

EVANGELICAL REVIEW OF THEOLOGY

VOLUME 3

Volume 3 • Number 1 • April 1979

**Evangelical
Review of
Theology**

outside. At the slum development office one finds always many friends who have come to discuss some problem or other. The fair price shop [p. 127](#) extends its service to the whole community. We do not want to foster a ghetto style of community living. Even the eggs and fruits and chickens from the campus farm sold at the gate have some theological significance from this perspective!

D. A NEW STYLE OF SPIRITUALITY

Christian spirituality has recently become a vital theme for study and discussion. “Combat spirituality” and “involvement spirituality” are terms coined at the Nairobi Assembly of the World Council of Churches. Since Nairobi there has been great interest among theological circles for evolving authentic forms of Christian spirituality. A truly Christian spirituality is one that enables Christians to be firmly rooted in Christ, integrally related to the fellowship of the church, and redemptively involved in the world. It is a commitment spirituality which seeks total obedience to Christ and therefore receives a total freedom to be involved in the world. It is the spirituality which gives us sustaining power through the struggles and uncertainties of involvement and at the same time the joy and freedom that belongs to God’s children.

Therefore we have included commitment as one of the four basic areas in the curriculum. For commitment and reflection do go together. Without reflection commitment can deteriorate to fanaticism and dogmatism, and without commitment reflection can wander on to scepticism and speculation. Students come to the seminary with a certain amount of commitment to Christ and with a sense of call. The seminary encourages them to grow in this commitment through programmes of regular morning worship (begins with quiet time at 6.30 A.M.) and evening worship, daily intercession, weekly communion service, fellowship groups, prayer cells, quiet days and retreats, personal counselling, and discipline.

Attempt is also made to discover a specifically Indian Christian spirituality, appropriating certain devotional exercises and values in the Indian tradition. Bishop Sundaresan’s seminars on Christian Yoga have created sufficient interest that some students continue to use these for their personal devotions. Along with such attempts our emphasis continues to be training students to be leaders in the worship and congregational life of their own church traditions. [p. 128](#)

Training Christian Workers

by ELIZABETH R. JAVALERA

THE late Dr. Clate A. Risley, former Founder-President of the Worldwide Christian Education Ministries, once said, “Humanly speaking, the greatest need of the church has always been and is today the need of trained leaders. The churches today that are making the greatest strides are those who are making time to train leaders.”¹

¹ Kenneth O. Gangel, *Leadership for Church Education* (Chicago: Moody Press, 1940), p. 336.

THE NEED FOR TRAINING ALL GOD'S PEOPLE

The duty of the ministry is laid on all believers because all have been redeemed by Christ and have been given gifts by the Holy Spirit. Just as professional workers such as pastors, evangelists and missionaries are gifted for certain offices and functions within the body of Christ, so laymen have their individual gifts to be used in the ministry. Not all are apostles, prophets, evangelists and pastor-teachers but all are ministers of God and have an important place in the building up of the body of Christ. Three great chapters of the New Testament, [Romans 12](#), [I Corinthians 12](#) and [Ephesians 4](#), picture for us this universal ministry in action.²

Before involving laymen, however, we must remember to first train or equip them for “the work of service.” For as Norbert V. Becker aptly put it, “An army of soldiers is powerless without weapons. So also an army of laymen cannot be effective unless they are properly equipped for their priesthood and ministry.”³ p. 129

Paul traveled about preaching and teaching the Word. To conserve the fruit of his ministry he made it a practice to select, train, and appoint faithful, and able men to take leadership in every congregation he organized. He balanced his strong evangelistic efforts with effective leadership training program.⁴ Toward the later part of his ministry, he sent letters to these churches leaders. Among other things, he reminded them to carry on an effective and continuing training program to insure the continuous growth of the church. Thus he wrote to Timothy: “The things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also” ([II Timothy 2:2](#)).

Our churches suffer from a lack of trained workers. Many churches are seriously handicapped by a lack of trained workers. It is estimated that most churches are run by 10 percent of their membership.⁵ While analyzing this problem Kenneth O. Gangel discovered the following reasons:

- Many Christians are indifferent to their responsibility.
- Some workers lack confidence in their ability to teach or lead.
- Some workers lack consecration to Christ and are unwilling to put the work first.
- Many potential workers misunderstand the task they are asked to perform.
- Poor organization of the church's program may hinder teacher recruitment.
- Some have never been asked.⁶

Our few church leaders get strained almost to the breaking point. There are many church leaders today who are committing what Robert Bower termed as administrative sins: “(1) exhausting oneself with work detail, and (2) depriving others in the body of Christ from exercising their gifts and responsibilities in the ministry of Christ.”⁷ p. 130

² Norbert V. Becker, *Laymen: Hope of the Church* (Quezon City: R.P.: New Day Publishers, 1974), pp. 15–16.

³ *Ibid.*, p. 58

⁴ Josue Ganibe, “The Imperatives of an Effective Leadership Training Program” (unpublished term paper, Asian Theological Seminary, 1977), pp. 7–8.

⁵ Lois E. LeBar, *Focus on People in Church Education* (Old Tappan, N.J.: F. H.

⁶ Gangel, *Leadership*, pp. 325–327.

⁷ Robert K. Bower, *Administering Christian Education* (Grand Rapids: Eerdmans Publishing Co., 1964), p. 72.

The needs throughout the world and particularly in Asia are so great that professional workers doing the job alone can only begin to meet them. It is imperative that we train all believers so that they can help accomplish this awesome task.

THE TRAINING OF CHRISTIAN WORKERS

Training within the church should include both presently engaged workers and potential workers. We should train church members at every level of the organization.

The training of Christian workers is never a one-time effort, or even a yearly effort. Churches with well-developed programs in leadership training have found that only through hard work and persistent work over a great many years can satisfactory results be obtained. In fact the training of Christian workers is a continuing and unfinished process. It will never be completed because experience, as well as success and failure, will constantly challenge them and call them on. The Holy Spirit will always lead them on to greater things.⁸

When preparing a training program careful attention should be given to the content. Gangel suggests that the following ten specific lines of curricula be included in local church training programs; Scripture content, theology, church history, missions and cults, human behaviour, philosophy and principles of education, organization and administration teaching methods and media, visitation and evangelism, church music, training for specialized agencies.⁹

There are at least seven types of training that are practicable for both big or small congregations.

Leadership Training Classes. One way of doing leadership training is for the churches to cooperate in setting up training classes. Sometimes all the churches in a community may unite in organizing a training class at a central place. The churches of a single denomination may decide to have their own training program.

A local church can offer training courses to its own group. It may have a regular training class during Sunday school time, p.131 offering a new course every three months, or it may offer training courses for five or six successive days during a long holiday.

Workers Conference. These conferences offer a unique opportunity for training workers. There could be a combination of conferences in which all the workers of a local church may gather for an evening, may be to eat together and discuss their own particular tasks as they are related to the total work of the church. In addition to giving instruction, the workers conference helps in building an *esprit de corps* among the members. Those who come feel that they are a team as they discuss their problems together.

Conventions and Conferences. Regional and national conferences of interdenominational or denominational nature provide much help for church workers. In specialized groups the workers are allowed to ask question and share experience about their immediate situation. Newer procedures are also being introduced such as film presentation, panels and forums.

Apprenticeship. In this system new workers are trained by watching and helping experienced workers. An apprenticeship should involve some guided study. The coaching may be quite informal. Simple suggestions can be offered in advance. After the work is completed, necessary commendations or cautions should also be given to the workers.¹⁰

⁸ Weldon Crossland, *Better Leaders for Your Church* (New York: Abingdon Press 1955), p. 69.

⁹ Gangel, *Leadership*, pp. 347–349.

¹⁰ Ralph D. Heim, *Leading a Church School* (Philadelphia: Fortress Press 1968), p. 125.

Directed reading. This plan is closely related to a worker's library and calls for a reading promoter or secretary who introduces new books and magazine articles.¹¹ A church library should provide commentaries (both critical and devotional), Bible atlases, Bible dictionaries, and encyclopedias, church history and mission texts. There should also be standard texts available in the field of Christian education, apologetics, counselling, Christian biography, evangelism, hymnology, administration, and recreational and social programming.¹²

Correspondence courses. These are "uniquely appropriate to churches that cannot carry on a regular program of training p. 132 classes."¹³ These courses can be done by any one on the basis of his own time schedule. Some denominations offer their own correspondence courses.

Supervision. Supervision is defined narrowly as "the personal guidance of workers on the job, for the improvement of their work and results."¹⁴ The modern notion of supervision places a supervisor in the role of consultant rather than of boss. The supervisor-supervisee relationship is "a helping relationship, characterized by mutual respect, a spirit of cooperation, and a joint decision making."¹⁵

TRAINING PROGRAMS IN THE PHILIPPINES

Despite freedom of religion, the Philippines has remained very much a Roman Catholic country, with a minority of its population professing all other religions. In the census of 1970, Roman Catholics represented 84.97 percent of the total population, Muslims, 4.32 percent, and Aglipayans (Philippine Independent Church), 3.91 percent. The Protestants ranked only four and accounted for only 3.06 percent of the total population.¹⁶

To help meet this tremendous need the Philippine Association of Christian Education, better known as PACE, was organized in 1966 and duly incorporated in 1974. For the past twelve years PACE has been actively engaged in several different ministries, all stressing leadership training.

Teacher-Trainers camp (TTC) and Advanced Program for Trainers (APT) One very rewarding ministry of PACE is the Teacher Trainer's Camp which was launched in December 1974 and the Advanced Program for Trainers which was started in April 1976.¹⁷ At these camps, a group of competent Christian p. 133 education specialists (12 to 15 instructors from different Bible colleges and seminaries) seek to assist qualified Christian leaders: (a) to grow in personal maturity in Christ, b) to develop skills in training leaders, and c) to prepare a definite plan for training leaders in his own group.

For ten consecutive mornings we study together the Bible in search of leadership principles which we believe should be our guidelines in training others. We also come

¹¹ W. Curry Mavis, *Advancing the Smaller Church* (Grand Rapids: Baker Book House, 1957), p. 75.

¹² Bower, *Administering*, p. 125.

¹³ Mavis, *Advancing*, p. 75.

¹⁴ Heim, *Leading*, p. 127.

¹⁵ Malcolm and Hulda Knowles, *How to Develop Better Leaders* (New York: Association Press, 1955), p. 27.

¹⁶ *Philippine Yearbook 1977* (Manila: National Economic and Development Authority, 1977), pp. 87-90.

¹⁷ The Asian Theological Seminary, recognizing the validity of the training offered in these camps, grants credit for 3 units to every graduate student for completion of all requirements at TTC and another 3 units for completion of all requirements at APT.

together for seminars to discuss what our objectives should be in training leaders, what program we should plan, what courses we should offer, and other vital topics that have to do with training leaders. There are also special workshops on music education, creative handicraft and recreational leadership. Individual instruction is likewise provided through private consultation of the participants with their respective advisors. The participants are also given opportunities to meet in small groups with their advisors for instruction, for interaction and for fellowship. In addition, the participants are each given time to do a special library research project on a subject which he plans to offer in his own training program.

To encourage everybody to start training others as soon as the Camp is over, each participant is required to work out, with the assistance of his advisor, a one-year leadership training plan which would be ready for implementation upon returning to his church. And to prove to them that they could really begin training others now, they are each given opportunities to practice training others at the Camp. Then, too, one Sunday morning at the Camp is set aside for observing and evaluating the educational work of nearby churches.

After ten days of intensive training at the Camp the graduates are commissioned to train others who will be able to train others also. Two camp graduates who are leaders from the Foursquare Church of the Philippines have been traveling extensively conducting training classes in at least 20 churches.

Since after their participation at our camps three volunteer workers of a church called the United Church of the Good Shepherd have been holding regular training seminars three times a year during summer, during semestral break and during Christmas vacation not only for their own church but for other interested churches as well. [p. 134](#)

For three consecutive years now they have been running five-day training camps in the month of April. During the first year they were able to train more than 40 teachers. The following year more than 30 participated in their camp. The third year close to 50 came. And because there is this on-going training program the church is able to meet the increasing demand for workers both inside and outside.

Standard training course (STC). One of the purposes of PACE is “to help churches and denominations in training and developing teachers and leaders of Christian education.” Therefore it offers a curriculum plan for nine different courses for volunteer leaders: Preliminary Teacher Certificate Course, Advanced Teacher Certificate Course, Trainers’ Diploma Course, Bible Study Leaders Training Course, VBS Staff Training Course, Women Leaders Training Course, and Youth Leaders Training Course.

Each course is suitable for local church and inter-church training classes. Each one includes six units of study, three in Bible and three in methodology. For each unit of study, a trainee is required to attend from 10 to 12 hour-long sessions.

A PACE credit card is granted upon completion of each unit in any of the above courses that is taught by an approved PACE trainer.¹⁸ When all the required units for a course have been completed, a corresponding PACE certificate is awarded.

While the Standard Training Course is primarily designed for use in formal training classes, some units of study are being done through the use of self-instruction materials such as those produced by the Philippine Association of Theological Education by Extension (PAFTEE). Because this plan seems to be more practicable for certain groups PACE gives due credit to self-studied courses that are also approved by PAFTEE or by the denominational TEE group.

¹⁸ Graduates of PACE Trainers Camps are among the approved trainers.

This curriculum plan is being used extensively in the Philippines, particularly by the graduates of our Teacher Trainers Camp and Advanced Program for Trainers. To date over 500 credit cards and over 50 certificates have been issued by PACE.

Learning Center. In our desire to be of service to Christian schools and churches in the Philippines year-round, we established on March 20, 1975, the PACE Learning Center. Geared to meet p.135 the needs of Christian workers and students who are handicapped by lack of books and other teaching tools, the Learning Center has three sections.

The first section is a library where one finds excellent books on Christian education, on the Bible, on theology and other areas. Our library is appreciated by our local Bible schools and colleges. Many CE instructors and students borrow books and other materials from us.

The second section of the Center has hundreds of mimeographed notes on over 800 different topics which are of immediate concern to Christian workers. These notes are also popular among CE students.

The third section of the Center is our Audio-Visual Room. The teaching aids in this room are either copied or else borrowed by Christian workers from surrounding churches. A set of flannel-graph or other lessons could be borrowed by Christian workers for two weeks at a time. It has plenty of filmstrips and tape-recorded messages also. And to make the Center truly a learning center, we conduct periodical day-long seminars-workshops for church groups and other special groups.

One such seminar is the day-long Christian Education Seminar which is open for pastors, Board of CE members, Directors of CE, educational agency leaders and administration students. Again this is intended to be an appetizer. And then there is the Creative Arts Workshop. Sunday School workers, Vacation Bible School Workers, Extension Class Workers and other educational workers who come to this workshop learn not only through hearing and seeing, but more through doing. Occasionally CE instructors bring their class to the Center, for special sessions. So popular have these seminars, workshops and institutes become that group after group from far and near come to the Center to participate.

Camp Counsellors Training Institute (CCTI), Church Youth Leadership Institute (CYLI) and Other Institutes. Started in October 1977 already three Camp Counsellors Training Institutes have been conducted by PACE. The first one was attended by over 30 camp counsellors sent in by the World Vision, Philippines. By December of the same year these counsellors whom we trained for six days served in four different children and youth camps with an average attendance of 250 per camp or a total of 1,000 for the four camps. p. 136

As has always been our practice in PACE we stress learning by doing in this Institute. And so when we offer seminars on topics like Counselling Techniques we also provide opportunities for the participants to practice counselling with each other. A demonstration on How to lead Bible study is therefore followed by a practicum in leading a Bible study group, a lecture demonstration on First Aid by practicing how to apply first aid and so on.

Another well attended Institute is the Church Youth Leadership Institute which was held for the first time last October 16–21. Originally we were to invite only 30 selected youth leaders but we found ourselves training 60 instead. Aimed at drawing together only the youth leaders of the churches in the Greater Manila Area, the Institute emphasizes such important topics as “Understanding Youth,” “Organizing and Administering Youth Groups,” “Youth Programming,” “Leading Youth Activities,” “Teaching and Counselling Youth.” To make the sessions both interesting and profitable various methods are

employed such as panel discussion, buzz groups, role-playing, case studies, demonstration and filmstrip presentation.

Total Involvement Program Seminars (TIPS). We strongly believe that if the church in the Philippines is to grow, every Christian believer should be involved. For this reason, we conceived of another special ministry, the Total Involvement Program Seminar or TIPS. Designed to help churches grow through the involvement of the total church membership, these seminars are conducted for two and a half days in a local church. The pastor and no less than eighty percent of the leaders and officers of the church are urged to participate in all sessions.

Today TIPS has been conducted in more than 20 different churches and most of these churches, according to first-hand reports, have grown both spiritually and numerically. Some have even doubled in one year's time.

Special Services to Schools and Churches (SSSC). While we do sponsor Christian education seminars and other CE conferences ourselves, we do not hesitate to participate as speakers and teachers in seminars and conferences sponsored by other groups. One time we were in an inter-church teacher-training seminar which was attended by representatives from seven different churches. Another [p. 137](#) time, we were at a Teacher Training Camp attended by delegates from more than 10 different churches.

Recently a most interesting arrangement has developed between PACE and certain denominations in the country. For the last several years Christ to the Philippines has been calling on us (usually during their week-long annual denominational conference) to give their workers (over 150 of them gathered from all over the country) in-depth training in Christian education, and administration in particular.

We also want to encourage and assist Bible schools and seminaries in their Christian education program so we gladly accept invitations to teach Christian education courses in Bible colleges and seminaries.

PROGRAM POSSIBILITIES FOR ASIAN CHURCHES

The training programs described in this paper, particularly the ones we have tested in the Philippines, are presented merely as suggestions. They may work in churches of other Asian countries or they may not. I leave it to the resourceful church leaders of each country to adopt whatever might meet their particular needs. If they wish they may adapt any of the programs presented. Otherwise, they may develop additional or alternate programs which are more effective in their particular situations. Certain experimentation, new approaches, and daring devices have their place in the planning for the all-important task of training Christian workers.

But whatever program or programs they may choose to use the following guidelines should prove helpful.

Set an example. Here is another place where the leader must lead. His reading, study, attendance at conferences, camps, schools, classes, and the like will be contagious.

Help convince workers of their need. This sense of need may begin with a conviction about the importance of the educational work in the church. It passes on to a recognition of need for progress in that work. Finally the individual worker should see a definite point at which he needs help.

Show them that they can grow. While some workers may think they have already attained their maximum competence, others [p. 138](#) may doubt their capacity to be helped. They must be enticed into experiences that really serve their practical needs.

Assure them they will not be embarrassed. This assurance may require a promise that they will not have to take an examination, make long talks in public, or give answers that may

be wrong. Yet the time should come when they can appreciate the help realized through full participation.

Help them see that the work can be interesting. Leadership education is not necessarily dull. Many people love to sharpen their wits in a study experience. Here is a challenging field for self-realization.

Help them develop a hunger for such a program. An outstanding camp is an ideal place to catch the spirit. Perhaps the more hesitant can be taken to visit a camp or at any rate meet enthusiastic campers. Visiting a superior class or school may be helpful too.

Make the means practicable, readily within reach. Place, amount of work required, and the time schedules are important consideration. In some cases, too, financial problems must be eliminated.

Make sure that the experience will be satisfying. It should be planned to help the worker have larger satisfaction in his work. This requires especially that he have opportunity to deal with practical problems on specific points of felt need.

Plan for appropriate recognition of progress. Course completion cards, credits, certificates of progress or diplomas and recognition services have this purpose in view.

Build workers into the fellowship of the course. Association with important leaders will have value for this motivation. Each one should see himself as part of an important movement in which honored persons are working.¹⁹

Finally, let us all be reminded that even the best of training programs could fail if carried out in the energy of the flesh, for as the Psalmist says, "Unless the Lord builds the house, they labor in vain who build it" ([Psalm 127:1](#)).

Miss E. R. Javalera is General Secretary of the Philippine Association of Christian Education, Inc., and teaches at the Asian Theological Seminary, Manila.

Abridged from a paper presented at First Pan Asian Christian Education Seminars, Oct. 10-15 1978 at Singapore. [p. 139](#)

Book Reviews

FAITH AND CHURCH

Jesus and Paul: Paul as interpreter of Jesus from Harnack to Kummel

by J. W. FRASER.

(Abingdon, England: Marcham Manor Press, 1974. Pp. 244, £8.00).

Abstract of a review by COLIN BROWN, *Themelios*, May 1977, (Vol. 2, No. 3.)

THIS book is not, as the sub-title might suggest, a descriptive catalogue of who said what. The opening chapter sketches the views of the major interpreters, noting the

¹⁹ Heim, *Leading*, pp. 128-129.