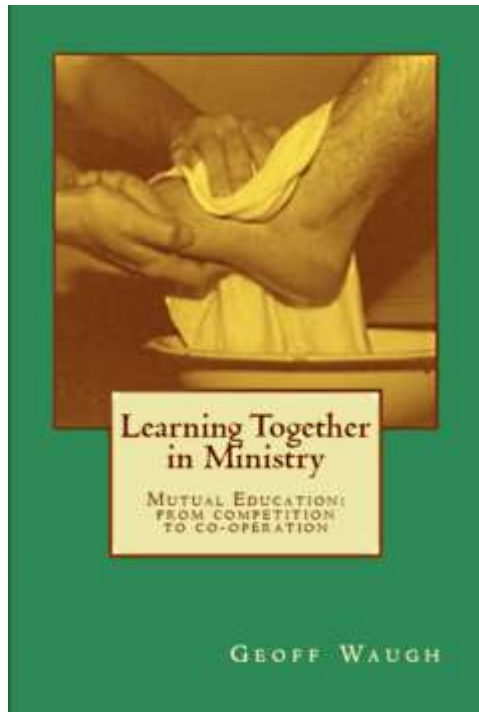


Learning Together in Ministry

*Mutual Education:
from competition to co-operation*



Geoff Waugh

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ISBN-13: 978-1508671343

ISBN-10: 1508671346

Renewal Journal Publications
www.renewaljournal.com
Brisbane, Qld, Australia



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

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Examples of resources available in print and as ebooks:

Revival Books: [Flashpoints of Revival](#) - [Revival Fires](#) - [Great Revival Stories](#) - [South Pacific Revivals](#)

Renewal Books: [Signs and Wonders: Study Guide](#) - [Living in the Spirit](#) - [Jesus the Model for Short Term Supernatural Mission](#) - [Body Ministry](#) - [Learning Together in Ministry](#) - [Your Spiritual Gifts](#) - [Fruit & Gifts of the Spirit](#)

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Learning Together in Ministry describes how we all can learn together to minister more effectively. Expanded from chapter 15 of 'Body Ministry: The Body of Christ Alive in His Spirit' this book



gives further comment and examples of Spirit-led and Spirit-empowered ministry by ordinary people alive in the Spirit of God.

Geoff Waugh taught Ministry and Mission subjects in Bible Schools in Papua New Guinea and at Trinity Theological College and Christian Heritage College in Brisbane, Australia.



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Learning Together in Ministry

Mutual Education: from competition to co-operation

Introduction

A student we prayed for one morning in class went to her doctor that afternoon 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 Cecilia, 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.

See an article (a former assignment) by that student Cecilia, and the book ***Signs and Wonders: Study Guide*** that Cecilia helped to compile for that class.



Dr Cecilia Estillore Oliver prayed in the class 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.

“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 prayed 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). We can do these things in classes, small groups, seminars, training courses and home or church groups.

Before commenting on open ministry education I want to give you two examples of ordinary people learning to do more.

Note more examples of ministry activities in **Evaluation** near the end of this book.

Vanuatu

The heathen village of Bunlap on the east coast of Pentecost Island is famous as the spiritual centre for pagan witchcraft and curses. I went there with my 'student' Grant Shaw in 2006 on a five hour trek across to Ranwas village and then via Bunlap on a seven hour trek to Ponra village where we saw the power of God at every meeting and I heard angels singing in the night, like the church was full although no people were there. Previously, Grant had prayed for the paramount chief's son whose groin was healed at Pangi village on the west coast, so we offered to go to Bunlap and pray for the sick. A couple of days later we heard that the chief had invited us to come and pray – the first white people to ever be invited to pray for people there.

Then in 2012 Grant's cousin Andrew Chee and I were swimming off the jetty near Pangi when one of the chief's sons from Bunlap and his friends wandered onto the jetty. Two of those young men had pain so Andrew prayed for them and the pain left. The chief's son told us they would be there when we came to Bunlap the following Saturday to pray for sick people again.

People were even more welcoming this time at Bunlap. We prayed for dozens of people, and their pain left. We talked about the

kingdom of God and how Jesus saves and heals. Some of the people told us that they believed and when the chief allowed it they would be part of a church there.

The paramount chief once burned a Bible given to him by a revival team from Christian villages. Now he is willing for a church to be built on the ground where he burned the Bible. Hallelujah – what a testimony to God’s grace and glory. For the first time ever that paramount chief asked for prayer. He wanted healing from head pain.

Andrew placed his hands on the sides of the chief’s head and we prayed for him in Jesus’ name. The pain left.

Then another chief there prepared lunch for us so the pastors in the team and Andrew and I ate in his house – again that was the first time ever for white people on mission there to be hosted by a chief.

Like Jesus’ disciples, we returned rejoicing that afflicting spirits were cast out, people were healed in Jesus’ name, some believed in Jesus, and they now plan to have a church there. Our host chief told the local Christians that they can bring their guitars and have meetings in the chief’s house anytime.

Andrew encouraged village leaders to pray with him for people’s healings, just as he had learned from leaders in his church. Soon those village leaders and others were praying more strongly in faith.

This photo shows the paramount chief (front left) and some of the team including Andrew (2nd from right in back).



Papua New Guinea

Johan van Bruggen, a missionary at the Lutheran Evangelist Training Centre at Kambaidam near Kainantu in the Eastern Highlands of Papua New Guinea, wrote in November 1990:

This is what happened about two months ago. A new church building was going to be officially opened in a village in the Kainantu area. Two of our last year's graduates took part in the celebrations by acting the story in Acts 3: Peter and John going to the temple and healing the cripple.

Their cripple was a real one - a young man, Mark, who had his leg smashed in a car accident. The doctors had wanted to amputate it, but he did not want to lose his useless leg. He used two crutches to move around the village. He could not stand at all on that one leg. He was lying at the door of the new church when our Peter and John (real names: Steven and Pao) wanted to enter. The Bible story was exactly followed: "I have got no money, but what I have I give you.

In the name of Jesus Christ of Nazareth, rise up and walk!" Well, they acted this out before hundreds of people, among them the president of the Goroka Church District and many pastors and elders. *Peter (Steven) grabbed the cripple (Mark) by the hand and pulled him up. And he walked! He threw his crutches away and loudly praised the Lord! Isn't that something? What a faith!*

Their testimony was given at a meeting of elders when Kambaidam was discussed. Mark was a most happy fellow who stood and walked firmly on his two legs. He also had been involved in criminal activities, but in this meeting he unashamedly confessed his faith in the Lord Jesus.

Later I talked with them. Steven (Peter) told me that the Lord had put this on his heart during a week-long period of praying. "I had no doubt that the Lord was going to heal Mark, and I was so excited when we finally got to play-act!" And Mark? He told me that when Steven told him to get up he just felt the power of God descend upon him and at the same time he had a tingling sensation in his crippled leg: "I just felt the blood rushing through my leg, bringing new life!" Mark is now involved in evangelistic outreach and his testimony has a great impact.



Johan van Bruggen

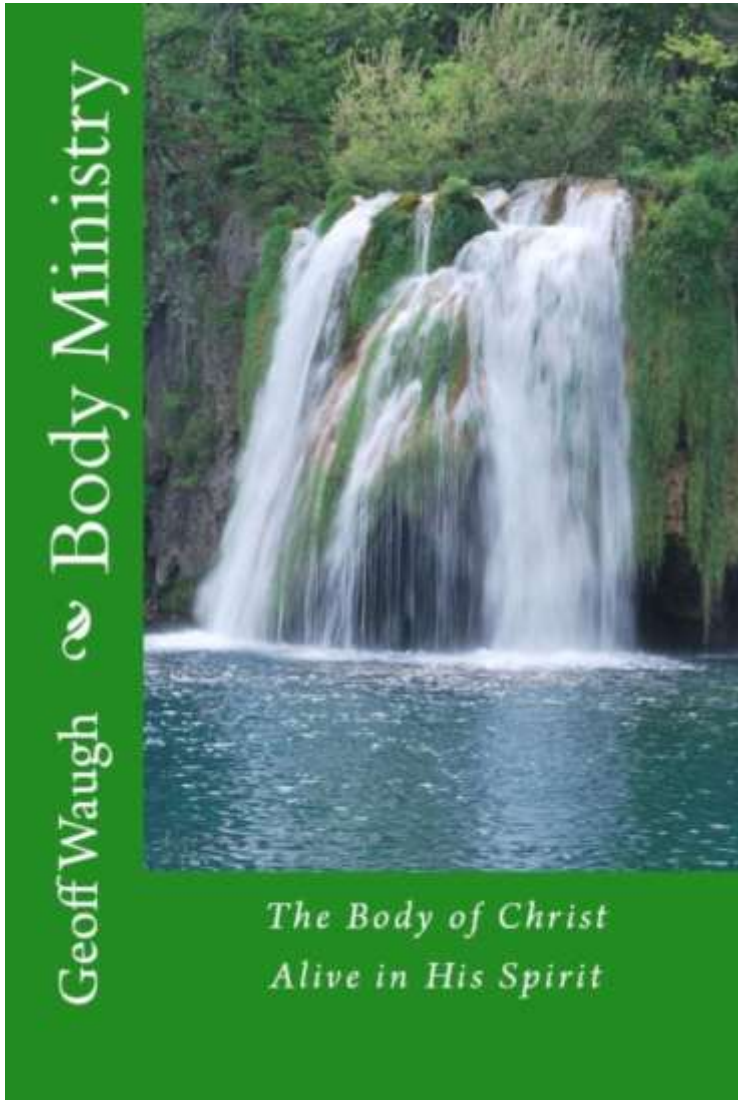
Now we turn from examples to some educational theory we all can apply in our lives and ministry.

This small book on **Learning Together about Ministry** explores two key aspects of open ministry education:

1. Aims and objectives
2. Implications for our ministry

I adapted and expanded this from my books *The Body of Christ, Part 2: Ministry Education* and *Body Ministry: The Body of Christ Alive in His Spirit*. See www.renewaljournal.com.

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Learning Together in Ministry is expanded from chapter 15 of ***Body Ministry: The Body of Christ Alive in His Spirit***.

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!).¹ We all learn in all of these ways:

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

This is especially true for ministry. We learn to minister by ministering. We learn to serve by serving. We learn to pray by praying.

Teaching information about that can help us, and has helped us all. The information in this book is like that – information to help us. The focus of this information, however, is to encourage us to do what we teach, not just talk about it.

We learn in all these ways, in knowledge, as well as in attitudes and skills, progressing through ascending levels of ability. 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):

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 in ministry. 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 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.

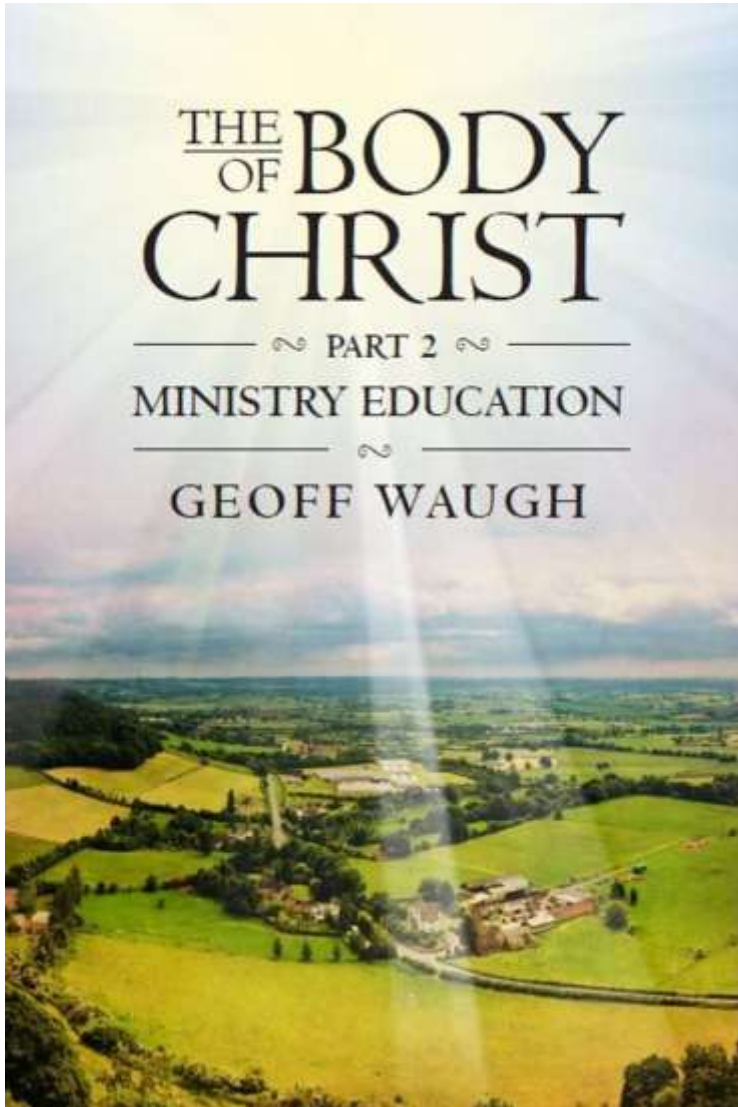
Here is a summary of these aims and objectives applied to praying for people, personally and together. Many now do this.

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 widening 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.

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Learning Together in Ministry is expanded from chapter 5 of ***The Body of Christ, Part 2: Ministry Education***.

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.

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 it included time for questions and then 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

Everyone can be involved in identifying needs in mutual education. Adults especially, but young people also, can identify needs and examine them together. Felt needs predominate. They also motivate leaning.

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 they 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 headed in Jesus' name" (see page 5).

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 need to include 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 minister together more effectively.

(e) Learning Plans

An important shift in education happening now is the move 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. For example, people learn to pray as Jesus did.

(f) Learning Activities

Learning plans lead to appropriate activities. Content-transmission tends to lead 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."²

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.

(g) Evaluation

Grades degrade (note Illich's objections to schooling³). 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.

Malcolm 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.⁴

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, Ross Kinsler sums up these principles of adult leaning:

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."⁵

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.

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 learn to evaluate ministry in New Testament terms rather than in Western terms and adjust what they do accordingly.

Examples of evaluating and assessing

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.

1. Learning Agreements

a. **A practicum or field education subject** 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 brief 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 or subjects

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.

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

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.¹

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 evaluation or re-diagnosis. We have had marvellous reports

1

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. Note the example on page 8 where 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.⁶

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!

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Conclusion

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 grappled 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.

I have taught in Bible Schools in Papua New Guinea and the South Pacific where it was much easier to be Spirit-led because their communal culture and learning styles encouraged us all to respond to the Spirit. We were not locked into Western theological curricula. In fact, our learning together was more like Jesus with his disciples or Paul on his mission trips.

Teaching in a Theological College and then a School of Ministries in Brisbane, Australia, was more of a challenge in learning to be Spirit-led and teaching students to be Spirit-led. The curriculum dominated the material to be covered, but the way we covered it became increasingly creative and Spirit-led.

Hence this book. We were applying these principles together in our classes and seminars. Some of my favourite memories are from tutorial seminars led by students. Their topics (mostly chosen by them) came from the curriculum. They had plenty of scope to be creative in planning their session, leading it, and then reporting on it. They were assessed mainly on their written report of their planning, leading and evaluating.

Again and again they reported that as they planned and prepared the session and prayed about it, the Spirit led them to be more creative and adventurous than they had planned or expected.

None of them just gave a lecture or talk. They were usually led to involve the class in group activities and ministry, often praying for one another and developing their spiritual gifts as they did so. They didn't just talk about ministry, or listen to someone talk about ministry. They became involved.

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

Jesus told us to do that. So, the best conclusion of all is to remind ourselves of our commission from Jesus himself. He told us to teach people to obey – to do – everything he commanded.

Jesus came and said to them, "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).

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Appendix: Resources

Renewal Journal Publications

See

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for Blogs on each book

PDF Boks, eBooks, and Paperbacks

Available on

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Revival Books

[Flashpoints of Revival](#)

[Revival Fires](#)

[South Pacific Revivals](#)

[Pentecost on Pentecost & the South Pacific](#)

[Great Revival Stories](#), comprising:

[Best Revival Stories](#) and

[Transforming Revivals](#)

[Renewal and Revival](#), comprising:

[Renewal: I make all things new](#), and

[Revival: I will pour out my Spirit](#)

[Anointed for Revival](#)

[Church on Fire](#)

Renewal Books

Body Ministry, comprising:

The Body of Christ, Part 1: Body Ministry, and

The Body of Christ, Part 2: Ministry

Education, with

Learning Together in Ministry

Great Commission Mission comprising:

Teaching Them to Obey in Love, and

Jesus the Model for Short Term

Supernatural Mission

Living in the Spirit

Your Spiritual Gifts

Fruit & Gifts of the Spirit

Keeping Faith Alive Today

The Leader's Goldmine

Word and Spirit by Alison Sherrington

Study Guides

Signs and Wonders: Study Guide

The Holy Spirit in Ministry

Revival History

Holy Spirit Movements through History

Renewal Theology 1

Renewal Theology 2

Ministry Practicum

Devotional Books

Inspiration

Jesus on Dying Regrets

The Christmas Message – The Queen

Holy Week, Christian Passover &

Resurrection comprising:

Holy Week, and

Christian Passover Service, and

Risen: 12 Resurrection Appearances

Risen: Short Version

Risen: Long version & our month in Israel

Mysterious Month – expanded version

Risen: Long version

Kingdom Life series

Kingdom Life: The Gospels – comprising:

Kingdom Life in Matthew

Kingdom Life in Mark

Kingdom Life in Luke

Kingdom Life in John

A Preface to the Acts of the Apostles

[The Lion of Judah series](#)

[The Titles of Jesus](#)

[The Reign of Jesus](#)

[The Life of Jesus](#)

[The Death of Jesus](#)

[The Resurrection of Jesus](#)

[The Spirit of Jesus](#)

[The Lion of Judah](#) – all in one volume

[Discovering Aslan - comprising:](#)

[Discovering Aslan in The Lion, the Witch and the Wardrobe](#)

[Discovering Aslan in Prince Caspian](#)

[Discovering Aslan in the Voyage of the](#)

[‘Dawn Treader’](#)

[Discovering Aslan in the Silver Chair](#)

[Discovering Aslan in the Horse and his Boy](#)

[Discovering Aslan in the Magician’s Nephew](#)

[Discovering Aslan in the Last Battle](#)

General Books

[*You Can Publish for Free*](#)

[*My First Stories* by Ethan Waugh](#)

[*An Incredible Journey by Faith* by Elisha Chowtapalli](#)

Biographical:

[*By All Means* by Elaine Olley](#)

[*Exploring Israel* – Geoff's family's trip](#)

[*Light on the Mountains* – Geoff in PNG](#)

[*Looking to Jesus: Journey into Renewal &*](#)

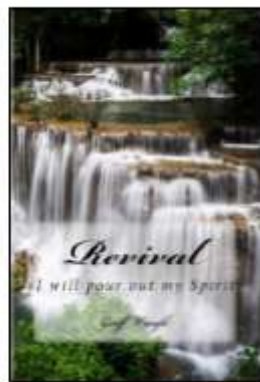
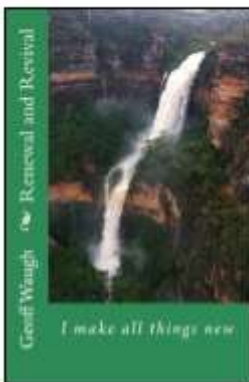
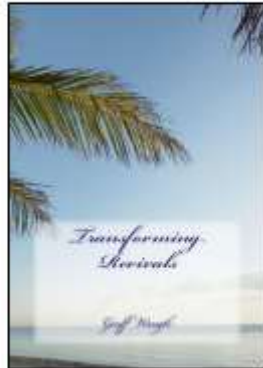
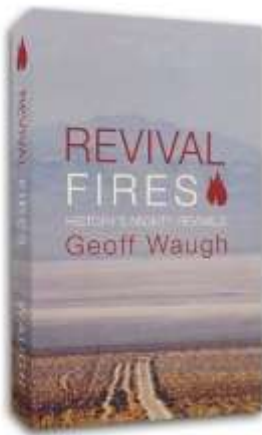
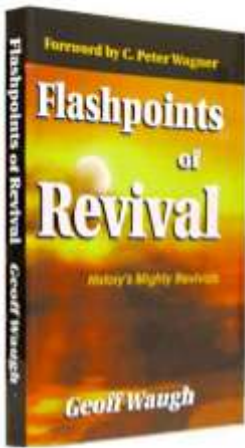
[*Revival* - Geoff's autobiography](#)

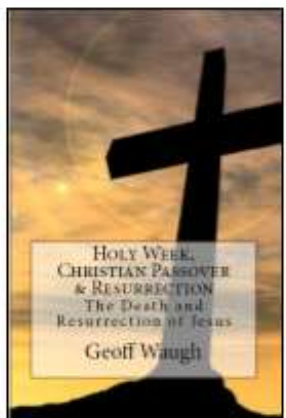
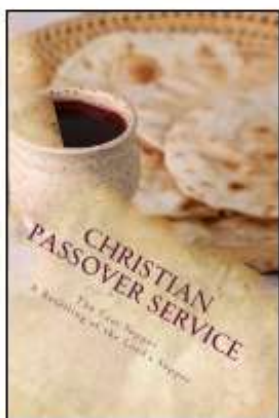
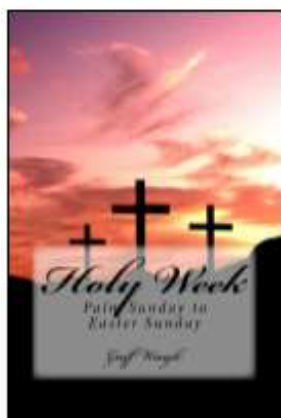
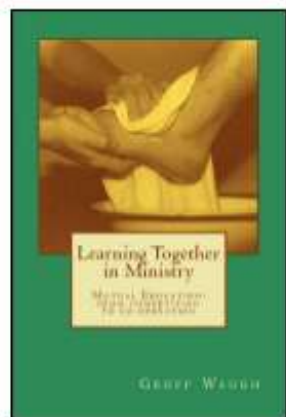
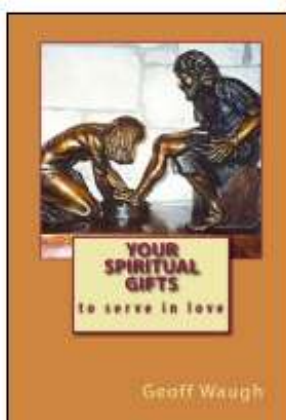
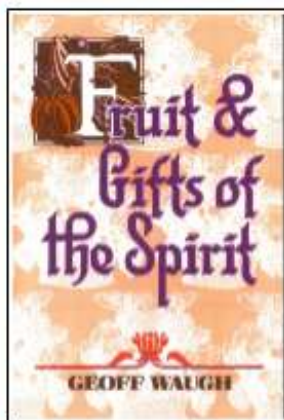
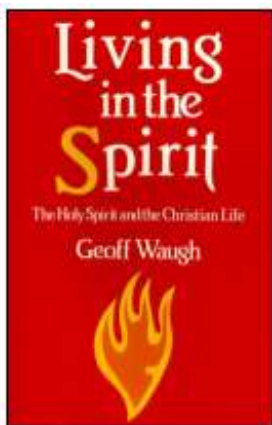
[*King of the Granny Flat* by Dante Waugh](#)

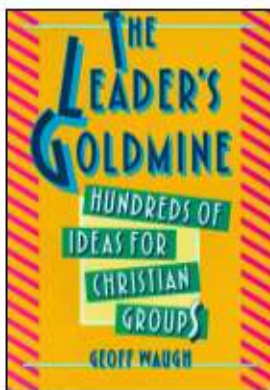
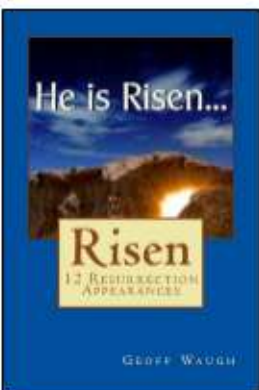
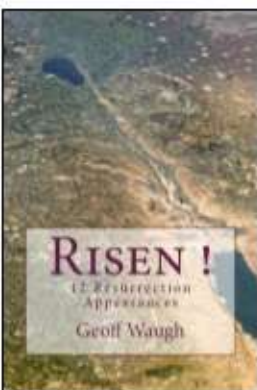
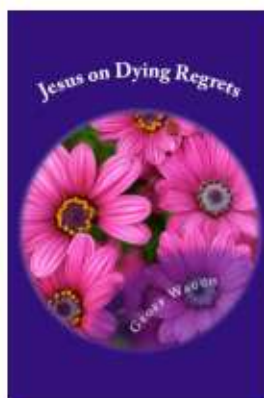
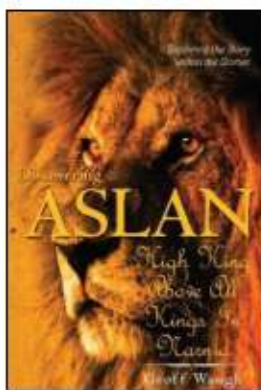
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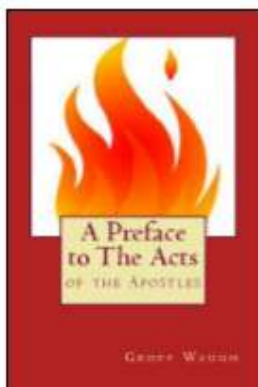
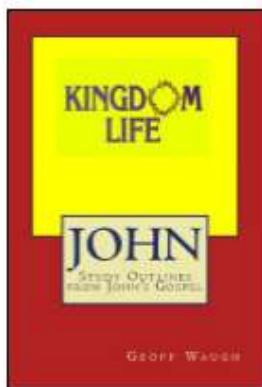
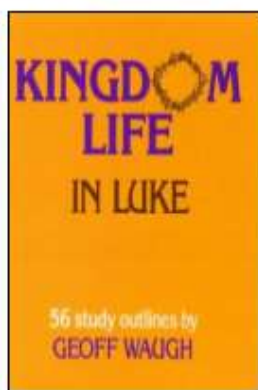
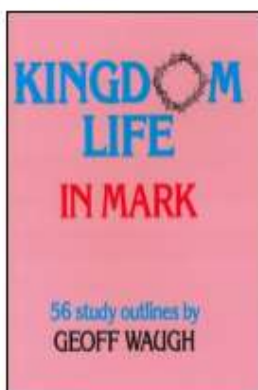
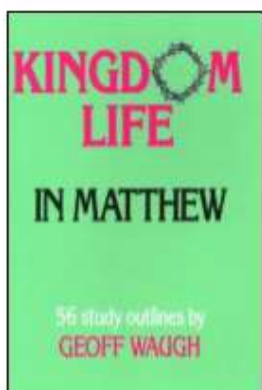
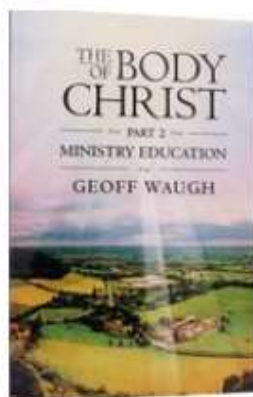
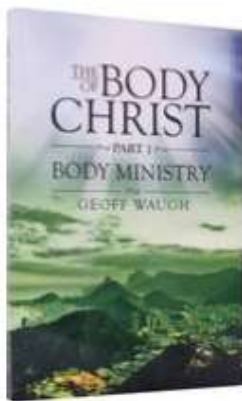
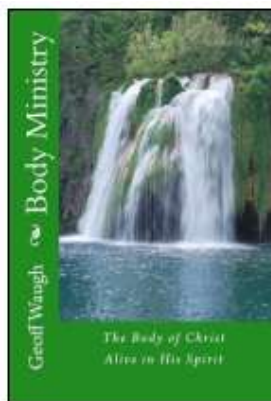
[*Journey into Ministry and Mission* -](#)
autobiography

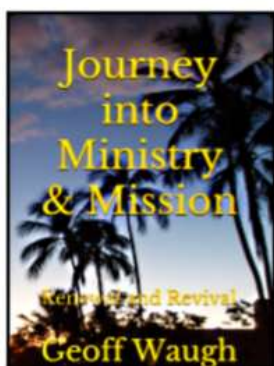
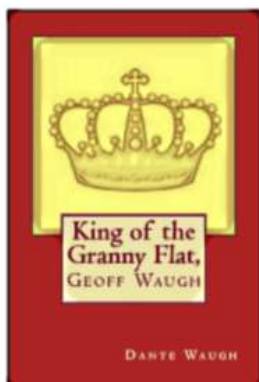
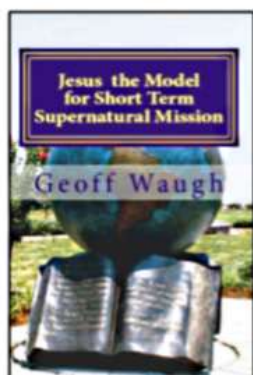
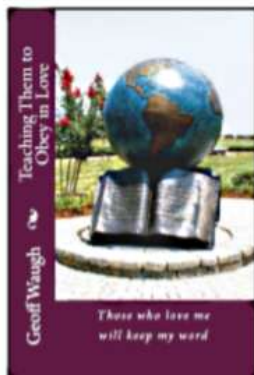
[*Travelling with Geoff* by Don Hill](#)

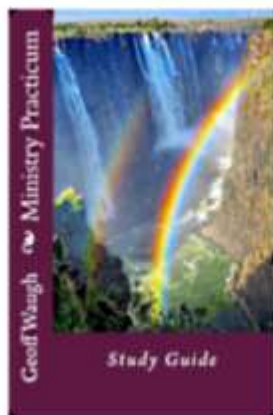
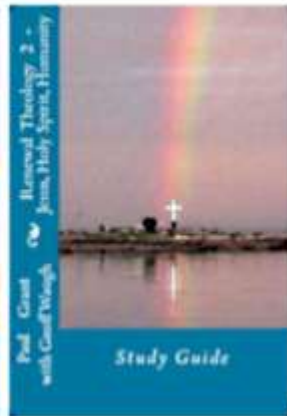
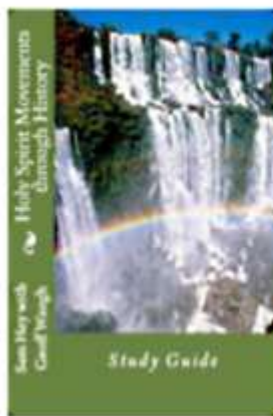
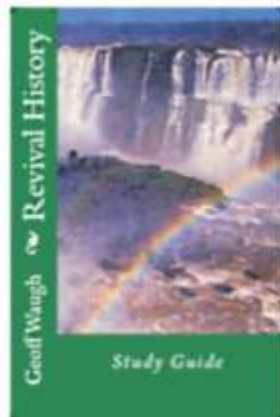
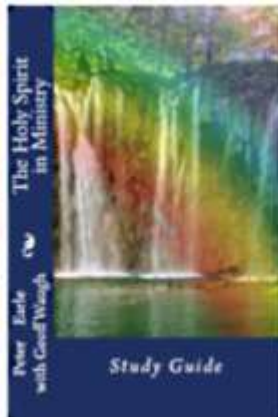


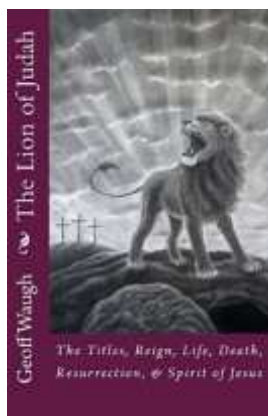
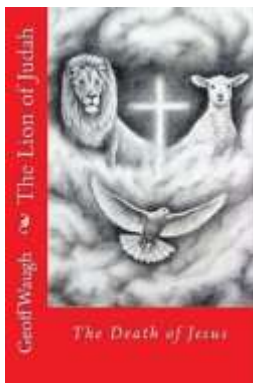
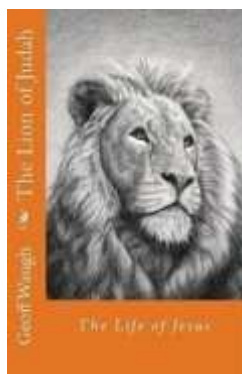


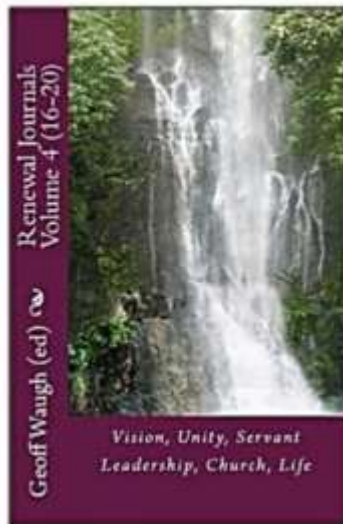
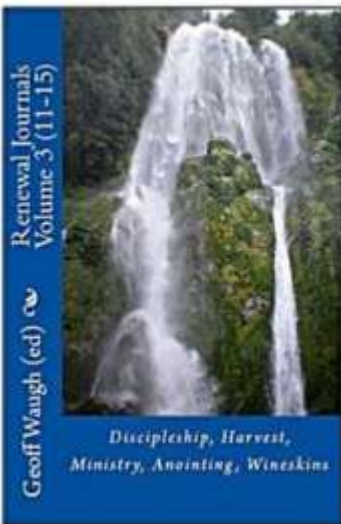
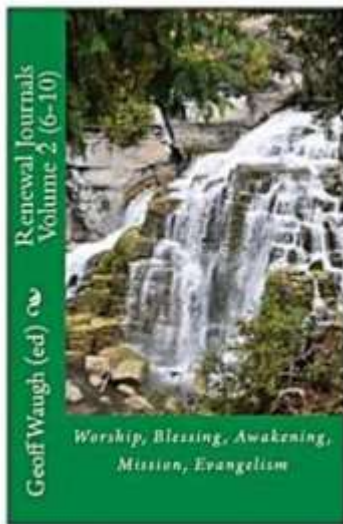
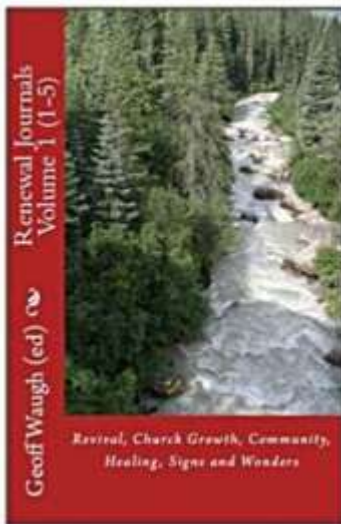








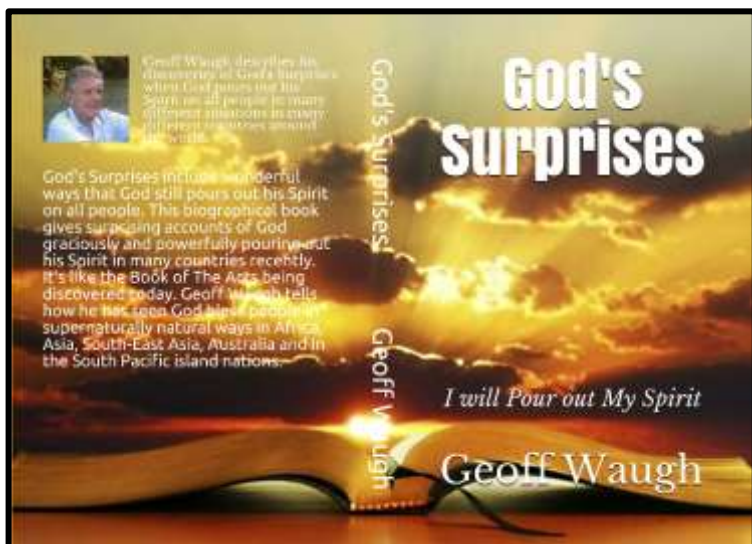




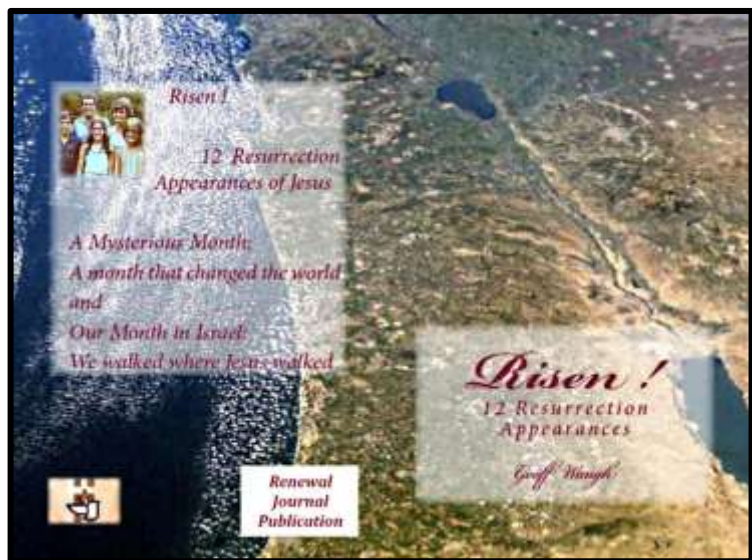
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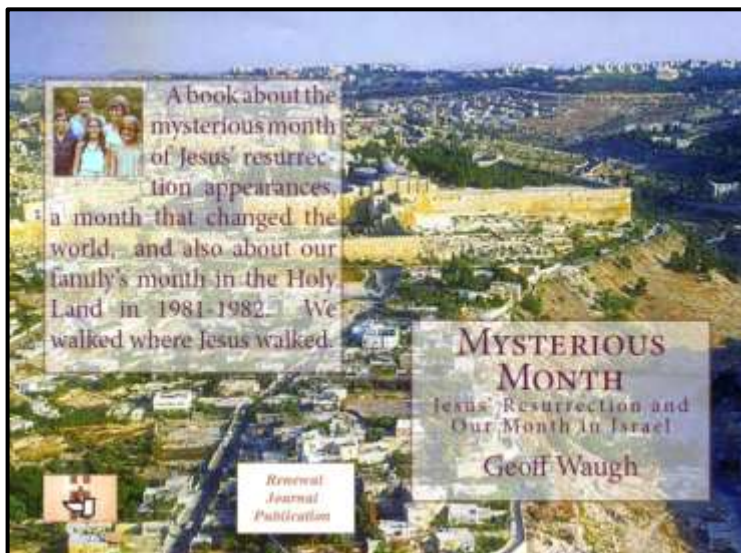
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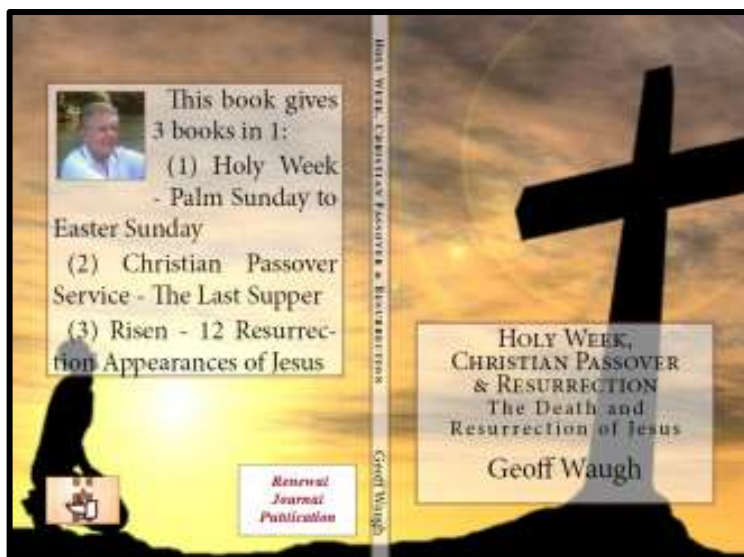
[God's Surprises](#)



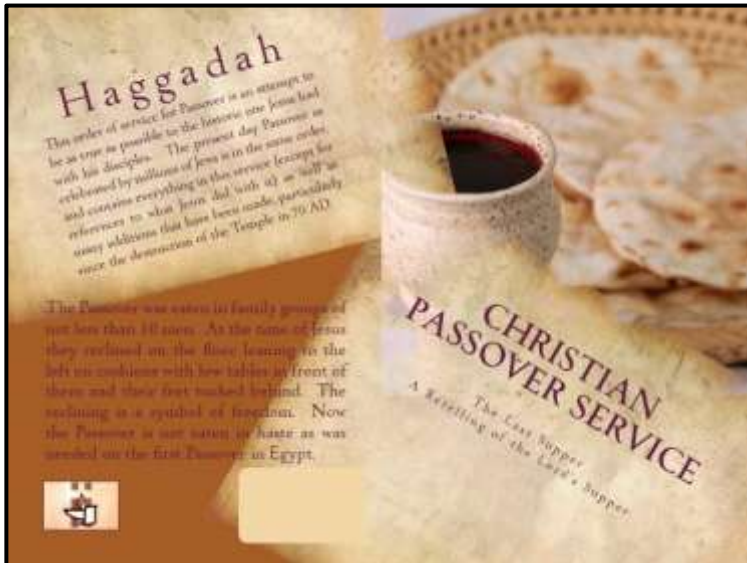
[Risen!](#)



[*Mysterious Month*](#)



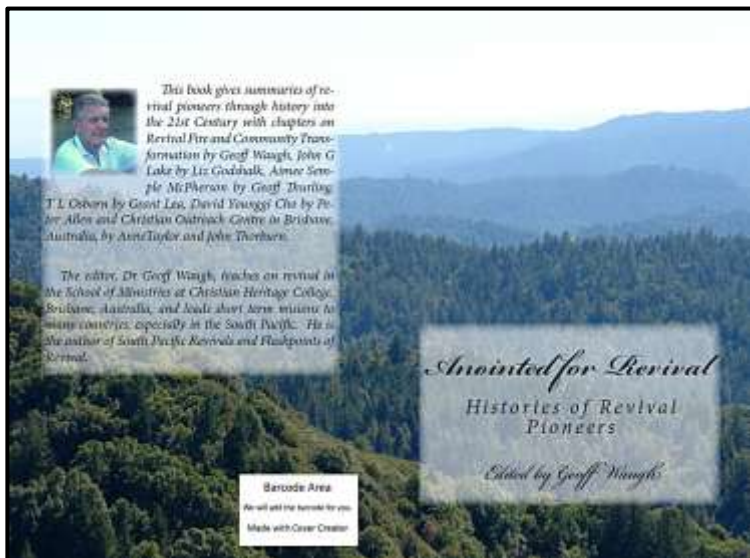
[*Holy Week, Christian Passover & Resurrection*](#)



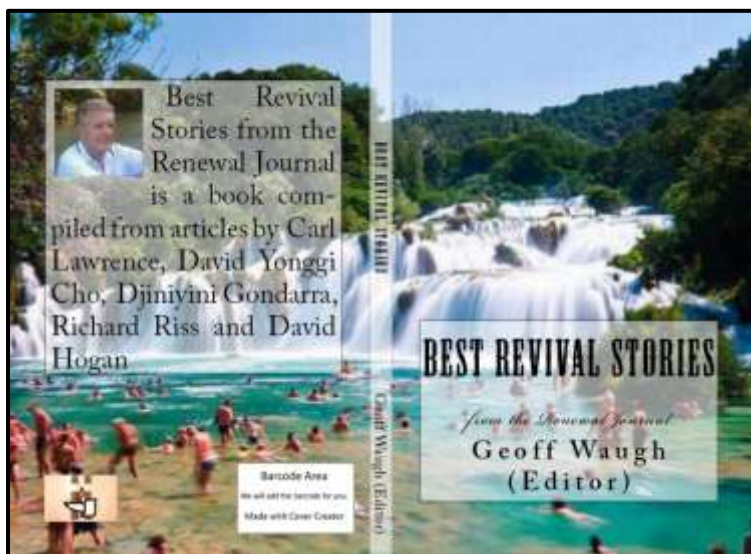
[Christian Passover Service](#)



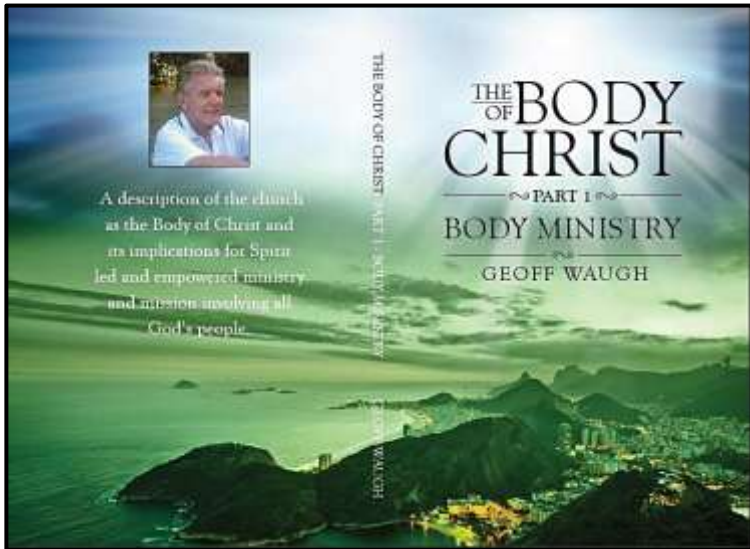
[The Christmas Message](#)



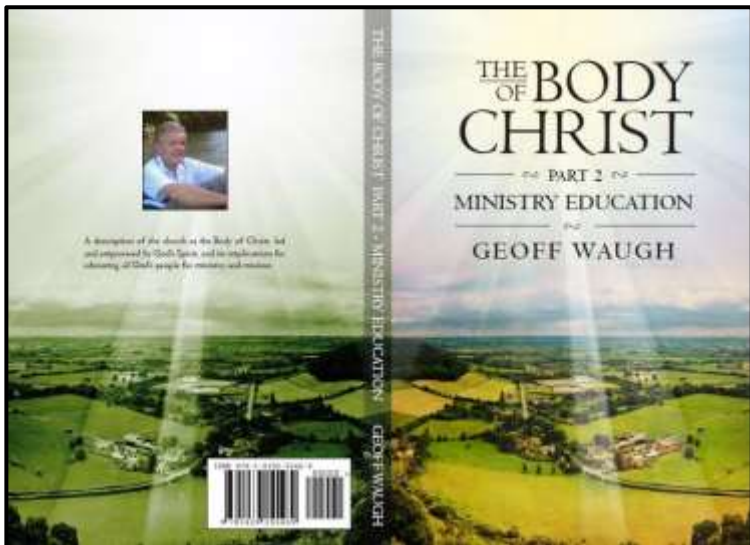
[Anointed for Revival](#)



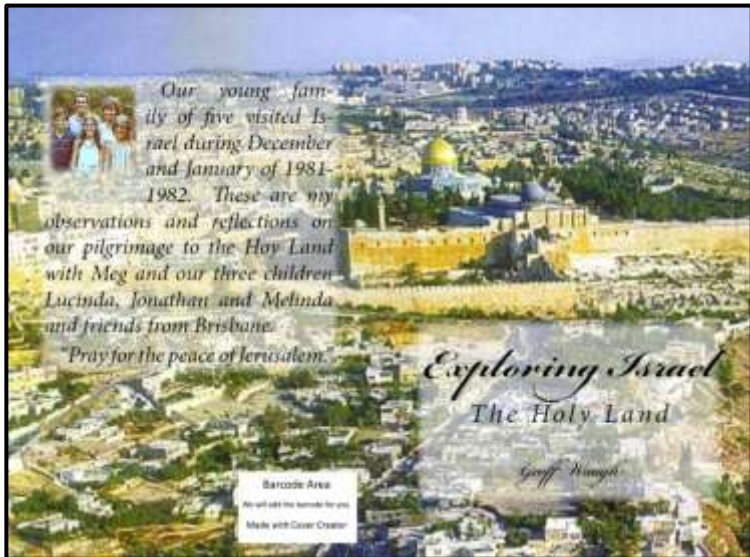
[Best Revival Stories](#)



The Body of Christ, Part 1: Body Ministry



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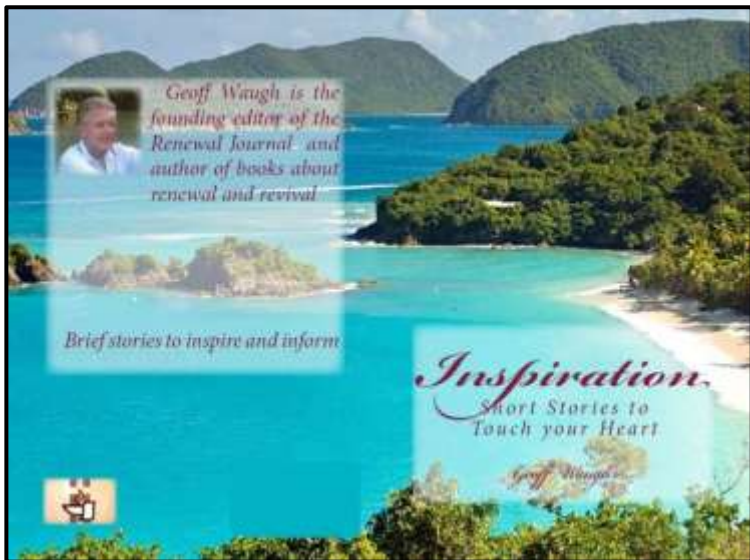
[**Exploring Israel \(colour\)**](#)



[**Exploring Israel \(black & white\)**](#)



Great Revival Stories



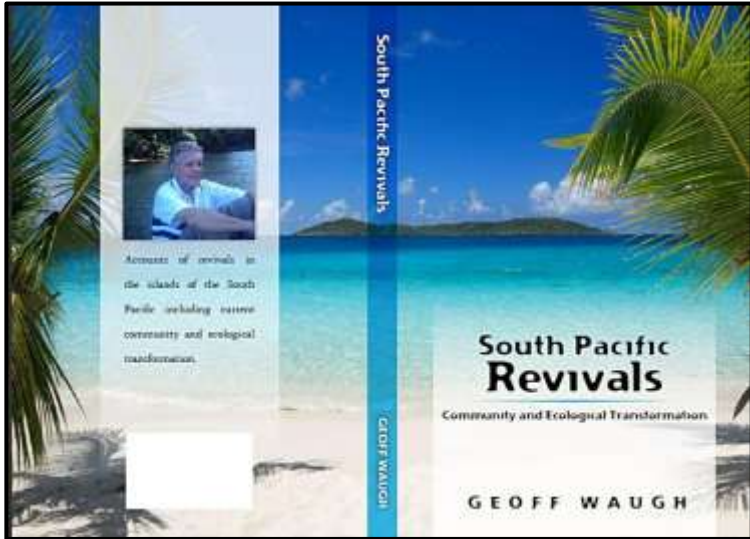
Inspiration



[**Renewal: I make all things new**](#)



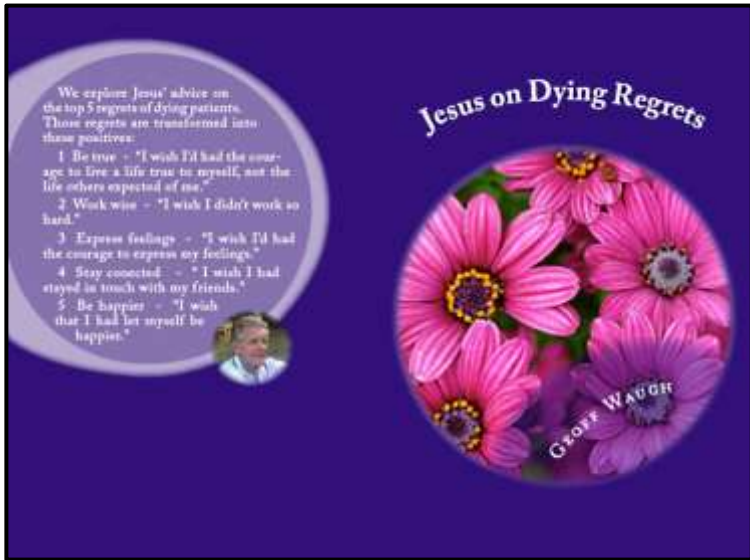
[**Revival: I will pour out my Spirit**](#)



[South Pacific Revivals](#)



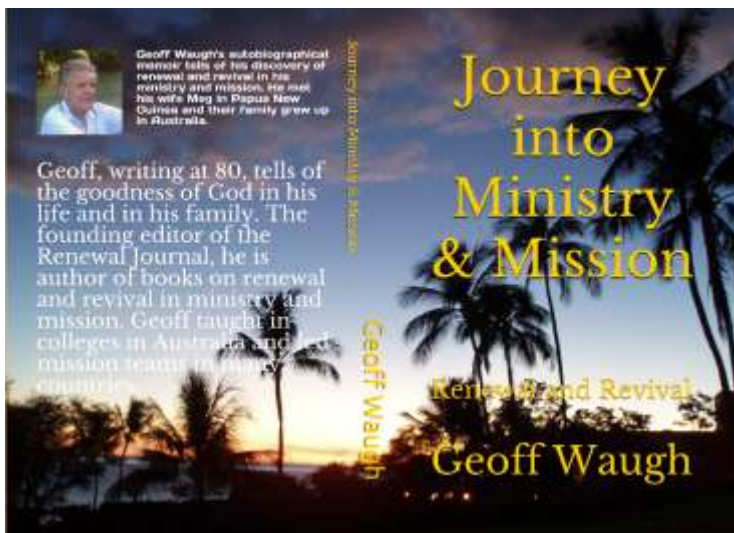
[Transforming Revivals](#)



[Jesus on Dying Regrets](#)



[Looking to Jesus: Journey into Renewal & Revival](#)

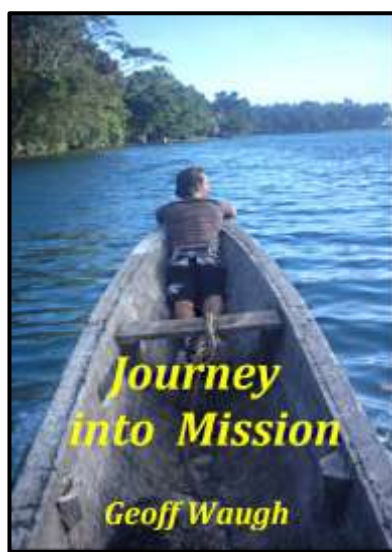


Journey into Ministry and Mission

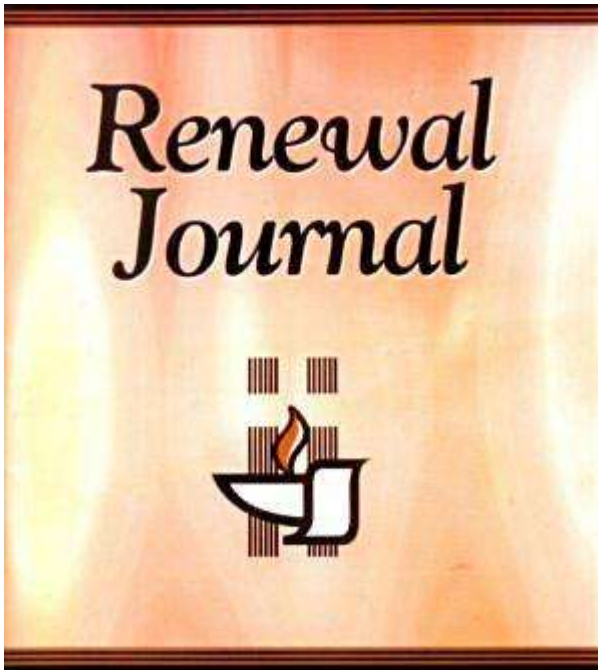
Condensed from two biographical books:

Looking to Jesus: Journey into Renewal & Revival

& Journey into Mission



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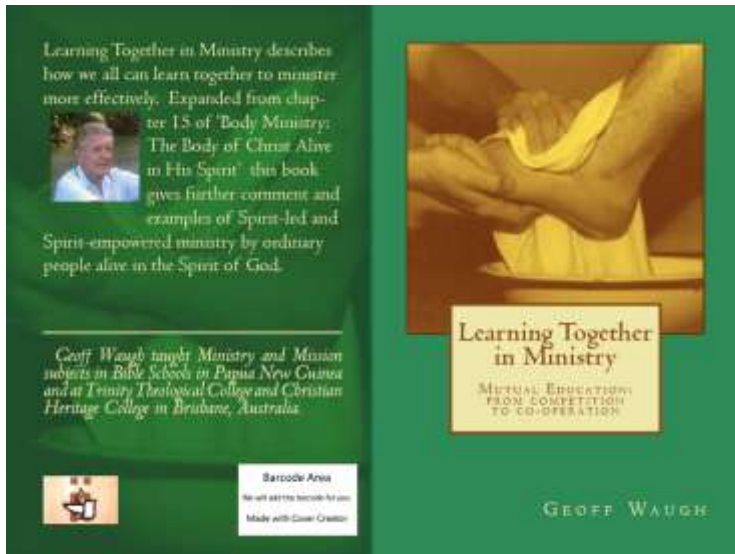
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ABOUT THE AUTHOR

Rev Dr Geoff Waugh taught on renewal and revival at Alcorn College (Methodist), Trinity Theological College (Uniting, Anglican, and Catholic) and Christian Heritage College (charismatic) in Brisbane, Australia, as well as in Bible Schools in Papua New Guinea (Baptist) and in the South Pacific Islands (with Churches of Christ and United Churches). He led short term missions and taught church leaders in Africa, Nepal, India, Sri Lanka, Burma/Myanmar, Thailand, Malaysia, the Philippines, China and in the South Pacific at the Solomon Islands, Vanuatu and Fiji. He is the founding editor of the *Renewal Journal* and is the author of books related to renewal and revival including two translations of *Flashpoints of Revival* in Korean. Geoff is father to three adult children and grandfather of eight, lives in an extended household with two of those families, and is grateful to his family and to God for his strong evangelical heritage and for enriching fellowship with God's wonderfully diverse people.

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Endnotes

¹ 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!

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

³ Ivan Illich, 1971, *Deschooling Society*,

⁴ Knowles, 1980, p. 49. Emphasis added.

⁵ Ross Kinsler, 1983, "Theology by the People", Fuller Seminary paper, p. 11.

⁶ Also in Geoff Waugh, 2009, *Flashpoints of Revival*, 2nd ed. pp. 98-99.