An Investigation into Spiritual Formation Programmes at selected Theological Institutions in Kwa-Zulu Natal

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ABSTRACT

This research is an investigation into spiritual formation programmes available at different theological institutions in Kwa-Zulu Natal with the aim of finding out how spiritual formation is being intentionally or specifically pursued and whether these programmes are meeting the spiritual needs of the students.

The research is based on the hypothesis that spiritual formation should have a legitimate place in theological education in spite continuing disagreements about the nature and place of spiritual formation. If it is imperative that theological graduates be people of competence and character, then spiritual formation must be as much a part of the agenda of the institution as academic competence.

Curricular standards for theological education involves concern about intellectual, professional and spiritual formation. Unfortunately the current dominant structure of theological curricula tends to favour academic instruction, tolerate the practical and compartmentalize the spiritual.

The average Protestant theological institute suffers from the perception that spiritual formation is not necessary. A reason for this can be traced to a belief that the church is the proper environment for spiritual formation. Cognitive instruction is thought of as the province of the curriculum, with spiritual formation happening implicitly, informally and on a personal basis.

The present study contributes empirical data to the growing literature on the relationship between spiritual formation and theological education. Research was conducted at five selected theological institutions to reveal an imbalance in the nature of theological education where the focus is on the academic aspects of learning. This study shows that attempts to take spiritual formation seriously were met with resistance. The field-work revealed that only one of the selected theological institutions has an intentional spiritual formation programme. In the main, the majority of theological institutions did not have an intentional spiritual formation programme despite the fact that they feel an obligation to develop students spiritually as seen by the varied spiritual activities in place.

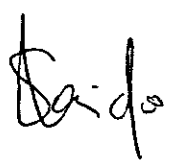
The spiritual maturity of future Christian leaders is an important problem and needs to be addressed throughout theological training. Spiritual formation cannot be left to chance, any more than the pastoral or strictly academic components of ministry formation. This study highlighted a critical task of theological education: the responsibility to develop students holistically. While spiritual formation can and should be intentionally pursued in specific courses, it is important to see it as a crucial dimension of theological education as a whole.

This study concluded with general observations about the future of theological education, especially the need for an integrated education. An approach to spiritual formation was offered for an evangelical theological institution.

The findings of this study underscore a much neglected area in the training and equipping of pastors that needs immediate remedial action. The weight of the research's contribution lies in its empirical research and it is of publishable quality

DECLARATION

I, Marilyn Naidoo, declare this thesis entitled "An Investigation into Spiritual Formation Programmes at selected Theological Institutions in Kwa-Zulu Natal" represents my original work, both in conception and execution.

Signed: 

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1. INTRODUCTION TO THE RESEARCH

This chapter is devoted to a broad introduction to the research. The aim of this study is to examine spiritual formation programmes at selected theological institutions in Kwa-Zulu Natal to find how spiritual formation is being intentionally pursued.

Important objectives of this study will be to ascertain the theological institution's responsibility to minister to students' spiritual needs, to examine ways in which spiritual formation is being fostered in theological institutions, whether these programmes are effective and lastly to develop a model of spiritual formation for an evangelical theological institution. It should be noted that the emphasis of this study is not simply analytical, rather it is a development of a rationale for spiritual formation in theological education.

The research is based on the hypothesis that spiritual formation is central to the educational work of the theological institution, in spite of continuing disagreements about the nature and place of spiritual formation.

Church leaders who minister to God's people should be spiritually fit. If it is imperative that theological graduates be people of competence and character, then spiritual formation must be as much a part of the agenda of the institution as academic competence. Therefore, a critical task of theological education is the responsibility to develop students academically *and* spiritually.

It is also the assumption of the researcher that such training will enhance rather than detract from the theological and pastoral components of the professional minister's education.

1.1. What is Spiritual Formation?

In those branches of Christian tradition where the term itself is most at home, "formation" is viewed as a deliberate undertaking in which those who are spiritually more mature direct and assist the less mature, and "forming" is seen as an apt term for this process. There are various disciplines and exercises aimed at shaping the Christian life, helping the individual acquire the proper habits or virtues and shed inappropriate ones.

Discussing the formation of this Christian spiritual life is a precarious task because it touches the delicate work of the Holy Spirit, whom tradition has always revered as the source of sanctification. Several other reasons also make this a precarious topic. People easily misunderstand spiritual formation to mean a subtle manipulation of persons, an attempt to form them to an ideology rather than assist them to listen for their own "still small voice of God." This topic meets resistance by others who view attention to spiritual formation as unnecessary because God alone forms and directs us with no need for human cooperation.[1]

Despite the difficulty in defining spiritual formation in an objective or measurable sense, most writers agree that ignoring it will not make the problem go away. Babin wrote:

> There is no question of the involvement of the seminary in the process of helping a student to grow in faith and grace. This is the very purpose of its existence... Since the very being of a Christian implies becoming a better Christian, the student is involved in a process of growth; and a clear obligation, by the very nature of its

[1] John G Stackhouse, (eds.) *Evangelical Futures* (Vancouver: Regent College Publishing, 2000), p.32.

stance as theological, falls upon the seminary to assist in this process.[2]

1.2. The Problem to be addressed

In the Tilden Edwards study[3], a great commitment to spiritual formation was found in evangelical institutions, but there was still some disagreement whether it was the responsibility of the educational institutions or that of the local church. This same concern has been addressed repeatedly in the journal *Theological Education.*[4] Hall's article reviewing the empirical research on the personal (psychological/spiritual) functioning of pastors concludes that interpersonal deficits faced by pastors need to be addressed early on in their careers.[5] Unfortunately the curricular emphases of the typical theological institution often leaves students without the personal and spiritual direction they seek.

The above reason is precisely the motivation for this study: there is a major void in the curriculum of the theological institution. While theological educators teach many of the skills of leading a church, they allow no space for intentionally developing the spiritual character of these students, who may already be pastors and future pastors. The assumption seems to be "they will learn spirituality in the church." Yet, who leads the church in developing spiritual maturity? Presumably the pastor, and where does the pastor learn it? The church assumed it was taught at the theological institution; the theological institution assumed it was taught in the church.

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[2] D.E. Babin, et al. *Voyage-vision-venture: A report by the task force on spiritual development* (Dayton, OH: American Association of Theological Schools, 1972), p. 15

[3] Tilden H Edwards, "Spiritual Formation in theological schools," *Theological Education*, XVII (I), 1980: 7-52.

[4] D E Babin, et al.., 1972; Tilden H Edwards, 1980; F Freeman, "Spiritual Direction for seminarians." *Theological Education*, 241, 44-56.; Douglas J Hall, "Theological Education as character formation?" *Theological Education*, 241, 53-79.

[5] T W Hall, "The personal functioning of pastors: A review of empirical research with implications for the care of pastors." *Journal of Psychology and Theology*, 25, 1997, 240-253.

The average Protestant theological institution suffers from the perception that spiritual formation is not necessary. A reason for this can be traced to a belief that the church is the proper environment for spiritual formation.[6] Cognitive instruction is thought of as the province of the curriculum, with spiritual formation happening implicitly, informally and on a personal basis. Few if any, programmes exist in theological institutions[7] whose purpose is to enable future priests and ministers to respond to the request, "teach me to pray." Clergy face feelings of inadequacy with the increasing demand for help with prayer because they have had little training for this work.

So while the above is true, one of the major challenges of theological training is the need to have personal renewal in students. Constant exposure to theology has a tendency to dry people up. This is hard to admit, but true.

If common testimony and the researcher's own observations are to be trusted, the above situation has not changed dramatically. According to Eden and Wells, now more than ever, a much larger proportion of theological students than in the past view themselves as religious seekers rather than adherents, lack commitment to the ministry, have had little prior socialization in distinctively Christian beliefs and practices and have no experience with regular devotional exercises.[8]

Yet while ministerial candidates have less spiritual formation than before, the need seems to be greater. Still the people in the churches repeatedly express their concern for personal maturity, integrity of character and authentic spirituality in their ministers. Fewer church members are

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[6] Grahame Cheesman, "Competing Paradigms in Theological Education Today" *Evangelical Review of Theology*, 17: 4, 1993, p.484.
[7] Tilden H Edwards, 1980: 7-52.
[8] Martyn Eden and David F Wells (eds.), *The Gospel in the Modern World* (Leicester: IVP, 1991), p. 210.

internalizing a coherent religious outlook, and this lack of parishioner support makes personal spiritual maturity more necessary in order to bear ministerial burdens throughout a lifetime of often thankless work. Thus as Christian formation and even Christian socialization decline, the need escalates. If this is right, then the growing clamour for spiritual formation is not a superficial fad but actually the life-blood of Christian ministry.

Unfortunately, the dominant structure of many theological institutions tend to favour academic instruction, tolerate the practical and compartmentalize the spiritual. Nevertheless, some administration and faculty have been searching for ways to integrate the theoretical and practical and stay true to the triadic know-do-be formula.[9]

Concern and debate of the place of spiritual formation in theological education has become generally visible among theological students, faculty, and administration and within the churches in the last two decades; and they continue unabated.[10]

There are several reasons for this. The relation of spiritual formation to theological education, especially in the case of the education of Christian ministers, is a problematic one. Disputed issues include the theological and educational status of the field of spiritual formation, the relationship between spiritual formation and other aspects of ministerial education, and the form that spiritual formation might take within a programme of studies.

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[9] James E Loder, "Transformation in Christian Education" in Jeff Astley and Colin Crowder (eds.), *Theological Perspectives on Christian Formation* (Grand Rapids: Michigan, 1996), p.271

[10] Tilden Edwards, *Theological Education,* 1980, 7-52; Robert W Ferris, *Renewal in Theological Education: Strategies for Change* (Wheaton, IL: Billy Graham Center, 1990), p. 34-40

Much of the literature on the subject of spiritual formation has to do with defining terminology and even discussing the wisdom of trying to solve the problem at all.

1.3. Aims and Objectives of the Study

This study has to do with spiritual formation, but only in the sense of what is observable since the researcher cannot evaluate the private devotional lives of students.

The aim of this study is to investigate Spiritual Formation programmes at selected theological institutions in Kwa-Zulu Natal to find out how spiritual formation is being intentionally pursued.

The objectives of this research therefore are as follows:

The study will focus on the following objectives:

- To ascertain whether the task of spiritual formation has any legitimate place in a theological education
- ascertain the theological institution's responsibility to minister to students spiritual needs
- examine the ways in which spiritual formation is being fostered in theological institutions
- determine whether spiritual formation programmes are effective in developing spiritual development, if not, what are the challenges involved

- develop a model of spiritual formation for an evangelical theological institution.

1.4. Key Questions to be Answered

- Is the theological school the ideal location for spiritual formation or is this the task of the Church?
- What initiative on the part of the theological school is appropriate, and how much must be left, either, to the students themselves or assumed by other bodies (congregations, student communities, etc.?)
- What part of spiritual formation belongs to the curriculum and to the teaching-learning relationship?
- Is spiritual formation compatible with the process of education in theological inquiry and critical reflection?
- Why do so many theological students claim that even biblical and theological courses have a negative effect on their spiritual vitality?

1.5. Hypothesis

The hypothesis of this study is that spiritual formation should have a place in theological education because the theological institution has an obligation to develop students spiritually.

"Spiritual formation" is understood as the provision of what is needed to form theological students into people with the appropriate blend of qualities which will enable them to minister effectively in their communities. By "theological institution" is meant a theological college, theological academy, seminary or bible college. These institutions exist primarily to train people for some form of leadership in churches, church agencies or para-church agencies such as mission organizations.

1.6. Research Methodology

This research will use both qualitative and quantitative methods to enable the researcher to answer the research question and develop a generic model for spiritual formation in theological schools.

1.6.1. A comprehensive literature survey will be undertaken of Spiritual Formation in theological education.

1.6.2. A study will be made of the spiritual formation programmes of five theological institutions in Kwa-Zulu Natal, namely: Durban Bible College, Bethesda Bible College, Union Bible Institute, Trinity Academy Pietermaritzburg, Evangelical Bible Seminary of Southern Africa. Empirical research will be conducted by:

- Visiting institutions to ascertain their spiritual formation emphasis
- Conducting interviews with staff and students of the institution
- Conducting surveys amongst student in the Degree programme
- Participatory research: attending lectures, worship services, prayer triads, formation groups or other spiritual programmes to ascertain the extent of the emphasis
- Acquiring and analyzing curriculums to establish the priority of spiritual formation
- Interviewing graduates of these schools to establish the quality of spiritual education received from theological schools.

Information collected from the literature survey and the fieldwork (participatory research, interviews and surveys) will be analyzed and interpreted. The research findings will enable the researcher to formulate a generic spiritual formation programme that can be implemented at an evangelical theological institution. The product of the research will be shared with the theological schools and churches involved and all those

who are striving toward comprehensive excellence in theological education.

1.7. Overview of the Research

This thesis is divided into several chapters. They are arranged in such a way to follow a gradual sequence of the research journey. The first chapter concerns a broad introduction to spiritual formation in theological education, the context of the research, the aims of the study and an overview of the research.

Chapter Two

This chapter provides a theological basis for spiritual formation. It describes, in broad fashion, what the Old and New Testaments state about the formation of Christian identity together with Gospel stories of growth and the example of Jesus as a teacher. This chapter also explains significant principles that describe the process of spiritual formation.

Chapter Three

This section seeks to define spiritual formation for this study as there are a plethora of definitions in use. Clarity is gained on the role of spiritual formation in education for church leadership versus its role in theological education. This chapter also deals with theological education in spiritual formation and the process of acquiring a theological aptitude. The last part of this chapter deals with the study of spirituality and the many conferences and projects conducted on spiritual formation to date.

Chapter Four

This chapter deals with the differing models of theological education that have risen over the years and their implication for the task of spiritual formation. It also looks at the crisis in theological education.

Chapter Five

This chapter looks at the crucial problems facing theological education, which creates challenges in implementing spiritual formation in a theological institution. This chapter also considers the educational status of spiritual formation and surveys the process of spiritual development that a typical student would face. This chapter concludes with important affirmations regarding education and spirituality in implementing formation in a theological institution.

Chapter Six

Field research was conducted among the five selected theological institutions and interviews were conducted with 180 people made up of staff, students and graduates. 161 students were surveyed and a summary was provided of the research findings.

Chapter Seven

Data from the field work was analyzed and interpreted to reveal that only one theological institution had an intentional spiritual formation programme in place. Other institutions felt spiritual formation was the task of the church as theirs' was one of academic development. Other findings were interpreted to provide reasons why there was an inadequacy in the spiritual emphasis.

Chapter Eight

In this concluding chapter general observations were made about the future of theological education, especially the need for an integrated education. An approach to spiritual formation was offered for an evangelical theological institution.

2. SPIRITUAL FORMATION: A BIBLICAL FRAMEWORK

2.1. Biblical Basis of Spiritual Formation

Spiritual formation implies that a person is in the process of being formed and at the same time is forming. Formation is a result of both God's initiative and the believer's responsibility.

2.1.1. Primacy of Narrative Theology

Narrative theology is the most useful way of doing theology, particularly as it relates to ministry and the life of the church. Propositional theology tends to distance itself from the real lives of individuals for whom it is supposedly being done. McClendon suggests that it loses contact with real life, which should be the starting point for theology.[11] Because of its importance to this study, it is important to explain what narrative theology is and how it functions.

Narrative theology generally begins with a view that life is more processive or dynamic than static and it is best understood as an unfolding story.[12] This implies that our best understanding of the dynamic relationship between God and people comes through story and our faith grows deeper. Canonical story, faith community story and life story are three types of narrative useful for theology.[13]

The task of narrative theology is not only telling but also critiquing these stories. These stories of God's dealing with people are the sources of

[11] James W McClendon, *Biography as Theology: How Life Stories Can Remake Today's Theology* (Nashville: Abingdon Press, 1974), p.178.
[12] Gabriel Fackre, "Narrative Theology: An overview," *Interpretation* 37 (October 1983):360.
[13] Ibid., p. 360.

theology. They are important for a practical theology of Christian formation that seeks to speak to a lived experience.

Narrative theology is not only the most appropriate way to understand persons theologically but also the most appropriate way to understand them psychologically. By using life story, developmental psychology informs us of the general pattern of human development. Because narrative is compatible with our concerns for both theology and psychology it provides a way of linking the two.

James Fowler, in *Becoming Adult, Becoming Christian*, outlines seven broad chapters of the Christian story: God, creation, fall, liberation and covenant, incarnation, church, and the kingdom of God.[14] For this study I will consider a condensed form of Fowler's version. This will describe, in broad fashion, what the bible has to say about the formation of Christian identity together with Gospel stories of growth and the example of Jesus as a teacher. Together these can form a theological basis for spiritual formation.

2.1.2. Understanding Persons Theologically

The story of God in the Old Testament is a God who desires a relationship with creation and progressively reveals Yahweh as the one true God. We discover that humanity is specially created, endowed with personhood and we understand humanity as created in the image of God.[15]

The doctrine of creation is significant and adds several other considerations to the discussion. Are we created perfect with no need or capacity for growth, or are we created with the drive and desire to grow

[14] James W. Fowler, *Becoming Adult, Becoming Christian* (New York: Harper & Row, 1984), p. 82-84.
[15] Gen 1: 26-27.

and develop? Theologically we in the Western church have followed Augustine on most issues related to the nature of persons, and we have done so here. Augustine argued that the person was born perfect but lost perfection in the fall.[16] Irenaeus, however, argued that humanity was born with the need and capacity to grow toward God.[17] Here is the idea that part of our being in the image of God, is our innate desire to grow and change. Another part of the image of God is the inherent drive toward growth that humans begin with, find marred in the fall, and forsake in their unwillingness to grow.

Another important consideration is that humans are created to be in relationships. God affirms in Genesis that it is not good for man to be alone.[18] We realize our full potential when we are in caring, reciprocal relationships. Relationships alone do not bring growth, but our interaction and commitment to those relationships do.

Despite humanity's sinful rebellion, God graciously works to restore the relationship with creation. God calls us into covenant. Beginning with the expulsion of Adam and Eve from the Garden of Eden, we see a multitude of initiatives by God to draw humankind back to God. These calls to covenant display God's love, grace and mercy. Yet, humankind continually rejected him.

Just as creation was good, God was working towards a re-creation that would be good, but that was never accomplished under the old covenant.

In the Gospel of John, we have the account of the second "in the beginning."[19] To resolve the dilemma encountered in act one, God

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[16] Henry Chadwick, *Augustine* (Oxford: Oxford University Press, 1986), p. 34.
[17] Alister E. McGrath, *Christian Spirituality* (Oxford: Blackwell Publishers, 1999), p. 153.
[18] Genesis 2:18.
[19] John 1:1.

brought about the incarnation of the Word as Jesus Christ. We must have the perfect exemplar of how to obey God. By Jesus' work we can begin once again to think of restoration to the image of God.

What spiritual formation intends to do is to lead one to a vision of what restored humanity should strive toward. When we realize that the full image of God is our vision, then we can turn to the description of humanity as originally created in order to describe a goal.

By the work of Jesus Christ, humanity is called to a new identity. Two theological doctrines, justification and sanctification make this new identity possible. Justification means being made 'right with God' after being 'in the wrong.'[20] Justification is the forgiveness of sins that allows us to begin the development of the new self in Christ. "Sanctification is built upon justification and constitutes the goal of human life.

Sanctification is the ongoing process of growth in conformity to the image of Christ. Protestantism generally prefers to identify this process with the cultivation of the fruit of the Spirit.[21]

The doctrines of justification, sanctification and glorification are usually employed to describe the three-part structure of a typical Reformed order of salvation (*ordo salutis*) that most Protestants are familiar with.[22] Taken together, they refer to the whole process in which a person turns from sin to God and progresses in holiness until attaining perfection in glory. The *ordo* suggests that salvation is not a single event. In scripture

[20] Simon Chan, *Spiritual Theology: a systematic study of the Christian Life* (Downers Grove, Ill.:IVP, 1998), p. 18-21.
[21] Gal 5: 22-23.
[22] Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1941), p. 418.

salvation occurs in the perfect tense as well as the present and future tenses.[23]

Understanding salvation as progressive gives it direction and a goal which provide the conditions for a proper spiritual theology to develop. Simon Chan in *Spiritual Theology* comments that it is no wonder in popular evangelicalism, with it's over emphasises on the conversion experience, that it continues to come up with piecemeal "spiritualities" but has yet to produce a systematic spiritual theology.[24]

Justification, then, opens the way to a new life, sanctification is the heart of religion and the goal of Christian living." When we speak of spiritual formation, we are speaking of the process of becoming what we first intended to be and are now allowed to be by the justifying work of Christ. The work of sanctification is at the heart of spiritual formation. The result of justification is nothing less than the transformation of the person. There is no spiritual formation without transformation.

2.1.3. Biblical Growth Metaphors

The New Testament has many metaphors of spiritual development and growth. They describe developing Christians by way of attitudes and behaviours. These images invite the individual to be filled with the love of God, to grow in Christ-likeness, to experience freedom and to realize that spiritual formation is a developmental process.

A bodily growth metaphor is found in Paul's epistle to the Ephesians.[25] Paul describes those in the first stage of growth as children. The prime

[23] Perfect tense(Eph 2:5, 8); present (Acts 2:47, 1 Cor 1:18, 2 Cor 2:15), future (Acts 2;21, Romans 3:11, 1 Cor 5;5, Heb 9:28)
[24] Simon Chan. *Spiritual Theology*, p. 85.
[25] Eph. 4: 12-16.

characteristic mentioned is that of instability. These immature believers have not developed well-informed, internalized convictions in their Christian faith. Therefore, as they are exposed to various teachings and biblical perspectives they vacillate back and forth in great confusion. They are not really certain of what they believe and are deceived at times by false teachings. In contrast, those in a mature stage are 1) equipped to serve God in the church, 2) they hold a common faith with fellow Christians, 3) they have a knowledge of Christ, 4) their character is progressively conforming to Christ's, and 5) they speak God's truth with a spirit of love.

Another scriptural metaphor for spiritual formation is that of construction.[26] The apostle Paul compares the Christian pilgrimage to building a house on a common foundation, which is Christ himself. One Christian may build wisely, using gold, silver, and precious gems. Another may try to use cheap wood, hay, and straw. The precious metals and gems symbolize holy living, exemplary character, and good works of a mature believer, which will last eternally. The worthless materials symbolize spiritual negligence. This again represents one fixated in the initial stage of growth. When a figurative fire tests the building materials, the wood and hay are burnt, and, though the stunted Christian will be saved, there is no reward--only shame for a wasted life .

The author of the Hebrew epistle compares spiritual growth to bodily growth. The first stage, infancy, is characterized by believers who need milk (elementary teachings) because they are unskilled in understanding and assimilating scripture. They are not able to use bible knowledge to decide the complex daily questions of life and of right and wrong. Those able to eat solid food (advanced teachings) have reached a stage of spiritual maturity. They can perceptively distinguish right from wrong,

[26] 1 Cor. 3: 9-11.

they live an exemplary life, and they are in a position to teach others by word or example .[27]

In Hebrews 12, God's fatherly disciplining of his children is pictured. His chastening is in the interest of their spiritual formation. The child at a mature stage is one who is standing strong against temptation, has dispelled distractions and sins from his or her life, and is faithfully running the Christian "race". The spiritually immature child is one who must often be disciplined by his or her heavenly Father, because of waywardness, indifference, or negligence.

In the Gospel of Matthew, Christ's parable of the Sower compares spiritual growth to agricultural growth. Evidently, the first two scenarios in the story represent individuals who are never truly converted. However, the seed whose growth is choked by "the anxieties of life and the lure of wealth" may represent a believer who becomes fixated in the initial stage of growth and remains an immature Christian indefinitely. The seed whose growth is consistent represents a believer who reaches more mature stages of spiritual growth. The text goes on to say: "One produces a hundred, one sixty, another thirty times as much as was sown."[28] This appears to indicate that even as believers mature, their rate of growth and spiritual fruitfulness may differ significantly for whatever reasons.

2.1.4. Teaching Example of Christ

One of the titles most frequently used of Jesus in the Gospels is Teacher, and it is widely acknowledged that the teaching he modeled in both content and process was outstanding. Jesus' teaching was not a

[27] Heb. 5: 11 - 6: 3.
[28] Matt. 13: 9.

Rabbinical system that takes a lifetime of study to master, but is in essence a call to enter into a right relationship with God.

While Jesus is seen in the gospels teaching in the more formal settings of synagogues[29] and in the temple,[30] he is not limited to these settings as a rabbi would have tended to be. Rather, the model he adopted with his disciples highlighted the training potential of informal learning in which the life context, modeling, and "transactional relationships"[31] between persons are key features. In this, Jesus was expressing his continuity with the basic Hebraic educational values, which were focused on training the Israelites for effective service of Yahweh – "education in holiness."[32]

The nature of the teacher/learner process that Jesus modeled with his disciples is similar to the concept of learning as an apprentice. Priority is given to holistic growth for effective ministry rather than the more common emphasis on the teacher conveying information for the students to seek to apply by themselves. This lies behind the Greek usage of *mathetes* (learner, pupil, disciple) to indicate total attachment to someone in discipleship.[33] The Greek words *didaskalos* (teacher) and *didasko* (to teach) were used typically also for the relationship between instructor and apprentice. Thus for Jesus' disciples effective learning resulted as they participated together with Jesus in ministry, and then reflected on what had transpired so that their approach to future service was modified. The close relationship was maintained even when disciples were sent out by themselves for practical ministry, with the ensuing debriefing being significant for its relational component.[34]

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[29] Matthew 9:35, 13:54, Mark 1:21.
[30] Matthew 26:55, Mark 12:35, Luke 21:37.
[31] Lawrence O Richards. *A Theology of Christian Education* (Grand Rapids: Zondervan 1975), p. 31.
[32] Pheme Perkins. *Jesus as Teacher* (Cambridge: Cambridge University Press. 19900, p. 56.
[33] Lawrence O Richards, p. 29
[34] Mark 6:6-13, 30-32

Christs' transformative approach, changed attitudes, values and dispositions in the life of the disciples and its inherent sense of liberation at all levels, was totally consistent with the theological significance of his incarnation.[35] It was further reflected in the level of relationship he encouraged with the disciples; the more authentic person-to-person than the task orientated mode of learning commonly reflected between teacher/learner in theological training.

In conclusion it must be said the there is no one right answer, to a theology of spiritual formation, only theological assumptions carefully stated could allow any discussion of the topic. Some faith convictions gleaned from the above biblical material include the following: first, the keystone of my theological foundation is that divine wisdom became human, revealed God's desire for immersion in humanity, in the human process and history. Therefore, attention to the way people slowly become more aware of and comfortable with divine ways, with "this same mind...that was in Christ Jesus,"[36] is a central task.

Second, a faith conviction that we have divine self-communication through the New Testament highlights a Scripture written over many decades in which Christians developed their grasp of revelation. I believe this affirms the value of forming ways by the Holy Spirit who continues to teach us. What the Spirit teaches now, of course, is not new facts about God, but deeper understandings of our communal and personal life in Christ.

Third, trusting the theological belief of God's grace working in and through human nature, I believe that spiritual formation and human formation are inseparable without either one being reduced to the other.

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[35] Sylvia Collinson. "Making Disciples: An Educational Strategy for Use Beyond the Time of Jesus?" *Journal of Christian Education.* 43, no. 3: 7-18.
[36] Phil. 2:5.

Although humanity is wounded by sin, grace abounds and orients us to self-transcendence through God's pervasive presence available in many mentoring ways in the seminary environment.

Finally, the important recognition of the New Testament rejection of human lordship, all lording over others by another person, especially those in political or religious leadership is key. The resurrection appearances reveal Jesus pouring out *shalom* and giving ministries of witness and care to men who deserted or denied him and to women who were lost and disoriented without him.[37] It is this kind of ministry of witness and care done as branches abiding in the vine[38] that is the heart of spiritual formation.

2.2. Principles of Spiritual Formation

Six key principles describe the process of spiritual formation. They include the developmental principle as it relates to Christian maturing, conversion and nurture, the Holy Spirit, the role of the community of faith and the end goal of spiritual formation. In Chapter Five this process will be practically highlight in a student's journey when in a theological institution.

2.2.1. Spiritual formation is Developmental

Formation is necessarily progressive. It moves from simple to more complex forms. It also implies that it is in process and is dynamic. It is not something to be achieved once and for all or to be ignored because we are justified by faith. Throughout the history of the church our theology and interpretation of the bible have called us to grow in faith, to realize

[37] Rowan Williams, *Resurrection* (Harrisburg, PA: Morehouse, 1994), p. 29-50.
[38] John 14:4-5.

that there is something to which we are called and toward which we have a responsibility to strive.

Spiritual formation also includes critical periods, or what Robert Havighurst calls "teachable moments."[39] This is when a person is ready to learn or understand a concept. Traumatic experiences are the most obvious example of this.

Understanding spiritual formation as developmental allows Christians to relax when they realize that they are on a lifelong journey. It also creates increased self-responsibility as we realize that we are called to an ever-growing personal faith.

2.2.2. Conversion and Nurture

In a theological institution one would assume that students are already converted to the Christian faith. So where does conversion fit in a scheme that is predominantly nurture orientated? I will address this issue by defining conversion and then discussing its relationship to nurture and formation. The Greek work *metanoia* implies a turning around or redirecting of our lives. This reorientation can be of greater or lesser degree of change. Walter Conn reminds us that we must recognise that there is Conversion and there are conversions.[40] The initial conversion is just the beginning of a series of conversions that lead us further to the call of Christian maturing.

There is an interplay between conversion and nurture; they function together whereas formation and transformation are an ongoing process.

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[39] Robert J. Havighurst, *Developmental Tasks and Education* (New York: Longman, 1972), p. 23.
[40] Walter Conn, *Christian Conversion: A Developmental Interpretation of Autonomy and Surrender.* (Mahwah, N.J:Paulist Press, 19860), p.17.

On the one hand, formation can operate as a "catalyst for conversion."[41] Nurture and spiritual formation can create meaningful frustration in students, enabling them to see their need for transformation. On the other hand, once one is transformed one is indeed a new person and in need of nurturing one's life.

2.2.3. The Work of the Holy Spirit

Since we are connected to the supernatural with God as our Creator, the Holy Spirit actively participates in the process of spiritual formation. According to Apostle Paul, the Holy Spirit assists the individual by cooperating in producing spiritual fruit. In Gal. 5:22, 23, Paul lists the fruit of the Spirit, each element being a quality of personal character. In John chapter fifteen, we find the Holy Spirit guiding believers to truth.[42]

In spiritual formation we also do not strive for growth in isolation. The Holy Spirit cooperates in the process by giving us gifts to use for the development of the faith community. At one level our striving is a cooperation between ourselves and the Holy and the Holy Spirit and the faith community. We are formed by the Spirit's activity and by paying attention to this cooperation.

2.2.4. The Community of Faith

The community of faith is the setting for the formation of our faith. The scriptures exhort us not to neglect the gathering of the saints.[43] We do not develop in isolation from other people. If we neglect relationships, our faith will suffer.

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[41] Mary Boys, "Conversion as a Foundation of Religious Education," *Religious Education* 77 (March-April): 211-25.
[42] John 15.
[43] Acts 2:42, Eph. 4:3.

The community of faith to which students commit themselves influences their Christian formation through the broad effect of the community's tradition and the more direct effect of educators and fellow students. Differences in worship and polity will also influence spiritual formation. These are what John Westerhoff refers to as elements of the "hidden curriculum."[44] These are aspects of the faith community's tradition that teach in unintentional ways.

2.2.5. Spiritual Formation is Interactive

As we consider what affects spiritual formation, our answer must take into account the complex web of human life. It is an interactive process that includes the person, the culture of origin, the faith tradition, the ethos of the theological school, and the involvement of the Holy Spirit in the person's life. A mysterious interaction of all these elements influence Christian growth.

Spiritual formation is involved in and aware of realities of life. It must not be compartmentalized into a separate section of our lives. Therefore, the social dimensions of faith should not be neglected. Faith is formed and transformed as we encounter the realities of life with openness and honesty.

2.2.6. Vision of Formation

The goal of spiritual formation is maturity. Maturity is a word that Christians shy away from. Our culture assumes that we have no right to discuss what a mature adult should be like, since we are all independent and have the right to be whatever we wish. This uncritical relativism refuses to acknowledge that there are some qualities that a fully functioning adult should exhibit.

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[44] John Westerhoff, *Will Our Children Have Faith?* (New York: Seabury Press, 1976), p. 78.

The definition of maturity integrates the theological and psychological issues related to maturity. In the book *Deepening Christian Life*, the authors state that maturity may be stated as the idea of "holy wholeness."[45] "Holiness" is the term applied to a religious definition and "wholeness" associated with psychological maturity. Robert Fuller brings these concepts of holiness and wholeness together to describe what he calls "optimal human development."[46] He asserts that Christian maturity generally correlates with human maturity.[47]

In summary it can be said that in spiritual formation, the spiritual dimensions of education reminds one what it means to be human; it also provides opportunities to search for ultimate values.[48] The curricular response to this is the concern shown for the value for people, "the beyond" and the approach to it, and the value of dialogue.[49] To educate the spirit is to attempt to affect what a person is and what he or she may become, not just what he or she may know or do.

This holistic concept is important for our study as it provides an answer to the question of how spiritual formation should be implemented in theological education.

[45] Francis J Buckley & Donald B Sharp, *Deepening Christian Life* (New York: Harper & Row, 1987), p. 4.
[46] Robert C Fuller, *Religion and the Life Cycle* (Philadelphia: Fortress Press, 1988), p. 87.
[47] Ibid., p. 87.
[48] D Starkings, *Religion and the Arts of Education* (London: Hodder and Stoughton,1986), pp. 9-18.
[49] D H Webster, "A Spiritual Dimension for Education?" *Theology*, 88, (721) pp. 11-21

3. SPIRITUAL FORMATION: DEFINITIONS

3.1. Contemporary Definitions

A World Council of Churches publication defines spiritual formation as "the intentional processes by which the marks of an authentic Christian spirituality are formed and integrated."[50] Such spirituality must always be both "God-centered and earth-based."[51]

This definition is helpful for two reasons. First, certain *processes* are discussed, such as the implementation of a spiritual formation programme in a seminary. Second, for Christian spirituality to be *authentic*, it must be *integrated* into the lives of the students and faculty and so be observable, whether that be in the classroom, the dormitory or the church.

Spiritual formation encompasses a wide range of competencies and traits. For example, in her review of relevant literature, Patricia Lamoureux has suggested it includes

> conversion of mind and heart, fostering integrative thinking, character formation, promoting authentic discipleship, personal appropriation of faith and knowledge, and cultivating a spirituality of the intellectual life.[52]

Often the scope is summarized in a triadic know-do-be formula. Terms used to describe the dimensions vary, for example, "to be like Christ, to know the word of God, and to do the work of ministry",[53] cognitive input,

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[50] Samuel Amirtham and Robin R Pryor (ed.) *Resources for Spiritual Formation in Theological Education* (Geneva: World Council of Churches. 1989), p. 17.

[51] ibid., p. 17

[52] Patricia Lamoureux, 1999. "An Integrated Approach to Theological Education." *Theological Education* 36:1, p. 142.

[53] W W Chow, 1981. "An Integrated Approach to Theological Education." *Theological Education Today* 1, no. 3 (September), p. 2.

psychomotor skills, and affective goals,[54] academic, technical, and the molding of character and spirituality[55]; "acquiring cognitive, spiritual-moral, and practical obedience"[56]; and scholarship, training and piety.[57]

From the definitions covered above, one quickly discovers that there are a multitude of definitions in use. It is useful to speak of "spiritual formation" by distinguishing three basic meanings. First, identifying certain activities as "spiritual" work, with the recognition that such formation has to do with spiritual disciplines and overt behaviour or religious practices. Second, spiritual formation may be thought of as the shaping of the heart or will of the individual along with the emotions and intellect. The third dimension involves the means or agencies that does the spiritual shaping of the human personality and life, i.e. the work of the Holy Spirit and the scriptures.

For this study, the working definition of spiritual formation involving the three major dimensions may be summarized as *the cognitive acquisition of appropriate knowledge, competence concerning ministerial skills and personal character development.*

George Lindbeck characterizes spiritual formation as the "deep and personally committed appropriation of a comprehensive and coherent outlook on life and the world."[58] Such formation, as Lindbeck describes it, is not simply a matter of external behavior. Those who are "well-formed" in a given outlook "have to a significant degree developed the

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[54] Michael Griffiths, "Theological Education Need not be Irrelevant." *Vox Evangelica*, 20: 7-19, 1990, p. 13.
[55] Hwa Yung, "Critical Issues facing Theological Education in Asia." *Transformation* 12:4, 1995, p. 4.
[56] Robert Banks, *Re-envisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids: Eerdmans, 1999), p. 144.
[57] G Smith, "Spiritual Formation in the Academy: A Unifying Model." *Theological Education* 33, no. 1, 1996, p. 86.
[58] George Lindbeck, "Spiritual Formation and Theological Education." *Theological Education.* 24, 1988, Supplement 1, p.12.

capacities and dispositions to think, feel, and act in accordance with their world view no matter what the circumstances."[59]

Spiritual formation, for Lindbeck, is to be distinguished from conversion and commitment, from psychological and moral formation, since all of these are independent variables.[60] In affirming these distinctions, Lindbeck implicitly raises some very important issues. For example, just what is the relation between spiritual formation and a commitment of faith? Granted that psychological, moral, and spiritual maturity are not identical, just how are they related? Are these three distinct aspects of human character, or are they three distinct ways of describing human character or a mixture of both? These issues emerge with some practical force in the context of theological education.

Lindbeck's is a generic description of spiritual formation in that it is meant to depict something that occurs not only in those strands of the Christian tradition but also in other religious traditions. This, therefore, implies no judgement as to how the process of spiritual formation is to be conceived.

In some Christian tradition where the term itself is most at home, "formation" is viewed as a deliberate undertaking in which those who are spiritually more mature direct and assist the less mature. Various disciplines, exercises and techniques are used. These are aimed at shaping the Christian life; helping members acquire the proper habits and shed inappropriate ones.

In other Christian communities, the very idea of "forming" is suspect in the way personhood ought to be described as well as in the way the Holy

[59] George Lindbeck, *Theological Education.* 1988, p. 12.
[60] Ibid., pg. 10.

Spirit works with and in human beings. As one writer summarizes this position, "Where the Spirit of the Lord is, there is freedom"[61] and therefore not "formation."[62] Sanctification is viewed as the work of God and not the product of human programs. Further, it is believed, "forming," is not as accurate a term for what the Spirit does, as the concept of "regeneration." Nevertheless, those who adopt this still find appropriate ways of nurturing and guiding persons in the life of faith, and ways of describing the spiritual state of the immature and the mature.

Admittedly, Lindbeck's definition is a very formal description of spiritual formation with limited usefulness. It cannot take the place of accounts that are theological, normative and of a specific tradition. However, for the purpose of introducing the next section, it is useful.

3.2. Spiritual Formation in a Theological Institution

Concern for, and perplexity about, the place of spiritual formation in theological institutions have become generally visible among theological students, faculty, administration and within the churches in the last two decades; and they continue unabated.

In carrying out their responsibility for the theological education of church leaders, theological institutions differ considerably amongst themselves with regard both to their explicit intentions and to their actual accomplishments. Some institutions stress theological education as their mission, that is, to develop students' aptitudes for theological inquiry, whatever the students' vocational aims may be. Other institutions stress that their mission is to prepare leaders for the church. Still others focus their efforts on spiritual formation, and everything else is ordered

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[61] 2 Cor. 3: 17.
[62] Howard L. Rice, *Reformed Spirituality: An Introduction for believers* (Louisville, Ky: Westminster, 1991), p 34.

somehow to that mission. Others are less comfortable with the image of "seminary" than with that of professional theological institution. In the case of the latter the focus is on professional education for the specialized tasks of church leadership.

Some institutions regard themselves as part of the church and conduct spiritual formation for their students on behalf of the church, as a part of the students' ongoing Christian education. Other institutions are independent of church sponsorship or control. They are more reluctant to engage in what they perceive as a "churchly" task, either in view of the diversity of their constituencies or because they think it inappropriate for an academic institution to engage in such a function. Some institutions are a combination of these features and are pulled in various directions.

3.2.1. Spiritual Formation in Education for Church Leadership

"Theological education" is used frequently as a term to designate formal education for the special ministries of the church, particularly for ministries of church leadership such as the priesthood, pastorate or even for the mission field.

What is the role of spiritual formation in education for church leadership? That a religious leader should be well-formed in the capacities and dispositions belonging to the tradition seems obvious, but it may be worthwhile to examine the obvious. Why is spiritual maturity a requisite for leadership? What sort of spiritual maturity is requisite?

One might identify a number of relatively distinct needs in this connection. A leader is expected to serve as spiritual mentor or spiritual director for others, therefore there will be particular demands upon her or his own spirituality. As teachers of the tradition, leaders are generally

expected to know whereof they speak, and this demands some sort of internalization of the tradition and competence in living out of its resources. Dealing with the pressures and temptations of the leadership role itself may require a certain spiritual, as well as moral and psychological insight and strength. All these expectations, and others, might be seen to call for particular sorts of spiritual aptitude.

In whichever way one weighs these various expectations and their implications for the spiritual preparation of the candidate for church leadership, for Charles Wood, the most crucial to the overall function of leadership is the student's capacity to think with and on behalf of the tradition.[63] This assumes that the student has acquired or appropriated thoroughly his or her tradition and is able to maintain a somewhat critical distance from the tradition at the same time.

On this view, Wood suggests that a student who is simply indoctrinated into the tradition and who appropriates it uncritically is probably a poor candidate for a position of genuine leadership.[64] Wood continues that if placed in a leadership role, such a person is often susceptible to manipulation by others or can be even more dangerous because of the lack of critical checks on her or his own perceptions and convictions.[65] At the same time, a leader who is not well-formed in the tradition is likely to be ineffective no matter what abilities for critical reflection she or he may possess.

What is needed then is a combination of thorough internalization and critical perspective. Michael Walzer's depiction of the position of the "ideal social critic" would seem to pertain to church leadership as well:

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[63] Charles M Wood, "Spiritual Formation and Theological Education" *Religious Education*, Fall 1991, Vol. 86, p. 12.
[64] ibid., pp. 12–13.

"A little to the side, but not outside: critical distance is measured in inches."[66]

To what extent can spiritual formation for church leadership be a deliberate undertaking? To what extent can and should it be distinct from the formation of Christians generally? Where does it belong, that is, in what context, at what points in one's preparation for leadership, is it best conducted? Whose responsibility is it? These are some of the questions that arise in this connection. Some clarity on these questions may be attained by considering another perspective of "theological education."

3.2.2. Spiritual Formation in Theological Education

To stipulate what role spiritual formation should play in theological education would require an understanding of what constitutes a theological institution and of what belongs to its mission, regardless of the specific variables mentioned.

According to David Kelsey, Wood, Edwards and others,[67] what is constitutive of a theological institution is its pursuit of theological education. They believe an institution whose aim is education for church leadership may fail to be a theological institution, if it allows other aspects of leadership education to compromise or crowd out its training in theological inquiry.[68] In this case, it would call into question as to what validity it might claim to be providing education for church leadership.

This would mean that spiritual formation would be involved in the work of the institution in two basic ways, as long as theological reflection and

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[66] Michael Walzer, *Interpretation and Social Criticism* (Cambridge: Harvard University Press, 1987), p. 61.
[67] Lindbeck, Wood and Tilden Edwards, "Spiritual Formation in Theological Schools: Ferment and Challenge," *Theological Education* 17/1, 1980, p.9, Carl Volz, "Seminaries: The Love of Learning or the Desire for God?" *Dialog* 28/2, Spring, 1989, p. 104.
[68] Ibid., Volz p. 104, Tilden Edwards, p. 9.

training in it presuppose spiritual formation. And insofar as they constitute spiritual formation, formation then, is something to which the theological institution must give deliberate attention.

Granted that a certain spiritual maturity is requisite to theological education, how much of this can the institution itself foster, and in what ways? Are there ways in which the school might more properly provide for the formation of its students, in collaboration with churches or other agencies, rather than taking a direct hand?

We also need to be aware that an institution that tries to address this change by deliberately playing a greater role in spiritual formation than it was accustomed to play in the past may encounter a number of problems. For example, the increasingly evident diversity of background and convictions within both the student body and the faculty of many theological institutions is often perceived as a complicating factor when it comes to spiritual formation. An approach to spiritual formation that presupposes homogeneity of background, tradition, or commitment is likely to run into difficulty on that issue alone. There is also the question of the compatibility between the enterprise of forming persons in a faith and the enterprise of teaching them to reflect critically upon that faith.

Does the task of spiritual formation have any legitimate place in a theological education? Those who work or study in institutions with a strong "seminary" identity, where formation is seen as the principal task, might regard this as an odd question. But institutions where the primary pedagogical mission is seen as that of equipping students to engage in theological reflection may have difficulty in answering positively.

A theological institution which has the more comprehensive objective of preparing persons for church leadership, whether the focus is on

formation or professional education, will both want and need to do still more with spiritual formation than this. Just how much more, and how, depends on its specific objectives and situation. How to achieve these additional objectives without compromising its primary identity and mission as a theological school is a question always to be borne in mind.

The most decisive differences among theological institutions with regard to the way they assume their proper responsibility for spiritual formation have not to do with whether they are denominational or independent, small or large, homogeneous or diverse in membership, but with the extent to which they understand their primary mission. The more a theological institution keeps its primary identity as a place for the teaching and learning of theology clearly in mind, the better its chances of realizing these other objectives in ways that foster the development of genuine leadership for the church.

3.3. Theological Education in Spiritual Formation

Theological education is that process through which persons become theologians, that is, competent participants in theological inquiry.[69] If an aptitude for theology is one requirement for church leadership, then theological education is one component of education for church leadership. It is not the whole: leadership requires more than theological aptitude. Nevertheless, it is an indispensable component in most understandings of what genuine church leadership involves. In fact, one could say that the process through which one acquires that capacity for self-transcendence with respect to one's own appropriation of the tradition, is nothing other than theological education.[70]

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[69] Edward Farley, *Theologia: the fragmentation and unity of theological education* (Philadelphia: Fortress Press, 1983), p. 34.
[70] Ibid., p. 40.

In this regard, theological education is one aspect of the spiritual formation of church leaders and of Christians generally. Every Christian needs to be able to reflect on his or her own faith and practice in order to exercise his or her own vocation as a Christian. Therefore, theological education is a necessary component of every Christian's education. To the extent that church leadership requires a particular measure of competence in such reflection, theological education of a more advanced and specialized sort is a necessary component of education for church leadership.

Because theology is a form of reflection on the Christian tradition, it requires a knowledge of that tradition.[71] Part of that knowledge is conceptual competence that goes with being "well-formed" in the tradition. That is, one must know how the key concepts of the tradition, for example God, grace, sin, creation and so forth. Theological education, then, involves a deliberate broadening and deepening of one's own experience of the Christian "thing," as a necessary base for one's reflection.[72]

What frequently happens in theological education, however, is something quite different from this. Rather than having their existential grasp of the tradition broadened and deepened, theological students often perceive that their instructors are out to deprive them of their piety. They respond either by allowing that to happen, and drifting into some sort of cynicism, or by constructing a protective shell around their faith so as to prevent theological education from penetrating to their own convictions and practices. In either case, the result is a failure of theological education: it has not realized the material it needs from which to work on.

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[71] For "tradition" here, one might substitute "faith" or "witness" or any of various other terms representing what David Kelsey calls "the Christian thing" David Kelsey, *What is Theological about a Theological School?* (Oxford: Blackwell Publishers, 1989), p.8.
[72] ibid., p. 9.

From a practical, pedagogical standpoint alone, Wood rightly asserts that theological instruction must include constructive "formative" experience, which opens up the tradition to students, and vice versa, in ways they have not previously attained.[73] This requires certain gifts on the part of faculty and certain insights about teaching and learning, and a certain environment, if it is to happen in such a way as to enhance rather than hinder the overall process.

There is also a sense in which theological education is requisite to spiritual formation. An aptitude for critical reflection on the Christian faith pertains to Christian spiritual maturity. To be willing and able to trust in God more than in one's own beliefs about God and to see theology as a means to ongoing repentance and renewal, is to have grasped something of its spiritual significance.

This process of acquiring theological aptitude is, accordingly, one factor in the process of growth toward spiritual maturity. Correspondingly, one is unlikely to develop and sustain an aptitude for theological reflection if one has not developed the spiritual resources that make it possible to live with and even welcome the challenges it brings.

In conclusion then it appears that theological education has a critical role in spiritual formation in having to do with the capacities for understanding and criticism that belong to the theological task. Spiritual formation has a vital role in theological education, that is, effective theological formation of leaders should involving deepening their lives of prayer so as to affect church and world in a godly way.

[73] Charles M Wood, *Religious Education*, 1991, p. 16.

3.4. The Study of Spirituality

For this study it was difficult to locate research on spirituality formation for the African or South African context. Sadly researchers still look to the West for trends in spirituality and theology produced elsewhere is still being studied and taught in a non-reflective way, without creating new insights and application. In Protestant circles to date there is no professional body in South Africa that conducts research on spirituality.

Fortunately, through the early 1970s and into the 1980s, various conferences were convened to study spiritual formation in the United States. The Executive Committee of the Associations of Theological Schools (A.T.S.) appointed and funded a Task Force to prepare a report on Spiritual Development to be presented to the 1972 biennial meeting.[74] Subsequent to this work, the A.T.S. was given funding to begin a two-year project (1979-1980) to prepare faculty, clergy and lay leaders as spiritual mentors and to study the issue of spiritual formation.[75] Questionnaires sent to faculty participants in advance of the conferences revealed two major areas of concern: (1) how can they develop, model and guide others in the spiritual life and (2) how can they initiate a process of spiritual formation.

Most faculties indicated that their seminary has not developed a clear set of practices and assumptions in this area. Several observed that many students are still in the process of working out their religious commitment and are coming to the seminary with little faith formation.[76]

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[74] David E Babin et al., *Voyage, Vision, Venture: A Report,* 1972.
[75] Edwards, "Spiritual Formation," 1980, p. 7-52.
[76] Paul Wilkes, The Hands that would Shape our Souls," *The Altantic Montly* 266/6, 1990, p. 59-88. The article described today's seminarian as older, experienced and are studying for the ministry as a second career.

One of the outcomes of this project[77] was a sense of what was stimulating the need for spiritual formation in the seminary: (1) there is a lack of spiritual formation in the backgrounds of entering students; (2) students are searching for guidance to help them discern how the Sprit is working in their situation; (3) greater contact with other religious traditions has created a sharper awareness of spirituality; (4) there has been a re-discovery of the Christian contemplative tradition, (5) the presence of women in formerly all-male student bodies and faculty has added a new spirit to the theological school, one that is arguably more conducive to spiritual formation; (6) social and political crises have motivated concern for the spiritual; increasing concern is felt over a fragmented curriculum with no integrating center. Spiritual formation, it is felt, could provide that center.

In 1987, the Programme of Theological Education sponsored yet another conference on spiritual formation which resulted in a number of articles being published in *Theological Education.*[78] The report repeats the themes that spirituality is looked upon with suspicion in the academic community, questions whether teachers of theology are able to promote spiritual formation and asks, if not, what kinds of training for faculty will be required.[79]

The interest expressed through these conferences suggests that spiritual formation is a matter of increasing concern in theological schools. Among these, the seminaries of the Catholic Church have a tradition of spiritual formation and include spiritual formation as part of the seminary

[77] Edwards, "Spiritual Formation," 1980, p. 21-23.
[78] Samuel Amirtham, "Spiritual Formation in Theological Education: An Invitation to Participate," Programme on Theological Education, World Council of Churches, Report and Study Paper, Geneva, 1987.
[79] Ibid., p. 6.

education.[80] The seminary is convinced that spiritual formation needs to be organized. However, it recognizes that

> organized programs of spiritual formation do not equal spiritual formation ....the process of spiritual formation is not contained in a particular program structure....The Spirit gives growth and increase.[81]

Programmes of spiritual formation are not as common in Protestant seminaries as they are in Catholic institutions. According to Sheldrake, the evangelical Protestant seminary does not welcome easily an emphasis on spiritual formation, nor has it ever done so.[82] He suggests that a reason for this can be traced to a belief that the church is the proper environment for spiritual formation.[83] Cognitive instruction is thought of as the province of the seminary, with spiritual formation happening implicitly and informally.

In 1991, one faculty member from each of nine different seminaries in the Chicago area were interviewed to determine the issues and problems involved in the development of spiritual formation.[84] Six Protestant seminaries were involved in this study.

The finding was that only one Protestant seminary required participation in a small group experience. Two other Protestant seminaries had optional groups for this purpose. Three Protestant seminaries encouraged spiritual direction. One of the three used spiritual direction from a nearby Catholic seminary. Two Protestant seminaries scheduled important retreat times for the purpose of spiritual formation. Only one of these seminaries

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[80] Edwards, "Spiritual Formation,"1980, p.24.
[81] Mundelein Seminary, Formation Program 1990-1991. Mundelein, Ill.: Mundelein Seminary, 1990-1991, p. 1.
[82] Philip Sheldrake. *Spirituality and History: Questions of Interpretation and Method* (New York: Crossroad, 1992), p. 18.
[83] Ibid., p.24.
[84] David J Seiver, Spiritual Formation in Christian Seminaries: A Study of Nine Programs," unpublished paper, Trinity Evangelical Divinity School, April 1991.

required attendance. Instruction in spirituality was limited in the Protestant seminaries; all of it was optional.[85]

This limited study seems to support an impression that spiritual formation at Protestant seminaries is generally *ad hoc*, and is introduced only when one or two interested faculty members begin to offer elective courses and encourage optional group experiences. Resistance to spiritual formation centers around the concerns that the church is the proper environment for spiritual formation, that legalism will eventually characterize programmes of spiritual formation, and that the spiritual environment of the seminary is healthy enough without such programmes.

What should be done? Recognition of the need is not the same as a solution of the problem. Much of the literature on the subject of spiritual formation has to do with defining terminology and even discussing the wisdom of trying to solve the problem.

The need for spiritual formation in theological education is clearly present, but how to meet this need is still a matter of debate. One factor in the debate, which I shall investigate in the next section, is the differing models of theological education that have arisen over the years and their implications for the task of spiritual formation

[85] David J Seiver, Spiritual Formation in Christian Seminaries: A Study of Nine Programs," p. 5.

4. CHAPTER FOUR - THEOLOGICAL EDUCATION

4.1. The Crisis in Theological Education

Commentators on modern theological education in the Western world are saying that contemporary theological education has severe problems.[86]

4.1.1. Fragmentation of Theological Disciplines

Theological education is fragmented into various subject areas which have become isolated as specialties. Bible, church history, theology and the various practical disciplines have developed unique methodologies and have become increasingly specialized with sub-disciplines. For example, in biblical studies one finds form criticism, redaction criticism and canon criticism, to name a few. Theology is divided into fundamental theology, kerygmatic theology, apologetic theology and others. In separate disciplines and professional organizations, proponents of such disciplines find it difficult to be in touch with one another.

The reason for the fragmentation and isolation of the disciplines has been a subject of concern in the literature for several years. Jean Leclercq expressed his concerns about spirituality in his comparison of the scholastic method and monastic spirituality.[87] Though Leclercq's purpose was to compare monastic and scholastic methodology, it was not his intention to discredit the scholastic method. He does, however, distinguish between the scholastic method, which is orientated primarily

[86] Edward Farley, *Theologia,* 1983, Max L Stackhouse, *Apologia: contextualization, globalization, and mission in theological education* (Grand Rapids: Eerdmans, 1988); Joseph C Hough and John B Cobb, *Christian Identity and Theological Education (*Chico:Scholars Press, 1985).
[87] Jean Leclercq, *The Love of Learning and the Desire for God.* (trans. Catherine Misrahi) New York: Fordham University, 1982).

toward learning, and the monastic method, which is orientated primarily towards spirituality.[88] He claims that both orientations are legitimate.

However, Leclercq states that there is increasing concern that the scholastic method, further shaped by the Enlightenment and influenced by American educational systems, has become dominant in the theological school; and that the study of theology has become a science supporting the profession of the ministry.

Edward Farley's *Theologia: The Fragmentation and Unity of Theological Education*, which may fairly be said to have launched the conversation, urged that the major issue for theological education is the fragmentation of the theological course of study and proposed a way to recover its unity.[89] In quite different ways, so have such other widely read books as Charles Wood's *Vision and Discernment: An Orientation in Theological Study* and Max L. Stackhouse's *Apologia: Contextualization, Globalization, and Mission in Theological Education.*[90] It has been a common student complaint for a long time, of course, that the theological course of study lacked "integration." The fact that many theological institutions' curricula fragmented long ago, in H Richard Niebuhr's phrase, into a "series of studious jumps in various directions"[91] is beyond dispute.

It is important to underscore that the writers who focus on this issue stress that fragmentation of the course of study is unacceptable in a

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[88] Jean Leclercq, *The Love of Learning and Desire for God*, p. 4-7, 217-225.
[89] Edward Farley, *Theologia.*
[90] Charles Wood, *Vision and Discernment: An Orientation in Theological Study* (Atlanta: Scholars Press. 1985); Max L Stackhouse, *Apologia*, 1988:
[91] H Richard Niebuhr et al., *The Purpose of the Church and its Ministry.* New York: Harper and Brothers, 1956, p.5.

theological institution not simply because it makes for bad education, but because it makes for bad theology.[92]

Generally they hold that a fragmented theological curriculum is unacceptable because it is inadequate to a unity that "the faith" or the "life of faith" is supposed to have. Because it fragments the integrity of the faith, it is inadequate to its theological subject.

Within theological education, specializations are also dictated by secular methodologies rather than theological or ecclesial considerations. The various specialized methodologies do not in themselves enhance the sense of the holy. For example, biblical studies takes its methodology from modern forms of historical and literary criticism. Such criticism can identify probable causes and relationships, but additional knowledge does not guarantee greater faith. Pastoral care is led by secular counselling methodologies, but these do not assure a greater sense of devotion to God. Across the educational curriculum the various methodologies presume faith, but do not give assurance that faith will be enhanced.

4.1.2. Widening Gap between Church and School

The gap between theological education and church ministry is wide, although there is a growing uneasiness about this state of affairs. Theological education remains in the main a matter of the academic study of Scripture, Theology and History. The practical theological disciplines of homiletics, pastoral theology and Christian education continue to occupy, in some cases, the lowest rung on the ladder of the theological institution's hierarchy.

[92] David Kelsey, *To Understand God Truly: What is Theological about a Theological School* (Louisville: John Knox Press), p. 105.

Prayer and devotional practices are treated as additions to the more important work of intellectual formation. Sometimes there is also the implicit message that ministry is for those who do not have the intellectual gifts for advanced theological study.

Another criticism of theological education is that the theological curriculum is not sufficiently related to congregational life. The result is that theological students find their ecclesial ties and relationships weakened rather than strengthened by their theological education. The natural process of how congregations recognize and respond to those with great gifts of faithful leadership and discernment is broken by theological education. Graduates may take five years or more to establish ecclesial relationships wherein natural gifts of faithfulness can be recognized.

The theological institutions' sources of scholarship frequently remain cut off from the church, kept within an educational elite that is far removed from most people in local congregations.

Yet another criticism is that theological education remains abstract and verbal. Theological graduates are schooled in many theories and ideas, but are peculiarly inept in relating to congregations. George Lindbeck points out that a reason for this may be because graduates do not have much aptitude for second-order reflective activity.[93] He states that they may acquire abundant information about what others have thought, but have no talent for thinking theologically themselves.[94] Theological education for all clergy has a tendency to focus on the impartation of information and the development of preferences among the available theological options.

[93] George Lindbeck, *Theological Education,* p. 30
[94] Ibid., p. 30

Finally, since ministry cannot be experienced and practiced in an isolated school setting, graduates come away relatively unpracticed in ministry.

4.1.3. Changing Curriculum

A criticism that moves in the opposite direction, is that theological education is not thoughtful enough. Theological institutions are too influenced by fads in theology, specializing in whatever movement is popular at the time such as liberation, church growth or social issues.

Theological institutions are too involved in a proliferation of practical courses. Churches expect every concern to be represented in the theological curriculum, and pressure is placed upon institutions. For example, stewardship, feminist concerns, peace education, political action, finance, administration, mass media, and many more are pushed onto the institution. Theological institutions are overly responsive to these various movements, and tend to lose the capacity to teach profoundly and thoughtfully.

Many institutions are little more than technical schools specializing in skills training for specific organizational tasks in the institutional church. Action and reflection methodologies encourage instant theologizing, quick responses to whatever is offered. The discipline of reflective scholarship is replaced by agility of response.

The above observations suggest that theological education is in a crisis. It is being powerfully criticized for being too fragmented, for allowing an ever widening gap between the church and the institution, for being too academic and having little relevance for the actual practice of the ministry and also the encouraging of theological fads.

4.2. The Relationship between Theology and Spirituality

Many writers in the field of spirituality argue that a serious tension exits between the disciplines of "theology" and "spirituality."

There can be no doubt that this is the case if theology is defined in highly abstract terms, such as "the study of Christian concepts or doctrines." It needs to be realized that partly in response to pressures within Western academic culture in general, the understanding of "theology" has undergone a shift in the last two centuries which inevitably leads to precisely this tension emerging. It is thus important to appreciate that the tension is thus not primarily between theology and spirituality, but *between modern western concepts of theology* and spirituality, as pointed out by Loder .[95]

In *Theologia,* Farley points to a series of developments in theological education which have led to the loss of a defining theological vision characterized by the coherence of piety and intellect.[96] Farley argues that the term *theologia* has lost its original meaning, which he defines as "sapiential and personal knowledge of divine self-disclosure" leading to "wisdom or discerning judgement indispensable for human living." Theology used to be and in Farley's view, still ought to be, "not just objective science, but a personal knowledge of God and the things of God."[97]

This is an important point, as it indicates that the term "theology" has suffered a serious and detrimental shift in meaning in the last century. Properly understood, theology embraces, informs and sustains spirituality.

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[95] James E Loder, "Transformation of Christian education," *Religious Education,* 76 1981, p. 212.
[96] Edward Farley, *Theologia,* p. 12-14
[97] Ibid., p. 12

It is easy to argue for a gulf having opened up between theology and spirituality in the last century or so but this must be seen in the light of cultural assumptions, especially within the Western academic world. It has forced theology to see itself as an academically-neutral subject, not involving commitment on the part of its teachers or students, which is primarily concerned with information about abstract ideas. This is not how theology was understood in earlier generations.

It is perfectly proper to point out that Christian theology cannot remain faithful to its subject matter if it regards itself as purely propositional or cognitive in nature.[98] The Christian encounter with God is transformative. As Thomas a` Kempis pointed out, if you knew the whole of the Bible by heart, along with all the definitions of the philosophers, what good would this be without grace and love?[99]

The idea of purely "objective" or "disinterested" knowledge of God is thus precluded. For someone to speak objectively about "knowing God" is as realistic as the lover speaking dispassionately of his beloved. Theology in the classic sense of the term, is a "heartfelt knowledge of divine things,"[100] something which affects the heart and mind. It relates both the objective content of faith and the objective act of trusting. But all this has changed not on the account of any fundamental difficulties with the classic conception of theology, but on account of the increasing professionalization and specialization of theological educators.[101]

The study of theology has become little more than the mastery of discrete bodies of data. It is simply something one knows about – when it should

[98] Sandra Schneiders, *Horizons*, p. 260.
[99] Thomas a` Kempis, *The Imitation of Christ*, 1, 1-2 in *De imitatione Christi libri quatuor*, ed. T Lupo. Vatican City: Libreria Editrice Vaticana, 1982, 4.7-8.8.
[100] Edward Farley, *Theologia*, p. 16.

[101] George Lindbeck, *Theological Education*, 1980 p. 32

be something relational, something that is *known*, that shapes one's life, provides a reason to live, and gives direction to ministry.

It is thus little wonder that so many theological institutions report a growing interest in spirituality on the part of their students. This is because students have been starved of the experiential and reflective dimensions of theology by the intrusion of the academic attitude toward the subject. The idea of theology as a purely academic subject forces issues of personal spiritual formation and Christian living out on a limb.

4.2.1. Historical Roots of the Divide

I now attempt to survey how scholarship through the ages has become detached and disinterested. For the first Christian millennium, theology and spirituality were not distinguished. Beginning with St Paul, those regarded as theologically competent were also regarded as spiritually mature, but not always *vice versa*. According to Rowan Williams, theological writers were on the whole a sub-set of spiritual ones.[102]

Methodical and institutional differentiation began to develop in the West only with the rise of scholasticism and the universities. In the East, the separation never fully took place. The Orthodox Church was in less need of it.[103] Unlike Latin, Greek remained a vernacular, and literacy, liturgy and social order were not disrupted by barbarian invasions to the same extent as in the West. There was more unbroken tradition and spirituality on which to rely, and thus less room for the development of a critical theological enterprise.[104] Such an enterprise seemed necessary in the West

[102] Rowan Williams, *The Wound of Knowledge: Christian Spirituality from the New Testament to St John of the Cross* (London: DLT, 1991), p 67-69. These referred to the New Testament writers and the early Church Fathers, for example, Augustine of Hippo (354-430).
[103] Philip Sheldrake, *Spirituality and History,* 1992, p 69.
[104] Ibid., p 69.

in order to compensate for the low spiritual estate of the superficially christianised masses.[105] Yet for centuries only a small portion of the clergy were theologically trained.[106] These were specialists whose job was to advise others, including the leaders of state as well as the church, regarding what was or was not acceptably Christian. Preachers were expected to have some knowledge of theology, and were often university trained, but the great majority of priests rarely or never preached.

In the sixteenth century the idea took hold that all ordained ministers should receive at least some theological education. Not only the Reformation emphasis on the word and on preaching contributed to this, but also the exigencies of interconfessinal controversy.[107] This helps to explain why theological education for all clergy become a Catholic as well as a Protestant ideal.[108]

The Protestants continued to educate theologically in universities wherever they could, while the Catholics, generally established separate seminaries as the Council of Trent had decreed. The combination of scriptural and university emphases made Protestantism resemble rabbinic Judaism in its equation of communal leadership with religious learning.

Catholic and Protestant theology were also shaped by a concern for apologetics far greater than in most Rabbinic Judaism.[109] The de-christianization of the high culture of the West (which began with the Renaissance and was intensified by Rationalism, the Enlightenment, and the development of the modern sciences) made it important that ministers be intellectually persuasive interpreters and defenders of the faith, not

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[105] William Stringfellow, *The Politics of Spirituality* (Philadelphia: Westminster Press, 1984), p. 56.
[106] Ibid., p. 56.
[107] acceptance of a similar creeds.
[108] Jared Wicks, *Luther and his Spiritual Legacy* (Wilmington, DL: Michael Glazier, 1983), p 84.
[109] George Linbeck *The Nature of Doctrine: religion and theology in a postliberal age* (Philadelphia: Fortress Press, 1984), p. 10

only against heretics but also against those indifferent to all historically revealed religions.[110] The emphasis was so strong on theological learning that "theologians" became the name in some places for all ministerial students.

Thus, we read that the gap between theology and spirituality widened. It was already extensive in the late Middle Ages, but there had been for a time a rapprochement under the influence of the humanistic Renaissance emphasis on rhetoric reinforced by the piety of the Protestant and Catholic reforms.[111] Increasingly the ideals of intellectual objectivity characteristic of late scholasticism were revived, reinforced and transformed by rationalism, Enlightenment and scientism.[112] It is said that when believers even struggled against these developments, they often came to resemble their opponents:[113] the preoccupation was with making religion meaningful and intelligible by the standards of the de-christianized high culture rather than with faithfulness as judged by internal norms.

Spirituality had tended to be banished from theological education even as an object of study. Further, when it had been studied, it was often in a fashion similar to the kind of literary criticism which focuses on facts about writers and writings and evaluated them by the alien standard of, for example, political relevance or psychoanalytic insight.[114] This was without concern for the enhancement of specifically literary appreciation and skill. Given the prevailing understanding of science and of scholarship, it is hard to see how it could be otherwise. It is said that

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[110] Ibid., p. 12
[111] Philip Sheldrake, *Spirituality and History*, 1992, p. 59
[112] Ibid., p. 58
[113] Ibid., p. 60
[114] Ibid., p. 60-62

even personally devout theological educators failed to relate their teaching and research to spirituality.

The outcome of the above is that "theology" has often been conceived as the academic study of religious concepts, with no connection with Christian life as a whole. This paradigm has been disastrous for the right understanding of the relationship between theology and spirituality, as it deliberately eliminated such a connection in the first place.

4.3. Different Theological Approaches to Theological Education

The analysis of theological education as a theological problem is a difficult subject. One can approach theological education in many different ways, professionally, sociologically or pedagogically but how does one approach it theologically? Theologians are more accustomed to thinking theologically about God, Christ or the church than about theological education. This section explores diverse theological approaches to theological education. It examines how diverse approaches view theological education as a theological problem.

4.3.1. The Nature of Theology

This approach moves from an analysis of theological education to the nature and reform of theological education. What constitutes good theology, its criteria and norms should affect theological education. More than any other publication, Edward Farley's *Theologia* has sharpened the critical level of reflection on the nature of theological education as a theological problem. The starting point is neither the nature of ministry nor the mission of the church, but theology.

Pluralism as a problem of theological education is the pluralism of theology as affecting a split theology and life. It is primarily the

splintering of theology, into a fourfold pattern[115] of academic disciplines. These disciplines lack a coherent unity except for the functional unity of service to the church. The solution is, in Farley's own words,

> The main thesis is that a significant reform of theological education which addresses its deepest problems must find a way to recover *theologia*. Without that recovery, theological education will continue to perpetuate its enslavement to specialties, its lack of subject matter and criteria, its functionalist and technological orientation.[116]

To restore the unity of theology, it is necessary to go beyond the functional unity of service to the church and to ground the unity of theology in the very nature of the theological task itself. A new understanding of theological enquiry in relation to the problem of pluralism leads to the reform of theological education.[117] Farley secures the unity of theological understanding in the face of the pluralism of theological disciplines insofar as he understands theology as the explanation of the pre-reflective disposition of faith itself. This faith exits in three distinct social matrices, believer, church leaders and scholarly enquiry, as distinctive modes of understanding.

The emphasis on theological understanding as the virtuous habit of wisdom and the refusal to reduce theological understanding to the area of church leadership represents a significant attempt to overcome pluralism *within theology. The major question is, how does one obtain the habit of* wisdom? For the medieval theologian, theology was wisdom because it treated God as highest, first and final cause. Thomas Aquinas distinguishes two types of wisdom: one as the inclination and gift of the Holy Spirit; the other based on knowledge and the prudent judgement

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[115] Biblical studies, church history, systematic theology and practical theology.
[116] Edward Farley, *Theologia*, p. 156.
[117] In addition to the pluralism of disciplines within theological schools, Farley has also argued against the dualism between religious and theological studies. "The place of theology in the study of religions," *Religious Studies and Theology*, 5 1985, pp. 9-29.

acquired through study. Theological understanding belonged to the latter.[118]

In *Vision and Discernment*, Charles Wood also attempts to base the reform of theological education upon the tasks of theological enquiry.[119] His proposal involves linking theological education with personal formation and his conception of theology is more directly based upon revelation, as mediated through Christian testimony and witness. He emphasizes that theology is not simply imparting a traditional set of skills, but it is the development of virtue and character.

Wood argues that theological education basically continues and deepens the ordinary process of Christian nurture. It brings the resources of the Christian tradition as well as other resources to bear upon one's own self-understanding. Such a theological education cannot be reduced simply to the acquisition of knowledge or of ministerial skill. It involves the formation in critical discernment and judgement about the content of Christian witness and its appropriateness to its context. The goal of theological education is definitely the development of this habit of discernment.[120]

The question however concerns the relation between theological enquiry as critical enquiry and theological education as ministerial education. Whereas theological enquiry is central to the exercise of ministry, there are many elements of ministerial praxis that are not covered by the requisite discernment of critical enquiry. When one has formed a good theologian, one has not necessarily formed a good preacher, counsellor or

[118] In the Summa Theologica 1, 6 Aquinas defines *sacra doctrina* as a wisdom because it treats of God as the highest cause. In 1,6 and 3 he distinguishes between wisdom as a virtuous habit and wisdom as knowledge of divine things.
[119] Charles Wood, *Vision and Discernment*, 1985.
[120] Ibid., p. 47-76.

even pastor. There are distinctive elements in the practice of Christian ministry that are not identical with the practice of good theology and one cannot be reduced to another.

In conclusion, these two approaches to theological education focus on the nature of theology. These two attempts share the same diagnosis and the same goal: the unity of theology and the unity between life and theology. Yet because their theological visions differ, their reform proposals differ. Farley secures this unity through a conception of theology as the explanation of a pre-reflective faith as it exists in diverse social matrices, whereas Wood concentrates on the interpretation and practice of Christian witness.

4.3.2. Identity and Mission of the Church

This approach starts out from the purpose, goal and identity of the church in order to arrive at a conception of theological education. H Richard Niebuhr first asks: what purpose and goal does the church have? This purpose and goal should provide guidance for the reform of theological education.[121]

The differences between Niebuhr and Farley are important. Farley proposes a dialectic of theological understanding and seeks to remove theology from the confines of the clerical paradigm. Niebuhr has argued that only when theological activity focuses on the idea and purpose of the church does it become a genuine and authentic theology. Obviously "clerical paradigm" and "church" are not identical. Nevertheless, the two approaches differ in their basic theological option and have quite different presuppositions and consequences.

[121] H Richard Niebuhr, *The Purpose of the Church and its Ministry*, (New York: Harper and Brothers, 1956).

Niebuhr's three-fold diagnosis of the malaise of theological education is multiplicity, pluralism and indefiniteness. The illness of theological education is a lack of purpose.[122] Not specialization but lack of purpose is the cause of fragmentation of theological education.

This lack of purpose has resulted in the haphazard addition of new disciplines to the curriculum. The same lack of purpose has led to debates about theological education, between liberals and conservatives, between those favouring content and those advocating more practice in the curriculum.[123]

For Niebuhr, it is the purpose of the church that provides the controlling idea for theological education, and for theology itself. First, theological education: Niebuhr equates almost to the point of identification the church and the theological school. Both have the same material cause: same membership, form and the same purpose: the increase of the love of God and neighbour. The theological school is the center of the church's intellectual activity.

Second, theology: the idea of the church is the central reason not only for theological education but also for theology itself and for two reasons. Theology as an intellectual discipline is hypothetical. One will become committed to these abstractions and will absolutise them, unless one grounds intellectual study in the idea of the church as the love of God and love of neighbour. Second, through personal participation in the life of the church one grasps the distinction between an oration and a sermon, a speech and a homily.

[122] H Richard Niebuhr, *The Purpose of the Church and its Ministry*, 1956, p. 112.
[123] Ibid., p. 114-123.

In the face of today's pluralism of method and theological criteria, it seems as though Niebuhr does not have any doubts about the problem of ascertaining Christian identity or the purpose of the church.[124] His conception places the controlling idea of the church at the centre of theological education and is taken as a matter of course for the development of this conception. The problem of the meaning of Christian identity comes more to the fore in the next proposal.

Thirty years later, Joseph Hough and John Cobb developed Niebuhr's basic approach.[125] They not only make the church's purpose the central idea of their conception of theological education, but they also take over several of his key categories: the distinction between internal and external history, the notion of story, and a specific view of theory-practice relation. Their basic thesis:

> If the theological school is to be a school for professional leadership, the understanding of what it is to be a Christian community in the world will be the aim of its research and pedagogy. And it is this curriculum and the criterion for its practice.[126]

They specify this understanding in two steps.[127] First, they define Christian identity within a world historical horizon. By this they mean that any particular and religious community must take as its horizon the comprehensive historical and global context. The Christian story stresses community and inclusion over against individualism and dualism. Second, they analyze images of the Christian community. Instead of one master image, they give us eleven images of the church, because no one image is complete.

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[124] C David Grant, *God, the Center of Value: value theory in the theology of H Richard Niebuhr.* Fort Worth, Texas Christian University, 1984.
[125] Joseph C Hough and John B Cobb, *Christian Identity and Theological Education.* Atlanta: Scholars Press, 1985.
[126] Ibid., p. 19.
[127] Ibid., p. 49-53.

Hough and Cobb's understanding of Christian identity in terms of the movement of the Christian story toward inclusiveness, shows itself in their conception of theological education and in their practical suggestions for curriculum reform. They state that the failure to include the story of Jesus and of other religions has led to distortion of Christian identity so that the move toward universality leads toward a critique of internal history.[128] This inclusiveness provides the direction for the revision of the theological curriculum.

In summary, these approaches focus on the purpose of the church. It produces a curriculum that is more action and service orientated where the focus on theology is more ordered to the intelligibility and credibility of the content of the faith.

4.3.3. Distinctive nature of Ministry

A third approach to theological education is through a basic conception of ministry. Whenever a specific theological conception of ministry dominates, one tends to define the specificity of ministry in relation to the personal character of the minister rather than to require professional skills. Such a theological conception predominates in the Roman Catholic and Anglican Churches. They have a very sacramental conception of *ministry as priesthood.*

John Westerhoff has insisted on the careful distinction between professions and ministers. In referring to clergy, he argues that the status as clergy

> lies not in the fact that they are professionals like any other professionals, but that they are *extraordinary* persons. A professional minister may be best defined as someone who has

[128] Joseph C Hough and John B Cobb, *Christian Identity and Theological Education.* 1985,, 128-131.

> acquired a body of knowledge and developed particular skills; an ordained priest is best defined as a sacramental person.[129]

Referring to John Macquarries' essay on "Priestly character," he argues that ministry is not primarily the fulfilling of roles, tasks or functions.[130] Urban T Holmes argues a similar theological position when he claims that a priest is first of all a spiritual person.[131]

Westerhoff argues that the major weakness of contemporary theological education is the emphasis on knowledge and skills rather than on the spiritual development of the priest and the formation of priestly character. Such a theological approach to ministry rests upon the validity of its vision of priesthood or ministry. Westerhoff's concept underscores the "apartness" of the priest and contrasts the function of that apartness to professionalisation.[132] A ministerial priesthood is not best understood as a profession. But the question asked is whether we can adequately prepare persons for ordination in the same way as we train other professions.

Another image of this basic approach moves toward a professional image of ministry. James Glasse in *Profession: Ministry* offers a classic example of this professional concept.[133] He resists attempts to make theological reflection the starting point for theological education for ministries. Such an approach integrates the students into the work of professors and into the life of the academy more than it initiates them into the work of the church and its practice. The result leads to a dichotomy between the training of seminarians and their work in the parishes and communities.

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[129] John H Westerhoff III, "Theological education and models for ministry," *Saint Luke's Journal of Theology*, 25, 1982, p. 163.
[130] In R Tertwiliger and Urban T Holmes, *To be a Priest* (New York: Seabury, 1975), p. 147.
[131] Urban T Holmes, *Priest in Community* (New York: Seabury, 1978).
[132] John H Westerhoff III, 1982, p. 153.
[133] James Glasse, *Profession: ministry* (Nashville: Abingdon Press, 1968).

Glasse describes a profession in terms of five characteristics: first, a specific area of knowledge; second: expertise in a cluster of skills; third, service through a specific social institution; fourth, accepted standards of competence and ethics; and fifth, specific values of purposes of the profession and social institutions for society.[134] One can place the profession of ministry on a grid along with doctor, lawyer and teacher just as one can locate the institution of church alongside hospital, court and school.

In this view, the pluralism of theological education does not involve theological disciplines nor the many tasks of the church, but rather the diverse experiences of the practice of pastoral ministry.

4.3.4. Assessing the diverse Approaches

The three theological approaches to theological education are interrelated. How one specifies the nature of theology affects the specification of Christian identity and vice versa. How one specifies the purpose of the church has implications for specifying not only Christian ministry, but also the nature of theology. At the same time each approach is distinctive and considered either ideally or contextually, has a specific set of advantages and disadvantages.

The approach from the perspective of the nature of theology takes as its problem the modern fragmentation of the theological disciplines. It views this modern fragmentation to be the result of a theological idea of the organisation of theology, for example, the fourfold division[135]. Its reform proposals therefore tend to imply that a new idea of theology as unified, as related to faith and the virtue of critical discernment, will overcome

[134] James Glasse, *Profession: ministry*, 1968, p. 31-56 for his use of this grid
[135] Biblical studies, church history, systematic theology and practical theology

the problem of fragmentation of theology and theological education from life and practice.

The current status of theology is indeed a problem of theological education. Yet not all the problems of theological education stem from the problems of theology. Many arise from the particular tasks, specific constituencies and specific institutional settings of theological education. It does not resolve the problem to argue that the task of theology is to communicate not only a certain amount of knowledge, but also to transmit a certain set of skills and habits.

What are these skills and habits? They are usually the skills and habits of theological enquiry, research, exploration and understanding. These skills are in part significant skills for priests and ministers. Yet insofar as ministry involves many more skills than these and entails the combination of these skills with other sets of skills, the approach to theological education from the perspective of theological enquiry fails to grasp the concrete dimensions of theological education. Its greatest weakness is that it analyses the theory of theological enquiry without considering the specific purposes and practices of theological education.

The approach from the perspective of the mission and purpose of the church takes into account that theological education is by itself related to Christian identity and the purpose of the church. It takes the fact seriously that the problem is not about the nature of an intellectual discipline or set of disciplines which has to a large extent emerged from a particular historical identity and purpose.

In relating the task of theological education to the church, it can make "ecclesial existence" the object of theological education. Yet by concentrating on the church's purpose this approach avoids this danger, so

well described by Niebuhr as the identification of the church with a particular denomination. Instead it orders theological education and the church to broader issues and global problems, as the Hough-Cobb volume does in an exemplary fashion.

Since the broader problems relate to the church's purpose and identity, the question is: how do these problems affect the interpretation of Christian identity? This question is one of relation between theory and practice. In addition, the focus upon the church's purpose in relation to contemporary societal issues can neglect the challenge to the church that come from the theoretical disciplines dealing with the origin and nature of the church's religious traditions.

But the reality of viewing theological education from the perspective of the church, says Fiorenza, is that in some concrete contexts this goal becomes a specific denominational goal.[136] The purpose of theological education is to produce a good Methodist, Lutheran or Catholic, etc. The goal is the establishing of ecclesial boundaries; identity becomes denominational identity, faith becomes fidelity to congregational policy statements.

The third approach from specific concepts of ministry entails further specification. Theological education communicates specific knowledge and skills, specific abilities and qualifications. Training in theological enquiry unrelated to these specific skills has failed to be a professional education for ministry. A skilled technician without character or virtues is as lamentable as a virtuous minister with character but without skills.

[136] Francis Schussler Fiorenza, "Thinking theologically about theological education, *Theological Education*, 24, 1988 p. 118.

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Theological education serves the purpose of the church in a very specific manner. By emphasizing either the character or the skill of the professional minister, it has the advantage of pointing to the very concrete function of theological education.[137] The danger, of course, is that it could neglect issues of broader concern: the purpose of the church or the complexities of theology.

Contextually considered, the most dangerous model is this "clerical paradigm." Theological education can become removed from other forms of theological education, for example, religion studies or education for interested adults. In addition, the expectations of ministers and church leadership become normative rather than those criteria demanded by good theology or by the purpose of the church. A ministry professionalised to satisfy parochial expressions can become a ministry trained to be non-prophetic.

In conclusion, the reflections on each approach highlight imperatives for thinking theologically about theological education. First, one should not

[137] Francis Schussler Fiorenza, *Theological Education*, 1988 p. 16.

examine theological education exclusively from a single perspective: be it theology, church or ministry. Instead one should keep in mind that no matter what advantages each approach has, it still presents only a limited perspective on theological education. Second, each approach raises the problem of the relationship between theory and practice. Any adequate analysis of theological education must take into account the complexities of the theory-practice relationship.

This section serves to highlight the problematic nature of interpreting theological education within theological institutions. These views on theological education have distinct consequences for ministerial education. These interpretations impinge directly on one's understanding of spirituality as spirituality and spiritual formation needs to be grounded in a theological framework. It also raises issues of the theological and education status of spiritual formation and the relationship between spiritual formation and other aspects of ministerial education.

5. CHAPTER FIVE - THE THEOLOGICAL INSTITUTION

There has been a ground swell of attention focused recently on the theological institution's responsibility to minister to students' spiritual needs and to guide them into personal disciplines that will strengthen them in their Christian life. This includes a concern for deepening and clarifying the commitment to spirituality in ways that neither the scholarly study of theological disciplines nor the training of skills have achieved.

By "theological institution" is meant a theological college, theological academy, seminary or bible college. These institutions exist primarily to train people for some form of leadership in churches, church agencies or para-church agencies such as mission organizations. Their governance may be denominational, inter- or non-denominational.

In carrying out the responsibility for spiritual formation of future church leaders, it is important to state that theological institutions differ considerably amongst themselves with regard both to their explicit

intentions and to their actual accomplishments. "Spiritual formation" is understood as the provision of what is needed to form theological students into people with the appropriate blend of qualities which will enable them to minister effectively in their communities.

In this section, I will highlight the complexities of carrying out a spiritual formation programme with the realities and challenges on the ground. Nonetheless, spiritual formation does have an educational status and it can be implemented. The final section shows a typical example of students in the process of spiritual development in school life.

5.1. The Challenges of Spiritual Formation

The time in theological institutions for both students and faculty is a God-given opportunity to explore vocations, to grow in greater self-awareness, to be a faithful and truthful community of prayer, learning and ministry. It is the conviction of the researcher that the theological school has the opportunity and responsibility to contribute to the understanding and practice of spiritual formation for its students. Unfortunately, this idealized state is seldom realized. Rather what one finds are familiar complaints from students, educators and administrators.[138]

From students one hears that the curriculum is too "academic" and insufficiently "professional" or too inflexible to allow individual students to pursue their own intellectual interests. Above all they feel the curriculum consists of many small pieces of information that are not adequately "integrated." Many students leave the seminary satisfied with their experiences, but both anecdotal and empirical evidence[139] identifies a significant number who move into ministry settings, soon discover that they lack some of even the most rudimentary qualifications for effective

[138] David Kelsey, 1989, pp. 22-27.

ministry. For a lesser number, they are found "feeling spiritually cold, relationally calloused and professionally unprepared."[140] There are also frequent complaints about the lack of "real community" within the theological institution.

With the teaching faculty there are grumbles of a different kind. They are well aware of the difficulty of balancing the academic, technical and the moulding of character within the curriculum of their institution. The school may offer a range of activities, for example, participation in pastoral care groups, field education and corporate worship events "on the assumption that any aspects of social organisation are likely to have an educative effective."[141] But, pressure comes invariably from the stakeholders of the enterprise to give greater emphasis to one or other of the dimensions.

Faculty also complain that the teaching load is too large and leaves little time for research and writing. Local and denominational demands on faculty leave insufficient time to keep up with new literature in the field, let alone contribute to it.[142] Other time consuming responsibilities such as committee matters and pastoral care and spiritual direction to students erode time needed to prepare for teaching and to contribute to scholarship. Faculty characteristically complain about inadequate resources as well, from insufficient library resources to inadequate support services.

Administrators complain about the same issues and in addition have complaints peculiar to their roles. Their responses include familiar problems such as the need for curricular reform to integrate "theoretical"

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[139] T Dearborn, "Preparing New Leaders for the Church of the Future" *Transformation* 12, no. 4, p. 12.
[140] Michael Griffiths, 1990, *Vox Evangelica*, p. 7.
[141] Brian V Hill, *The Greening of Christian Education* (Sydney: Lancer Books, 1985), p. 34.
[142] Ibid., p. 26.

and "practical" sides of ministerial education more adequately, or to make a course of study more truly "professional," the need to improve the quality of the theological school teaching and the need to make theological schooling more truly a "spiritual formation."[143]

The responses included another range of problems rooted in the administrators' specific roles and responsibilities. For example, the complaints have been that theological schools have been badly organised, inadequately managed and insufficiently prepared to raise needed funds. They also face a shrinking pool of candidates for admission and a smaller pool of appropriately prepared future faculty members. Genuine basic help would be help that addresses this category of problems.

From the perspective of the recipient churches, mission agencies and para-church organisations, common criticism from these quarters reinforces dissatisfaction with the colleges, perceiving them to be "ivory towers" or "theological sausage machines,"[144] or producing graduates who need to be re-tooled to be of value to the recipient institutions.

As Kelsey[145] clearly points out there are certain problems in theological schools today that keep reappearing. They have to do with

- The *goal* of theological schooling – how to prepare genuinely "professional" church leaders, or how to "form" future church leaders "spiritually";
- The *curriculum* of theological schooling – how to integrate the "theoretical" and "practical" sides of the curriculum, or how to overcome the fragmentation of the curriculum;

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[143] David Kelsey, *To Understand God Truly*: p. 22.
[144] Starkey, cited in Grahame Cheesman, "Competing Paradigms in Theological Education Today." *Evangelical Review of Theology* 17, no. 4, October 1993: 484-499, here quoted from p.484
[145] David Kelsey, *To Understand God Truly*: pp. 24-26.

- The adequacy of theological schooling to its social and cultural *context* – how to make it adequate to the pluralism of its immediate and world-wide settings, or how to "globalise" it, or how to make it "inclusive";
- The *human resources* of theological schooling – how to cope with the apparently shrinking national pool of candidates for admission, or how to find appropriately prepared younger faculty;
- The *financial resources* of theological schooling – how to be most effective at "development";
- The *governance* of theological schooling – how most effectively to provide leadership in a theological school, or how most effectively to engage a board of trustees in the enterprise, or how most fruitfully to involve faculty in governance of a school.

These are all crucial problems confronting theological institutions today. For some institutions these problems are critical. The survival of some schools depend on the solution of one or more of these problems in the near future. Indeed, they are often cited as cumulative evidence that theological schooling is in a state of crisis.

The complaints about theological schooling can give rise to another kind of question. This second type of question raises issues, notably:

- Should we think of the goal of theological schooling as the preparing of "professional" church leadership; if not, how should we characterise its goal;
- Should we organise our thinking about theological schooling by using such contrasting terms as "theoretical/practical," "academic/professional," "head/heart"; if not, how should the school think of it;
- Should we think of theological schooling as "character formation" or "spiritual formation" or "personal formation" or "intellectual formation", and if there is more than one of these, how are we to understand their interrelation?

It is not incidental that questions about theological schooling are expressed here in questions taking a "should we" form. They raise conceptual issues and issues on the differing perspectives on the nature and purpose of theological education. Depending on the school's ethos and concrete reality, the model of theological education will be different for each school.

Regarding the third issue in the above list, it is important to clarify what is meant by "spiritual" formation from the other types of formation. To educate the spirit is to attempt to affect what a person is and what he or she may become, not just what he or she may know or do.[146] The spirit manifests itself in the feelings and emotions of human beings, as well as the values, beliefs, aspiration and intellect. Any approach to the spiritual must be holistic and integrative, while other types of formation deal only with a part of the whole.

It has been said that the implementation of spiritual formation into a curriculum is problematic because of the uncertainty of the education status of spiritual formation. The following section attempts to present a workable model for the theological school.

5.2. The Educational Status of Spiritual Formation

In *On the Way: A Practical Theology of Christian Formation*, Les Steele presents a useful approach to Christian formation.[147] Some would call it a developmental, interactional or even a pilgrimage model. To apply this model to a theological institution, I will be looking at the areas of aims or goals, student teacher, process and curriculum.

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[146] P J Palmer, *To Know as we Know: A Spirituality of Education* (New York: Harper & Row, 1983), p 27.

5.2.1. Aims

Aims or goals involve the ultimate purpose of educating: what are we striving for in our educational efforts. The word education means "to lead out." Christian education implies leading out toward Christian maturity. The fundamental aim of education for spiritual formation is, therefore, to create experiences and environments that facilitate this maturity. The goal is to assist people in their attempt to make sense out of their lives in the light of the gospel. It is as Craig Dykstra states, "helping people to live ever more fully into the maturity imaged in the faith's tradition."[148] In order to do this, education for spiritual formation must be both priestly and prophetic. Priestly education encourages and cares for people as they attempt to mature in the Christian faith. It comes alongside the student who may be perplexed and in need of direction.

Prophetic education involves calling students to move on. Often students experience education in the theological school as something that seeks to conform them to a sterile image of the good Christian. Paulo Friere invites us to consider a form of education that helps people to be free and take responsibility for their own freedom.[149] Students become empowered as they take responsibility for their own formation.

5.2.2. The Student

Students are pilgrims on the way toward maturing.[150] Educators must assume the best and trust that they truly desire Christian maturing. Christian education should view students as persons developing through the cognitive and psychosocial stages shared in general ways by all human

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[147] Les L Steele, (Grand Rapids: Baker Book House,1990), pp. 175-189.
[148] Craig Dykstra, "Faith Development and Religious Education," in *Faith Development and Fowler*, eds. Craig Dykstra and Sharon Parks, Birmingham, (Ala: Religious Education Press, 1986), p. 253.
[149] Paulo Freire, *Pedagogy of the Oppressed* (New York: Seabury, 1970).
[150] Les Steele, *On the Way*. 1990, p. 177.

beings. Not only are the aims to be age specific (young adults, middle aged and mature students) but the understanding of students should also be informed by developmental considerations.[151]

This model also affirms that students are created in the image of God and are fallen. Humans have within them the image of God, which leads educators to a high view of the student. Yet we also know that the image is corrupted, so failure will come. Students will deceive, will ignore their responsibility to mature in faith. This approach holds a realistically ideal view of students, attempting to hold in tension the image of God and the reality of the fall.
The image of God also implies that students are responsible selves. Each student is ultimately responsible for his/her own actions. H Richard Niebuhr and Paulo Friere remind us of this. Friere's notion of "conscientization" implies the call of critical awareness, which in turn implies our responsibility for own lives and learning.[152] Students are responsible for their own maturing in Christian faith.

If students are viewed as responsible and interactive, then they should also be viewed as meaning makers. Life is a hermeneutical question. Students are attempting to understand the gospel message in theological institutions and understand the issues of life and give meaning to it. They are not blank slates waiting for someone to write meaning for them. Students can be informed by their past and the experience of the others, but they ultimately give meaning to their own lives.

The faith encounter is also very personal and the contents of the faith must be known personally. Michael Polanyi addresses the problem of an

[151] Robert J Havighurst, *Developmental Task and Education* (New York: Longman, 1972), p. 23.
[152] Freire, *Pedagogy of the Oppressed*, p. 67.

epistemology that is overly objective.[153] By this he means that what people come to know is what they really care about. Parker Palmer relates Polanyi's ideas to spirituality.[154] He finds it unacceptable to think of Christian faith in objective terms only. How inadequate it is to know about spiritual maturing but not to know maturing first-hand.

5.2.3. The Teacher

For Plunkett the most important aspect of promoting spiritual development must rest upon the quality of relationships that exist in a theological institution.[155] There must a be a sensitivity and respect for the uniqueness of persons. This has implications for teachers, understanding of their roles and the perceptions of the students in their charge. Webster rightly recognizes that only relationships truly educate: it is the relationship between teacher and student – more than the knowledge conveyed – that confer dignity upon and confirm the value of the student.[156]

According to Webster[157] teachers work within the spiritual dimension when their teaching methods encourage an openness to those parts of knowledge which challenge them as persons; those aspects of learning that prompt a pondering of being. This can happen when teachers are willing to share some of their power[158] and become partners in the exploration. Teachers and students must connect within a mutuality of

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[153] Michael Polanyi, *Personal Knowledge: Towards a post-critical Philosophy* (Chicago: University of Chicago Press, 1958), p. 56.
[154] Parker J Palmer, *To Know as we are known: A spirituality of Education* (New York: Harper & Row, 1983), p. 24.
[155] D Plunkett, *Secular and Spiritual Values* (London: Routledge, 1990), p.4.
[156] D H Webster, "A Spiritual Dimension for Education?" *Theology*, 88 (721), p. 11.
[157] Ibid., p. 15.
[158] C L Hess. "Educating in the Spirit," *Religious Education*, 86 (3), p. 94.

participation.[159] This avoids the "banking concept" of education where students are perceived to be empty vessels waiting to be filled.[160]

As is obvious there is a fine line between the teacher and the process of teaching. This involves considering the person of the teacher, what he or she brings to the teaching process and what qualifications are necessary. Also important are the metaphors that guide the way the teaching role is understood.

If students are pilgrims, then teachers are co-pilgrims. That is, teachers are also in the process of becoming mature Christian persons. It is hoped that they are a little more experienced in the journey of faith than their students. However, teachers must understand themselves as still in process and appreciate each learning situation as a new part of that journey.

Teachers also need to be aware of their own development in the cognitive, psychosocial and spiritual realms.[161] Cognitively they must be aware of how they are thinking and be open about this with their students. They are also dealing with psychosocial issues of identity, intimacy and generativity.[162] This will affect how they interact with students and can be either educative or miseducative.

What qualifies teachers to be involved in spiritual formation? Thomas Groome comments that the "heart of religious education is the heart of the religious educator."[163] The first qualification to teach faith is to be in

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[159] B Lealman. "Young People, Spirituality and the Future," *Religious Education*, 86 (2), pp. 266.
[160] Paulo Freire, *Pedagogy of the Oppressed*, 1970.
[161] Laurent Daloz, *Effective Teaching and Mentoring: Realizing the Transformational Power of Adult Learning Experiences* (San Francisco: Jossey-Bass, 1987), p.27.
[162] Ibid., p. 27.
[163] Thomas H Groome, *Christian Religious Education: Sharing our story and Vision* (New York: Harper & Row, 1980), p.122.

faith. If the goal of teaching is to facilitate the process of becoming more Christian, then the teacher must be on that journey as well.

As seen above teachers must also understand the teaching/learning process. This includes both theory and practice. Knowledge of learning styles, cognitive styles, human development, media and all levels of teaching techniques are important. The teaching role changes with different developmental periods, but overall the teacher is a model, guide, mentor and advocate for the student.[164]

5.2.4. The Process

Dykstra understands teaching as the "intentional activity of one person that consists of guiding the learning of another."[165] Henri Nouwen states that teaching as a redemptive process will be evocative, bilateral and actualizing.[166] That it is evocative implies that it calls out from within another the potential for development. To be bilateral means to understand that both teacher and student bring something to the teaching act. Actualizing implies calling for new life now not later.

This necessitates a particular epistemology and a general understanding of the process of education that follows these assumptions. Epistemology here means the assumption made about how we best come to know. The

[164] Les Steele, *On the Way*, p. 182.
[165] Craig Dykstra, *Vision and Character: A Christian Educator's Alternative to Kohlberg* (Mahwah,N.J: Paulist Press, 1981), p. 124.
[166] Henri J M Nouwen, *Creative Ministry* (New York: Doubleday, 1978), pp. 10-14.

pilgrimage model assumes an epistemology that is personal, relational and transformational.[167]

As seen in the previous chapter, care must be taken not to treat knowledge as objective only. Parks writes "wherever a strict dichotomy between the objective and the subjective is obtained, we have also exchanged wisdom for knowledge and moral commitment for method."[168] Whether church history or theology is taught it must be shown how the subject has changed lives. If we do not work with a personal epistemology, then we end up with what John Dewy called a spectator theory of knowing.[169] The epistemology must be relational. The Hebrew verb "to know" implies a knowing that is intimate. Likewise, to know an idea or concept is to be in relationship with it.

The epistemology must also be transformational. This means that to be merely informed by a concept is inadequate, we must be transformed as persons in our knowing. Granted not all knowing leads to transformation but the ultimate goal of knowing is transformation.[170]

James Loder has contributed to an understanding of the process of transformational knowledge.[171] He finds it a process of five movements. We begin with a conflict or a challenge of new ideas or experience. We then take time to live with the problem, to discover the extent of the issues. Then we have a time of insight or intuition that brings the possibility of new insight. Next we experience an "aha!" moment when we feel our new knowledge. Finally, we re-interpret our lives in the light of the new insight. We take time to be transformed through and through

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[167] Les Steele, On the Way, p. 183-186.
[168] Sharon Parks, *The Critical Years* (New York: Harper & Row, 1986), p. 136.
[169] in Les Steele, On the Way, p. 183.
[170] Romans 12:1
[171] James E Loder, *The Transforming Moment: Understanding Convictional Experiences* (New York: Harper & Row, 1981).

by this event. If this process occurs, then we sense that our knowing is indeed transforming.[172]

True learning occurs when the student realizes that his/her current knowledge or ways of thinking are no longer adequate. Students realize that in the face of suffering and death their notion of God is much too simple. It is in the midst of this situation, a teachable moment, that one can mature in faith.

The process of education must challenge the student by presenting conflicting information and asking for critical reflection on the ways in which the learner makes sense of life and faith. The most concise expression of this process is Thomas Groome's "Shared Praxis" approach.[173] This approach is both supportive and challenging. It includes five movements of the teaching process: (1) Considering the student's present experience in the light of the content under consideration: How might the student be living with the reality of this issues? (2) Asking the student to reflect critically upon his experience. (3) Considering the Gospel call, this may include teaching a part of scripture or theology, but it is the point in which the gospel version of the issue is presented.(4) Asking the student to reflect on his experience in light of the gospel. Are there things to change or affirm? (5) Asking the student to commit to new ways of thinking and being in the light of the gospel.

Groome's model articulates a pilgrimage model of education that is developmentally sensitive and epistemologically sound.

5.2.5 Curriculum

[172] Ibid., p. 45-78.
[173] Thomas H Groome, Christian Religious Education, p. 24-49.

The curriculum is derived from the theological institution's vision of education. The curriculum, as the "intentional learning experiences planned by a faith community for its members" is usually conceived to be more than the courses (often termed the syllabus) students attend.

The curriculum may include a range of other activities which are planned to contribute to the education offered the students, for example, participation in pastoral care groups, field work and corporate worship events, "on the assumption that any aspects of social organisation are likely to have an educative (or mis-educative) effect."[174]

To promote spiritual development, the curriculum must be holistic and integrative. Spiritual development cannot be merely a subject within theological education, separate from other subjects. It calls for an intentional integration within the curriculum and a common understanding of the purpose of theological education among the various disciplines and departments. The delegation of spiritual formation to one department does not solve the problem though in practical theology or pastoral theology, there are special resources and sometimes better pre-conditions for promoting spiritual development.

The curriculum must also consider issues of learning theory. A helpful model is Bloom's taxonomy of educational objectives.[175] This taxonomy establishes a sequence and sets forth the components of learning. A curriculum that is sensitive to the taxonomy will take care not to ask persons for analysis or critical reflection on concepts they have not yet understood. In the model presented here, the curriculum must not settle for mere information transmission but must lead to critical reflection and appropriation.

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[174] Brian Hill, *The Greening of Christian Education* (Sydney: Lancer Books, 1985), p. 94.
[175] Benjamin S Bloom, et al., *Taxonomy of Educational Objectives: Handbook 1: Cognitive Domain.* (New York: Longman, 1954), p. 186.

Ultimately, the curriculum must help students in integrating life and faith. James Fenhagen states,

> This suggests an environment where the issues that confront us, often leaving us paralyzed, are seen as formative issues for Christian nurture and must therefore be addressed as issues not on the edges of the church's life but at its very center.[176]

5.2.6 Environment

Environment refers to both the specific settings in which education occurs and the environmental qualities of those settings. The environment includes supernatural, physical and emotional elements, which are permeated with the sense that the Holy Spirit is present and is there to guide those involved.

In order to facilitate Christian maturing, environments must facilitate relationships. This implies an emotional tone that enables students to feel that they can be vulnerable. This points to what Parker Palmer calls the creation of space.[177] There must be space for students to think and wonder and interact with the concepts being discussed. Culture prizes busyness and it is thought that the more information learnt, the better one becomes. Theological institutions should work against this and create a space in which people can think deeply and peacefully.

Spiritual formation is always lived and sought in community. While spiritual formation certainly entails a process of personal formation, it cannot be reduced to an individualistic enterprise, rather it comprises a formation for community life.

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[176] James C Fenhagen, *Invitation to Holiness* (San Francisco: Harper & Row, 1985), p. 23.

[177] Parker Palmer, *To Know as we are Known*, 1983, p. 36.

Many students arrive at theological institutions convinced that spirituality is an individualistic endeavour that may be pursued in consumerist terms. Students need to discover that, while prayer and the spiritual life are profoundly personal involving a person's relationship with God, any personal relationship is also determinatively communal.

In the context of community, students' training should be a time of confrontation and embrace, challenge and growth in entering into self-reflection before God and God's people. Communal relationships help students to grow in discipline, in mutual correction and wisdom to commonly discern God's will.

This will happen when quality relationships between teachers and students result in students being willing not only to ask questions, but also to question answers and to explore for themselves what is meaningful, purposeful, valuable and true. Questions about ultimate values, the meaning and purpose of life and destiny can emerge from an environment where a questioning attitude or critical openness is encouraged.

Education must have an environment of expectation. We must expect the Holy Spirit to be present to guide us in Christian maturing. Spiritual formation can only be supported, sustained and developed by appropriate environments and social settings.

5.3. A Process of Spiritual Development

There is a developmental pattern involved in theological education and spiritual formation is necessarily progressive. Although this process has been mentioned elsewhere in the study,[178] many theological institutions are still unclear about the different elements that constitutes this process.

[178] Chapter 2 page 21 & this chapter page 74

Some crises arise particularly at the beginning of school life, other issues run throughout and yet others tend to emerge only towards graduation. As Erikson states, "Crisis at any age does not necessarily connote a threat of catastrophe but rather a turning point, a crucial period of increased vulnerability and heightened potential."[179]

Spiritual sensitivity and awareness may be developed in a number of ways. However, two related themes form a common thread that runs through the rest and indeed connect other issues. These involve the experiences of transition (or 'where am I?') and the question of identity (or 'who am I... and who am I supposed to be?').[180] The specific areas that I wish to reflect upon briefly all relate to these two themes.

5.3.1. The Initial Experience

It does not take long for students who arrive at theological institutions to realize that these are boundary places, differentiating yet linking two worlds and two ways of identifying oneself. Who or what have I been? Am I still that person? Am I expected to become some other kind of person? Many students who come to a theological institution may experience a deep sense of emptiness. Some are aware of this spiritual and relational void and they are unsure of how to go about filling it. Many unknowingly come to seminary for the very purpose of finding mentors who will help bring the missing value of belonging, value and worth into their lives. The new context in which newly arrived students find themselves is itself an unstable one. Psychologically, this cycle begins with identity versus identity confusion.[181]

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[179] Erik H Erikson, *Adulthood* (New York: Norton, 1978), p. 5.
[180] J W Conn, *Spirituality and Personal Maturity*, (Landham, MD.:Univ. Press of America, 1994), p. 12
[181] Joann Wolski Conn, *Spirituality and Personal Maturity*, 1994, p. 14.

A healthy institution is a community of disciples that, as a microcosm of the Church, exists in order to go out or, more precisely, to be sent. On entering a theological institution students are speedily caught between a sense of continuities and discontinuities. Initially the subjective feelings are more likely to be those of flux and fluidity where the familiar fixed points of life seem to evaporate. According to Parks, "People who compose self, world, and 'God' in this form can make clear divisions between what is true and untrue, right and wrong, "we" and "they." There is little tolerance for ambiguity."[182] These students who refuse to begin or continue the search often hide their immaturity in spiritual language. Later on hopefully, students are allowed the luxury of naming this experience as `growth'!

Students do not arrive in institutions as a blank slate in terms of adulthood. Students are more likely to have become their own people, often with homes and professional identities, and aware of a range of choices open to them. Now suddenly, there is a loss of choice, of role or of status and certainly a decrease in familiar personal autonomy.[183]

Previously the student chose to attend Church and had some kind of pattern of prayer and spirituality that he had worked out for himself. Now there is an expectation of chapel attendance, prayer groups, growth triads and in so many subtle or substantial ways, there is a collective identity which seeks to draw him or her in.

First-year students usually claim to be `disorientated' and `disempowered.' The three levels of cognitive development include dualism, which is black and white thinking; multiplism, which is best understood as a type of

[182] Sharon Parks, *The Critical Years*, 1986, p. 45.

[183] Donald Capps, *Life Cycle Theory and Pastoral Care* (Philadelphia: Fortress Press, 1983), p. 67.

uncritical relativism. And finally a commitment in relativism, which understands the complexity of reality yet also recognizes the necessity of critiquing competing positions and taking a stand with incomplete information.[184] The system seems to imply, even if students are not comfortable with stating it, that they are required in substantial ways to leave what they have been, what they did and what they have known at the seminary door.

Yet there is a certain sense in which the response to the gospel call, "follow me," whether to ordination or not, necessarily involves leaving the familiar and risking a great deal on an Abrahamic journey into unknown territory. Helminiak states that such transitions are often and unavoidably accompanied by spiritual dryness as the tried and tested ways of praying no longer seem to work and familiar images of God seem to disappear.[185] Also to know and discern what is healthy and what is destructive in all this, is extremely difficult.

5.3.2. Living with Tensions

Over time life in a theological school frequently provokes two other potential problems. The first is a tension between corporate spirituality and personal spiritual discovery.[186] The second is the struggle to come to terms with the ordinariness of seeking to live life in the Spirit.[187]

"Spiritual formation by osmosis" merely through exposure to prayer and the life of the faith community no longer suffices for students. That could be because everyone lives in a busier, more complex world than in the past and people are more aware of the importance of the individual. We

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[184] William Perry, *Forms of Intellectual and Ethical Development in College Years* (New York: Holt, Rinehart and Winston, 1970), pp. 89-103.
[185] Daniel A Helminiak, *Spiritual Development: An Introductory Study* (Chicago: Loyola University Press, 1987), p. 78.
[186] Joann Wolski Conn, *Spirituality and Personal Maturity*, 1994, p. 33.

also need to be aware that community life, even the moderated community of a theological school, can at times be stifling, introspective, even unintentionally oppressive as well as nurturing.

Ultimately, to respond to the call to be effective ministers of the gospel, students need to retain a healthy sense of themselves and to be helped to articulate their our own spiritualities within the common stream. In the theological school context this is a major task, at least equal to academic study or professional training.

The second struggle I detected throughout the time of theological education, as Henri Nouwen clarifies, is to come to terms with the ordinary.[188] Vocation is often framed in very elevated language. Students move to a theological school, which is a rather special kind of place with an unusually intense religious life. Inevitably, this fails the student. The environment looks so holy and it turns out that it is not so. The theological institution is neither a monastery nor even a community of saints.

What I am implying here is that a very significant spiritual "crisis" in schools which touches students can be thought of as a loss of naivety and a progressive demythologization of the context! Students quickly discover doubt rather than perfect faith in their own heart as well as in their fellow students.

5.3.3. Coping with Moving On

Towards graduation it is not uncommon for those preparing for ordination to experience a period of panic. For some, this may once again include a return to the old question 'Am I really good enough?' For many students

[187] Henry Nouwen, *Creative Ministry* (New York: Doubleday, 1978), p. 34.

graduating the questions will now include "Will I be able to cope?" and "Am I prepared or trained enough?"

The following table aptly depicts the various stages and transitions in spiritual development.

Table 5.1. **Aspects of Spiritual Maturity**

1. **Adolescence: The question of Christian Identity**
   The young Christian asks, "Who am I? Can I be sure of my relation with Christ? If I have a different experience, is it authentic?"
   - Often copies a mentor, imitates a trusted guide
   - A great deal of focus on self, a self centered relation with Christ
   - Eager to convince others that "I am right in my faith"
   - Needs clear propositions of faith, relies on clichés and selected verses of scripture

2. **Young Adulthood: Intimacy with God, or Christian discipleship**
   The young adult asks, "How do I grow in my devotion to God? How do I get close to God?"
   - A desire to be close to God, mixed with a fear of being close
   - Fearful of what God might call me to do or be
   - Anxious about what to give my life to

3. **Productive Discipleship: The issue of fruitful service**
   - Identifies spiritual gifts
   - Finds a niche in the kingdom
   - Reproduces faith and life in others
   - Has little recognition for reputation and recognition
   - Begins to be a mentor to others
   - Discovers the power of "letting go"

4. **The Crisis of Discipleship: The task of re-evaluation**
   There are two predictable crises of discipleship: the mid-life crisis and the crisis of retirement. In each, these issues arise:
   - Identity – Who am I now
   - Loyalty and commitment – To what?
   - Production – What have I made of my life?
   - Time – How much time do I have? What will I do with it?
   - Priorities – What are my new goals and centers of value?

[188] Ibid., p. 38

5. Mature Discipleship: The issue of Christian integrity

- Acceptance of self
- Being who I really am with others
- A deepening unity with God
- Patience with the failures of others
- A clearer vision of unity of all things in God[189]

These are some of the spiritual issues that theological students face and they provide a challenging opportunity for spiritual counsel or spiritual direction. Theological educators will need to address the various transitions and even "crises" that inevitably take place during the duration of the theological studies. A serious and intentional programme of spiritual formation is crucial to cultivating godly people for God's service in the church and the world.

5.4. Important Affirmations in Implementing Spiritual Formation

From the material covered thus far, some truths regarding education and spirituality have been gleaned that are central to the task of implementing spiritual formation in a theological institution. This study shows again that a holistic approach, embracing concern for the students' spiritual, and vocational as well as academic develop is possible.

1. We can affirm the priority of spiritual maturity as an essential purpose of theological education. Administrators and faculty often assume that the institution would focus on the academic agenda and the development of character would care for itself. Yet if it is imperative that theological graduates be people of competence and character, then spiritual formation must be as much a part of the agenda of the institution as academic competence.

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[189] Ben Campell Johnson, 1988, *Pastoral Spirituality: A Focus for Ministry* (Philadelphia: Westminster Press, 1988), p. 68.

2. We also need to affirm the redemptive value of academic study. We cannot pit theological education and spirituality against each other. The discipline of study is an essential component of spiritual formation. We do not need to accept the false notion of academic objectivity or scientific inquiry that suggests a confessional stance that is contrary to true study. What is needed is critical scholarship that is informed by spiritual commitment.

3. Any method of spiritual formation must have a sensitivity to the whole person integrating the intellectual, social, cultural and spiritual dimensions of life in the educational process. Spiritual formation is not limited to learning about spirituality, thereby making spirituality yet one more subject among other academic subjects. The widening of the knowledge about spiritualities belongs to any programme of spiritual formation. Rather, it should be seen as an integral aspect of all areas of theological education. The "inner" dimensions of personal faith should not be kept in isolation; it should operate in close relation to the social and political dimensions of life.

4. Spiritual formation within the academic setting is most effective when the classroom is both affirmed and complemented, and where vital elements of the spiritual life are nurtured, taught and encouraged in settings in addition to the classroom. That is why it is necessary to look to non-academic programmes of spiritual formation to complement formal study. It is because some things are learned well in the classroom and other essential things are best learnt in other settings.

5. There is a strong awareness of the interconnection of field experiences with classroom reflection. There is nothing quite like service to test

the inner person and potentially inform not only our spiritual growth but also the classroom learning.

6. Though the theological institution is not a local congregation, worship can still constitute the integrating center for learning. Worship can be the catalyst for the integration of classroom content with the heart, mind and body. Furthermore, the content of the worship needs to be congruent with the content of the classroom. There needs to be sufficient continuity that students in a Christology class, for example, can move from intellectual reflection to conscious worship in response to that reflection.

7. Spiritual formation is fostered by a healthy relationship between academic training and participation in local church life. Involvement in the local church or fellowship groups forms the vital part of spiritual growth and enrichment. Experiencing various liturgical and worshipping traditions is a means of enrichment in spiritual formation.

8. The development of ecumenical partnerships in theological education between institutes of different confessional and cultural backgrounds would provide opportunities for ecumenical student encounters and exposures to different kinds of Christian spirituality. In ecumenical or inter-denominational settings of theological education the diversity can be made explicit, clarified and made a part of the learning process rather than be allowed to be experienced as disunity and conflict in theological and spiritual matters.

9. Any programme of spiritual formation should be based on the voluntary participation of those involved. Though there might be some obligatory courses on subjects related to spirituality and some common discipline in corporate acts of devotion, it should be kept in mind that

genuine spiritual learning does not take place under pressure or coercion, but in freedom and joy.

10. Spiritual formation involves much more than instruction in the disciplines of the spiritual life. Many view spiritual formation as little more than teaching certain techniques on the assumption that these techniques are themselves spiritual formation. Many have mastered techniques but not necessarily spiritual transformation. The disciplines of the spiritual life only have value as far as they foster communion with God and an appropriation of divine grace.

11. The context most favourable to spiritual formation, within a theological institution, is one in which there is a clear sense of spiritual heritage or tradition. Many theological institutions are frustrated in their efforts to develop a plan of spiritual formation within their programmes because there is a lack of consensus on the goal and means of this formation. There is not a common answer to two questions: What are we trying to achieve and how will we do it? Therefore, if a theological institution has a clearly defined heritage, that tradition should be owned and embraced. A spiritual heritage can be an invaluable source of strength, vitality and direction to a new generation.

12. Finally, we must not overstate the role of the theological institution in spiritual formation. The theological institution is not responsible for the whole of a student's formation. The local church has a vital part to play in this process but the student is ultimately responsible for his or her own spiritual growth. The theological institution should provide the structures and opportunities for spiritual growth but it is the responsibility of the student to respond to these opportunities.

6. RESEARCH FINDINGS AT SELECTED THEOLOGICAL INSTITUTIONS IN KWA-ZULU NATAL

This research hypothesized that spiritual formation is central to the educational work of the theological institution, in spite of continuing disagreements about the nature and place of spiritual formation.

The aim of this study is to ascertain the theological institution's responsibility to minister to students' spiritual needs, to examine ways in which spiritual formation is being fostered in theological institutions and whether these programmes are effective.

The focus of this chapter is the investigation of spiritual formation programmes at five selected theological institutions in Kwa –Zulu Natal, South Africa.

6.2. Selection Criteria of the Institutions

These particular theological institutions were selected to be part of this research project because these institutions all are involved in education for church leadership, i.e. the training of pastors, missionaries and church leaders.

These institutions are also academically inclined as they all offer degree programmes and have an association with a state university. They suit the purpose of this research project to test the above hypothesis and to investigate whether the five selected theological institutions are indeed maintaining the balance between the academic and the spiritual formation in their particular institutions. They are also all residential institutions

which allows for evaluating the staff-student contact outside the classroom.

Furthermore, these institutions all have an evangelical focus; their theology and outlook is evangelical. All institutions are committed to the inspiration and authority of Scripture and to the doctrine of salvation by faith in Jesus Christ. Evangelicalism believes that good theology provides the essential foundation for responsible and authentic Christian spirituality. Therefore, a genuine experience of God makes the detached study of God impossible.

Finally these institutions are all located in the province of Kwa-Zulu Natal which made them accessible to the researcher as visits needed to be made to each institution while they were in session.

6.2. The Selected Theological Institutions

6.2.1. Evangelical Seminary of Southern Africa, (ESSA), Pietermaritzburg

ESSA is a multi-denominational, multi-national, inter-cultural community located in the inner city of Pietermaritzburg, and it has a strong emphasis on academic training and spiritual formation. It has been training leaders for African churches since 1980. ESSA exists "to train dedicated Christian leaders for the Church-in-Mission in an urban setting, by providing quality tertiary education that is evangelical, holistic and contextual."[190] It is committed to contextual relevance.

Courses range from a one-year certificate to a degree in theology, and a Honours degree programme linked to the local university. Major subjects are offered in congregational ministry, cross-cultural mission, and Church

[190] Quoted from the ESSA prospectus 2004, p.1.

and Development. The institution has 58 full time students.[191] Their typical student is a mature person with a sense of calling and has work and ministry experience.

ESSA is a member of the Pietermaritzburg Cluster of Theological Institutions. The Cluster is made up of three theological institutions in the Pietermartizburg area namely that of St Joseph's Scholastic Institution, the School of Theology at the University of Kwa-Zulu Natal and ESSA.

6.2.2. Union Bible Institute, (UBI), Hilton

Union Bible Institute is an interdenominational, evangelical Bible School for the training of Christian workers. The institution is governed by a council whose members represent a number of denominations and mission societies. It has a 60-year history of providing biblical, evangelical and practical training for the development of servant leadership.

According to the official UBI pamphlet, Union Bible Institute's purpose is to "develop Christ-like servant-leaders who are committed to Christ and his Great Commission." This is done:

- By thoroughly grounding prospective Christian workers in the Word of God so that they will be able to understand its basic content and apply its principles to their lives and ministries,
- By prayerfully depending on God to use us to continue and accelerate the process of transformation that He has already begun in our students,
- By guiding the students, through teaching and counselling, in the development of their character, that they may become more like Christ,

[191] 2004 registration figures for ESSA.

- By providing both theoretical and practical training in leadership and ministry skill, while modelling a humble attitude of a leader as one who serves,
- By exalting Christ through prayer, testimony and every aspect of the life and curriculum of the school, and by challenging our students to commit themselves wholeheartedly to Him.[192]

UBI offers a three-year diploma in isiZulu or English and a degree programme and has an extension/correspondence school for those who cannot study full-time. The school has 99 full-time students of which 24 students are part of the degree programme.[193]

6.2.3. Durban Bible College, (DBC), Mobeni

Durban Bible College is an interdenominational institution that values evangelical unity with the attitude and practice of accepting other Christians of evangelical conviction, regardless of denominational or theological affinity, for purposes of fellowship, encouragement, edification and ministry. It was founded as a ministry of The Evangelical Alliance Mission (TEAM) in 1957. The institution aims to develop in each student a sense of responsibility towards the church as a whole as well as to the local church, which the student serves. A missionary vision for the lost throughout the world is prayerfully encouraged as expressed by the school motto, "Holding Forth the Word of God" Phil. 2:16.[194]

The purpose of this institution is to "serve Christ by preparing men and women to do the work of evangelism, and to edify and equip believers by proclaiming and applying God's Word in the power of the Holy Spirit."[195]

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[192] Quoted from the UBI Prospectus 2004, p. 2.
[193] 2004 registration figures for UBI.
[194] Quoted from DBC Prospectus 2004, p.2.
[195] Ibid. p. 2.

The goals of DBC are tri-dimensional; the academic (know), the character (be) and the ministry (do).

One of Durban Bible College's core values is spiritual formation, which is "the desire to internalize truth that forms the basis of life and ministry of the College."[196] Instructors and students are challenged daily to "submit to the Lordship of Christ and yield to the Spirit's ministry in their lives." As much as the institution aspires for academic excellence, the primary focus of biblical education at this college is spiritual transformation.

The school offers a degree program, a general and advanced bible course and an extension bible course at various locations. The school has 30 full-time students.[197]

6.2.4. Bethesda Bible College, (BBC), Durban

According to the BBC Prospectus 2003, the mission statement of this institution is the following:

> The Full Gospel Church of God College sets out to establish and maintain an educational infrastructure that will enable the church as a provider of Christian education to facilitate learning, provide skills and skill training. It also sets out to empower its learners with the abilities required to effectively function as ministers and workers within the church, or church based societies. [198]

Bethesda Bible College is an evangelical interdenominational school committed to provide excellence in Christian education and training for a changing context. Bethesda Bible College's academic programme began in 1976 with 14 students.

[196] quoted from DBC Prospectus 2004, p. 2.
[197] Registration according to the 2004 year – DBC.
[198] quoted from BBC Prospectus 2003, p. 2.

The key scripture of the college is 2 Timothy 2:15, "Study to show thyself approved unto God." The dove, a symbol of the Holy Spirit is the logo of the College. Inherent in both the scripture and logo of the school are clues for ministerial students: diligent academic study guided by the Holy Spirit. This dovetails with BBC's motto: "Academic and Anointed" precisely because Pentecostal education has been labelled by critics as too heavy in practices and spiritual concerns at the expense of academic integrity.

BBC is committed to "an ecumenical ethos with a Pentecostal distinctive."[199] It offers a certificate, diploma and a degree programme in theology. The school has 20 full-time students and a distance learning programme.[200]

6.2.5. Trinity Academy Pietermaritzburg, (TAP)

TAP has an evangelical focus, is interdenominational and is linked to the Church of England in South Africa. Since 1987, TAP is a ministry of Holy Trinity Church, Pietermartizburg and they see the local church being of utmost importance as an equipping and training center. The church provides a "living lab" for their expositional curriculum and ministry model.

The purpose of TAP is to provide higher education within the context of Christian values. The emphasis is on high academic standards, practical application and spiritual development. The mission statement of TAP is "to serve the church by preparing leaders who accurately interpret the Bible, live out its truth, and communicate its message to the world."[201]

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[199] quoted from BBC Graduation Booklet 2002, pg. 1.
[200] 2004 registration figures for BBC.
[201] quoted from the TAP Prospectus 2003, p.2.

According to the prospectus, the school demonstrates their commitment to the priority of the local church. Courses are available from certificate to diploma and degree level. The school has 50 full time students.[202]

6.3. Research Findings

When this research project was formalized, theological institutions were invited to participate in this study and all institutions agreed to be part of the study. Information about the researcher was sent to the principals of each selected institution. This information included a letter introducing the researcher, a brief introduction to the study of spiritual formation, a schedule of interview questions and student survey forms.[203] This was done in good time before the researcher visited each institution.

The above five evangelical theological institutions were visited. Two to three days were spent at each institution in an attempt to understand its everyday life and ethos, and to perceive the priority and extent of the spiritual formation programme. All teaching staff and some administrative and students were interviewed. Students were also requested to complete surveys to establish whether the school had a deliberate spiritual formation programme. Graduates of the institutions were interviewed by telephone in most cases.

In addition participatory research was conducted during the visits which involved the attending of chapel services, prayer groups, a staff meeting and one formation group session. The researcher also attended lectures on spirituality when these were available. In addition the researcher acquired and analyzed the curriculums and prospectus of each institution to establish the priority of spiritual formation.

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[202] 2004 registration figures for TAP.
[203] See Annexures A,B,C & D respectively.

On average the majority of the full-time teaching staff were interviewed. Twenty students in the degree programme and ten graduates per institution were also interviewed to determine the quality of spiritual education received from theological schools. A total of 180 people were interviewed and 161 students were surveyed for this study.

Table 6.1. **Code to the Research Findings**

Theological Institution	**No. Completed Student Survey**	**Interviews with Students**	**Interviews with Staff**	**Interviews with Graduates**
TI5 - ESSA	40	20	6	10
TI4 - UBI	40	20	8	10
TI3 - TAP	40	20	6	10
TI2 - DBC	21	20	6	10
TI1 - BBC	20	20	4	10
TOTAL	**161 Students**	**100 Students**	**30 Staff**	**50 Graduates**

All interviews have been coded to protect the person's anonymity and reference was made to a specific response with the interviewee's permission.

The interview schedule covered five main areas, namely:

- the spiritual formation programme including the community life and field work or internships
- lecturers
- students
- graduates
- admission criteria

The following is a summary of the research findings and an analysis will follow in the next chapter.

6.3.1. The Spiritual Formation Programme

Theological institutions were asked firstly, about the background, ethos and mission of their particular institution. The second group of questions were about why spiritual maturity was important for Christian leadership and the institution was asked to define spiritual formation. To understand the extent of the programme institutions were asked to elaborate how spiritual formation was carried out in the curriculum and in community life on campus. They were also asked if internships and field-work exposures were provided to give students a practical outlet to their academic learning.[204]

The following is a summary of each institution's spiritual formation programme or what was evident in terms of spiritual activities.

6.3.1.1. Evangelical Seminary of Southern Africa (ESSA)

A multi-disciplinary team is available for spiritual formation which involves the following:

- Chapel service - once a week
- Formation Groups that consists of a mixed group of students with a staff member
- Chaplain available for counselling
- Compulsory Field Work trip (2 weeks a year)
- Community life with communal meals and tea breaks

This school has a deliberate program in place which is compulsory for students and staff. They differentiate between formal and informal formation i.e. programme driven and spontaneous formation respectively.

[204] see Annexure C – "Spiritual Formation Interview Schedule" – Section 2.

ESSA's formal formation consists of classroom, chapel and small groups whereas informal formation happens in community life.

ESSA believes that the theological institution is the ideal location for spiritual formation and that it is the institution's responsibility to minister to the students' spiritual needs and to guide them into personal disciplines that will strengthen them in their Christian life. They are also aware that different types of formation exist such as congregation, community and parent formation.

The formation groups are representative of gender, culture, marital status, age and spiritual gifting. These groups function as an accountability structure, facilitate a mentoring programme and determine the level of care required by individual students. The Chaplain holds review sessions with the different "formators" to discuss issues that may arise within groups. The group meets every week as follows:

Weeks 1 & 5	Weeks 2 & 6	Weeks 3 & 7	Weeks 4 & 8
GROUP WORK group meets formally with formator	INTERVIEWS individual sessions with formator, rest of the group meets informally	CHAPEL group meets to plan a chapel service around a particular theme	SPORT/ MEAL social and recreational time when all groups come together

The curriculum at ESSA has different tracks, namely mission, ministry and development. The school has a course on spirituality for first year students only with field trips to different religious services and retreats, etc. Spirituality is taught through other courses such as devotional theology, pastoral care, stress and renewal to second and third year students. The curriculum has review periods over the years. Outside lecturers and missionaries are used and team teaching is encouraged for particular sections of the course and used as chapel speakers as well. The

content of the course helps students with the work of the ministry as it provides practice application and where possible field trips are included.

Compulsory fieldwork is arranged for two weeks in a year with mixed teams of students and staff members and is a requirement for graduation. The particular ministry exposure depends on what is available from the host and the institution tries to provide the student with varied experiences during their seminary years from urban ministry to rural evangelism.

No on-going field-work placements are made. Placements are a student's responsibility and they are expected to find a church to work in during their seminary years. The school cannot send students on ministry or development internships as some clash with classroom teaching.
ESSA has a vibrant community life with shared meals, tea fellowship and formation groups. The institution allows student participation in decision-making at every level and students and staff see each other as learners together. Some tensions within residential community life exist since it is an ecumenical, international and multi-cultural community.

The challenges that the institution faces in terms of spiritual formation is that the staff are not available after hours as spiritual formation continues out of the classroom and in community. Also staff (academic assessors) and formators are the same people and this brings in the question of fairness, favouritism and objectivity in assessments. One solution suggested is to use neutral people as formators. This allows the student to be introduced to church leaders from other church traditions as well. This ideally encourages pastors and students alike.

ESSA plans to include a course on spiritual formation so that students can lead in the area of congregation formation and spiritual direction for their church members

6.3.1.2. Union Bible Institute (UBI)

This institution does not have a deliberate spiritual formation programme in place, but views spirituality as a very vital part of their training at UBI. They do have the following activities in place:

- Chapel services – 3 times a week
- Communal morning devotions before classes
- Fellowship groups: "khuthazanani" meetings led by a staff member with both male and female students (meets once a month)
- Internships: 1st & 2nd year students involved in Sunday School teaching and hospital visit, 3rd year students involved in churches
- Prayer days as the need arises

The Principal of the institution believes that the theological institution is not the ideal location for spiritual formation and this task should be one for the church.[205] It is understandable then, that there is no centering core of spiritual formation but spirituality is emphasized mostly within the curriculum where spiritual applications are made in modules taught. The content of modules sufficiently helps students understand the work of the ministry. There are few courses on spirituality but lecturers feel that their spirituality makes an impact on students in the classroom.

At UBI the curriculum has three different tracks, i.e. English/Zulu diploma and a degree stream. The school is in a process of re-evaluating the curriculum. UBI traditionally trains pastors and evangelists. They are now in a process of reworking the curriculum to develop leaders who

[205] Interview no. TI4/F1 31 May 2004.

are critical thinkers and who can think on behalf of their tradition and pioneer in ministry. The institution hopes to introduce more contextual modules like "Church in Contemporary Society" that aim at developing new knowledge that will have a constructive impact on the social context.

Fellowship groups are made up of a staff member and spouse and about ten male and female students that meet twice a month for discussion and prayer. Students are encouraged to become involved in preaching on Sundays but there is no supervision or accountability because of the large student body and few staff members. There is no chaplain but there are student affairs co-ordinators available for counselling students as the need arises. When problems are detected, the student representative council is available to help solve the problem.

At UBI there seems to be little community life, few shared meals or tea fellowship but students are a community within themselves and so are staff. A divide exists between the teachers and students because of general rules regarding character and conduct for students and partly because of the strict tradition of the school. According to students some lecturers are not approachable for counselling and confidences are not maintained. The many rules in community life stifle students' voices as there are few structures in place for students to air their feelings without feeling that they will be victimised.

The challenges at this institution include outdated ministry placements with little supervision provided by staff members. The great divide between students and staff affects the quality of community life and has negative implications for spiritual formation.

6.3.1.3. Durban Bible College (DBC)

DBC does not have an intentional spiritual formation programme but teachers and students are challenged to submit daily to the Lordship of Christ and yield to the Spirit's ministry in their lives. The institution views spiritual transformation as a primary focus. The spiritual activities include the following to encourage spiritual development in students:

- Communal morning devotions before classes
- Chapel once a week led by staff, and outside speakers
- Fellowship groups/class groups with one staff member to five students
- Compulsory field-work trip (1 week per annum)
- Community life with communal meals, picnics, recreational activities
- Annual camp at the beginning of the year
- Prayer-partner exchange between students throughout the year
- Prayer days arranged as the need arises

The Principal of Durban Bible College sees spiritual formation as the task of the church through a discipleship programme and views the theological institution as a "finishing" school.[206] The institution feels that they have an adequate number of activities in place to encourage spiritual development in students. Added to this is the reality that they have a small student body and a compact campus and therefore the institution can give individual attention to students. As the chaplain, Brian Flickner, states "we are wasting our time if we are not preparing students to maintain a sustainable spirituality."[207]

The fellowship groups consist of one staff member to five male or female students. The purpose of these groups is to provide counselling, accountability and a mentorship programme for students. In these groups

[206] Interview no. T13/F1 – 3 August 2004.
[207] Interview no. T13/F3 – 3 August 2004.

mentors rotate from year to year. The mentor oversees the coordination and planning of the group's activities and has to make time to meet with individual students.

The school is responsible for co-ordinating ministry placements and provides a letter of introduction between the student and the church. This letter of introduction states the student's responsibilities in field work and the supervisor's role.[208] Every Friday during class time students discuss the practical ministry involvement and ways to improve. Students are required to report back every Tuesday on practical ministry carried out over the weekend.[209] These opportunities are supervised by local church pastors or leaders. Compulsory fieldwork trips rotate between local opportunities and work in neighbouring African countries.

At DBC community life is maintained through shared fellowship opportunities such as tea breaks and meals. Teaching staff are approachable and students have access to lecturers. There is time for recreation and sport for the DBC community and with other theological institutions. On the second week of the new academic year all students and staff attend an annual camp to get to know each other and the ethos of the theological institution. Other activities such as socials, a missions weekend, practical workdays and outreaches in the nearby suburbs help to promote a vibrant Christian community within the institution.

The curriculum has three major divisions: theology, pastoral care and missiology. The curriculum is conservative and Bible-centered. In the classroom, theory and practice are intrinsic to each module. The spiritual implication of the module is always highlighted as educators see themselves as training workers for the church and as missionaries.

[208] see Annexure G for a copy of the introduction letter - DBC
[209] see Annexure G for a copy of Report Form- DBC

Practical opportunities are becoming more difficult to incorporate into the classroom teaching because of the academic demands. For example, in teaching a module in Homiletics, the focus is on the theory rather than the practice.

Some of the challenges at this institution are attributable to their small campus. They do not have enough space to create visual helps for students to reflect on their faith. DBC does have many activities to encourage faith development but each activity needs improvement and the quality is not at the optimum level. The fellowship groups are helpful but are not scheduled into the timetable. This makes coming together for both lecturer and students very difficult. For lecturers most of their quality time with students is spent in the classroom which limits an effective mentoring process.

6.3.1.4. Bethesda Bible College (BBC)

This institution does not have a spiritual formation programme since the academic focus is at the forefront with the motto of the institution being "Academic and Anointed."[210] However, the following activities are in place:

- Chapel service twice a week
- Prayer meetings during the course of the day
- Communal morning devotions before classes
- Formation Group Sessions
- Community of Faith Sessions
- Internship programme for final year students (twelve days in the year)

The curriculum is designed by the denominational board and the principal of the institution. There is only one course on Spirituality for first year

[210] Taken from the BBC Prospectus 2003, pg 1.

students. The institution states that they have a balance between the pastoral, theology and historical subjects and that they offer a well-rounded degree in theology. The curriculum is reviewed as the need arises and new courses are included when required. Because of the workload on staff there is little time for reflection on the curriculum.

The principal does feel that spiritual formation has a place in the theological institution and therefore has made space for "spiritual formation" on the timetable.[211] This "spiritual formation" is essentially a lecture once a week with spirituality resources like video presentations and inviting external resource people. The spiritual formation lecturer would like to see spiritual formation as a lifelong enterprise through discipleship in the local church.[212] There is also a slot on the timetable called "Community of Faith" where the entire student body meets for theological discussion or social times but this time is not supervised.

There are no field trips but final year students are expected "to shadow" a minister for three days in a term. Some students have opportunities for ministry involvement, as in evangelistic campaigns in the Full Gospel Church. Students are expected to take the initiative and link themselves to a church that can involve them in Christian ministry.

Community life is limited to some shared meals and tea fellowships but the students are a strong community amongst themselves and separate from the staff. This is a challenge to the institution as some staff and students feel that there is a lack of transparency in the management of the institution. This has negative implications in creating a trusting Christian community and therefore a negative consequence for the task of spiritual formation. In terms of developing the work of spiritual formation, some

[211] Interview no. T12/F3 – 19 August 2004.
[212] Interview no. T12/F4 – 19 August 2004.

teaching staff[213] felt that the students were too young and inexperienced to be studying theology and do not have an adequate introduction into Christian ministry.

6.3.1.5. Trinity Academy, Pietermaritzburg (TAP)

At TAP there is no spiritual formation programme as serving the church is the institution's key focus. They have some spiritual activities in place:

- Communal morning devotions before classes
- Chapel service once a week
- Some ministry engagement with hospitals, youth groups
- Prayer meetings in the residences

The spiritual activities essentially involve morning devotions, a weekly chapel service and evening prayer meetings in students' residences.

One of the aims of the institution is to help students know God through a careful study of the Bible. TAP believes that once students learn how to "mine" the bible, they will be able to "worship God with their mind."[214] The institution's priority is the focus on the scriptures, its exposition and application.[215]

There are few modules on spirituality or spiritual disciplines as the importance of maintaining a spiritual life is assumed by lecturers. In the diploma programme sixty percent of courses are biblical, while twenty percent has a practical orientation and a further twenty percent covers modules in Systematic Theology. In the degree programme there is no module on spirituality.

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[213] See Annexure F - interview no. T12/F3, T12/F1, T12/F7 – 19 August 2004.
[214] See Annexure F - Interview no. T11/F4 – 31 August 2004.
[215] from the TAP Prospectus 2003, p. 3.

According to the institution's educational philosophy, TAP's training "is within the context of the local church setting."[216] Unfortunately there are no ministry placements for students. Students are responsible to find churches and ministries in which to become involved, with little accountability and supervision from the institution since the limited teaching staff are very involved in their own churches. Some students have taken the initiative to become involved in hospital visits, lunch-time bible studies and factory ministries. A few random field trips are provided and some modules do involve day trips to churches. An example is the "urban ministry" module which has practical exposure to Durban's inner city.

At TAP students live on a residential campus so there is some kind of community among students as meals are provided by the institution. Unfortunately, there is insufficient interaction between students and teaching staff except for classroom lectures.

At this institution, the shortage of teaching staff allows little time for their development and supervision of a spiritual formation programme. They do recognize that they need to identify a person who could act as a link between TAP and the wider community as there are many opportunities in Pietermaritzburg for enriching the class time and practical exposure.

6.3.1.6. A Synopsis of the Spiritual Formation status at the selected institutions

The above findings revealed that only one of the five selected theological institutions has a deliberate spiritual formation program. The other four schools have spiritual activities in place.

[216] quoted from the TAP Prospectus 2003, p. 2

Considering the fact that these theological institutions have spiritual development as a priority, they have inadequately conceptualized spiritual programmes in place. It is assumed by the institutions that students would already be aware of this spiritual emphasis and will hopefully develop further by the activities provided.

Three institutions had serious issues within community that negatively affects the nurturing process. One institution had issues of an inflexible code of behaviour for mature students, another had issues of mistrust towards the management of the school. In the third institution issues of paternalism surfaced from students. Opening doors to spiritual awareness can only be effective if there is a *freedom* to practice spirituality.

Many of the institutions point to chapel and worship times as important factors in building community on campus. For three institutions, chapel services are the only times that everyone come together as a community. The other institutions do make an effort to foster a healthy sense of community life among all members of the institution with spiritual as well as extra-curricular activities such as social and physical recreation.

Three of the five institutions did not have a designated person or chaplain for spiritual counsel. This could be due to a lack of financial resources or because the institution believes, that all staff members could become involved in the counselling work. The other two institutions did not have a counsellor in place and many students went to their local pastors or senior students for counsel although staff were "ready to minister to students' needs."

The findings also revealed that all institutions showed that they had very few courses on spirituality or devotional theology. The syllabi have a majority of modules in biblical studies, systematic theology and practical

theology. Eighty percent of lecturers state that they communicate the spiritual aspects of the learning experience and application and relevance is shown in whatever modules are taught .

Two of the five theological institutions have an annual field-work trip and only two institutions have a ministry placement programme or in-service training in place. Students are expected to become proficient in ministry with little supervision by or accountability to the institution.

6.3.2. Lecturers

During field visits to the different institutions the majority of the teaching staff were interviewed and they answered nine questions[217] regarding their involvement in the spiritual formation programme. Eighty percent of lecturers were interviewed which included a total of thirty lecturers; an average of six full-time teaching staff members per school.

All of the staff interviewed felt that they had a sense of "calling" and worked according to a personal philosophy of ministry. They had a definite purpose in teaching whether it be to "guide and walk with students," a "zeal for God and students," or to " help students find their God-given destiny."[218] All lecturers wanted to see transformation in students and building a mentoring relationship with them.

When asked whether there was balance in the curriculum integrating the academic, spiritual and ministry concerns, lecturers were well aware of the difficulty of balancing these three areas within the curriculum of their institution. Many commented that invariably pressure comes from the stakeholders of the institution, whether they be lecturers, local churches

[217] See Annexure C – section 4.
[218] See Annexure F - Interview nos. TI5/F4, 3; TI4/F2, TI4/F3, TI3/F4, TI2/F2, & T11/F2.

or the denomination authorities to give a greater emphasis to one or other dimension.

Thirty percent of lecturers commented that most students are not wanting to be challenged in their thinking or "think out of the box" and are happy for answers to come to them. This mindset in education could be a reminder of secondary school education in South Africa or alternatively if students are immature. A few students lacked readiness to grow spiritually and the majority were overly preoccupied with academic achievement.

Another challenge for some lecturers (30%) is that students come formed in a particular tradition and lecturers do not want to interfere in that process or impose their doctrinal beliefs or worship styles onto students.

The majority of lecturers felt that they try their best to model integrity and model a dependence on God for students. Two lecturers felt that they are people of integrity but had few opportunities to share this.[219] This was because there is little informal interaction with students and the timetable is tightly packed with the workday always being rushed.

In one particular institution, the majority of lecturers felt that their management did not model principles of integrity and this was obvious for all to see, including the students. This has a negative impact on the school community. A lecturer within this particular institution felt that the module "Christian Leadership" is taught academically, understood as a theoretical concept and not modeled for the students.[220] Lecturers in the entire study felt that management should model what they teach and need to make the effort to relate personally to students.

[219] Interview no. T13/F3 and T12/F1.
[220] Interview no. T12/F1 – 19 August 2004.

All staff felt that they are qualified to promote spiritual formation because of their pastoral experience as pastors and missionaries. Some have extended experience of ministry as helpers in the spiritual development of others. The spiritual formation responsibility is shared by all staff members at all institutions.

Seventy percent of the teaching staff welcomed "experts" running workshops on particular issues within spirituality like meditation or contemplation. Ten percent of the lecturers felt that it should be a requirement that all lecturers should be involved in Christian ministry. A small percent of lecturers commented that lecturers should be appointed not only for their academic competence but for personal godliness.

Staff formation is non-existent in all institutions but informal interaction exists between staff members at staff meetings and lunch breaks. Lecturers identified the need for mentoring relationships to be nurtured in theological institutions and in the church generally. This is an important comment as the spiritual development of students begins with the spiritual development of the faculty.

6.3.3. Students

6.3.3.1. Student Interviews

Students were interviewed during field visits to the selected theological institutions. Twenty students per institution were interviewed which totals 100 students and represents 40% of the total sample. The students interviewed are all registered for a degree programme. They answered ten questions[221] regarding how they understood the spiritual formation

[221] see Annexure C – Section II for a full wording of the interview questions.

programme at their institution and whether the programme is effective in helping them to develop spiritually.

When asked what structures were in place for spiritual development (Q2), 60% of students made mention of the chapel services, morning devotions and that fellowship groups were available. Students from one institution[222] stated that they had an intentional spiritual formation programme in place.

For 70% of students, the idea of "spiritual formation" was a totally new concept and they would all welcome the practice in their particular institution. Students especially appreciated this concept since they initially had great expectations of a theological institution as a Christian community but were disappointed with what happens in practice as far as the spiritual life of the community is concerned. As one student remarked, he expected the bible college to be a "holy" place and was surprised that it was far from that![223]

A Christian community should be characterised by an atmosphere of personal trust, absence of unhealthy competition and stress, responsible freedom and trust, openness and readiness to share each other's problems and weaknesses. Theological students were asked whether this kind of community was engendered (Q1). Sixty percent of students admitted that they are afraid to share their personal issues with staff members (who are also the counsellors in most institutions) because they did not want to be victimised when it came to assessments. Most of these students would prefer to speak to a neutral person or their pastor. Ten percent felt that they had to work through issues by themselves because it was the safest option. Some sensitive issues of race, culture, nationalism and gender are side-stepped within community life.

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[222] Institution T15.
[223] Interview no. T12/S19 – 20 August 2004.

Sixty percent of students felt that community life was very superficial and they had to conform to the many rules within community life. They felt if they raised issues like sexuality for example, they would be perceived as being "unchristian."[224]

Students were asked whether efforts to teach and exercise spiritual disciplines took hold (Q5). Seventy percent of students stated that the quality of their spiritual lives was affected by the heavy workload of assignments and now with Outcomes Based Education there are a variety of assessments newly introduced. This has caused their personal spiritual disciplines to be side-lined as they had limited time for prayer and bible reading. One non-residential student mentioned that because the lectures ended at lunch time, his morning was spent attending four lectures, going to the library to get books and leaving for home to complete assignments. For him there was not too much time for interaction with other students or even time for community activities.[225] Another student lamented that because of the volume of work there was not too much time for reflection on what was learnt. He was relieved just to get through his assessments and passing the exams.[226]

There were some complaints about the modular system, which is used by all theological institutions in this sample, which caused students to move through material at a fast pace. The curriculum also seemed fragmented into various subject areas and students were unsure about how it all fitted together. Students in this system of learning find little time for internalisation of the material and struggle to integrate their learning.

It is significant that 80% of students welcomed formal progress evaluations as none of the theological institutions were involved in

[224] Interview no. T13/S16 – 4 August 2004.
[225] interview no. T12/S4 – 20 August 2004.
[226] interview no. T14/S15 – 2 July 2004.

monitoring students' spiritual progress (Q6). This highlights students' desire for help to develop spiritually.

Counselling or accountability sessions were not a regular part of community life except for two institutions,[227] and counselling is available as the need arises (Q8). Nevertheless, a third of the sample stated there were certain lecturers who were true role models who spent time and made time to be with them outside the classroom. They stated that they had the freedom to share very personal issues with them, without the fear of being judged.

For the sake of their own discipleship and of integrating the academic disciplines with real life, students need regular involvement in church. In this sample, 90% of students overwhelmingly affirmed the need for greater practical exposure to the world of ministry.

Only two institutions have an internship programme[228] that facilitates the placements of students in ministries and provides supervision. In one of these institutions,[229] students felt that the internship opportunities was outdated models of evangelism and ministry, and that practical exposure needs to be more relevant. The majority of students from the other three theological institutions[230] expressed disappointment over inadequacy of the programme, more especially in the case of foreign African students who do not have church contacts in South Africa.

Of the five institutions in the sample, only three institutions have a Student Representative Council.[231] The SRC is basically the only structure

[227] Institution TI5 & TI2 has formation/fellowship groups with a individual sessions f counselling with a "formator"or staff member.
[228] Institution TI4 & TI3.
[229] Institution TI4.
[230] Institutions TI5, TI1, TI2.
[231] Institutions TI5, TI4, TI1 have a SRC.

where students can voice their opinions. Only in one theological institution did the majority of students feel that the SRC worked for them and interestingly it is the same and only institution that allows student participation on all levels of decision making in the institution. Eighty percent of students in the other two institutions viewed the SRC as a watch-dog of the institution and exists to "keep students in line." In one institution, students were resentful that public holidays were not recognised[232] and this was to them, another "rule" that was "cast in stone."

6.3.3.2. Student Survey

A survey was conducted among students of the five selected theological institutions. The purpose of the survey was to gain an understanding of the actual practice of spiritual formation in theological institutions. The survey covered issues of community life, classroom interaction, the maximizing of layout of the institution and the use of various spiritual disciplines.

Forty survey forms were distributed to each institution as a total number of 200 students were to be surveyed. In the case of UBI the response rate was low, nevertheless all 23 degree students were surveyed and some diploma students. At UBI the survey was conducted in English and in isiZulu, as the majority of the student body are isiZulu speakers.[233] The average response rate for the survey was 69%. The survey sample of 161 students represents 63% of the total student population.

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[232] Institution TI4.

[233] see Annexure E for isiZulu Student Survey.

Table 6.2. Student Survey

Theological Institution	No. Completed Survey	Total Student Body	% Completed	Survey Response Rate
TI5 - ESSA	40	57	70%	61%
TI4 - UBI	40	99	40%	40%
TI3 - TAP	40	50	80%	76%
TI2 - DBC	21	30	84%	84%
TI1 - BBC	20	20	100%	80%
TOTAL	**161 students**	**256 students**		**Average of 69%**

Using the Likert scale ranging from 1 to 5, students were asked to indicate the level of their agreement or disagreement with the statements and were asked to circle one response per item from:

1 = *strongly disagree*

2 = disagree

3 = neither agree or disagree

4 = agree

5 = strongly agree

The survey had to be limited to fifteen objective questions to ensure that it was completed in the shortest possible time. A more complete wording of the survey is found in Annexure D. Table 6.2 summarizes the responses to questions from all five institutions.

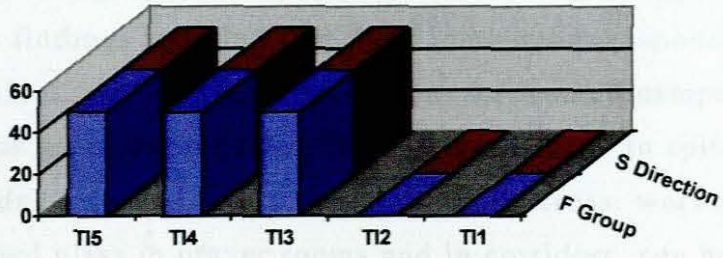
Table 6.3. Summary of Survey Findings

SURVEY QUESTIONS	TI5	TI4	TI3	TI2	TI1
1. prayer in class	4	5	5	4	5
2. integration of spiritual disciplines into module	4	4	3	3	4
3. the use of staff members as spiritual directors	4	4	4	2	2
4. presence of staff members at retreats as participants	2	2	4	3	2
5. ability of the community to pray together regularly	4	4	4	4	4
6. use of spiritual disciplines in events of community life	3	3	4	3	3
7. community observe times of communal quiet/ contemplation	2	3	2	2	2
8. Appearance of artistic & visual aids on campus	3	4	2	2	2
9. sculpting of school grounds for meditation/retreat	4	3	2	2	2
10. Availability of the chapel at all hours for worship/meditation	4	3	5	5	4
11. Presence of appropriate bibliographical resources	4	4	4	3	3
12. Evidence of efforts to teach SF for church members	4	4	4	4	4
13. Evidence opportunities to articulate awareness of Christ	4	4	4	4	4
14. Regular presence of pastors on campus to speak about their spirituality	4	3	4	2	3
15. evidenced concern for spiritual health of staff & campus families	3	4	3	2	3

The above findings are self-explanatory. The responses revealed that some spiritual activities were in place. Without being repetitive some findings will be highlighted for emphasis and where students show inconsistencies with interviews.

The findings highlight that two institutions do not view their lecturers as spiritual directors (Q3). This agrees with the finding that these same two institutions do not have formation/fellowship groups or a designated staff member to whom students can go to for counselling. In the other three institutions(see graph below) students agreed that staff members acted as spiritual directors, yet in reality none of the institutions use the ministry of spiritual direction. Spiritual direction is essentially spiritual companionship, where one person helps another "listen" to what God desires to say to the person, so the person can grow in intimacy with God. Students may have answered in the affirmative because they misunderstood "spiritual director" to mean counsellor therefore there is a margin of error in the finding. In the graph below, the X axis represents an arbitrary value of 60 and the Y axis represents the different theological institutions.

Figure 6.1. Use of Spiritual Directors



A spiritual retreat is an introduction into a spiritual heritage and a much-needed diversion from the academic grind, a time for people to refocus on God. A retreat can give the theological institution a fresh start in periods when the community is overburdened with too many tasks or when students are experiencing inner confusion and a loss of direction.

None of the selected institutions used a retreat as part of their spiritual tradition. The findings of Q4 reveal that one institution responded in the affirmative, three responded negatively and students in one institution were unsure. Upon further investigation one discovers that the institution that responded positively did so because they understood their annual camp (at the start of the academic to get to know students and staff) to be a retreat. This represents another inconsistency in the findings.

The finding of survey questions 2, 6 & 7 are linked. These questions deal with the use of spiritual disciplines in responding to events in the life of the community. The findings reveal that typical of evangelical institutions in this study, disciplines of prayer and worship are high on the list but the other disciplines of meditation, fasting, confession, solitude, submission and silence, are neglected.

In the survey, questions 8 & 9 emphasized the physical layout of the institution and the use of artistic and visual aids for contemplation on campus. The arts can be a means to develop spiritual characteristics, such as creativity, the imagination, empathy, a search for meaning and purpose and truth. The findings revealed that three institutions responded negatively. This is because these institutions have small campuses and do not have campus grounds to create places of mediation. In spite of this using visual aids like a mural or icons, a symbolic cross, works of arts, posters or stained glass in prayer rooms and in corridors, can help students to think and reflect on the Christian message.

The research findings of Q12, which highlights the ministry of spiritual formation for church members, is questionable. As seen from other findings in this study the majority of theological institutions in this sample do not have an intentional spiritual formation programme and spiritual disciplines are not widely used in community life. Yet, students

respond that institutions do encourage them to teach aspects of spiritual disciplines to church members. Students may have responded positively to this statement only because of each institution's strong evangelical focus and priority to faithfully proclaim and teach the Gospel message.

The findings of Q14 indicated that students responded with uncertainty and negativity to this statement while two institutions responded positively. Whether part-time or ministers-in-residence, the regular presence of church leaders on campus is critical, as preachers in chapel and resource people for particular modules. The failure to use church leaders in such ways and to hold them before students as role-models demonstrates a greater interest in scholarship than in ministry relevance.

It is also important to note that the family situation impacts on a student's life with regard to spiritual formation. This is a worrying issue within community life and students were asked in the survey whether they evidenced concern for campus families (Q15). Students at three institutions responded with uncertainty. This may be because students may not have access to staff families and are unsure of the concern shown or maybe in some cases concern is shown and not in other cases. Students in one institution showed no care was provided for staff and campus families while students at the other institution revealed care was shown to campus families.

This begs the questions about the quality of community life in the institutions. Married students especially are looking for a spirituality which is compatible with their everyday experience. Courses on weekends which include spouses can fruitfully address the issues of life-style, sexuality and family.

6.3.4. Graduates

During field visits to the different theological institutions, graduates' contact details were obtained from their offices. Ten graduates per institution were interviewed mainly by telephone. In total 50 graduates were contacted.

Graduates were asked to answer nine questions[234] regarding how the particular theological institutions' spiritual formation programme or spiritual emphasis affect them in their ministry.

For graduates after ordination comes a lifetime of ministry and while the joys may be great, the burdens are often heavy and problems overwhelming. The partnership of the theological institution is of crucial importance.

When interviewed 70% of graduates recalled that they had a "sink" or "swim" attitude during their years of theological education, much was because of their initiative. They were grateful for their academic training, the cross-cultural emphasis and the broadening of their horizons on ministry.

The large majority remembered the intense workload but none of those interviewed had any recollection of a spiritual formation programme. The most spiritual activities they were exposed to were chapel services and prayer groups. Many stated that the development of their spirituality was very much their responsibility.

Fifty percent of students fondly remembered particular lecturers taking a special interest in them and viewed certain staff members as role models.

[234] see Annexure C – Section III for interview questions.

These graduates recalled lecturers praying with them through a crisis and encouraged them to develop a dependency on God. In the main most graduates remembered more the quality of relationships formed and nurtured in seminary than the knowledge received.

One of the graduates commented that he would like to redo his four years of study because he was totally unprepared for the real battles that he faced in ministry especially in the area of conflict resolution. He mentioned that the hours spent in studying theology were valuable but certainly did not train him in the areas that he needed the training.[235]

When asked whether support systems were available from their theological institutions 40% stated they received prayer letters or some kind of contact but the majority had lost contact with their institution. Few theological graduates seem satisfied that their alma maters are dedicated to keeping graduates well informed of the latest developments in their areas of interest.

6.3.5. Admission Requirements

Registrars and administrators in each institution were asked a series of questions[236] to discover what each institution's admission policy was, from the potential student's inquiry to the student's registration. This is important to establish as this affects the type and quality of student the theological institution has to work with.

The process begins for a potential student when the individual expresses a desire to go into full-time study, ultimately to graduate as a pastor or

[235] Interview no. T15/G6 – 24 August 2004.
[236] See Annexure C – Section 3

missionary and seeks the academic training that would facilitate such employment.

As may be expected, most of the selected institutions show a degree of similarity in admission requirements. In the majority of institutions the admission requirement involved providing the necessary admission requirements to a degree (matric exemption) or diploma (senior certificate) programme, a letter of recommendation from a pastor and an account of the student's conversion experience. In the case of foreign students, their certificates need to be approved by South African Qualifications Authority. Two institutions required additional documents of a health certificate and two reference letters, in most cases chosen by the applicant.[237]

Attempts to determine the applicant's character, spiritual qualifications and vocational aspects were not required by most institutions. Administrators stated that during the acceptance interview most candidates stated that they had a spiritual "call" to ministry and this provided sufficient entry into study.

From the data provided by the registrars it is shown that gaining entry into a theological institution is an academic rather than a spiritual challenge. The findings also show that because of financial difficulties, the majority of theological institutions are less demanding of the eligibility requirements they place upon applicants.

The age requirement was an issue as 20% of students are under the age of 21 years and could be viewed as emotionally immature and therefore cannot maximize on their learning. One theological institution[238] in this

[237] Institutions T14 & T13.
[238] Institution T12.

sample has an average student age of 23 years. The majority of students in this institution felt that they were not treated as adults but as high school students. A lecturer in the same institution stated that students were too young to be studying theology and were not sufficiently well grounded in the scriptures.[239]

The majority of students in this research project came to study with little ministry experience or showed little evidence of being in some kind of apprenticeship programme in the church. This creates added pressure on the institution as students have little to contribute to classroom interaction in terms of their ministry or leadership experience.

[239] Interview no. T12/F4 – 20 August 2004.

7. ANALYSIS AND EVALUATION OF THE RESEARCH FINDINGS

The aim of this study is to ascertain the theological institution's responsibility to minister to students' spiritual needs, to examine ways in which spiritual formation is being fostered in theological institutions and whether these programmes are effective.

This chapter involves an analysis and evaluation of the research findings.

7.1. Spiritual Formation Programme

In this study the research findings revealed that only one of the selected theological institutions has an intentional spiritual formation program. The other four schools have spiritual activities such as morning devotions and chapel services in place.

Statements of purpose vary between theological institutions, the following are examples:

> The purpose of this institution is to serve Christ by preparing men and women to do the work of evangelism, and to edify and equip believers by proclaiming and applying God's Word in the power of the Holy Spirit. (Durban Bible College, 2004)
>
> The Seminary exists to train dedicated Christian leaders for Church-In –Mission in an urban setting by providing quality tertiary education that is evangelical, holistic and contextual. (Evangelical Seminary of Southern Africa, 2003)
>
> UBI provides biblical, evangelical and practical training for the development of servant leadership. (Union Bible Institute 2004)
>
> The mission statement of TAP is to serve the church by preparing leaders who accurately interpret the Bible, live out it's truth and

communicate its message to the world. (Trinity Academy Pietermaritzburg 2003)

Despite the varied ways they are stated, at the heart of these statements lies a common purpose: the effective equipping of men and women for appropriate leadership and ministry within churches and organisations. This process is termed ministerial formation – the provision of what is needed to form those being educated into people with the appropriate blend of qualities which will enable them to minister effectively, in different cultural settings. A significant part of ministerial formation involves certain aspects of spiritual maturity, certain qualities and traits of character, which are particularly pertinent to certain forms of church leadership.

Considering the fact that each of these theological institutions have spiritual development of the student as a priority, they have inadequately conceptualized spiritual programmes in place with no deliberate link made for the students' formation. It is assumed by the institutions that students would already be aware of this spiritual emphasis and will hopefully develop further by the activities provided.

It is important for spiritual formation to be intentional, that is, it needs to be carefully thought out, understood and deliberate strategies developed to promote it. In this way, theological educators can ensure that students leaving their institution after a period of study have actually progressed in terms of their understanding and experience of God. And that students have the ability to live out, both in terms of personal character and their ministries, a deep consciousness of the love, compassion, righteousness and justice of God. If a variety of means are not found through which spiritual formation of students can deliberately be pursued, it may not take place at all.

It was interesting to note that only two principals felt that the theological institution has a deliberate role and a spiritual obligation to its students in terms of spiritual development. The problem arises from a lack of clarity as to where responsibility lies for the cultivation of the life of the spirit in candidates for the ministry. With the church? With the theological institution? Elsewhere? Nowhere? Even though the answer "nowhere" seems best to describe actual practice of the majority in this study, this may surprise many lay-persons who tend to imagine that prayer and Bible-reading is the major activity of students in a theological institution. Yet if an entering student does not arrive with an authentic spirituality already growing, it is not likely to develop to a stage that it could meet the requirements for graduation and move into effective ministry.

In understanding the motivation for their institution's spiritual formation programme, principals were asked why spiritual maturity was a requisite for church leadership (Q 2.1) and what sort of spiritual maturity was a requisite (Q 2.2).[240] The principals could identify certain aspects of spiritual maturity that are particularly relevant to certain forms of church leadership. For example, they recognized that church leaders need to know themselves well since leadership in general is full of temptations. Further, the professional roles occupied by such church leaders in our society give ample opportunity for various kinds of abuse. Misuse of time and resources, manipulation of others by means of one's professional knowledge and power and other forms of depravity are possible.

Principals acknowledged that students preparing for such work must know their own hearts in this regard. Potential ministers must be well acquainted with their own strengths and weaknesses when faced by such challenges.

[240] See Annexure C – Section 2.

They also admitted that church leaders are also typically called upon to know the hearts of others. If they are to provide leadership to congregations and individuals under all sorts of conditions, they must understand human behaviour in health and adversity. This requires some degree of psychological, anthropological and sociological understanding, as well as a theological grasp of the human condition before God. It also requires insight and a multitude of other personal qualities, which finally rest upon the leader's self-knowledge and on the character of the leader's spiritual life.

In these and other ways, spiritual integrity lies at the heart of authentic ministry; the responsible theological institution cannot simply ignore its achievements and cultivation. Even though the majority of principals had far less difficulty in giving an affirmative answers to the need for spiritual shaping in our day, only one institution translated this significance into the outworking of a spiritual formation programme.

7.1.1. Methods of Spiritual Formation

In this study, one institution has appointed a multi-disciplinary team to be responsible for this part of training (e.g., "formators" oversee formation groups and a chaplain).[241] Other institutions have no specific institutionalised provision for spiritual formation at all.

"Methods" for spiritual formation are not methodological in the sense that they "produce" the type of spirituality one desires or effectively guarantee certain "results" which afterwards can be measured and assessed like intellectual abilities. Rather, taking into account the fact that each person already has a certain kind of spirituality, different methods of spiritual formation are conceived as helping each person to discover and be

[241] Institution TI5.

transformed to manifest the marks of true Christian spirituality. It involves building on what is already present, though often hidden and somewhat distorted.

It is important to remember that spiritual learning is a lifelong process, which is not completed with graduation or ordination, nor achieved at a particular period that could be evaluated by the criteria of external assessment. Nevertheless, theological institutions should create an environment for it to flourish.

7.1.1.1. Community Life

Growth in the spiritual life was once a product of the time spent within the theological institution's community, with its intense, intimate and continuous contacts among students and professors. Contemporary urban life has shattered that kind of community. For various reasons, some theological institutions in this study,[242] now conduct chapel once a week rather than daily as was the custom several years ago. There are fewer occasions of public prayer other than special ceremonial events, only two institutions[243] have a chaplain and spiritual counsel is administered when the need arises. Most institutions do not even have the space on campus for a prayer room. It is not that seminaries are unconcerned about this need, but rather their priority is primarily academic.

However, the theological institution is constituted by a great deal more than "teaching and learning". It is a community with a common life. Communal relationships help students to grow in discipline, in mutual correction and wisdom to commonly discern God's will.

[242] Institutions TI5, TI3 & TI1.
[243] Institutions TI5 & TI3.

In this study theological institutions had issues with the quality of community life which involved issues of strict behavioural conformity, paternalism and mistrust towards the management in addition to the fact that they felt that the SRC was repressed. Where there is a gulf between the students and staff and they do not share some common life together, it is difficult to have the appropriate basis for a process of spiritual learning.

On the other hand, the one institution that did have an intentional spiritual formation programme, also felt that they had a well functioning SRC as student participation was allowed at all levels of decision making in the institution. The latter makes for a vibrant community life where there is an atmosphere of personal trust, absence of unhealthy competition and stress and responsible freedom and participation.

Realistically, authentic community life is always fragile. What must be stated clearly, to avoid placing any institution on a pedestal, is that just as families may exhibit degrees of dysfunctionality, so do theological institutions, either at a management level or in various relational networks within the institution. However, significant growth comes as the community struggles and wrestles its way into fuller expression of its corporate life.

It seems unusual that theological institutions in this sample do not use its everyday life as a laboratory for establishing community. They all have a common purpose for being there and the same basic belief systems. It cannot be easier than when you have a like-minded group of people brought together for three years.

Spiritual formation offered in the context of intentional community will have a different quality about it than in traditional classroom approach.

Some of this intentionality was visible in this sample where it was encouraging to find that most institutions, at the least, started the day with morning devotions. One institution had an annual "Spiritual Emphasis" week.[244] Two institutions arranged for certain times within the academic calendar for a day of communal prayer.[245]

Theological institutions in this sample have residential campuses and faculty living on campus have the greatest impact on students, that potential influence for spiritual formation is directly related to the physical proximity of students.[246] Given the fact that students spend more time outside the classroom than in it, faculty should consciously direct students' formation in the broader context. This according to Herring and Deininger can be achieved through field education such as evangelistic endeavors, weekend ministries, camps and even through student councils.[247]

A formula probably cannot be concocted for the development of community. Every group of people, in a unique context, must bond in a way that fits who they are and what they seek to become. However, a critical dimension to spiritual formation is the experience of the community.

7.1.1.2. Field Work

There is a growing recognition on the part of theological educators of the importance of in-service training. Every student is required to engage in some form of Christian service during their course of study. The theories

[244] In institution TI5 resource people in the field of spirituality were invited to lead daily chapel services.
[245] Institutions TI4 & TI3 arranged for prayer/quiet days at different times of the year.
[246] Herring R and F Deininger "The Challenges and Blessing of Spiritual Formation in Theological Education," in M Kohl and Lal Senanayake (eds.). *Education for Tomorrow: Theological Leadership for the Asian Context* (Bangalore: SAIACS Press, 2002), p. 114.
[247] Ibid., 119.

learned in the classroom are tested in the laboratory of experience. In this way, the student is acquainted with areas of ministry, helped to improve skills in ministry and examine themselves, their roles and their call in ministry within the context of experiencing ministry.

Most of the selected theological institutions in the sample did not fare well in creating in-depth practical exposures/trips and ongoing internships for students. Only two of the five institutions have a ministry placement programme,[248] while only another two institutions take students on an annual field trip.[249] While church-based service in these institutions was not a requirement for graduation, it was strongly encouraged. Generally, there has also been very little supervised practice, either from a senior minister in the church or a lecturer from the theological institution.

It is very important that practical ministry is supervised. While students may have a 'wonderful' experience, and may even write a paper about personal reflections on their experience, they must also be required to intentionally reflect on the experience in light of important knowledge. Experience is not automatically educative. Students may learn nothing from their experience or even worse, learn untruth. Even if students learn from experience they need to know why it is useful.

The other extreme is where students are taught "how-to-do-it" techniques, which are divorced from critical reflection on theory and theology. For example, students are taught a formula for personal witnessing which they may use unreflectively. The method of evangelism is not necessarily integrated with theology nor is it integrated with theoretical understanding about the nature and person being witnessed to. These

[248] Institutions T14 & T13
[249] Institutions T15 and T13

"practical" courses often teach unthinking action isolated from understanding and end up being impractical.

Students in this sample appreciated it when their institution required some type of field experience as part of the degree requirements. Placing students in some type of internship was found most helpful. Institutions who do not provide practical exposure expect students to take the initiative and find churches to become involved. It is estimated that if field-work is an optional extra only about fifty percent of the students engage in some form of Christian service during the course of the academic year.[250]

What has developed is a case where we ask the educational system to prepare leaders, but then place these students in an academic setting. When students are evaluated by their lecturers, the criteria therefore focus upon the students' ability to compete by academic standards, in an academic environment. Performance is measured by writing papers, passing exams, participating in classroom procedure and class attendance.

In such a setting it is virtually impossible to determine whether the person would satisfactorily act as a leader in a real world setting. Achieving good grades on paper and exams about ministry do not ensure that students will be able to apply that knowledge to be effective ministers and pastors.

The course work required of students in the degree programme reveals a great deal about what the institution seeks to achieve. The required courses often relate to theology. Few courses in the practice of ministry and spirituality exist. Is it wrong to demand that theological students

[250] George Barna, *Today's Pastors: A revealing look at what pastors are saying about themselves their peers and the pressures they face* (California: Regal Books, 1993), p. 38.

spend hours studying the Bible and theology? I think not, in fact, for a pastor to be an effective leader, such training is critical. However, a world of difference exists between training people to be theologians and training people to be pastors or leaders. As a result theological institutions train for positions that do not exist. Once in the field graduates tend to feel frustrated because they do not have the proper blend of information, skills and character to achieve the desired outcomes.

Theological institutions need to move beyond individualistic and historical concepts of practice. Drawing upon the work of Craig Dykstra[251] reminds us that theological education cannot move from theory to practice, as if practice is individual technique isolated from past practice. Rather seminaries must encourage all departments and divisions to attend to the ways that practices create and permeate every aspect of theology and church life.

The new approach would benefit greatly from concentrating on the practical application of all that is discussed in the classroom. Therefore, internships and other ministry experiences would be at the heart of the system. The benefits of this system would be to place future pastors in leadership positions within existing churches so that they not only gain valuable experience, but would acquire it under the watchful eye and supervision of a practicing leader. In this setting spiritual growth can be fostered by direct exposure to the harsh realities of this life and encounters with the problems of the world.

[251] Craig Dykstra, *Vision and Character*, pp. 35-66.

7.1.1.3. Curriculum

Theological graduates are expected to know important information about the church tradition, to do those tasks required in the ministry of the church and to be persons of faith. Faculty members in this sample are well aware of the difficulty of balancing these three dimensions within the curriculum of their institutions.

For spiritual formation to occur during the training of church leaders, it needs to be included as a particular course of study along with the more traditional theological subjects such as doctrine, practical theology and biblical studies. However, it must become a feature of every aspect of the study and life of the theological student. By analogy, the point can be made that a deeper understanding of the ministry of women within the church can only occur if all students pursue specific courses in Women's and Gender Studies *in addition* to gender awareness being present in each aspect of the study and life of students.

In this study, the findings revealed that all five institutions showed that they had very few courses on spirituality or devotional theology. Nevertheless, they all state that they show the spiritual application and relevance in whatever modules are taught.

The syllabi had a majority of modules in biblical studies, systematic theology and practical theology. The problem is one of serving two masters: the theological institution is engaged in the service of developing church leadership and producing critical academic scholars. This leads to a conflict between "ministerial education" and "theological education." These selected institutions experience great pressure in having to compete academically with other bible colleges and state universities: hence their academic focus.

One particular institution[252] in the sample spoke of the need to rework the curriculum and move away from a Western missionary model of education to a more relevant and appropriate education that seeks to understand its Africans identity. In many African theological institutions, theology produced elsewhere is still being studied and taught in a non-reflective way,[253] without the teachers and students appropriating theological truths within their own context and creating new knowledge, insights and applications. Whilst all of us can benefit from the insights of other Christians, Kretschmar refers to this undigested and uncontextualized theology as "intellectual colonisation."[254]

One way to come to this is to rejects the "banking" model of learning where the students have to absorb the "facts" taught by the teachers and simply regurgitate them in the examinations. Paulo Freire affirms a "problem solving" model in which learners engage with material and produce new knowledge – a process in which teachers can also be students, and students can also be teachers.[255] Theological educators and students can create new knowledge and develop insights that have a creative and constructive impact upon their social context. In this way, states Groome,[256] students learn to do theology "on their feet," rather than "in their heads."

7.2. Lecturers

The process of spiritual formation takes place to some extent, unconsciously and in a manner that is difficult to discern. This is largely

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[252] Institution TI4.
[253] Richard W Stuebing. *Training for Godliness.*. (Ndola, Zambia: ACTEA 1988), p. 14.
[254] Louise Kretschmar, "Authentic Leadership and Spiritual Formation in Africa" *Journal of Theology for Southern Africa.* 113. July 2002, p. 55.
[255] Paolo Freire. *Pedagogy of the Oppressed,* 1970 pp. 45-59.
[256] Thomas H Groome, *Christian Religious Education: Sharing our story and Vision* (New York: Harper & Row, 1980), p. 77-91.

due to the role models provided by parents, pastors and other church leaders to whom theological students are exposed. Staff at theological institutions also influence the spiritual formation in shared worship, concern for truthfulness, academic integrity, reconciliation and teachers' willingness to pursue their own faith journey at depth. Problems arise when these models are less than adequate.

All of the academic staff interviewed at the selected theological institutions felt that they had a sense of "calling" and worked according to a personal philosophy of ministry. All lecturers wanted to see transformation in students and believe that a study of theology must lead to transformation.

Teaching staff in these institutions were rightly concerned that their students should receive sound teaching in Bible and theology. The problem was that they were sometimes dangerously close to producing graduates who understood sound doctrine well but who had difficulties in applying it in today's world. The unreflected assumption seemed to be that as long as graduates knew how to handle the truth in an academic sense, their church ministries would be a success. However many graduates struggle to handle biblical truth in its *relational* aspects, even while they were students, and that deficiency could lead to further difficulties in church ministry after graduation

In this sample theological institutions agreed on the importance of teaching correct doctrine, yet these same institutions had not always paid attention to the non-academic aspects of education. Many lecturers found it easier to concentrate on the objective standards of the classroom than dealing with the more subjective areas of spiritual and vocational preparation. This could be because in many theological institutions the faculty are not ministers but scholars. This is not necessarily true of all

lecturers in this sample but after years of teaching, lecturers become out of touch with ministry. Therefore theological institutions should be seeking lecturers who not only have outstanding academic credentials, but those who have outstanding ministry credentials and are involved in active ministry. Lecturers then would not be academic tutors only but ministry mentors.

In this sample, thirty percent of lecturers expressed a desire for mentoring relationships and with comments such as "it is essential that each faculty member have a vision for 'growing' other faculty"[257] or "we as newer lecturers need the encouragement."[258] Although faculty may have experience with student mentoring, faculty mentoring does not appear to be practiced on a regular basis in theological institutions or even at the level of the local church. This is important because theological education begins with those who teach. Lectures cannot model and teach what they have not experienced.

At the theological institution, the lecturer is likely to be involved in a mixture of lecturing, personal tutoring, formation issues and assessment of candidates for ordination or for other kinds of ministry. A lecturer may expect to move beyond academic boundaries at times. However, this itself raises a question. Lecturers at the selected institutions were asked whether they were able to maintain the appropriate boundaries when it came to the intimacies of personal spiritual development. They responded that they are able to maintain boundaries but students felt there were particular lecturers only that they could confide in. This could be a challenge for several reasons. First, spiritual formation of students involves crucial issues of confidentiality that do not sit easily with the role of 'advisors' in the process of vocational assessment. The

[257] interview no T15/S5 – 4 July 2004.
[258] interview no. T12/ F2 – 20 August 2004.

understandable, and entirely valid, pastoral concern of lecturer for student must have its limits lest it begin to feel like prying, intrusion or even *manipulation.*

Therefore, in some theological institutions it would make sense to have *outside pastors to act as "spiritual directors" or counsellors and maintain* the neutrality that is needed in formation. There is a crucial freedom involved in the spiritual direction relationship. Some institutions assign spiritual directors to students. Students can easily feel that too many things are thrust upon them by `the system'. It would be disastrous for the freedom needed in a spiritual direction relationship if the latter became bound up with issues of authority. Where a spiritual director or "formator" has been imposed it is very difficult to achieve anything like the honesty and trust that is desirable. So while a lecturer may have a legitimate pastoral interest in students, in some cases this should not extend to spiritual direction in a formal sense.

In addition, lecturers wear several hats especially when the majority of theological institutions in the sample are understaffed. It is easy for lecturers to become fragmented and guilty about not being perpetually available. Therefore lectures need to know that that their task has principled and practical limits, and still be free to operate within the boundaries in a flexible and fluid way.

Perhaps the most telling issue as an obstacle to formation is overworked faculty. Institutions that are serious about promoting spiritual formation should examine themselves to determine ways to reduce faculty workloads in order to allow more time for this important ministry.

At the same it is important to mention that spiritual formation is seen as the task of the whole faculty. The atmosphere, relationships, life-styles

and modules all have a bearing on it. This calls for a common understanding of the purpose of theological education among the various disciplines.

7.3. Students

Spiritual formation was not on the explicit agenda of many of the curriculums; only few modules were offered in spirituality. In certain ways the learning climate and the relationship between teachers and students contribute to the overall spiritual formation process. Therefore, attention should be given also to the unconscious factors which affect trust and mistrust, openness or closedness in a classroom setting.

Most important for spiritual learning is a participatory learning style which allows the direct and full involvement of students in the learning process. In relation to the classroom, students were asked whether teachers imposed beliefs on students which allowed little room for questioning. The majority of students felt that the lecturers' teaching style did allow for experimentation in the classroom. The development of appropriate values and attitudes are essential ingredients in spiritual formation. There must be careful scrutiny of the ability of the institution to ensure that the desired values and attitudes are acquired free from coercion.

Students were asked whether efforts to teach and exercise spiritual disciplines took hold. Some students mentioned that the quality of their spiritual lives was affected by the heavy academic workload. The student's overall performance is measured by writing papers, passing examinations, participating in classroom procedure and class attendance.

In such a case, learning is not holistic. It is focused on the acquiring of knowledge about the faith, or even knowing how to behave as a minister. For spiritual formation, the whole person is involved in processes in which the various components of personality interrelate. The acquisition of knowledge is essential in ministerial formation, but the scope of the education must go beyond the restrictive cognitive qualification to more integrated human development. Such a scope has been defined in different ways, but Hill's seven domains[259] in which effective learning can take place are comprehensive:

- cognitive (critical understanding of the faith and its application to life in society)
- affective (the quality of the feelings we have towards God, ourselves, other persons and nature)
- dispositional
- Christian-based self-esteem
- The ability and desire to enter into caring relationships
- The development of spiritual gifts (*charismata*) and
- Assumption of responsibility in various spheres of leadership and ministry

According to Cranton it is this perception of learning as a process by which persons are shaped holistically which is understood as "transformative learning."[260] In order to promote excellence in theological education, teaching methods must do three things: they must teach important knowledge, stimulate quality experience and compel critical interaction between knowledge and experiences.[261]

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[259] Brian V Hill, *That They May Learn: Towards a Christian View of Education* (Exeter, UK: Paternoster Press, 1990), p. 34.
[260] Patricia Cranton, 1994. *Understanding and Promoting Transformative Learning: A Guide for Educators of Adults* (San Francisco: Jossey-Bass Publishers, 1994), p. 23.
[261] Ibid., 23

Students were asked what structures were in place for personal counsel and general spiritual development. Students pointed to the fellowship groups, at those institutions where fellowship groups existed, and some students went to certain lecturers whom they trusted for personal counsel. At those institutions where there were no structures in place, students took the initiative and went to their local pastor for counsel or senior students or worked through issues by themselves.

Any theological institution that wants to increase the potential for spiritual development for its students should provide possibilities for a regular counselling programme. It is difficult to receive counselling from somebody who later is also in charge of assessments as mentioned previously. In such circumstances an institution may appoint outside pastors or counsellors, who are not linked with the academic programme.

Spiritual formation in any group setting involves some learning for listening because spirituality depends on the ability to discern and listen. Small study reflection groups around a biblical text or theme can form an essential component of spiritual formation. If they work with some kind of holistic approach they open up possibilities of convergence where reflection, prayer, study action and worship can be integrated. Other types of group work involve weekly prayer, confession, worship and celebration.

Some institutions have encouraged candidates who move towards ordination to develop a method of self-examination and to adopt a workable spiritual discipline.[262] Days of prayer, retreats, mediation, or retreats for the graduating class before graduation are practiced in some places. Some seminaries have at certain stages encouraged students to

[262] evident at Canadian Theological Seminary, quoted from Gordon T Smith, "Spiritual Formation in the Academy: A unifying Model," *Theological Education*, Vol.33 No.4, 1996, 83-91.

write down their own "spiritual biographies" as an attempt to articulate their spiritual journey.[263]

One of the theological institutions in this sample[264] has an ecumenical relationship with other institutions and is part of a "cluster" of schools in a particular geographical area. Experiencing various liturgical and worshipping traditions is a means of enrichment in spiritual formation, which will encourage growth towards a spirituality that is inclusive of the diversity of the spiritual wealth of the whole people of God.

7.4. Graduates

Many graduates of theological institution were satisfied with their experience and had a strong sense of loyalty to their particular institution. Graduates felt that their education affected their view of faith and piety and they do feel sustained in their ministries by spiritual disciplines. However, they would have liked to have seen a greater focus on the spiritual aspects during their time at the theological institution. They recalled the heavy workload and constant stream of assignments and would have liked that to have been balanced with a spiritual formation programme or even spiritual direction.

This sample also identified a significant number who moved into ministry settings enthusiastically but soon discovered that they lacked some of the most basic qualifications for effective ministry. Some graduates stated that their churches were dissatisfied with theological institutions and felt that they produce graduates that need to be re-tooled to be of value to the church.[265]

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[263] evident at Duke Divinity School, quoted from Gregory L Jones, "Formed for Ministry: A Program of Spiritual Formation," *Christian Century*, Vol. 117, Issue 4, 124-129.
[264] Institution TI5.
[265] Interview no. T15/G2, T14/G3, T14/G4, T12/G6, T11/G6.

Theological institutions need to consider becoming far more intentional in the character formation of their students. Stuebing[266] argues that theological institutions are dangerously close to producing graduates who know how to handle the truth in an academic sense, yet they struggle to apply a biblical understanding and its interpersonal implications in a meaningful way. Many pastoral difficulties faced by ministers after graduation likely result from this model of training.

A significant number of graduates lamented that their education would have been more helpful if it had developed practical skills and the course work was related more to what the graduate would encounter in real world ministry. These same graduates stated that they later discovered that they needed courses in management, finance, building community, marketing, personnel development, community research, ministry assessment, spiritual gifts identification and development and volunteer management.

Forty percent of graduates stated that many kept in touch with staff members from time to time but there was no substantial support system, networking or further training that was available from the institution. Only two institutions[267] had an alumni society that kept students updated with graduates' news. Like most educational institutions, theological institutions treat their graduates as an important resource for fund-raising and for student recruitment. The complaint that is frequently heard from theological graduates is that ministry is different from theological training and they welcomed refresher courses and being informed about current trends in theology.

Rather than viewing theological education as a one-time event in a person's life, theological institutions can continue to be a training ground

[266] Richard W Stuebing. *Training for Godliness*. p. 27.
[267] Institutions TI5 & TI4.

providing the much needed support and encouragement to the graduate. Pastors could be expected to engage in some type of interactive programme with the theological institution. This programme would be responsible for providing new skills or education geared to keeping the leader abreast of the latest in hands-on ministry.

Considering the technology available these days, travel to the institutions need not be an obstacle. Study material can be sent by electronic mail or by the institution's website. As a service to the pastor, the programme might also provide an assessment of his or her ministry every few years to track personal growth and health of his/her church. The results of those evaluations might then be correlated to the training sessions made available by the programme with specific recommendations on how the pastor might respond to the evaluation results.

7.5. Admission Requirements

Few theological institutions require applicants to provide any evidence of leadership qualities to qualify them for admission. Again the greater emphasis is placed upon either scholarly capabilities or having a discernible relationship with a church.

Gaining entry into most theological institutions is an academic rather than spiritual challenge. Because theological institutions are basically academic institutions seeking to produce people with knowledge about ministry, the admission process differs little from that of other higher institutions of learning whose goal is simply to produce scholars, not leaders. Neither does one need to have outstanding academic credential except a matric exemption, which is a necessary requirement into a university programme.

In the USA, the quality of the typical seminary student, in terms of leadership capacity and in the sense of a lifelong call, appear to have declined. Research concluded for several seminaries, suggests that few students enter seminary with a compelling vision for ministry driving their urge to be a pastor.[268]

This is an important point as most churches assume a theological education certifies that a person has a true calling from God, that the person is someone of integrity and that the institution has carefully screened out those people who do not give clear evidence of calling and capability. This expectation has helped produce the serious leadership crisis that confronts the church today.

In this study it was found that because of financial difficulties, theological institutions were less demanding of the eligibility requirements they placed upon applicants. Because theological institutions are forced to be financially stable, which requires a certain number of students to pay the bills and justify the programmes and facilities available, the quantity of students invited to attend has superseded the quality of students who are admitted.

Entrance requirements to theological institutions should require students to have had previous experience working with people. How are students to integrate theology and life if the only life they have known is school, and the only theology they know comes from books? Students would not need lengthy experience but should have enough experience to know people and their problems.

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[268] This is based on a combination of data collected and analysed by the Barna Research Group between 1990 and 1992, including an assessment of the curriculum, entrance requirements and graduation requirements of leading Protestant seminaries. from George Barna. *Today Pastors* (California: Regal Books, 1993), p. 139.

George Barna[269] suggests that the entrance criteria to theological institutions should be radically different from the criteria used in academic institutions. They should include the following:

- The applicant would have to demonstrate a passion for ministry
- As an attitudinal element, the applicant would have to exhibit a clear sense of *what he or she has been called to do in ministry.*
- The person would be required to supply ample evidence of having served the local church in significant ways prior to entering the seminary
- *Considerable evidence of spiritual fruit borne by the person's ministry should* be required.

In "Assessment of Ministry Preparation to Increase Understanding" John Harris[270] states that if a theological institution determines to optimize its effectiveness in preparing ministers, it will need to

- screen and select applicants for abilities, habits, experiences, values and attitudes that predispose them to benefit from what the institution offers
- Determine and evaluate curricula content, learning strategies and communal life that most effectively shape individuals for a lifetime of ministry
- Track the academic, spiritual and personal development of each seminarian from admission to graduation
- Study what happens intellectually, spiritually and personally to students as they move through a program

As most educators know, educational outcomes are greatly determined by the quality and nature of admitted students. While precise prediction of individual behaviour is not available, these techniques and instruments can predict certain performances significantly better than chance.

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[269] George Barna Today's Leaders, 1999, p.148.
[270] John Harris, "Assessment of Ministry Preparation to Increase Understanding" *Theological Education,* Vol 39, No. 2 (2003), p. 119.

7.6. Implications of Research Findings for Theological Institutions

In this study the research findings revealed that only one of the selected theological institutions has an intentional spiritual formation program. The other four schools have spiritual activities in place and formation happens implicitly, informally and on a personal basis. Considering the fact that each of these theological institutions has student spiritual development as a priority and have spiritual activities in place, they have inadequately conceptualized spiritual programmes in place.

Whatever the cause of the current situation, and however we might assess it, where does the responsibility lie for the current state of affairs? There are, at least five possibilities:

- The administration and faculty may have failed to provide a healthy environment and comprehensive instruction in spirituality.
- The teaching faculty may have failed to integrate the subject matter with spiritual instruction and encouragement.
- The student may have failed to use the opportunities offered him or her.
- The church may have failed to supplement the student's academic experience with a healthy environment of worship and spiritual teaching.
- Those who had nurtured the student spiritually prior to her or his entrance into seminary may have failed to continue their support in prayer.

Having stated possible areas of ownership of the problem, the focus of this research is the theological institution. Many theological institutions in this sample have appeared to be passive rather than pro-active and intentional about spiritual formation. It is fair to say that being able to articulate one's theological position is still deemed more important that

being able to talk about one's spiritual formation. Yet, if it is imperative that theological graduates be people of competence and character, then spiritual formation must be as part of the agenda of the institution as academic competence.

As we have seen from this study spiritual formation is possible, it has an educational value and does have a place in the theological institution. It is also important for spiritual formation to be intentional, that is, it needs to be carefully thought out, understood and deliberate strategies developed to promote it. In this way, theological educators can ensure that students leaving their institution after a period of study have actually progressed in terms of their understanding and experience of God. And that students have the ability to live out, both in terms of personal character and their ministries, a deep consciousness of the love, compassion, righteousness and justice of God. If a variety of means are not found through which spiritual formation of students can deliberately be pursued, it may not take place at all.

This would suggest that the goals of theological education need to be reviewed. Many of the implications of this study will depend on the unique situations of individual institutions. However there are several implications that appear to have significance for all. These may be summarized as follows:

1. **Lack of clarity about institutional goals**: In this study it was evident that institutions had elaborate mission statements involving the spiritual development of students, the provision of in-service training in local churches and even the development of servant leaders. In practice there was no definite plan in place to achieve these goals. There was a lack of clarity about institutional goals. The sad fact is that many institutions have become preoccupied with looking good in

the eyes of secular academy, and in the process have forgotten why the institution exists and to whom they really belong in the best sense of that word.

More effective education cannot be simply attained by a technical adjustment. Are the church leaders they train able to apply their knowledge in real-life situations or do they immediately have to start the learning process from scratch once they find themselves outside the seminary? Or is the purpose of theological education the triadic know-do-be formula? Or is it the same as university education in developing critical scholars of the Bible? . There is a need to ask what goals should orient the practice of theological education and what shape its practice should take.

2. **Preoccupation with academic achievement:** Our society idolizes achievement and places little value on the human dimensions which are not geared to profit-making. The Western influence of our societies has penetrated our theological institutions. Most of the staff and students have placed a higher value on the scholarly quality of disciplines than on pastoral practice. This could be because the institutions in this sample experience great pressure in having to compete academically with other bible colleges and state universities; hence their academic focus. As a result pastoral practice, community social events and spiritual formation are subtly relegated to second place.

3. **Work Overload of Faculty:** Many of the staff in theological institutions in this sample were overworked. Lecturers are often pressed for time to complete all of their work on lectures, committees and administration, not to mention the time needed for personal relationships with family, staff and students. One way lecturers can

ease the load is to delegate more committee responsibility to mature students, rather than have staff members do so much of the work themselves. For example, the chapel programme does not need to be planned by staff alone; more student participation is not only possible but desirable as well as it allows students to develop their own leadership gifts.

4. **Develop and Nurture Christian Community**: In this study three of the five institutions had serious issues within community life that did not make for a nurturing Christian environment. The Christian pattern of community needs to be demonstrated in theological education.

   Belonging to a common spiritual family is unique to theological education and such a relationship should not be limited to the classroom. Staff members need to remember that being on the staff of a theological institution is more than a job; it is a ministry to fellow believers. Each faculty member should be encouraged to assume a pastoral role in students' lives. In this way nurturing Christian communities can develop which fosters friendships, mentoring relationships and true community all of which contribute to the enhancing of the student's spiritual formation and maturity.

5. **Provide practical ministry exposures**: Theological institutions need to find multiple ways that will allow students to take part in internships and ministry experiences and use these as fodder for spiritual growth. Students must be guided, accompanied and spiritually counselled during their time of involvement in field experiences, in order that new experiences might be sufficiently reflected upon and reintegrated into the course of their studies. Internships provide new ways of raising new questions and discovering hidden sources of power.

6. **Insist on Godly standards in theological institutions**: It can be tempting to admit students with high academic ability and questionable character references to theological institutions if there are places available. After such students are admitted greater attention may be paid to the academic progress than to their development in spiritual and ministry areas, possibly because it is easier to evaluate objective standards.

   This is not to say that the academic is unimportant, but that the spiritual is also important. Spiritual formation is not limited to the avoidance of obvious sins like cheating on exams, stealing from the library and committing sexual sin. Rather, it involves the development of students' character, spiritual attributes and godliness. Students should graduate as people of integrity.

8. CONCLUSIONS AND RECOMMENDATIONS

The spiritual maturity of future Christian leaders is an important problem and needs to be addressed throughout theological training. Spiritual formation cannot be left to chance, any more than the pastoral or strictly academic components of ministry formation. This study highlighted a critical task of theological education: the responsibility to develop students academically and spiritually.

8.1. Limitations of this Research

An important limitation of this study in using both qualitative and quantitative measures is that the subject of spirituality, as a subjective interior reality, is difficult to quantify in any measure. Furthermore, this reality varied radically across the various theological institutions represented although all in the sample had an evangelical ethos. In spite of the fact that the qualitative measures were open-ended and process orientated, because of the diverse responses, synthesizing the salient data was difficult.

This study could have been further enhanced with the inclusion of an investigation into the counselling and discipline procedures at theological institutions. In addition, it was important to establish student participation at decision making level, since some administrators have a tendency to manage the institution with little input from students or other faculty members.

8.2. Hypothesis revisited

This study hypothesized that spiritual formation should have a legitimate place in theological education.

The findings of this study show that there is an imbalance in the nature of theological education where the focus is on the academic aspects of learning and that the theological institution does have an obligation to develop students spiritually. From investigating spiritual formation programmes at different theological institutions, this study showed that attempts to take spiritual formation seriously were met with resistance. The field-work revealed that only one of the selected theological institutions has an intentional spiritual formation programme. The other four institutions have spiritual activities such as morning devotions and chapel services in place to promote spiritual development. It is fair to say that in these institutions the reality is "spiritual formation through osmosis" merely through exposure to prayer and the life of the community and this no longer suffices for students.

In the main, the majority of theological institutions did not have an intentional spiritual formation programme despite the fact that the theological institutions do feel an obligation to develop students spiritually as seen by the varied spiritual activities in place.

This research has shown the validity of the above hypothesis.

Therefore theological institutions need to look less like impersonal institutions producing candidates for ministry employment and more like institutions providing biblically nurtured Christian education. Within this community, the mentoring and nurturing of students must become a priority to ensure training for godliness.

It would be a tragedy if the members of a theological faculty who have been immersed in Bible and theology, informed by church history, trained in the mysteries of the mind and spirit and experienced in pastoral ministries and cross-cultural encounters are unable to guide the students

for whom they are responsible through a holistic process of spiritual formation. How then should theological institutions respond to the study's findings?

8.3. An Evangelical Approach to Spiritual Formation

There is little space to do little more than name, without extended comment, some approaches emanating from the above core reflection for the process of spiritual formation.

Some institutions require a course in spirituality, so that there is a theological and a theoretical basis for the practice of the Christian life.[271] Other institutions have chosen to grant formal academic credit for spiritual formation. Other institutions insist on community experience, insisting that students grow in wisdom as active members of a community, as they learn and grow together.[272] Others have appointed special staff to be responsible for that part of training (e.g. professors in pastoral theology, student chaplains, spiritual guides).

Each of the above responses is noteworthy in terms of the concern for spiritual formation, *but here I wish to emphasize not necessarily a particular programme, but rather an approach that could be implemented in any evangelical theological institution.*

It appears that Protestant seminaries are tending to borrow heavily from Catholic models when they design programs of spiritual formation.[273] Some excellent models are available, but each theological institution

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[271] Parker J Palmer, *To Know as We Know*, 1983, p. 45.
[272] James N Poling and Donald E Miller. *Foundations of a Practical Theology of Ministry* (Nashville: Parthenon Press, 1985), p. 147-167.
[273] Samuel Amirtham and Robin R Pryor. (eds.), *Resources for Spiritual Formation in Theological Education*, 1989, p. 46.

should work out its own rationale and determine the best way to proceed in its own setting.

There is also a tendency to equate "mentoring" or "discipling" with spiritual formation. As Peterson observed, these terms, in Christian settings, suggest the downloading of information (something faculty members are far too ready to do) or counselling.[274] They present images of a type of direction that is not always appropriate for spiritual formation. Peterson feels that the relationship between the spiritual director and the student need not be as intensive as counselling. What students may need out of a programme or small groups or retreats is the opportunity to witness what God is already doing in the lives of others, rather than listening to still more teaching. The biblical material will become necessary but not as the first item on the agenda. Student and spiritual director need to work together until it is determined just what content or teaching is needed.

Programs in themselves, therefore, do not generate spirituality. Yet, some deliberate planning is needed. In view of this, the following proposals are offered as an *approach*, rather than as a *programme*.

1. Determine the existing need from three perspectives:
    a. The biblical teaching about spirituality
    b. A realistic assessment of the spiritual maturity of incoming students. A possible strategy would be to repeat this once every student generation
    c. The outcomes expected from a theological education. This is an opportunity for faculty and students to discuss together what the church expects of a theological graduate and Christian leader. It

[274] Eugene H Peterson, *Working with Angels: The Shape of Pastoral Spirituality* (Grand Rapids: Eerdmans, 1987), p. 34.

should be noted that an increasing number of churches are becoming disappointed at the inability of seminary graduates to function well pastorally and relationally.

2. Distill from the above what types of spiritual formation can best be included in a student's experience during his or her theological education. This could vary from using spiritual direction, spiritual formation groups to community problem-solving.

3. Construct both a map and an itinerary: the map to visualize the kinds of learning and experience that will facilitate spiritual growth, the itinerary to chart possible routes to that end. For example, it may be decided that students should read devotional classics, participate in corporate prayer, meditate on certain passages of scripture and receive spiritual guidance. This constitutes the map. It may be further decided that as far as practicable and with flexibility, the student should begin with the scriptures, move to the corporate experience, receive personal spiritual direction and then study the devotional classics. This is the itinerary. Decisions such as these should be made by representatives of students, faculty and administration working together.

4. A spiritual orientation should be planned for incoming students. This could provide a corporate devotional experience and an explanation of expectations and descriptions of the "map" and "itinerary."

5. The faculty could analyze their respective courses to determine what subjects could be most fruitful for stressing the spiritual dimension. Even courses in pastoral theology can miss useful opportunities. One graduate said that in seminary he learned pastoral *duties* but not pastoral *caring*.

6. Some integration between "academic" and "practical" perspectives can be achieved by team teaching. Instructors from various disciplines could be joined by visiting pastors and lay persons.

7. Faculty and others could discuss together the implications of being models of spiritual maturity. This introduces the subject of qualifications for faculty appointment. While a theological institution should appoint the best-qualified person in each field, those qualifications should include the spiritual as well as the academic requisites.

8. Appoint a Director of Spiritual Formation or equivalent person. This person would bear the basic responsibility of ensuring that resources and direction are provided to help students mature spiritually. Such an appointment can provide a needed unifying direction, but must allow others to relinquish their own responsibilities for offering spiritual guidance.

9. On every appropriate occasion, whether in the classroom, chapel or informal dialogue, spiritual formation should be linked with ethical behaviour and social responsibility. The danger of course, is the tendency to identify one's own choice of ethical response as *the* spiritual option.

10. One of the most frequent criticisms of theological graduates is an inability to relate well to others. Several factors contribute to this, but surely relational skills are associated with spiritual development through corporate experiences. Spiritual sharing can have the side effect of developing social ability.

The above approaches, however valid and useful in themselves can be a starting point for some theological institutions that do not have a spiritual formation emphasis. These resources should be both challenged and enriched by the actual experience of the theological institution.

8.4. Future Research

Future research needs to explore the area of parental formation. Research on attachment relationships suggests that early parental interactions generate internalized models of self and others, which are carried forward in later relationships. Theological institutions will need to become more concerned about the personal functioning of future Christian leaders. Students may exhibit interpersonal and relational deficits that emanate from their childhood and are linked with their psychological and spiritual problems.

Future research should also develop a more comprehensive approach to spiritual formation that integrates the theological and biblical aspects of spiritual formation with a developmental psychological perspective. A psychological theory that is aware of the dark side of human nature is needed, of both sin and suffering. It should allow a description of the quantitative and qualitative changes that occur across the entire life span, one that views human development as an interaction between nature and nurture. Failure to consider and discern psychological dysfunction can lead to life long problems for both the theological institution and the Christian community.

Lastly the inclusion of vocational preparation in the study would have made it too broad, but it is certainly a topic worth developing for the benefit of theological educators. What do theological institutions expect from their students in this area? What kind of working relationship

between the theological institution and local churches (or para-church organizations) is best for their student's vocational development? How can such a development be measured and what should an institution do when a student preparing for the pastorate has no apparent gifts for public ministry?

8.5. Conclusion

The present study contributed empirical data to the growing literature on the relationship between spiritual formation and theological education. It is vital that the education provided within theological institution syllabuses and the spiritual formation offered is to be seen as complementary rather than as rivals. It is not helpful if spiritual formation is thought of as in competition with 'the system' or as making up for the inadequacies of the theological institution.

While spiritual formation can and should be intentionally pursued in some specific courses, it is important to see it as a crucial dimension of theological education as a whole.

The church's reputation depends to some extent on the character of Christian leaders that are being produced by theological institutions. Graduates of these institutions must not be qualified in an academic sense only, with little concern for the application of truth to their personal lives and ministry settings.

Therefore, as difficult as it is, evangelical theological institutions should endeavour to monitor their students' progress in *all* areas. Developing godliness should be seen as the main objective in all theological education and needs to be incorporated into programmes in specific ways.

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ANNEXURE A

INTRODUCTORY LETTER TO PRINCIPALS

The Principal:

Durban Bible College
Evangelical Seminary of Southern Africa
Bethesada Bible College
Trinity Academy, Pietermaritzburg
Union Bible Institute

Research on Spiritual Formation

This serves as an introductory letter to myself and to my research project. I am currently employed at the University of Zululand as a lecturer in the department of Practical Theology. I am also pursuing a doctorate in Practical theology, the focus of the research being spiritual formation within theological education.

Working at Unizul has caused me to develop a working association with various Accredited Theological Institutions linked to Unizul. Being familiar with the high educational standards of the ATIs made me conclude that they would serve as ideal research centers, to investigate the role of spiritual formation within theological education. Therefore I am soliciting your institution's support to become involved in this research project.

This research is based on the conviction that spiritual or ministerial formation is central to the educational task of the theological institution, in spite of the continuing disagreements about the nature and place of

spiritual formation. Because spiritual integrity lies at the heart of an authentic ministry; a responsible theological institution cannot ignore its achievement or its cultivation. Therefore, a critical task of theological education is the responsibility to develop students holistically, both academically and spiritually.

Should you agree to participate in this research, I shall need to visit your institution for 2 - 3 days visit to your school to understand how spiritual formation is pursued. This will entail interviews with administrators, teaching staff, students and graduates from your school. I would also appreciate your permission to attend lectures on spirituality, chapel services, prayer triads, and any other spiritual programmes to ascertain the extent of the emphasis.

The research findings will help me to develop a workable model of spiritual formation for theological institutions. The intent is that these findings should benefit theological institutions such as yours that are striving towards comprehensive excellence in theological education.

Please consider your school's involvement in this valuable project as your school will gain much from it. Please find a questionnaire schedule and an introduction to the topic of "spiritual formation" included, so as to help all participants to be prepared in advance.

Thanking you for your kind assistance,

Yours sincerely,

Ms. Marilyn Naidoo

ANNEXURE B

What is Spiritual Formation?

In those branches of Christian tradition where the term itself is most at home, "spiritual formation" is viewed as a deliberate undertaking in which those who are spiritually more mature direct and assist the less mature. "Forming" is seen as an apt term for this process. There are various disciplines and exercises aimed at shaping the Christian life, helping the individual acquire the proper habits (or virtues) and shed inappropriate ones, and so forth.

Discussing "spiritual formation" is an awesome and precarious task because it touches the delicate work of the Holy Spirit, whom tradition has always revered as the source of our sanctification, that is an ongoing process of Christian development.

Several other reasons also make this a precarious topic. People easily misunderstand spiritual formation to mean some attempt to find a secret guarantee of salvation. Or worse, some see it as subtle manipulation of persons, an attempt to form them to an ideology rather than assist them to listen for their own "still small voice of God." This topic meets resistance by others who view attention to spiritual formation as unnecessary because God alone forms and directs us with no need for human cooperation.

The Evident Need

Yet the need to be "taught of God" is a realm of learning commonly overlooked in seminary requirements, especially in schools which emphasize the scientific and professional without comparable attention to the ministry. Still the people in the churches repeatedly express their concern for personal maturity, integrity of character and authentic spirituality in their ministers. How can the seminary contribute to the development of these qualities?

Spiritual formation ideally takes place when students are stretched beyond their limits and have to depend on God. It is not something that can be taught as a subject. Programmes in themselves do not generate spirituality. Yet, institutions can do their best to create a suitable environment.

There is no question of the involvement of the theological school or seminary in the process of helping a student to grow in faith and grace. This is the very purpose of its existence... Since the very being of a Christian implies becoming a better Christian, the student is involved in a process of growth; and a clear obligation, by the very nature of its stance as theological, falls upon the theological school to assist in this process.

ANNEXURE C

SPIRITUAL FORMATION INTERVIEW SCHEDULE

I. THE THEOLOGICAL INSTITUTION (TI)

1. Background, Philosophy & Objectives of the TI

1.1. What is the mission of this theological institution?
1.2. What is the polity of this TI – that is, its authoritative office, structures of accountability, affiliations, etc.
1.3. What is the ethos or tradition of this TI – does it belong to a particular tradition or denomination or is it inter-denominational?
1.4. What is your end goal product?
1.5. What are the practices and convictions that form, nurture and strengthen Christian identity and life at this TI?
1.6. What role does spiritual maturity play in this?

2. Spiritual Formation Programme

2.1. Why is spiritual maturity a requisite for church leadership? What sort of spiritual maturity is requisite?
2.2. With that understanding, is spiritual maturity something that can be taught? If yes, how?
2.3. What is spiritual formation according to your understanding or tradition?
2.4. To what extent is spiritual formation for church leadership a deliberate undertaking at this TI?
2.5 Is the participation in spiritual formation voluntary or compulsory?

2.6 Who is responsible to carry out the spiritual formation programme at this TI?

2.7 Does spiritual formation have a defining core? If yes, what is that core?

2.8 Does this core have a sufficiently broad intentionality and actuality to be a communal enterprise?

2.9 Are the leaders and the programme supported at the highest level of the institution? If yes, how?

2.1. Methods of Spiritual Formation

2.1.1. Curriculum Design

2.1.1.1. How is spiritual formation carried out within the curriculum?

2.1.1.2. Is the focus of the teaching on the content of the material or is it on the development of the student?

2.1.1.3. Are students expected to think on behalf of the tradition or is it an indoctrination into the tradition?

2.1.1.4. Does the TI have a process for evaluating the curriculum in line with new challenges and for redesign and readaptation?

2.1.2. Curriculum Content

2.1.2.1. Does the curriculum consider/give attention to:

a. Helping students understand the work of the ministry and the importance of that work?

b. Involving students in life-giving contact with the Christian tradition so that its insights and powers may truly inform their work?

c. Designing an appropriate balance among strands of biblical, historical, theological and technical studies?

d. Helping students acquire authentic spiritual and intellectual vitality

e. Integrating the comprehensive range within the strands of scientific, professional, and fiduciary concerns?
f. Achieving balance in the dual roles of manager and spiritual leader?
g. Counseling students as they go through various transitions and "crises" in student life?
h. Making sure that contextual learning takes place?
i. Helping students sufficiently to integrate theory and practice?

2.1.3. Community Life

2.1.3.1. What provisions are made for shared life in the institution?

2.1.3.3. How is spiritual formation carried out in the total community?

2.1.3.4. Does the school have times of worship, retreats, prayer triads, etc.?

2.1.3.5. Does the TI expect significant involvement of faculty and staff members in congregational life, alongside students in worship, witness and service?

2.1.4. Field Experiences/ Internships

2.1.4.1. Is field experience part of their degree/diploma requirement?

2.1.4.2. How are field experiences selected? supervised? evaluated?

2.1.4.3. How are active ministers selected, utilized, evaluated within this TI (part-time lecturers? consultants? ministers in residence?)

2.1.4.5. Does this TI require an internship in a church or para-church organization under the supervision of a senior minister?

3. Administrators

3.1. Criteria for Admission

3.1.1. What are the entry criteria used in selecting new students?

3.1.2. Describe the spiritual quality of students who graduate from your school?

3.2. Is the theological school the ideal location for spiritual formation or is this the task of the local church?

3.3. What initiative on the part of this TI is appropriate, and how much must be left, either, to the students or assumed by other bodies (congregations, student communities, etc.)?

3.4. Is spiritual formation compatible with the process of education in theological inquiry and critical reflection?

4. Educators

4.1. Are the teachers and the programme of spiritual formation supported at the highest level of the institution?

4.2. As an educator, what is your personal philosophy of ministry and education?

4.3. Are the leaders of the TI (faculty, administration) the first to practice and model principles of spiritual integrity?

4.4. Do faculty model the importance of chapel and prayer meetings by attending?

4.5. Do faculty teach and model a ministry that shows the importance of spiritual gifts in their lectures?

4.6. How does this school maintain its ethos and the distinctiveness of its particular tradition in the classroom?

4.7. Does intentional spiritual formation make any difference to the faculty and staff?

4.8. Are teachers of theology really fit to promote spiritual formation?

4.9. What kind of further training, assistance and guidance should teachers receive to promote spiritual formation?

II. THEOLOGICAL STUDENTS

1. Does the TI engender a sense of community?
2. What structures are in place in case there is a need for personal counsel, spiritual direction, spiritual advice and for general spiritual development?
3. Does the TI have a chaplain?
4. Is there appropriate training in the history of spirituality, spiritual direction and spiritual formation disciplines?
5. Do the efforts to teach and exercise spiritual disciplines actually "take hold"?
6. Are there student evaluations to monitor progress of the students' work and spiritual development?
7. Do teachers attempt to impose beliefs and belief systems on students and by methods, which allow little room for questioning and/or experimenting?
8. Is confidentiality maintained by those involved in spiritual formation?
9. Do students feel that the TI treats them as adults?
10. Do students feel that they need to conform to the language of Christian belief and behaviour to be accepted by the school authorities

III. GRADUATES

1. How did theological education or training affect the graduates view of faith and piety?
2. What is the graduates present practice of spirituality?
3. Are graduates continuing to learn and explore different spiritual formation disciplines?
4. Do graduates feel sustained in their ministries by spiritual disciplines?
5. Is there an intentional spiritual formation effort in the graduate's ministry setting?

6. What support systems and networking are available from your TI?
7. Has there been contact with graduates other than as a resource for fund-raising and for student recruitment?
8. What have graduates learned about spiritual formation that can be taught to the seminary community?
9. Is there a correlation between the use or non-use of spiritual disciplines and "clergy burnout"?

ANNEXURE D

STUDENT SURVEY

The PURPOSE of this survey is to gain an understanding of the work of spiritual formation in your theological institution.

Spiritual formation refers to all attempts, means, instruction and disciplines intended towards deepening of faith and furtherance of spiritual growth. Spiritual formation ideally takes places in a faith community when students are stretched beyond their limits and have to depend on God.

The results of this survey will be used for a doctoral thesis investigation on "Spiritual Formation in Theological Education."

This survey will not take more than 5 minutes. Please do not write your names on the survey. Please indicate your level of agreement or disagreement with the following statements. **Circle one response per item.**

1 = Strongly disagree
2 = Disagree
3 = Neither agree nor disagree
4 = Agree
5 = Strongly agree

In our theological institution spiritual formation is integrated into the regular life of our community in the following ways:

1 prayer in classes

1	2	3	4	5

2 spiritual disciplines are integrated into the process of the course as an aid to concentrated learning

1	2	3	4	5

3 the use of some of the staff members as spiritual directors

1	2	3	4	5

4 the presence of staff members at retreats as participants

1	2	3	4	5

5 the ability of the community to pray together regularly

1	2	3	4	5

6 the use of spiritual disciplines and rituals in responding to events in the life of the community

1	2	3	4	5

7 the ability of the whole community to observe times of communal quiet and contemplation

1	2	3	4	5

8 the appearance of artistic and visual helps for contemplation on the campus (such as icons) and not just in the chapel

1	2	3	4	5

9 the sculpting of campus grounds for places of mediation and retreat during the day

1	2	3	4	5

10 the availability of the chapel at all hours for worship, meditation and contemplation

1	2	3	4	5

11 the presence of appropriate bibliographical resources in the library and bookstore on spirituality

1	2	3	4	5

12 evidence of intentional efforts to teach students how to teach aspects of spiritual formation disciplines to others, particularly church members

1	2	3	4	5

13 evidence of opportunities for students to reflect upon and articulate their awareness of the presence of Christ

1	2	3	4	5

14 the regular presence of pastors and lay leaders on the campus to speak about how they integrate spiritual disciplines into their lives as ministers

1	2	3	4	5

15 evidence of concern for the spiritual health and formation of the staff, spouses and campus families

1	2	3	4	5

ANNEXURE E

UKUHLOLA IMIBONO YABAFUNDI

Ngalenhlolo mibono umcwaningi uhlose ukuthola ukuqonda ukuthi belekelelwa kanjani abasezikhungweni zemfundo yobuNkulunkulu ukuze bakheke uma kuza kwezokomoya.

Uma sikhuluma ngokwakhiwa kwezokomoya siqonde yonke imizamo eyenziwayo, nezindlela ezisetshenziswayo, nezimfundiso ezinikezwayo kanye noqeqesho mayelana nedlela yokuphila okuhloswe ngakho ukugxilisa umuntu ekukholweni kanye nokukhulisa impilo yokomoya. Ukwelekelelana kwezokomoya kwenzeka kahle emphakathini wamakholwa ngenkathi abafundi besizwa ukuze badlule ekuethembeni bona kodwa bethembe uNkulunkulu.

Imiphumela yalenhlolomibono iyosetshenzisaw ngumcwaningi njengengxenye yocwaningo lwakhe lweziqu obudokotela ngaphansi kwesihloko esithi? Ukwakhiwa ngakwezokomoya ezikhungweni lapho kufundwa khona ezobuNkulunkulu?

Lenhlolomibono ihlelwe ukuba ithathe imizuzu emihlanu kuphela. Uyacelwa ukuba ungabhali igama lakho kuleliphepha. Uyacelwa ukuba ukhombise ukuthi uzumelana noma uphikisana kangakanani nalemibono elandelayo. Kokelezela impendulo eyodwa kuphela.

1. **=Ngiyaphikisana nombono kakhulu**
2. **=Ngiyaphikisana nombono**
3. **=Ngiphakathi nendawo**
4. **=Ngiyavuma**
5. **=Ngiyavumelana nombono kakhulu**

Ezikhungweni zemfundo yobuNkulunkulu ukwakhiwa kwezokomoya kuyabonakala empilweni yansukuzonke kulabo abakulezizikhunga ngalendlela elandelayo:

1. Ngomkhuleko ezindaweni zokufundela

1	2	3	4	5

2. Izifundo ezifundwayo zihlelwe ngendlela yokuthi zimelekelele umuntu esafunda ukuze aluthole uqeqesho kwezokomoya.

1	2	3	4	5

3. Ukusetshenziswa kwabafundisayo njengabeluleki bezokomoya, ngikhuluma ngesimo lapho kuzokwelekelelwa umuntu ngamunye ngamunye.

1	2	3	4	5

4. Ubukhona kwabafundisayo kuma retreats nabo bezokwethamela.

1	2	3	4	5

5. Ukuthandaza ndawonye njalo.

1	2	3	4	5

6. Ukusetshenziswa kwezehlakalo ansukuzonke njengamathuba okuqeqesha kwezokomoya.

1	2	3	4	5

7. Ukusethsenziswa kwezikhathi zokuthula nokuzihlola.

1	2	3	4	5

8. Ubukhona bezinto eziyimidwebo nezintwana ezithize ezisia umuntu ukuba acabange ngomdali.

1	2	3	4	5

9. Ubukhona bezindawo noma ingadi lapho umuntu anagazihlalela khona azindle ngoNkulunkulu.

1	2	3	4	5

10. Indawo yokukhonzela etholakala ngazozonke izikhathi uma umuntu efuna ukuzindla nokukhonza nokuzihlola.

1	2	3	4	5

11. Ubukhona bezincwadi esitolo sezincwadi kanye nasemtapweni wezincwadi, ezikhuluma ngokukhula kwezokomoya nezibhalwe ngempilo yabathile abayiibonelo kulomkhakha.

1	2	3	4	5

12. Imizamo ebonakalayo yokuqeqesha abafundi ukuze bakwazi ukwelekelela amalunga eBandla kokuthile okuphathelene nokukhula kwezokomoya.

1	2	3	4	5

13. Amathuba asobala lapho abafundi bengagcini nje ngokucabanga kodwa bakuphimisele ngamawi ukuzizwela kwabo ubukhona buka Kerestu.

1	2	3	4	5

14. Ukuvakasha kwabefundisi nabaholi beenkolo ngenhloso yokuocobelelana nabafundi ukuthi bona balulumbabisa kanjani uqeqesho kwezokomoya emsebenzini wabo ebandleni.

1	2	3	4	5

15. Kuyabonakala ngokusobala ukuthi abasebenzayo kanye nemindeni yabo bakunxanelele ukuhpila kwezokomoya.

1	2	3	4	5

ANNEXURE F

List of Interviews held with Staff, Students and Graduates of five selected theological institutions in Kwa-Zulu Natal

CODE	SURNAME, INITIALS	Year	Date of Interview	Interview Number
TI5/S1.	DAVIES, N.	1	3-06-'04	1
TI5/S2.	MACHAKA, S	1	3-06-'04	2
TI5/S3.	MDENI, F M	1	3-06-'04	3
TI5/S4.	MOSEHLE, A L	1	3-06-'04	4
TI5/S5.	RUTTENBERG, J	1	3-06-'04	5
TI5/S6.	SMITH, N W	1	3-06-'04	6
TI5/S7.	WIRTH, S.	1	3-06-'04	7
TIS/S8.	CHETTY, A	2	3-06-'04	8
TI5/S9.	COCHRANE, K	2	3-06-'04	9
TI5/S10.	DLAMINI, A N	2	3-06-'04	10
TI5/ S11.	MATSILELE, J	2	3-06-'04	11
TI5/S12.	NYIRATABARUKA, A M	2	3-06-'04	12
TI5/S13.	PAULO, M [MR]	2	4-06-'04	13
TI5/S14.	SANKAY, K [MISS.]	2	4-06-'04	14
TI5/S15.	DLAMINI, T C	3	4-06-'04	15
TI5/S16.	MAGADLA, N S [MISS.]	3	4-06-'04	16
TI5/S17.	MGUZULWA, M I	3	4-06-'04	17
TI5/S18.	REIAN, S	3	4-06-'04	18
TI5/S19.	UWIMBABAZI, P	3	4-06-'04	19
TI5/S20.	SICHULA, J	2	4-06-'04	20
TI5/G1	DAVIES, S		5-03-'04	21
TI5/G2	NKABINDE, B		5-02-'04	22
TI5/G3	NAIDOO, C		4-06-'04	23
TI5/G4	MOODLEY, K		2-02-'04	24
TI5/G5	MARIE, R		4-06-'04	25
TI5/G6	SOKHULU, T		24-08-'04	26
TI5/G7	KOSI, X		14-06-'04	27
TI5/G8	MDUBEKI, L		4-06-'04	28
TI5/G9	SHEZI, I		14-04-'04	29
TI5/G10	GWALA, A		7-10-'04	30
TI5/F1	LE ROUX, H		4-06-'04	31

CODE	SURNAME, INITIALS	Year	Date of Interview	Interview Number
TI5/F2	MARIE, R		4-06-'04	32
TI5/F3	RUSSEL-BOLTON, P		4-06-'04	33
TI5/F4	GODDARD, A		4-06-'04	34
TI5/F5	CHAUKE, E		4-06-'04	35
TI5/F6	BISHOP, M		4-06-'04	36
TI4/S1.	JALI, E.S.	1	30-05-'04	37
TI4/S2.	KHUMALO, L B [MR.	1	30-05-'04	38
TI4/S3.	MACHWISI, D S [MR]	1	30-05-'04	39
TI4/S4.	NCANE, N M [MISS]	1	30-05-'04	40
TI4/S5.	JONAS, S.F.	1	30-05-'04	41
TI4/S6.	MAFUNA, L L P [MR.]	2	30-05-'04	42
TI4/S7.	MAHITI, N R [MRS.]	2	30-05-'04	43
TI4/S8	MANYANGA, M.P.(MR)	2	30-05-'04	44
TI4/S9.	MASANGO, J [MR.]	2	30-05-'04	45
TI4/S10.	MBAMBO, CEDRIC S	2	30-05-'04	46
TI4/S11.	MBONGO,J C B M.(MRS)	2	1-06-'04	47
TI4/S12.	MOTSAI, J H [MR.]	2	1-06-'04	48
TI4/S13.	XABA, R M [MR.	2	1-06-'04	49
TI4/S14.	CELE, ERIC DUMISANI	3	1-06-'04	50
TI4/S15.	DADA, M.C. (MR)	3	2-06-'04	51
TI4/S16.	LEMBEDE, D ALBERT	3	2-06-'04	52
TI4/S17.	MKHIZE,S.C. (MR)	3	2-06-'04	53
TI4/S18.	NGWANE, B ELIAS	3	2-06-'04	54
TI4/S19.	NJOKWENI, L.L.(MR)	3	2-06-'04	55
TI4/S20.	SITHOLE, A BONGANI	3	2-06-'04	56
TI4/G1	MPANZA, E		1-06-'04	57
TI4/G2	SAMBA, E		6-07-04	58
TI4/G3	MABUZA, W		13-10-04	59
TI4/G4	NCANE, M		13-10-04	60
TI4/G5	MAGAGULA, N		23-10-04	61
TI4/G6	NGCOBO, D		25-10-04	62
TI4/G7	SHONGWE, E		12-10-04	63
TI4/G8	LANGA, J		13-10-14	64
TI4/G9	MCHUNU, D		6-11-04	65
TI4/G10	HLELA, P		2-11-04	66
TI4/F1	RAJUILI, M		31-05-'04	68
TI4/F2	PATRICK, M		2-06-'04	69
TI4/F3	BINION, E		2-06-'04	70
TI4/F4	PATRICK, D		2-06-'04	71
TI4/F5	GUMEDE, D		2-06-'04	72
TI4/F6	MURRAY, R		1-06-'04	73

CODE	SURNAME, INITIALS	Year	Date of Interview	Interview Number
TI4/F7	MPANZA, E		1-06-'04	74
TI4/F8	JOHNSON, A		31-05-'04	75
TI3/S1.	ANTHONY, M L [MISS]	1	04-08-04	76
TI3/S2.	DLUDLU, L L	1	04-08-04	77
TI3/S3.	GOVENDER, V M	1	04-08-04	78
TI3/S4.	MIENIES, N. [MR.]	1	04-08-04	79
TI3/S5.	MOODLEY, P. [MR.]	1	04-08-04	80
TI3/S6.	MUNIEN, T [MISS]	1	04-08-04	81
TI3/S7.	MUNSAMI M.	1	04-08-04	82
TI3/S8.	NDLOVU, P B	1	04-08-04	83
TI3/S9.	PENTA, L	1	04-08-04	84
TI3/S10.	RAMULU, J B	1	04-08-04	85
TI3/S11.	THOMAS, R V	1	04-08-04	86
TI3/S12.	GOVENDER, E. [MR.]	2	04-08-04	87
TI3/S13.	IYER, P. [MISS]	2	04-08-04	88
TI3/S14.	MAHLANGU, G. [MR.]	2	04-08-04	89
TI3/S15.	PILLAY, A.M. [MR.]	2	04-08-04	90
TI3/S16.	PILLAY, N Clinton [Mr.]	2	04-08-04	91
TI3/S17.	SUMADRAJI, M. [MRS.]	2	04-08-04	92
TI3/S18.	SUMADRAJI, T. [MR.]	2	04-08-04	93
TI3/S19.	BANDA, N. [MR.]	3	04-08-04	94
TI3/S20.	CHISANGA, E. [MR.]	3	04-08-04	95
TI3/G1.	PILLAY, S		15-10-04	96
TI3/G2.	RAMPERSAD, R		15-10-04	97
TI3/G3	GOVENDER, K		15-10-04	98
TI3/G4	MENTOR, K		2-11-04	99
TI3/G5	NAIDOO, A		3-11-04	100
TI3/G6	MARRIEMUTHOO, P		13-10-14	101
TI3/G7	VILJOEN, C		13-10-14	102
TI3/G8	PILLAY, K		3-11-04	103
TI3/G9	ROCK, J		23-10-04	104
TI3/G10	PHIRI, F		23-10-04	105
TI3/F1	THOMAS, V S		03-08-04	106
TI3/F2	FLICKNER, B		03-08-04	107
TI3/F3	GUSTAFSON, M		03-08-04	108
TI3/F4	EMBREE, J D		03-08-04	109
TI3/F5	SUMADRAJI		03-08-04	110
TI3/F7	FLICKNER, J		03-08-04	111
TI2/S1.	MOODLEY, V.G. [MR]	2	20-08-04	112
TI2/S2.	NAIDU, J.N. [MR]	2	20-08-04	113
TI2/S3.	NAIDOO, R. [MR]	2	20-08-04	114

CODE	SURNAME, INITIALS	Year	Date of Interview	Interview Number
TI2/S4.	DU PLOOY, R.D. [MR]	2	20-08-04	115
TI2/S5.	JALI, M C (MR)	3	20-08-04	116
TI2/S6.	IKANDA, S M I (Miss)	3	20-08-04	117
TI2/S7.	KIBAARA, P N K (MR.)	3	20-08-04	118
TI2/S8.	NJERU, A G (MR.)	3	20-08-04	119
TI2/S9.	NARAINSAMY, J G (MR)	3	20-08-04	120
TI2/10.	RAMAROZAKA, H A [MR]	3	20-08-04	121
TI2/S11.	NAICKER, M. (MISS)	3	20-08-04	122
TI2/S12	CHETTY, J [MISS]	1	20-08-04	123
TI2/S13	MOONSAMY, W [MR]	1	20-08-04	124
TI2/S14	SHEZI, S [MR]	1	20-08-04	125
TI2/S15	RAMALINGAM, J	1	20-08-04	126
TI2/S16	GOVENDER, S L, [MR]	1	20-08-04	127
TI2/S17	SAMBO, H L	1	20-08-04	128
TI2/S18	MSWELI, B C [MR]	1	20-08-04	129
TI2/S19	PILLAY, Q		20-08-04	130
TI2/S20	NJUKI, P		20-08-04	131
TI2/G1	REDDY, R [REV]		19-08-04	132
TI2/G2	MOODLEY, B [MISS]		20-08-04	133
TI2/G3	MOODLEY, E J [REV]		01-04-04	134
TI2/G4	HARRY, T [REV]		23-10-04	135
TI2/G5	NAIDOO, L [REV]		23-10-04	136
TI2/G6	MOODLEY, E [REV]		11-04-04	137
TI2/G7	PATTERSON, M [MR]		13-10-04	138
TI2/G8	PILLAY, P		13-10-04	139
TI2/G9	MOODLEY, B		13-10-04	140
TI2/G10	GOVENDER, B		23-11-04	141
TI2/F1	REDDY, R [REV]		19-08-04	142
TI2/F2	MOODLEY, B [MISS]		20-08-04	143
TI2/F3	CHETTY, I [DR]		19-08-04	144
TI2/F4	THOMAS, L D		20-08-04	145
TI2/F6	GEORGE, M		19-08-04	146
TI2/F7	HLELA, T		19-08-04	147
TI1/S1.	BLAKEY, Y. [MISS]	1	30-08-04-	148
TI1/S2.	DLADLA, M.B.	1	30-08-04	149
TI1/S3.	DLADLA, S.T.	1	30-08-04	150
TI1/S4.	KALALA, R.	1	30-08-04	151
TI1/S5.	KWEZI, R.	1	30-08-04	152
TI1/S6.	NTSHELE, M.	1	30-08-04	153
TI1/S7.	SAMUEL, R. [MISS]	1	30-08-04	154

CODE	SURNAME, INITIALS	Year	Date of Interview	Interview Number
TI1/S8.	MAPEMBA, K.N.	2	30-08-04	155
TI1/S9.	MWILA, V	2	30-08-04	156
TI1/S10.	NDIKUMANA, F. [MR.]	2	30-08-04	157
TI1/S11.	EBEL, L.A. (MR)	3	30-08-04	158
TI1/S12.	GAGA, J. (MR)	3	30-08-04	159
TI1/S13.	HAILE, W.B. (MR)	3	30-08-04	160
TI1/S14.	MILUMBA, M. (MR)	3	30-08-04	161
TI1/S15.	MIYANDA, B. (MR)	3	30-08-04	162
TI1/S16.	SIBEKO, H.S. (MR)	3	30-08-04	163
TI1/S17.	SURWUMWE, E.S. (MR)	3	30-08-04	164
TI1/S18	GORDON, S	1	30-08-04	165
TI1/S19	BEUKES, JW	2	30-08-04	166
TI1/S20	BOPAPE, JM	3	30-08-04	167
TI1/G1	FARR, D		31-08-04	168
TI1/G2	MBOYA, R		22-06-04	169
TI1/G3	MUSOYKA, J		30-08-04	170
TI1/G4	MBOYA, A		30-08-04	171
TI1/G5	SICHELA, P		13-10-14	172
TI1/G6	REES, S		19-10-04	173
TI1/G7	WILDE, C		19-10-04	174
TI1/G8	CAMERON, G		13-10-14	175
TI1/G9	TABB, S		23-10-04	176
TI1/G10	IVINS, J		31-08-04	177
TI1/F1	ESTEVES, L		31-08-04	178
TI1/F2	SWART, C		31-08-04	179
TI1/F3	FARR, D		31-08-04	180
TI1/F4	AITCHISON, R		31-08-04	181