touch matching each new technology with a complementary human response."*

Naisbitt argues that people reject the kind of technology which forces a dehumanising process on them, or they find ways to humanise the process.

Ministry education resources and media should not replace personal interaction; they can enable it. Our educational media frees the tutorial group from dependence on a visiting teacher, but needs to facilitate group discussion and application. Study group leaders can use these resources mainly for personal information, and then conduct

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groups without them, or use them as group resources. A DVD can lead into lively discussion and be applied in ministry in the study group.

Individuals and groups can and do use media constantly. The challenge is to use them creatively, involving students or participants in high touch interaction. That is not strange to revival groups. They constantly pray for one another. Learning about ministry can lead into ministry in the group or in the student's situation.

*Now you can apply your ministry education material directly to your ministry, both in a study group and in life.*

### ***3. From a National Economy to a World Economy***

*“No longer do we have the luxury of operating within an isolated self-sufficient national economic system; we now must acknowledge that we are part of a global economy.”*

The world economy affects us all. Global economic shifts impact all nations, and affect our superannuation and bank balance.

So we find ourselves working within a world economy. Media that once ‘cost the earth’ has become ‘dirt cheap’! Computers, laptops, memory sticks, smart phones and tablets are now widely available and affordable. I smiled at the computer printed notice on the mud brick wall of an African village church: *“Kind reminder: Please switch off your mobile phone during the service”*.

Ministry education media plug into worldwide resources. Revival leaders reading this book in Africa or China will probably have access to the internet and cell phones. They too can plug into resources now available globally.

*Now you can access ministry education materials from America, Australia, and England or Europe such as on your computer. Increasingly you will use and also access media from developing nations also. Many revival leaders are there, and we can learn from them.*

#### **4. From Short Term to Long Term**

*“We are restructuring from a society run by short-term considerations and rewards in favour of dealing with things in much longer-term frames.”*

Open ministry education programs fit this long term situation admirably. They are geared best, indeed primarily, to life-long learning and continuing education and on-going ministerial formation. They provide on-the-job resources, and then enable people to keep learning, adapting, and ministering amid change.

Ministry education applies to all of life. Ministry continues. Many of us are involved, or have been involved, in continuing education for ministry. That may include completing degrees or attending seminars or conferences. These activities contribute to life long learning in a huge range of ministries.

*Now you can weave on-going study or ministry education into your life-long goals and continue to grow in your ministry ability and credentials.*

#### **5. From Centralization to Decentralization**

*“We have rediscovered the ability to act innovatively and achieve results - from the bottom up.”*

We are familiar with this trend and encourage it in many of our church structures. It also applies to education for ministry. We choose resources and studies from a widening range of possibilities.

At the *personal level*, increasing numbers of people study for theological or ministry degrees, often by open education or distance education. At the *church level*, innovative congregations or creative people in churches find ways to enrich the ministry education of their people, and this may include external studies in education for ministry

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which was once available only to full time college students. At the *college level*, many colleges now offer external studies or distance education with decentralised programs related specifically to local contexts and guided by local tutors.

*Now you are no longer dependent on other people to chart your course or even your beliefs. You do that, led by the Spirit in fellowship with God's people.*

### **6. From Institutional to Self-Help**

*"We are shifting from institutional help to more self-reliance in all aspects of our lives."*

Institutional Christianity is big business, but many traditional churches decline while home groups and house churches multiply. Independent churches attract increasing numbers. Some denominational congregations experience rapid growth sitting lightly within traditional structures, often challenging those structures prophetically. Large numbers of educated and committed Christians join or form study groups, renewal groups, charismatic congregations or covenant communities.

Continuing ministry education is another example of self-help programs. We follow personal interests including study for various degrees now increasingly accessible from colleges and seminaries around the world. This self-help option is increasingly taken where external study is available.

*Now you can choose your own courses in study and ministry according to your calling, gifting and anointing. Those courses can fan the flame in you and set you on fire for powerful ministry if you choose your study well.*

### **7. From Representative Democracy to Participatory Democracy**

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*“We are discovering that the framework of representative democracy has become obsolete in an era of instantaneously shared information.”*

Ministry is increasingly participatory. We see it most clearly in home groups, house churches, and short term missions. All these tend to be primarily or fully participatory. People share in ministry and decision making together.

The process of open ministry education is geared to enabling enablers, or facilitating facilitators. It provides a resource for leaders and those involved in ministry, usually interacting together. This calls for participating fully in group processes and learning leadership skills which enable others to minister. So it provides a resource which the people using it can choose, use and infuse in their own growth as well as in their work. It helps leaders to equip others for ministry.

*Now you can form your own study group or apply open ministry education resources to your group as you all participate together in deciding what to study and how to study it.*

### ***8. From Hierarchies to Networking***

*“We are giving up our dependence on hierarchical structures in favour of informal networks.”*

Naisbitt identifies three fundamental reasons that make networks a crucial social form now:

- (1) the death of traditional structures,
- (2) the din of information overload, and
- (3) the past failures of hierarchies.

He adds,

The vertical to horizontal power shift that networks bring about will be enormously liberating for individuals. Hierarchies promote

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moving up and getting ahead, producing stress, tension, and anxiety. Networking empowers the individual, and people in networks tend to nurture one another. ...

*In the network environment, rewards come by empowering others, not by climbing over them.*<sup>13</sup>

That is crucial. It fits tightly with our Christian commitment to love and serve one another. And it helps to overcome the flaws of bureaucratic Christianity, such as the Peter Principle: "In a hierarchy every employee tends to rise to his level of incompetence."<sup>14</sup>

Laurence Peter offered a better option, a biblical one: "forward to a better life".<sup>15</sup> Instead of climbing over others, we serve others. Instead of climbing up the bureaucratic ladder, we move forward or even sideways into our calling and ministry. That may mean becoming a bishop, if that is God's purpose for you to lead and serve others, but the role is not the goal. Loving and serving God and others is our task.

Networking is everywhere. We see it in our growing use of short term task groups (instead of long term committees). It's there in supportive, nurturing home groups or cell groups (instead of formal prayer meetings and Bible studies in pews). We link up with friends for short term missions (instead of being life-long missionaries).

Ministry education can help prepare people to function well in a networking environment. Not only do ministers and leaders need to know how to facilitate task groups, study groups and home fellowships (rather than be threatened by them), but the shape of ministry can be transformed in this context. Task group specialists and cell group leaders can minister and enable ministry. They can disciple others and be disciplined.

*Now you will get your rewards and fulfil your ministry "by empowering others, not by climbing over them" as you network together and support and encourage one another.*

## **9. From North to South**

*“More Americans are living in the South and West, leaving behind the old industrial cities of the North.”*

This megatrend is domestic to America, but has wider implications. Naisbitt notes that from 1980 for the first time in U. S. history more Americans lived in the South and West. He identifies the frontier qualities of local administration and the swelling immigration with its creative potential. It forces rethinking and adaptation.

Rethinking and adaptation are essential components of good open ministry education.

One significant example, among others, showing a creative response to growing needs and opportunities is the School of Intercultural Studies (formerly School of World Mission) at Fuller Theological Seminary in the bellwether state of California. Founded by pioneer Donald McGavran, it has the largest missiological faculty in the world, champions church growth around the world, attracts hundreds of international students, offers courses externally through its Fuller Online and Individualized Distance Learning programs and fosters global research and publication. Overseas students from nations seeing revival challenged Fuller staff to address exploding church growth and grapple with its implications for us all.

*Now you can enrol in a huge range of biblical and ministry education courses either personally or in a study group, not merely as preparation for ministry but also as participation in ministry.*

## **10. From Either/Or to Multiple Options**

*“From a narrow either/or society with a limited range of personal choices we are exploding into a free-wheeling multiple-option society.”*

Demarcation lines along denominational or doctrinal differences once characterised churches, theological colleges, and even Bible colleges.



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These increasingly blur and merge within the unity of the Spirit and in the ecumenical landscape.

Renewed Baptists, for example, may identify more deeply with Catholic Charismatic spirituality than with their own historical distinctive beliefs. 'Rebaptism' is a burning pastoral issue as increasing numbers choose to move freely among differing groups. Multiplying home groups discover authentic unity and raise Eucharistic problems. Traditional understandings of ordination and ministry are increasingly challenged.

*In other words, you can receive degree level ministry education and may be ordained to your calling and ministry in your lifetime whether you are male or female, employee or boss, and working in the church or in the world. Many churches and denominations already do this. Open ministry education can assist you to move through your multiple options to fulfil your God-given calling.*

These megatrends shape our lives and ministry in an era of accelerating change. Christians see the hand of God in all of life, not least in the astounding explosion of world wide church growth. God calls us to serve him in our moment in history, a moment filled with incredible challenge and potential.

This is not mere theory. It is happening. I have participated in this kind of open ministry education as a missionary teacher, as a college or seminary teacher, and as a short term mission teacher in many nations.

## **2. Increasing Choice**

We now face more options than ever, with more potential than ever. The inter-related dimensions of increasing change and increasing choice liberate education from closed classrooms into open education.

In ministry, the widespread use of modern media makes the world's best teachers and preachers available to individuals, homes, study groups, churches or the public through DVDs and internet links such as YouTube. Local churches often make their worship services available to anyone interested on DVD and their website. So education for ministry is profoundly affected.

We have more choices and more resources available to us than ever before. That liberates us all into new possibilities.

Ivan Illich described the massive shift now happening in education and pointed the way ahead, especially for adult education. He identified four educational networks:

Educational resources are usually labelled according to educators' curricular goals. I propose to do the contrary, to label four different approaches which enable the student to gain access to any educational resource which may help him to define and achieve his own goals:

1. Reference Services to Educational Objects - which facilitate access to things or processes used for formal learning.
2. Skill Exchanges - which permit persons to list their skills the conditions under which they are willing to serve . . . and the addresses at which they can be reached.
3. Peer-Matching - a communications network which permits persons to describe the learning activity in which they wish to engage, in the hope of finding a partner for the inquiry.

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4. Reference Services to Educators-at-Large - who can be listed in a directory giving the addresses and self - descriptions of professionals paraprofessionals, and freelancers along with conditions of access to their services.<sup>16</sup>

These networking resources can be summarised and illustrated as:

1. **Educational Objects** - e.g., gardens, libraries, museums, shops, factories; and churches and homes.
2. **Skill Models** - e.g., persons who can teach a foreign language or music; and ministry skills and leading mission teams.
3. **Peer Matches** - persons interested at a given time in language, music, etc.; and in common interest groups and ministry activities.
4. **Educational Leaders** - who can assist in exploratory activities; and ministers and specialist church staff and volunteers.

We can easily apply these ideas to church ministries both in leadership development (e.g. in music, drama, small groups) and in enriching the life of the Christian community or extending its ministry in mission.

Open ministry education fits networking. It provides resources to individuals and groups anywhere. Modern technology such as the computer and the smart phone make networking in education more universal, inexpensive and dynamic than ever before.

Open ministry education uses Illich's four networks:

1. It is an *educational object*. The media and accompanying materials provide a means for individuals and groups to learn. These resources can be used by any group finding them helpful for learning about ministry in the body of Christ.
2. As a *skill model*, open ministry education resources provide leaders or groups with materials to extend their own skills in leadership,

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teaching or ministry. Most people who buy the resources are already competent in some leadership area, and use this model to assist them in their work such as with seminar groups or study groups.

3. Open ministry education facilitates *peer matching*. Teachers get together to study teaching and to teach, elders to study eldership and to disciple people, leaders to study leadership and lead teams, all in the context of their ministry in the body of Christ.

4. The open ministry education models bring *educational leaders* into contact with those desiring to learn from them or interact with them.

Both education for ministry and ministry itself change this way. Education for ministry is available to more people, in fact to everyone. Ministry multiplies as learning and doing merge together.

As change increases, so do the options available. These changes affect ministry in the church, for the church lives amid constant change. This shows up in changing styles of dress, language and behaviour. Once women wore hats and men wore suits in church. Ancient English was normal, and good Christians avoided all movies. Now dress is often casual, English is contemporary, and churches and Christians use TV and movies for ministry and evangelism.

Still more central to change in ministry is the creeping obsolescence of church life geared to norms of 50 to 100 years ago. Ministry, as described in *The Body of Christ - Book 1: Body Ministry* now rapidly changes old patterns in many churches, especially through small groups or house churches. Ministry is increasingly seen to be the task of the whole body of Christ, not just the domain of professional clergy.

The choice is yours! What is your interest, calling or gifting? You now have a huge array of options before you. These options offer widening range of choices in what you can do and how you can do it. You also have a widening range of choices in how you will develop your gifting and your interests.

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Open ministry education is available to you. You can choose personal study or group study from a vast range of options in adult education.

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## *Adult Education*

## ***Chapter 4***

### ***From pedagogy to self-directed learning:***

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Pedagogy is usually teacher-directed learning. We are familiar with that, even to degree level study. Adult education, on the other hand, offers many possibilities for self-directed learning. Applied to Christian living and ministry that is important for God-directed learning and ministry.

Our learning is often institutionally directed. We can, however, be increasingly God-directed follow his leading. Jesus was. Adult education now offers more choices than ever before.

The miracle of God's will for us is freedom under God. Where the Spirit of the Lord is there is freedom (2 Corinthians 3:17). We can grow in our submission and freedom.

This chapter explores that freedom as it applies to adult education and self-directed learning. Your options, right now, include a huge range of adult education possibilities, local and national, short-term and long term, informal and formal.

Malcolm Knowles, a pioneer writer about adult education, introduced the rather unwieldy term 'adragogy' for self-directed adult education. He explained:

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The body of theory and practice on which teacher-directed learning is based is often given the label "pedagogy," from the Greek words *paid* (meaning "child") and *agogus* (meaning "leader"). Pedagogy has come to be defined as the art and science of teaching, but its tradition is in the teaching of children. The body of theory and practice on which self-directed learning is based has come to be labelled "andragogy," from the combining form *andr* of the Greek word *aner* (meaning "man"). Andragogy is defined, therefore, as the art and science of helping adults (or, even better, maturing human beings) learn. These definitions do not imply that children should be taught pedagogically and adults should be taught andragogically. Rather, the two terms simply differentiate between the two sets of assumptions about learners, and the teacher who makes one set of assumptions will teach pedagogically whether he or she is teaching children or adults, whereas the teacher who makes the other set of assumptions will teach andragogically whether the learners are children or adults.<sup>17</sup>

I prefer the term self-directed learning rather than the technical term. It explains itself, although Christians will want to keep submission to God alive in our self-directed choices as being continually God-directed.

Children learn this way, as well as in teacher-directed schools. In fact, good teachers make room for plenty of self-directed learning and initiative in the classroom. Some formal examples of that are innovations such as open classrooms, non-graded schools, learning laboratories, community schools, and non-traditional study programs. Also, within traditional teacher-directed classrooms there is room for a lot of guided self-directed activity as in the library, personal projects, and group interactions.

Open ministry education thrives in a self-directed learning context, especially for adults but also for children and youth.



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Self-directed learning does not rule out teacher-directed imparting of information and truth (passing on the faith once delivered to the saints), but places it in the wider context of self-directed discovery. You not only choose your path but also those who guide you on it.

Pedagogy tends to perpetuate the teacher's frame-work and content; self-directed learning moves beyond that restriction. We learn from interactions with many people. We learn together.

Mutuality transforms self-directed learning. We choose our route but also our companions.

In its broadest meaning, "self-directed learning" describes a process in which individuals take the initiative, with or without the help of others, in diagnosing their learning needs, formulating learning goals, identifying human and material resources for learning, choosing and implementing appropriate leaning strategies, and evaluating learning outcomes. Other labels found in the literature to describe this process are "self-planned learning," "inquiry method," "independent learning," "self education," "self-instruction," "self teaching," "self study," and "autonomous leaning." The trouble with most of these labels is that they seem to imply learning in isolation, whereas self-directed learning usually takes place in association with various kinds of helpers, such as teachers, tutors, mentors, resource people, and peers. There is a lot of mutuality among a group of self-directed learners.<sup>18</sup>

The Christian community is meant to be such a body! We all learn together, and we help one another.

Such openness to one another and to God allows his Spirit to direct us more fully. The depth centre of self-directed learning is Spirit-directed learning, grounded in our knowledge of the Spirit of God and our response to him.

## **1. Principles**

Knowles describes four vital principles of modern educational practice. I apply them to open ministry education. They cover a new conception of the purpose of education, a shift from a focus on teaching to a focus on learning, an emphasis on life long learning, and an explosion of new delivery systems.

### ***(a) A new conception of the purpose of education:***

Rather than producing "educated" or "knowledgeable" people by transmitting information to them, the task now in a rapidly changing world is to produce competent people who can apply their knowledge under changing circumstances. Open ministry education aims to equip people to become competent in their on-going use of self-directed learning..

Competency models of learning increasingly replace content-transmission models. Learning contracts increasingly replace course outlines and replace set tasks in a course. Adults negotiate.

We see that most clearly in practicum courses or field education. Students submit their learning contracts or agreements for assessment and approval, and then report on how they fulfil those contracts or agreements.

Open ministry education can do that. It emphasises competent leadership for effective ministry. Each seminar can apply learning to life, and together we learn from life experiences. Seminars can involve dynamic interaction combining input with reflection on experience so that understanding and competency grow.

Adult learners can apply their learning immediately in most cases. They are learning ministry skills along with theory. This can apply to Bible study as well as ministry studies. What are helpful questions

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arising from a Bible passage? What are its implications for us today? How do we respond to its challenge?

Leaders, or people involved in body ministry, become more competent in that ministry as they reflect dynamically in small groups on their ministry, relating it to the input they gain in the process of the course. Ministry education resources can foster group interaction and reflection. Further, those in the group determine their own learning route, whether to use the resource without formal study, or to complete study requirements at the level they choose.

### ***(b) From a focus on Teaching to a focus on Learning.***

Good adult education places a strong emphasis on self-directed learning in which the teacher becomes a facilitator and a resource person. Not only does today's information explosion require this shift into facilitating self-directed learning, it is also the way adults function. They seek relevant resources. Knowles cites the research of Allen Tough which showed that

- (1) most adults have from 1 - 20 major learning projects each year, the average being about 8;
- (2) only about 10% of those projects were part of educational institutions;
- (3) there is a "natural" learning process adults normally follow;
- (4) adults usually turn to someone for help at points in the process;
- (5) they generally go to "helpers" who are not trained teachers, but if they do go to teachers "the teachers interfere with their learning by instituting their own pedagogical sequence of steps rather than flowing with the learners' natural sequence"<sup>19</sup>

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Applying these principles to ministry education means that we give greater attention to the learners' needs than the teachers' program. Constant feedback from students, formal and informal, enables this.

Open ministry education can facilitate self-directed learning. It can do this in a myriad of ways, guiding group interaction, rather than focusing on the teacher's agenda. The group's agenda and reflection become the focus for learning, and individuals bring to that their own particular needs and tasks.

### ***(c) Lifelong Learning.***

The organising principle for all education has become lifelong learning. Constant change demands it. Adult education must provide resources and support for self-directed continuing education.

Open ministry education obviously fulfils this need. It is not the only model of continuing education in ministry, but is a significant one. Hence its special relevance to ministry in this era of rapid change.

Resources need to be updated continually so that they remain relevant. That is another reason for keeping session outlines general, rather than specific, and replacing outdated resources (such as cassettes) with new ones for more specific or current input.

Home group leaders, for example, learn how to facilitate interaction and mutual ministry in a group rather than how to give a Bible study lecture. We all continue to learn how to be more effective as we discover and apply the Bible to life, personally, communally and even nationally as many Christians do when attending conferences.

### ***(d) New Delivery Systems***

A key to this process of self-directed learning is the use of educational services in different times and places as needed. New ways to deliver these systems include current terms like non-traditional study, external degrees, multimedia learning systems, community education,

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learning communities, learning resource centres, educational brokering agencies, learning networks and extension. Those are some current innovations now spreading across the whole range of formal, and informal education.

Open ministry education obviously uses these resources, and is a provider of adult learning options. It delivers the learning process to students in their own living and ministering context.

The resources can be used in any context where they fit. They free ministry education from limitations imposed by attending seminaries, and provide resources for local leaders to guide seminar sessions and learning processes such as in team ministries. They tap into current resources including DVDs, laptops, smart phones and the internet.

Four learning principles apply to education in general and especially to open ministry education. They emphasize

- 1 the *goal* of ministry education as competency in ministry,
- 2 the *focus* of ministry education as learning rather than teaching,
- 3 the *extent* of ministry education as lifelong, and
- 4 the *resources* of ministry education as multi-dimensional.

These self-directed learning principles are based on important assumptions. They open the way for more specific God-directed study and ministry with the greater individual freedom of choice.

You can be led by the Spirit, as Jesus was. You can be led by the Spirit as Paul was (though in a lesser way than Jesus). Both of them had brilliant understanding of Scripture as well as amazing revelation from God's Spirit. You and I will have lesser insight and anointing, but we too can be Spirit-led and grow in our understanding and in ministry.

Jesus grew (Luke 2:52). We can too.

## **2. Foundations**

Important foundations about adult education lay the groundwork for building effective self-directed learning. Knowles and many others emphasise these.

A child may be served better by teacher-directed pedagogical methodology whereas the adult is served better by adult approaches to learning.

Foundations for adult education include these important principles: as people mature they move from dependency toward self-direction, their experience is a rich resource for learning, their learning readiness is oriented toward their social roles, their orientation is toward immediate application, and their motivation shifts from mainly external rewards to internal satisfaction.

### ***(a) Adults move from dependency toward self-direction***

Adult learning shifts toward self-directed learning at all levels. Placed in the context of Christian ministry, self-directed learning is even more relevant. People involved in a range of ministries are normally highly committed and motivated to serve their Lord. They welcome learning experiences which help them minister effectively.

The concept of the learner in open ministry education, then, is not a passive pupil dependent on the teacher for input, but a highly motivated self-directing learner ready to give and receive in the dynamic encounter of input, experience, ministerial formation, leadership development, and interaction with peers, facilitators and with the Spirit of God.

### ***(b) Experience is a rich resource for learning***

We learn by doing. That axiom applies to all ages. Adults accumulate a wealth of experience which is a rich resource for learning for themselves and for others. So do people of all ages, but adults have the

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advantage of wider experience which comes with growth and maturity.

Experience is a prime resource for interaction and application. Adults learn from one another, especially in ministry. Open ministry education can facilitate group sharing of experiences, and reflecting on them. Adults' readiness to learn grows out of their life tasks and ministry. The learning group or seminar can also become a ministry group as people interact, pray for one another and respond to God together.

### ***(c) Learning readiness is oriented toward social roles***

Adults want to learn about areas of personal interest, ability and social occupations. That is why continuing education is popular now including for Christians. They are highly motivated to know more about the Bible, Christianity and all kinds of ministry and service. Christians usually engage in ministry education to gain information and be more competent in ministry.

Open ministry education meets this need. Self-directed learners explore seminars and courses relevant to their interests and abilities. They use ministry resources for their personal and local needs and organise seminar groups to work through relevant learning materials.

### ***(d) Orientation in adult learning is toward immediate application.***

Adult perspectives change from postponing applied knowledge toward immediate application. So the orientation toward learning shifts from subjects to performance.

Open ministry education courses in leadership, worship, music, counselling, social welfare, youth and children's ministry, home groups and house churches and Bible teaching are popular because they meet felt needs and opportunities.

***(e) Motivation shifts from mainly external rewards and punishments to internal satisfaction.***

Traditional pedagogical motivation comes from rewards and punishments, especially through grading. Imagine Jesus giving a grade! What kind of grade?

Meaningful assessment, evaluation, mid-course correction, and guidance all appeal to adults. Grades still motivate degree students, but the deeper and lasting motivation for Christians is not the grade but the ministry. Open ministry education can motivate learners through internal incentives, self-directed exploration, and mutual cooperation and support.

Motivation for adults is intrinsic. They begin the course because they want it, and the course itself is meant to provide further motivation as the students share their experiences and insights together and support one another personally, relating their learning to their ministry. Motivation is high in ministry education groups because they live for and serve God. They are motivated to learn from the input, from others in the group, and from reflection on experience. Learning is anchored in life.

This is the changing scene in church life today. Many of us participate in adult learning experiences because we want to be more effective in serving God and helping people. All large churches and many small ones offer a wide range of ministry education opportunities.

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## ***Chapter 5***

### ***From competition to co-operation:***

#### ***Mutual Education***

One student we prayed for one morning in class went to her doctor that same day for a final check before having a growth removed from her womb. That afternoon her doctor could find no trace of the growth after checking with three ultrasound machines, so he cancelled the scheduled operation.

“My class at college laid hands on me and prayed for me,” she explained to her doctor. “I believe God healed me, and that’s why you can’t find the growth any more.”

“I don’t know if God healed you,” he responded. “But I do know that you don’t need an operation.”

Our class studied Christian ministry in the power of the Spirit. We usually began each class with prayer, and that day our prayer included praying for specific needs such as that woman’s health. One of those praying in class was a medical doctor. She prayed with strong faith, joining us in laying hands on the ‘patient’ student, knowing that God heals through prayer as well as through medicine. What rich resources we have for ministry – right there in the group.

I love hearing medical people pray for healing. They have medical skills as well as faith in God. A nurse in one of our week night meetings prayed for another lady who had severe back pain.

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“L4, be healed in Jesus’ name,” the nurse commanded as she lay her hand on the woman’s back. It takes medical knowledge plus the revelation of a ‘word of knowledge’ to be able to pray like that. All pain immediately left the lady being prayer for. Apparently the problem was in the Lumbar 4 (L4) section of her spine.

Many people are not healed so quickly. Perhaps most are not healed so quickly in our materialistic Western society. There are many reasons for that, including our Western scepticism, lack of compassion or faith, and our sinfulness such as jealousy, competition or failing to forgive others freely as God has forgiven us.

We all can learn more together about effective ministry. That learning is enhanced and expanded rapidly when we share our experiences and learning together. The ‘teacher’ usually shares from his or her experiences, but others can do also. So the more that our ministry education fosters mutuality, the more we can learn from one another.

We call this ***open education***, or ***open ministry education***. It is open to everyone and everyone can be involved. It is not just for leaders. Our leaders can help us, but their main job is to equip the saints for the work of ministry for building up the body of Christ (Ephesians 4:12).

This chapter on Mutual Education explores two key aspects of open ministry education:

1. Aims and objectives
2. Implications for our ministry

## **1. Aims and objectives**

Educational study applies to all of life, not just teaching. So studying the aims or objectives of education helps us in ministry and mission as well. Education aims to help us grow in many ways, including learning in affective, behavioural, and cognitive ways (adapted here from taxonomies by Krathwohl, Waugh and Bloom!).<sup>1</sup> We all learn in all of these ways:

Affective ways (attitudes, emotions, feelings, values, commitments),  
Behavioural ways (skills, abilities, achievements, actions) and  
Cognitive ways (knowledge, thinking, understanding).

We learn in many ways as in apprenticeship, learning to talk, using different languages, making a cake, driving a car, or living a Christian lifestyle by loving and serving one another.

We learn in all these ways, in knowledge, as well as in attitudes and skills, progressing through ascending levels. Applied to Christians this includes our growing commitment to Jesus and his requirements. Our commitments show up in the highest levels of these domains, affective (attitudes), behavioural (skills) and cognitive (knowledge):

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<sup>1</sup> B S Bloom (ed), 1956, *Taxonomy of Educational Objectives: Handbook I, Cognitive Domain*, McKay; D R Krathwohl (ed), 1964, *Taxonomy of Educational Objectives: Handbook II, Affective Domain*, McKay; L Anderson, & D Krathwohl, 2001, *A Taxonomy for Learning, Teaching and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*, Longman. Also my own taxonomy of Educational Objectives in the Behavioural Domain!

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**Affective (attitudes):** progression of learning through

Receiving – you hear, or pay attention, perhaps passively.

Responding – you participate, react, or get involved.

Valuing – you give significance or meaning to it.

Organising – you incorporate it into your thinking or living.

Characterising – you integrate it into your life, your character.

**Behavioural (skills):** progression of learning through

Awareness – you know it can be done, or learned.

Attempting – you try it with varied ability, gradually improving

Achieving – you master it, with increasing skill.

Applying – you use it in a range of situations.

Adapting – you relate it effectively to other possibilities.

**Cognitive (knowledge):** progression of learning through

Knowledge – you remember or recall it.

Comprehension – you understand it.

Application – you use it in various ways.

Analysis – you identify elements and principles of it.

Synthesis – you compile it by combining elements in patterns.

Evaluation – you assess it and make judgments about it.

Creativity – you use it to develop something new.

Notice how Jesus powerfully taught, demonstrated and required change or growth in attitudes and behaviour, not just knowledge. His powerful teaching demonstrated Kingdom attitudes and action: loving the outcasts, healing the sick, feeding the hungry, freeing the oppressed, confronting the proud, washing the feet of arguing disciples.

We can apply these educational principles to our learning. Together we can learn to minister to one another more effectively.

Open ministry education can help us all grow in all these domains of education and learning about life and ministry. As we minister to one

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another and serve one another, we can learn to be more effective in ministry.

We can expand our aims and objectives in learning to minister by doing more of what Jesus, Peter, Paul, and the leaders in the early church did. They aimed to proclaim the kingdom of God, heal the sick, cast out demons, feed the hungry and demonstrate the gospel.

Here is a summary of these aims and objectives applied to praying for people, personally and together. Many now do this.

**Affective (attitudes):** progression of learning through  
Receiving – you hear about effective praying with and for others.  
Responding – you get involved in praying with and for others.  
Valuing – you find this praying significant and valuable.  
Organising – you incorporate it regularly in life and ministry.  
Characterising – you integrate this praying into your life.

**Behavioural (skills):** progression of learning through  
Awareness – you know you can learn to pray powerfully.  
Attempting – you pray with varying results, gradually improving  
Achieving – you grow in faith and authority with increasing skill.  
Applying – you pray for others in a range of situations.  
Adapting – you pray for others effectively in new situations.

**Cognitive (knowledge):** progression of learning through  
Knowledge – you recall what Jesus and others taught on prayer.  
Comprehension – you understand prayer more fully.  
Application – you pray in various ways.  
Analysis – you identify what is involved in praying effectively.  
Synthesis – you adapt elements of praying in various patterns.  
Evaluation – you assess what is involved in praying effectively.  
Creativity – you pray in new, effective ways as the Spirit leads.

All these aims and objectives apply to all kinds of ministry.

## ***2. Implications for ministry***

Here we look at how leaders or teachers can facilitate learning together about ministry in mutual education.

Much of our learning about ministry comes from applying theory in practice. We learn to pray with authority by doing it and we learn from experience. We learn to serve people by serving them and we learn from experience. Theory helps. Practice applies the theory and we often learn more by doing it.

Implications for learning about ministry together involve these essential elements of climate, planning, meeting needs, objectives, learning plans, learning activities, and evaluation, as Knowles describes. These elements apply fully to open ministry education.

### ***(a) Climate***

The atmosphere for adult learning, and indeed all normal learning, needs to be relaxed, trusting, mutually respectful, usually informal, warm, collaborative and supportive. Unfortunately much traditional pedagogy (at all age levels including adults) tends to be formal, authority-oriented, competitive and judgemental. It need not be, but the bias is that way because of the teacher-directed process. Effective teachers avoid that bias, but schooling tends to impose it, particularly in large classes.

The learning climate can help us feel accepted, respected, and supported, with a spirit of mutuality between teachers and students as joint inquirers, where there is free expression without fear of punishment or ridicule. We all appreciate an atmosphere that is friendly and informal where we are known by name and valued as individuals.

The shift from teachers as content-transmitters to facilitators of learning highlights the need for such a climate in learning at all ages.

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That climate is strongly Christian. We are all brothers and sisters of one another and have only one Teacher (Matthew 23:8). Open ministry education can be explored in mutual servant-hood, helping one another.

The teacher, seminar facilitator, or group leader offers his or her knowledge, and enables others to share theirs also in a climate of mutual respect.

### ***(b) Planning***

Instead of the teacher primarily planning the work pedagogically, self-directed adult learning calls for mutual planning by learners and facilitators. This can be much more demanding for the teacher as well as for the learners. Both can draw on the huge number and range of resources available.

One of the most relevant resources in open ministry education is the experience of the group. Learning tasks in a seminar can be built around the immediate context of ministry. Seminar leaders need to develop this skill and sensitivity. Seminars can then draw on the rich resource of group members as they reflect dynamically and learn inductively in an action-reflection mode.

Old time Bible Studies tended to be a teacher talking to passive listeners. Maybe there was time for questions and at point it could move from being teacher-directed to mutual learning.

Renewal and sharing groups focus more on the group interacting together around the topic – any topic. If the topic is praying for others the group will have many powerful examples and discoveries to share together and help one another to learn.

### ***(c) Meeting needs***

Identifying needs in mutual education involves everyone in the educational process, but applies most to those learning. They identify needs and examine them together. Felt needs predominate. They also motivate learning.

**Primary needs** become a major focus in learning. They usually motivate us most strongly. We take a course in counselling because we want to help people in need. We explore prayer and healing because sick people need prayer as well as medical aid. We learn to lead worship because we worship in home groups as well as Sunday services. We learn to teach children and youth in church programs because teachers are needed. We study community needs because we want to help people in need.

**Secondary needs** also need attention! They may be felt less intensely, or may be unmet needs unrecognised by the learner. The facilitator's role often involves identifying these needs also. A group leader or seminar teacher can show how Bible study is relevant to counselling, praying, worshipping and teaching, even though Bible study may not be the primary purpose of the sessions.

For example, we all pray for others in some way. Often this may just be a general prayer, "God bless Mary." It may be more personal, with or without laying on hands, "God bless and heal you." It may be more specific such as, "God heal that disease." It may be a command based on a 'word of knowledge' or revelation like, "L4 be healed in Jesus' name."

Increasing numbers of people, including young people, are now praying for others with faith, compassion and authority. Many of them have learned to listen to the Spirit of God for revelation on how to pray and what to command.



### ***(d) Objectives***

Traditionally leaders and teachers identify and set objectives in the subjects they teach. Subject-centred teaching requires this. Self-directed adult learning, being person-centred rather than subject-centred, requires setting objectives mutually. Learners and facilitators work together to identify the goals. That process will normally cover the whole range of general purposes, program goals and specific learning objectives.

Open ministry education needs to do this. If the learning only imposes subject-centred curricula and externally determined objectives, it will domesticate rather than liberate, and limit ministry rather than equip for ministry. This is a major problem.

Objectives for self-directed learning are partly achieved, of course, by offering a widening range of courses from which learners can choose according to their own needs and objectives. Many churches offer a range of training courses or experiences and those options begin to give learners a range of choices.

However, more significantly, the group process in seminars and the individual tasks can focus on the learner's objectives. For example, a typical opening group task in seminars can be for individuals to say why they are doing that course, to identify their main concerns and objectives, and for the group to identify its common goals.

Sessions on prayer, for instance, can give those involved an opportunity to share their aims, hopes, challenges, and desired outcomes about praying for people. Learning together in the group can be very powerful and effective.

We have prayed regularly for one another in many home groups and class situations, all of us learning to ministry together more effectively.

## ***(e) Learning Plans***

An important shift in education is from a curriculum to learning plans.

Where content-transmission determines curricula the learning process is linked to logical sequences in course syllabus materials. However, with accelerating change that process becomes increasingly obsolete, especially in ministry.

A curriculum usually imposes external requirements, whereas learning plans use negotiation between learners and facilitators. Subjects are increasingly replaced by learning projects sequenced according to learning readiness. Radical self-directed learning has no subjects, for the learners are the subject, not the object of education. They determine their learning process.

For example in a home group following a curriculum the group tends to be more passive, such as listening to a Bible talk. This is useful. However it can be more useful by applying it in ministry. One of the simplest ways to do that is to share needs together and do something about it, such as praying for those needs. The needs then can become material for future studies and topics.

Open ministry education reflects that transition. It arose out of a need to adjust learning to the local ministry context and to provide ministry formation in that context. How do you, for example, prepare people to pray effectively in faith for healing?

So, open ministry education focuses on the students' concerns so that increasingly the subject of learning is the student's needs and opportunities in ministry. No longer is the student an educational object to be filled with set content in a jug-mug style of pouring information in the empty, passive 'mug'. The content or information becomes a resource used by students, not just a subject to master. So people can learn to pray as Jesus did.

## ***(f) Learning Activities***

Learning plans lead to appropriate activities. Content-transmission leads to techniques such as lectures and assigned readings.

Self-directed study leads to inquiry projects, independent study, experiential discovery and reflection, and dynamic interaction between everyone involved in the learning process. Adult self-directed learning "is alive with meetings of small groups - planning committees, learning-teaching teams, consultation groups, project task forces - sharing responsibility for helping one another learn," Knowles observes, and "the teacher's role is redefined as that of a procedural technician, resource person, and co-inquirer; more a catalyst than as instructor, more a guide than a wizard."<sup>2</sup>

That is a fine description of an open ministry seminar and its teacher's task. The ideal may not be fully achieved, but needs to be embraced.

We have done a lot of that, not only in Australia but also with leaders and pastors in many different cultures. They love the communal approach and sharing stories.

Our leadership seminars and ministry education involve people in ministry, not just talking about the theory. In fact we often start with praying for specific needs, and seeking revelation or 'words of knowledge' right from the beginning. Sessions become lively when pain goes and people testify to God's presence and power.

People overseas often pray with more expectation of God's presence and power than we Westerners do!

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<sup>2</sup> Malcolm Knowles, 1980, *The Modern Practice of Adult Education*, Follett, pp. 49, 48.

## **(g) Evaluation**

Grades degrade (note Illich's objections to schooling<sup>3</sup>). That may overstate the case because many people value helpful assessment by competent instructors in specific fields. However, a grading system can degrade subtly by imposing competitive and comparative criteria.

Knowles sees evaluation in terms of re-diagnosis, because:

the same procedures that are used for the diagnosis of learning needs are being employed to help the learners measure gains in competence. ... Because of the similarity of these two processes, **I find myself thinking less and less in terms of the evaluation of learning and more and more in terms of re-diagnosis of learning needs.** And I find that when my adult students perceive what they do at the end of a learning experience as re-diagnosing rather than evaluating, they enter into the activity with more enthusiasm and see it as being more constructive. indeed, many of them report that it launches them into a new cycle of learning, reinforcing the notion that learning is a continuing process.<sup>4</sup>

Education through self-directed learning not only moves away from content-transmission toward competency but in that process changes evaluation from grading of content mastery to an on-going re-diagnosis of learning needs, objectives and procedures.

“A rose by any other name ... ?” No. This is more than substituting the word 're-diagnosis' for 'evaluation'. Diagnosis as a continuing process can encompass evaluation. But the focus is different; working through issues raises new issues.

With typical clarity and brevity, Kinsler sums up these principles of adult leaning:

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<sup>3</sup> Ivan Illich, 1971, *Deschooling Society*,

<sup>4</sup> Knowles, 1980, p. 49. Emphasis added.

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1. Adults are the subject of the leaning process and they must be involved in the planning and execution of that process;
2. Adults bring a wealth of experience to the process which must be respected and utilised;
3. Adults are highly motivated toward solving real problems and dealing with real issues.

“The challenge is not 'to teach' these people but to lean from and with them through shared faith, study and action.”<sup>5</sup>

Applied to open ministry education, the challenge is to provide resources and assessment that enable group members to learn from one another as they interact with the input, with one another, and in ministry.

This is now a common process in ministry development around the world, especially in developing countries. They love to learn together. They love to talk things over while still acknowledging the wisdom and experience of their leaders. They are so often closer to the New Testament culture than we Westerners are.

So communal cultures often demonstrate a New Testament style of sharing and learning together. They appreciate biblical insights into healing the sick, casting out spirits, sharing goods in common to meet needs, and valuing spiritual gifts and ministries. They can evaluate ministry in New Testament terms rather than in Western terms and adjust what they do accordingly.

### ***Assessment Examples***

Open ministry education can use self-directed learning tasks with appropriate assessment. The following examples are some of the most common. We have used all these and found them helpful and creative.

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<sup>5</sup> Ross Kinsler, 1983, “Theology by the People”, Fuller Seminary paper, p. 11.

## **1. Learning Agreements.**

a. **A practicum or field education unit** offers wide scope for significant learning agreements. Written requirements for a practicum may include:

- i. A learning agreement related to the student's practical ministry.
- ii. Regular reports summarising each week's ministry including preparation.
- iii. Core group reports covering regular ministry core group sessions of at least an hour.
- iv. Research exploring issues related to the practicum ministry, such as an essay on "What is involved in effective Spirit-led ministry?"
- v. The student's final report, approved by the practicum supervisor, evaluating the practicum experience in terms of the learning agreement.
- vi. The supervisor's final report, evaluating the student's work.

Many Bible Colleges now offer practicum units or field education subjects. We have seen students involved in very effective ministries in a wide range of activities in their church.

b. **Projects.** Students propose a ministry project and complete an appropriate learning agreement. It could be a local church ministry project (e.g., lead a group), a study project (e.g., research a practical ministry area such as a field questionnaire or survey), or writing a ministry resource (e.g., planning an evangelism or mission project).

c. **Mission trip.** Students can be part of a short term mission, including being involved in the planning. A mission team of 11 law students visited churches in Australia for a month, singing, testifying, touring and praying for hundreds of people. They then applied what they had learned in their own home locations. Many students from Australia have participated in short-term missions overseas, and have reported on that.

## **2. Course units offer scope for learning agreements and mutuality.**

a. Students can **choose from set topics** or questions they will complete, e.g. one or two topics from a comprehensive list. We see students put great effort into topics or themes they have chosen to study within the context of a course.

b. Teachers may indicate criteria for an assessment task and the student then **proposes or selects their topic or task**. We have been surprised at how some students are innovative and imaginative in their choice of their topic or task.

c. Students may **propose a written ministry task** such as writing an article for a church paper or ministry journal, using assessment guidelines. We have seen some students publish their paper or article in their local church paper or even start a new church publication.

d. Students **propose an oral or practical ministry task**, prepare it, do it, and evaluate it. The teacher may also determine this task, allowing room for student application to ministry. We often see students deeply committed to the tasks they fulfil, and they love doing it and they grow in their ability to evaluate what they do.

e. Students prepare **Case Studies** of real ministry situations such as in counselling. That assessment is typical for counselling courses. Many other ministry situations led themselves to reporting as a case study and then evaluating the result.

f. Students **write real blogs** related to ministry and report on these. Students can explore ways to use the internet for evangelism and ministry networking, such as using social networking sites like Facebook to inform and inspire.

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g. Students **record ministry tasks** on smart phones or tablets and make that available on a DVD or YouTube. We have seen many students do that. Some have prayed for the sick in shopping malls and led people to the Lord through that, and then shared that message and example on YouTube and Facebook.

### **3. Class work and weekly seminars offer scope for assessable ministry tasks.**

a. Students present a **class presentation** as in preaching or teaching. Students can prepare multi-media presentations, doing creative ministry while also covering a set topic.

b. A 30 minute to one hour **tutorial**, weekly, may be led by students or the teacher, focused on interaction, discussion and application, not just a talk or presentation. We have had interesting seminars prepared by students, not just a talk or lecture, but a lively discussion and application as we are “doers of the word and not hearers only”.

c. Students present a **seminar and interact with the class**. Assessment may be by the student, the class, or the teacher, or by them all, according to identified criteria. We have had interesting class assessment when the class gives feedback on what they enjoyed most, learned most, appreciated most, and how they might make it better.

d. Students present a **seminar which is assessed on a written report** covering preparation, presentation, and evaluation or re-diagnosis. Assessment may be on the report only, or on the presentation and the report. If they are assessed on their report only, then students are often more free to innovate and demonstrate as they are led by the Spirit! We have had interesting class tutorials this way with powerful classroom ministry.

e. Students lead a **ministry task away from the classroom** and hand in their written report covering preparation, presentation, and



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evaluation or re-diagnosis. We have had marvellous reports of God moving powerfully in students' groups, as students led their group to pray for one another and encourage one another.

f. Students prepare and present a **debate** in class on a ministry topic, e.g. "Every church service should conclude with prayer ministry for any needs." We have had hilarious times with witty debates and challenging ideas strongly presented.

g. Students prepare and present **role plays** of actual ministry tasks in class, then it is assessed - by the students themselves, and/or the class, and/or the teacher. Role plays may become actual ministry times. Two Lutheran Bible School graduates did a role play on Acts 3, with a crippled youth in PNG. As 'Peter' grabbed him and said, "In the name of Jesus of Nazareth, get up and walk" the crippled lad jumped up completely healed.<sup>6</sup>

Not only can we teach the theory of being Spirit-filled and Spirit-led, but we can model it as we work together in mutual education. Indeed we must!

We suffer 'cognitive dissonance' if our teaching about being Spirit-filled and Spirit-led demonstrates the opposite – not being Spirit-filled or Spirit-led, but filled with our own information and led by our lecture notes!

My journey in teaching constantly grapples with this paradox. Can we be truly Spirit-filled and Spirit-led as Jesus was, and as Peter and Paul were? The answer must be a resounding 'Yes'. Otherwise we deny the truths we teach.

So a huge challenge for us all is to demonstrate what we teach.

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<sup>6</sup> Geoff Waugh, 2009, *Flashpoints of Revival*, 2<sup>nd</sup> ed. BookSurge, pp. 98-99.

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## **Chapter 6**

### ***From closed to open: Theological Education***

Open ministry education opens theological education to reach far more people with tools to equip them for their ministry. Open ministry education is both viable and essential in theological education.

Traditional theological education continues to dominate Western models of training for ministry. It grew out of the “second wave” of the industrial revolution with its towns, factories and denominations.

Revival around the world is changing that. So is the “third wave” of our information revolution. Leaders emerge from within renewed churches and in revival contexts. They are already active in ministry.

Most theological seminaries and colleges provide for those dynamic, emerging leaders with distance education courses. Open ministry education options will continue to proliferate and can be the source and means of profound revolution in education for ministry.

Senior pastors and their staff can run their own open ministry education program, using available resources and courses. Church planters and pioneering house church leaders can study courses directly aimed at equipping them for and in their ministry.

## ***Six Bases for Change in Theological Education***

Ross Kinsler<sup>20</sup> explored this position thoroughly in six categories which show the limitations of traditional seminary training and the potential of open ministry education. Here I adapt his conclusions.

Each basis for change is significant and revolutionary. We are now living through those changes in both ministry styles and in ministry education.

These bases for expanding theological education from traditional seminary or theological college courses to open ministry education include the theological, historical, sociological, educational, economic and missiological bases for change.

### ***1. Theological Bases: What is the ministry?***

Traditional training patterns reinforce the clergy-laity dichotomy, debilitate against ministry at the congregational level, and make churches dependent on highly trained, professional pastors.

Open ministry education allows all kinds of leaders to prepare and grow in ministry. It stimulates the dynamics of ministry at the local level by involving people in study that is inter-related with ministry in their own context. It enables the congregation to develop their own leadership for ministry without being dependent on outside, highly trained professional clergy.

The advantages of open ministry education include resourcing of local leaders and providing them with in-service tools to develop their own leadership and involve others in ministry. It focuses on ministry; body ministry. It aims at preparing and equipping members of the body of Christ for ministry in that body.

## ***2. Historical Bases: Can the people participate fully in theological study and ministry?***

Kinsler says, "History teaches us that the Western academic-professional system of clergy tends to be static, incapable of responding to the needs of the masses, and preoccupied with position and privilege at the expense of dynamic, corporate ministry. Theological education can in fact be a major obstacle to the growth of the church and fulfilment of her ministry."<sup>21</sup>

Open ministry education, on the other hand, opens up the possibilities of preserving the values of theological education without destroying the dynamics of leadership formation in church life where local leaders can obtain help while involved in their normal life and ministry.

Recent history, especially in revival contexts, shows how powerful open ministry education can be for equipping the saints and their leaders for effective, dynamic, Spirit-filled ministry. It places the resources and ideas in the hands of local leaders and gives them a means to work together with others in body ministry.

## ***3. Sociological Bases: Who are the leaders?***

Western churches have developed an academic-professional model of ministry which is self-defeating in terms of effective leadership. It separates young, inexperienced people from the normal processes of leadership formation and places them artificially over other members who are often more experienced and are the real leaders in the local Christian community.

Open ministry education provides theological education and ministry formation for the real leaders within their own situation. Some may gain ordination recognition; many may not. But all can minister. Local, natural leaders obtain, use and often supervise the program, and in the process involve others in ministry formation also.

#### ***4. Educational Bases: How can the leaders be trained?***

Traditional theological education tends to follow the elitist trends in society and perpetuate the image of education as the accumulation of information.

Open ministry education offers a break from this pattern in an attempt to define education in terms of life and ministry interacting dynamically. Many programs, perhaps most, do not fulfil this potential, and need to move beyond the inadequate or even the detrimental to more effective equipping for ministry in the life-related context. The challenge is to produce materials and study guides which facilitate applied ministry while learning about it and reflecting on it.

#### ***5. Economic Bases: What kind of theological education can we afford?***

Traditional residential theological education is extremely expensive and creates heavy financial burdens for the church as well as producing pastors who require support at professional levels. This is especially acute in cross-cultural situations. Ted Ward says that the only kind of professional training more expensive than overseas theological education is astronaut training, and Lois McKinney gives an example of a seminary in a developing country which cost an astronomical \$3,125,000 over 25 years to produce 6 pastors for rural ministry.<sup>22</sup>

Open ministry education is capable of serving large numbers who are not trained away from local ministry but taught in that ministry and for that ministry. It is not burdened with residential costs, and is mostly supported by those involved who pay their own way. Local churches cover the costs. Students usually pay for their own materials. Where accreditation is involved, students pay course fees to the accrediting institution.

**6. Missiological Bases: What are the goals of our theological training programs?**

Traditional theological institutions are too limited in their outreach and have inherent fallacies which focus away from effective mission by training the inexperienced and immature, imposing academic standards which further limit leadership to the highly educated (whether effective in mission, or not), and produce professional clergy emphasising professional models of ministry. Alternatives are needed, and increasingly used, such as options which reach leaders, equip them for ministry and develops their gifts for effective mission.

Traditional theological education will probably continue unless removed by government edict (as in China) or financial collapse (as in many developing countries). Significantly, the church is exploding most in revival in places like China and developing countries.

We may not like the implications! Some seminaries have become cemeteries. But they need not kill and bury zealous students called to serve God in the power of his Spirit. They can fuel the fire, not quench it.

Seminaries need to focus strongly on preparing their graduates for their ministry of equipping the body of Christ for ministry. Through distance education they can also equip distance students, usually people already involved in many ministries.

A century ago, Anglican missionary Roland Allen saw the need and potential for this. He lived long before distance education became common, so almost all Christian leaders were trained for ministry in residential theological schools. He noted:

Schools can only give opportunities, they cannot create leaders. When they are content to give opportunities some who are real leaders will attend them and use their training to advantage, but many will attain to positions of leadership without that training.

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God creates His own leaders for His Church: our part is to recognise them”<sup>23</sup>

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## ***Chapter 7***

### ***From general to specific: Contextual Education***

Contextual education frees people from imposed packages of information. Learners become the subjects of education through enquiry and encounter, rather than the objects or receptacles into whom some kind of finished product is poured. We are moving from a 'jug-mug' concept of education (pouring information into passive recipients) to a 'helping hand' concept where we learn together and help one another. That can be powerfully liberating.

Contextualisation transforms learning. Open ministry education can facilitate that process. Commenting on the radical nature of Theological Education by Extension, Kinsler noted its importance for indigenization and contextualization of ministry education:

Another word that has been used in recent years to express the same fundamental concept is "contextualization". The concern of theological educators in many places is to liberate our institutions and churches from dysfunctional structures in order to respond in new ways to the Spirit of God in our age and in our many diverse contexts. Theological education by extension is a tremendously versatile and flexible approach to ministerial training; it is also now a spreading, deepening movement for change, subversion and renewal.

Contextualization transforms both theology and ministry.

## ***1. Theology in Context***

God speaks to us in our various contexts. Scripture is the inspired record of that contextualisation. God's word came to, and through, human beings in their various environments. They understood and expressed that word contextually, using their own language, thought forms and other cultural milieu.

Supremely, God communicated in and through his Son, the Word made flesh. That Word was and is eternal, yet found contextual form in Palestine 2,000 years ago. He lives today. His word often transforms a person or group as they theologize either informally or intentionally and formally.

Open ministry education invites God's people into that theologizing process and enables it to happen both as a personal discipline and especially through interaction with others. That interaction not only becomes the main focus of the regular learning seminars or classroom but it also permeates ministry in the body of Christ, especially through spiritual gifts.

We discover the significance of open ministry education when local people discover that they are being invited to become the primary agents of both ministry and theology. For theology itself is the interplay of Christian life and reflection, of Gospel and context, of God and history.

When open ministry education challenges God's people to do theology in their own contexts in terms of their own experience, we shall all be amazed at the power, creativity and depth of their theologizing. God inspires his people.

The task of open ministry education, then, includes contextualising theology, asking significant questions, reflecting dynamically together, and in that process seeking to know what God is saying.

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That process links the various strands of education, theology, ministry, experience, and spiritual formation into an integrated whole. Then the content and process of learning unite. Educationally, the lesson is always about the learner. He or she is the content.

It is about the meanings the person brings to the process. Your story is a huge part of your theology. You probably bring a Western, analytical, sceptical, cautious world view into all your theology because that is the context of our learning and living.

Biblical theology will challenge that, and you may discover a leap of faith into the miraculous, the supernatural, the reality of being led and empowered by the Spirit as Jesus was, as Peter and Paul were, and as millions are today.

Good open ministry education challenges traditional theological education as well as traditional education. It comes to grips with issues like Paulo Freire's concerns.

Freire criticised severely traditional education because it imposes prefabricated information on the students and requires them to memorise it and store it up for possible future application. It gives out gratuitously answers for which the students have not asked questions, solutions for problems which they do not face. It creates dependence on the teacher, books, the school, and others in general rather than developing the students' ability and confidence in facing their real needs and problems. Genuine education takes place when the students begin to analyse their situation and take steps to overcome their needs, solve their problems, formulate and answer their own questions. . . .

Traditional education is domesticating; it treats the students as an object, a thing to be shaped or filled, an animal to be trained by rewards or punishments. Freire begins with the person; he enters into dialogue with the person in order to learn with him about his world. As the person reflects upon his problems, faces them, and

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takes action to solve the, he becomes more truly human. ... In this process no one teaches anyone; people learn together in the real world.<sup>24</sup>

Open ministry education encourages this process when it functions well. Students gather in seminars to reflect together concerning issues they face, and to relate input received to life and ministry. Ideally, that input will also be the result of their own quest. They write the agenda for their learning.

Herbert Zorn described some implications of contextual theology for open ministry education, applying it specifically to Theological Education by Extension. He emphasised that theological education must become a seedbed rather than a sheltered garden:

The pedagogical implications of this model present a challenge to administrative and teaching staff. This model demands mobility to meet students at places convenient to them and adaptability to teach in all sorts of situations. An inductive method of teaching which is open to the experiences and doubts arising out of the mainstream of everyday life is required to challenge continuing interest and commitment. Instructors find the roles of teachers and students radically changed, at times reversed. At best, the instructor becomes the moderator of discussions and a catalyst who brings together the varying experiences of the students with the informing power of the Gospel. The resulting theology is a joint venture of all involved in the learning process.<sup>25</sup>

The challenge is not to teach information in pre-packaged lectures but to learn from and with one another through shared faith, study and action.

Body ministry calls for such mutuality. No expert has the answers. All can contribute, and often those who can contribute most are the most humble and Christlike. Their existential knowledge, their awareness

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of God, and their openness to the Spirit of God will often result in great wisdom and powerful ministry.

That does not exclude the scholar! However, scholarship will need to be subject to God's Spirit; and a lot of academic knowledge can be frightfully secularising, faith destroying, or dysfunctional. It need not be, just as professional ministry need not quench the charismatic. But it often does.

God's calling for some will be in scholarship. Academic ability combined with charismatic ministry produces a Paul, and others who like him were full of faith and gifted in articulate leadership and teaching and writing profound theology.

Open ministry education can serve the whole body of Christ. It is not the only means of theologizing in context, but it can be a very effective means. Some students who begin this way may indeed continue in academic pursuits beyond other people either by extension (as through the Open University or similar tertiary distance models) or in scholastic communities. They may interact in the context of scholarly debate. They too will be ministering in context. We need scholars who can help us minister as Jesus and the early church did.

Contextual education is an idea whose time has come. We need to take the concept seriously because the contexts of our time are so varied - and those in education need to be reminded that life looks vastly different from within some of those other contexts. The questions of academy are not the immediate day-to-day questions of the parish. But, by the same token, the concept of context must not lead to the strange conclusion that the world of the university must be abandoned as the context of theological education.

The fact is that here we are ill-served by either/or proposals. "Contextual" training in which extension education is based is an excellent concept; but why suggest that the context of the parish must displace the context of the intellectual world of the

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university as the place where the meaning of the gospel is explored? Why not both?<sup>26</sup>

Both indeed. All life comes under the lordship of Jesus. Academia can minister to some; extension can minister to many. We need one another in the body of Christ. Some will be scholars, although only a few of them may be also called and equipped for powerful leadership. Hence this book is one small step to combine the academic with application in ministry.

Theology in context will cover the whole range of theologizing, and the greater number involved, by far, will be involved as part of local church ministry. Open ministry education caters primarily to that great need.

Open ministry education is not limited to "low level" theologizing. External studies and related forms of extension are increasingly available at all academic levels and need to be. As open schooling spreads, and educational technology continues to expand, extension models will also expand.

Many Christians now study through to doctoral levels by distance education while also involved in ministry. It takes longer. It often involves intensive courses such as for two weeks full time.

The context for theologizing and especially for theologizing in ministry is vast. Accelerating change, technological resources, and the megatrend to decentralisation in an information society all hasten that process.

Peter Wagner<sup>27</sup> noted that theological seminaries are now able to extend in many ways:

- *academically*, across levels ranging from functional literacy to university;
- *culturally*, adapting materials to each ethnic group without extracting students;

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- *time-wise*, adjusting schedules to times when the students can meet;
- *geographically*, taking the seminary to the student;
- *economically*, with budgets relevant to the local economy; and
- *ecclesiastically*, putting ministry education back into the local church context.

These possibilities are more viable now than ever. The contexts continue to change. That change opens further possibilities for global impact of ideas and methods. Open ministry education is one example of that accelerating process of change affecting theology and ministry.

Open ministry education need not be a substitute for a solid theological education. It can be a powerful attempt to return ministry and theology to the people, where they belong, and engage leaders in solid, biblical, Spirit-filled ministry and theology.

We are now seeing theologizing emerging among a new generation of charismatic theologians, Asian theologians, African theologians and Latin American theologians. Many of these theologies are radical and confronting. They challenge us to re-think our traditional Western philosophical theologies. They often require us to get our hands dirty and scarred by identifying sacrificially with the poor, oppressed, needy and marginalized, just as Jesus did. And many of those theologians become martyrs like Jesus, Peter and Paul.

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As ministry and theology are returned to all the people it fulfils the biblical pattern. Many prophetic voices call for that renewal of the ministry and mission of the church. It is literally an idea whose time has come. It contextualises ministry. Contextual ministry is body ministry, the ministry of the whole body of Christ, not just a professional few. Ministry and leadership are charismatic.

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Anglican priest Michael Harper<sup>28</sup> pressed the issue:

The plain answer is - the Lord will provide the necessary *charisma* of leadership and *charismata* for the particular ministry a person may be called to. The spiritual ability will be given, and the signs will be evident to the whole church.

*It is here that the church today has made the greatest mistake, with the most tragic consequences.* It has assumed that one can send a person to theological college or seminary and train him to be a minister. It has tended to select people for ministry on the grounds of what they may one day become, rather than on the basis of what they already are and have in Christ. *Charisma* cannot be earned or learned. ... God alone bestows it. ...

*What we are saying in a nutshell, is that the Church generally has put the cart before the horse. Men are trained so that they may become ministers rather than trained because they are ministers, who already possess and are exercising their charismatic gift in the church and the world.*

That is the enormous challenging us in the church and the world today as God pours out his Spirit on all flesh.

Roland Alien bears repeating: "God creates His own leaders for His Church: our part is to recognise them."

Allen's arguments can be further summarised:

1. The apostles required maturity and experience with Spirit-filled giftedness for leadership; we ordain young, inexperienced graduates.
2. The apostles say nothing about full-time employment in the church; we require it.
3. The apostles selected the real leaders; we emphasise a subjective, internal call.



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4. The early church valued spiritual and practical formation in life and ministry; we value academic credentials.

5. The early church allowed full ministry including the sacraments; we deny this to many groups.

Pioneering missionaries such as Roland Allen saw the need to implement these New Testament principles. They followed the biblical pattern more radically than most.

Renewal and revival has changed many of our entrenched traditions as it did for those missionary pioneers. Take the sacraments for example.

Now millions of people celebrate a 'love feast' or common meal with friends of all or no denomination. They may not call it communion or the Lord's Supper or the Eucharist. But for them it is obeying the Lord's command to remember him as we literally break bread together – not just eat and drink religious symbols.

John and Charles Wesley, George Whitefield and their Moravian Brethren friends did that in a love feast at Fetter Lane in London on January 1, 1739. The Spirit of God fell on them and many of them fell to the floor. When they 'recovered' they sang the Anglican Te Deum. Many of those Spirit-filled Anglican became the leaders of the Evangelical Revival in England.

Whitefield began preaching in the paddocks to the Kingswood colliers from February and saw thousands converted. By April 20,000 were attending his open air meetings, and he invited John Wesley to come and continue the work. Initially Wesley opposed the idea of preaching in the fields, but he saw what God was doing outside of the traditional church, and he too began his field preaching from April, 1739, and continued that for over 50 years.

Ross Kinsler applied these points to Theological Education by Extension (TEE), and they apply equally to open ministry education:

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TEE is taking up the challenge posed by Roland Allen. It provides a rationale and a way by which the bonds of human tradition are being loosened, local communities are being recognised fully as the church, God's people are being equipped for mission. . . .

The potential, pragmatic significance of these developments is enormous. The missionary expansion of the church can proceed ... unencumbered by the demands of Western-style professional ministry.<sup>29</sup>

Open ministry education provides an effective means to equip servant leadership and multiply body ministry. It can contextualize theology and ministry, and so fulfil its potential in the liberating power of the Spirit.

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## ***Chapter 8***

# ***From pre-service to in-service: Ministry Education***

Open ministry education shifts the focus from training for ministry to training in ministry, or from preparation for ministry to participation in ministry.

That ministry has been discussed in previous chapters. Here I comment on the role of open ministry education in developing body ministry and servant leadership

### ***1. Body Ministry***

Both body ministry and open ministry education transform ministry and release or tap into the gifts and ministries of God's people.

*The Body of Christ, Book 1 – Body Ministry* explores how body ministry through spiritual gifts transforms ministry from within. Professional ministry may remain, but becomes centred in the depths of charismatic ministry and is subject the Spirit of God among his people.

Similarly, open ministry education transforms theological education from within. Real leaders receive help in their ministry and that ministry involves others in the body of Christ. So a new form of ministry and of theological education or ministry education emerges.

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Theological Education by Extension (TEE) pioneer Ross Kinsler noted these transforming possibilities of open ministry education:

The extension movement may provoke radical change, not to destroy the church or its ministry but rather to undermine its perpetual tendencies toward hierarchization, legalism, traditionalism, dead orthodoxy, and unfaith. This kind of subversion ... is healthy and necessary. It is dynamizing ... Theological education by extension may in fact render its greatest service to the church and its ministry by challenging existing structures.<sup>30</sup>

Neither body ministry nor open ministry education (as in TEE) are limited to traditional patterns of clerical ministry and theological education. They transform them.

It is not so much that professional ministry is wrong, but that it is limited, and limiting. Professional ministry can prevent body ministry unless it intentionally equips members of the body of Christ for ministry.

Open ministry education aims to equip members of the body of Christ for their ministries. This affects its methodology and theology.

Everyone, of course, uses educational methods according to their own ends. Extension of traditional courses can be used to domesticate and indoctrinate. However, it can also be a means of liberation, releasing the gifts and ministries of the whole body of Christ.

An increasing number of open ministry education courses now facilitate, equip and release local ministries. They offer resources that can be used and adapted by the whole body of Christ, such as for small groups, counselling, friendship evangelism and creative mission including short term cross-cultural mission. These now proliferate.

## **2. Servant Leadership**

Open ministry education can equip and release effective ministry in the body of Christ by helping those gifted in leadership within the body. They can then more effectively serve the body by equipping that body for ministry. This is a full-orbed approach to leadership development and ministerial formation, for it involves the whole person.

Ministerial formation is as concerned with personal growth and maturity as it is with theological knowledge, with spiritual gifts and commitment for service as well as pastoral skills. . . .

The principal model for ministerial formation is Jesus himself, who continues to call his followers into his ministry and mission, and the classic text is Mark 10:42-45, which speaks of service and self-giving. One of the enigmas we face is that theological education, along with all other kinds of education, leads to privilege and power, whereas ministerial formation is fundamentally concerned with servanthood.<sup>31</sup>

Servant leadership is another transforming role of open ministry education, both in those who teach and those who learn. It may never assume the privilege and the power of professionally trained clergy, and most of those studying may never be ordained to positions of status and power. That could be one of its great strengths.

Not that all professional clergy abuse privilege and power! The greatest among us are servant leaders, as Jesus insisted. However, acquiring status, position and power easily corrupt.

Nor is open ministry education limited to part-time non-professionals. Another powerful aspect of this model is its flexibility. People involved may be ministering in the church full time, part time or spare time. Open ministry teaching can be offered at all levels sociologically

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and academically. Whatever the level of learning, the goals and demands of the gospel must continually challenge all involved.

The churches in the West as well as in many growing traditions have adopted the patterns, life style and symbols of the secular world where power, prestige, and wealth are the criteria of the successful church and clergy. However, one person said, "it shall not be so among you; but whoever would be great among you must be your servant." Extension theological education is directed toward working out this value system in the church.

The extension movement challenges and humbles because it brings down the high altars of academic prestige, professional privilege, clerical status, and institutional presumption. It goes against the elitist tendencies of our societies and against the selfish bent of natural man. It calls in question our own position and self image in the light of Jesus' example and his commandment to his disciples: "It shall not be so among you."<sup>32</sup>

Servant leadership does not remove leadership; it transforms it. So the task of theological education, a task which fits open ministry education, is the equipping the equippers for ministry; serving the servant leaders who will serve the body of Christ by leading that body into powerful body ministry.

We are moving away from training that fits a minister for a traditional priestly office to training that is designed to give ministers the tools, insights, knowledge, and spiritual formation needed to prepare the members of the body for that ministry.

We are seeing the reshaping of theological education as training in ministry so that leaders equip the body for ministry in accord with Ephesians 4:11-12:

He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the

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saints for the work of ministry, for the edifying of the body of Christ.

Accelerating church growth and social change open new possibilities and potential for theological education in ministry. Open ministry education can fulfil that potential. It helps to equip God's people for body ministry in powerful mission.

### ***A case study***

This case study is a personal example, just one among thousands of similar current examples.

I found myself initiating open ministry education while studying for several decades through in-service open education models with the University of Queensland (in educational studies), the Melbourne College of Divinity (in theological studies) and with Fuller Theological Seminary (in ministry and mission studies).

From 1965-1970 I taught in schools and Bible Schools among the rugged Enga tribes of Papua New Guinea's towering highlands north of Mt Hagen. There I discovered new expressions of the church and ministry indigenous to their village communal culture. That changed my perspectives for good – both forever and for the better. We saw God's Spirit transforming individuals and communities, and later revival accelerated that process in the seventies. There I also began university studies in education and ministry by distance education.

From 1977 I taught ministry at the Methodist's Alcorn College in Brisbane, and continued distance education studies with Fuller Theological Seminary eventually completing doctoral studies in missiology – the study of mission. I could immediately apply that study to my work, and began producing distance education studies which then included cassettes for use in group seminars, anywhere.

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Then Alcorn College merged with Trinity Theological College in Brisbane, the ministry education hub in the state of Queensland for the Uniting Church, a merger of former Methodists, Presbyterians and Congregationalists. So this Baptist minister found himself teaching ministry at the theological college and inaugurating its distance education program, later developed into a national distance education college.

The Bible College principal at Christian Outreach Centre in Brisbane then invited me to write the submission for the government accredited ministry degree program of the School of Ministries at Christian Heritage College, founded by Christian Outreach Centre, an Australian Pentecostal, charismatic movement which now includes 1600 churches worldwide with a huge social welfare arm. That degree submission included innovative distance education courses and provides under-graduate and post-graduate courses in ministry.

While studying myself, I had the privilege of teaching ministry students at Alcorn College, Trinity Theological College and Christian Heritage College. That gave wide scope for developing open ministry education courses for theological and ministry studies to post-graduate levels.

This book is a reflection on that study, teaching and ministry journey. I believe it points the way to dynamic ministry in the body of Christ, and to ways we can equip and serve the whole body of Christ in the power of his Spirit.

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## **Epilogue**

### ***The Unchanging Christ***

Jesus Christ is the depth centre of our lives; the still point in a changing world; the Lord of the universe; the beginning and the ending; the first and the last; the alpha and the omega.

*Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by the Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high (Hebrews 1:1-3).*

Jesus reigns over all, pre-eminent in everything.

*He is the image of the invisible God, the first-born of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers - all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead; so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross (Col. 1: 15- 20).*

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Jesus reigns. He is the King of Kings and the Lord of Lords.

*God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every should tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2: 9- 11).*

Jesus, King of Kings, Lord of Lords, Head of His Church, proclaims:

*All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age (Matthew 28:18-20).*

We are his people, his servants, his followers, his disciples, his body, his.

We multiply body ministry by open ministry education till all things are reconciled to God through Jesus the Christ who loved us and gave himself for us. We give ourselves to him and his mission in the world. He is with us to the end.

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# Appendix

## *The Body of Christ, Part 1: Body Ministry*

### **Contents:**

**Preface:** Colin Warren

**Foreword:** James Haire

**Prologue:** Change Changed

### **Section I. Body Ministry**

**From few to many**

#### **Chapter 1. From meetings to ministry:**

##### **Kingdom Authority**

1. Church and Kingdom
2. Signs of the Kingdom

#### **Chapter 2. From making decisions to making disciples:**

##### **Obedient Mission**

1. Empowering
2. Discipling

#### **Chapter 3. From spectators to participants:**

##### **Mutual Ministry**

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#### **Chapter 4. From limited to unlimited:**

##### **Spiritual Gifts**

1. Unity
2. Diversity

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### ***Chapter 5. From programs to growing churches: Body Evangelism***

1. Program Evangelism
2. Power Evangelism

### ***Section II. Body Organization***

#### ***From some to all***

### ***Chapter 6. From figurehead to functional head: Divine Headship***

1. The Written Word
2. The Living Word

### ***Chapter 7. From firm to flexible structures: Body Membership***

1. The Organism
2. The Organization

### ***Chapter 8. From management to equipping: Servant Leadership***

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2. Equipping for ministry

### ***Chapter 9. From passive to active: Body Life***

1. Concern for People
2. Concern for Task

### ***Chapter 10. From maintenance to mission: Expanding Networks***

1. Congregational Structures
2. Mission Structures

### ***Conclusion***

### ***Appendix***

## ***About the Author***

Geoff Waugh is the founding editor of the *Renewal Journal* and author of books on renewal and revival. He taught in Bible Schools in Papua New Guinea and the South Pacific, as well as teaching on ministry and mission at Alcorn College, Trinity Theological College and Christian Heritage College in Brisbane, Australia.

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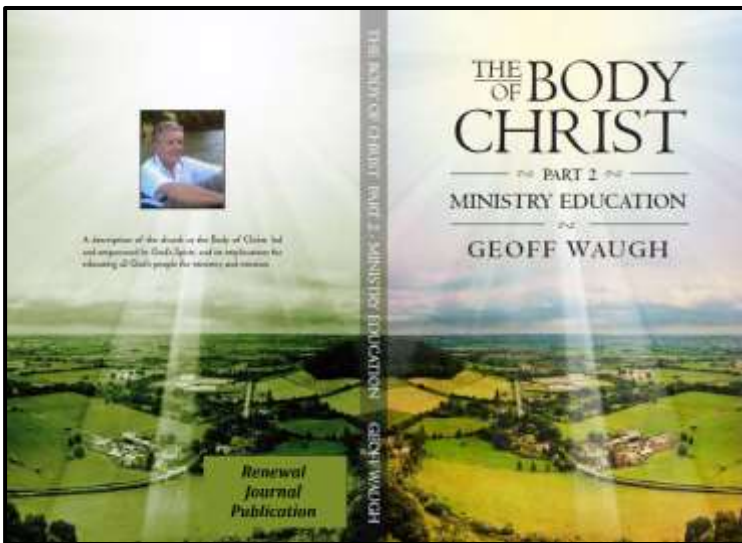
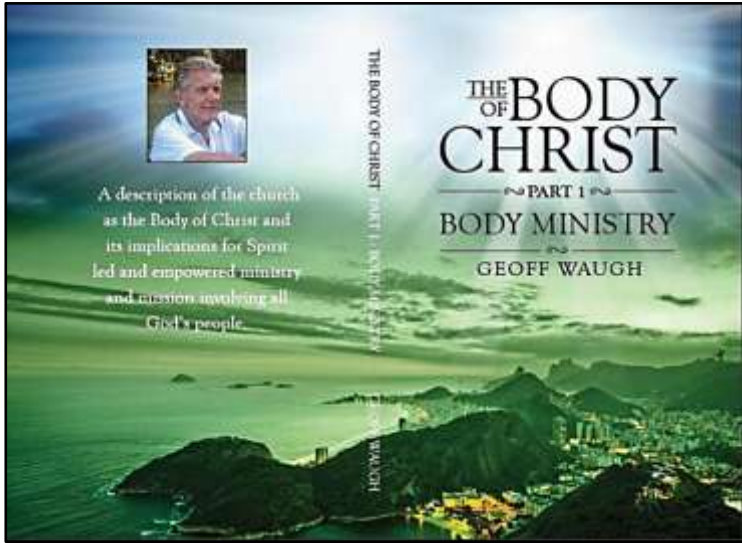
**Two books on The Body of Christ:**

**[The Body of Christ, Part 1: Body Ministry](#)**, explores ministry and mission in the church, the Body of Christ.

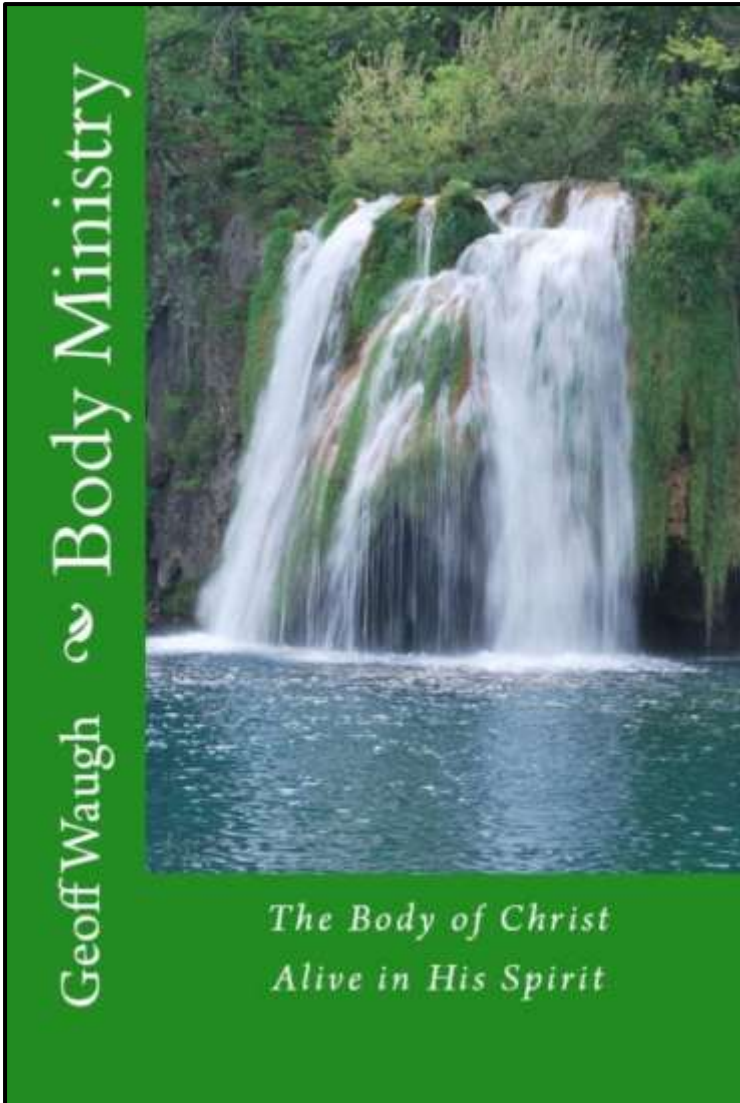
**[The Body of Christ, Part 2: Ministry Education](#)**, applies those principles to education for ministry in the church, the Body of Christ.

**This book is Part 2 of these two books compiled into one book:**  
**[Body Ministry: the Body of Christ alive in His Spirit](#)**

Appendix

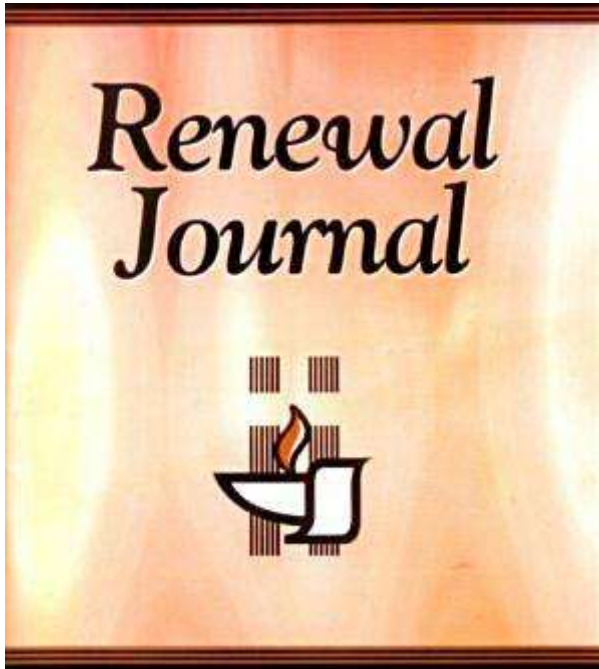


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## Endnotes

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