

Revisioning a Missional Curriculum to Aid Churches in the Fulfilment of the Great Commission

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Abstract

While the church takes the lead in sending out missionaries to a world needing to hear the Gospel message, theological educational institutions (TEIs) are not absolved of any responsibility in this task. TEIs are positioned to provide significant influence in the life and practice of the local church as biblical, practical theological education that is first and foremost ‘training’ will impact the local church’s disposition toward missions and the sending of missionaries. To be good stewards of this opportunity—and imperative—every TEI must take seriously the development of a curriculum that will encourage and support the local church in this task. Before one can develop a curriculum, however, one must have a clear vision of what such a curriculum must be to achieve the task of missional transformation of the local church. Moving from this foundation, the authors seek to unpack the challenge of gaining a visionary perspective of the challenge for TEIs to create a curriculum designed to provide a missional direction for local church leaders. Such a task requires that any theological institution not only takes the biblical mandates of mission seriously but also asks the “Why” of the missionary mandate. Furthermore, gleaning insight from mission-sending agencies, TEIs need to understand the work of the missionary to address the skills and education [training] required for the missionary to fulfil this mandate successfully. Finally, such revision to a more missional curriculum must have an eye on the role of the local church in the mission-sending commission.

1. Introduction

“In the church at Antioch there were prophets and teachers... While they were worshipping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’ So after they had fasted and prayed, they placed their hands on them and sent them off.” (Ac 13:1-3) ¹

The church at Antioch provides a paradigmatic example of the role of the local church in sending out missionaries. The elements of worship, prayer,

and fasting saturate the narrative. Further, listening to the Holy Spirit and acting in obedience provides critical foundational actions. Finally, the church acknowledges the task given to Barnabas and Saul as divinely administered yet understands their role and connection as demonstrated through the laying of hands upon them as a part of the sending celebration. Throughout church history, the local church has continued as the primary sending institution—more recently in partnership with other organizations; nevertheless, even in such partnerships the local church bears witness to the evidence of the missionary calling of those being sent out. This relationship between local churches, mission agencies, and the missionary has become a norm in the modern era of missions. What can be lost in the paradigm is the role of TEIs. While most mission-sending agencies express expectations or requirements of theological education, TEIs can often sit in a more reactive role providing a service in response to these requirements of a church or agency. But can TEIs have a greater role? A more proactive role? A clearer partnership with the local church in the mission-sending task?

TEIs can—and should—have a significant impact on the ministry of the local church because of the privilege granted to train those called by God for ministry. The important distinction is that the role of such institutions is never simply education but more emphatically ‘training’ provides a critical understanding.² This truth has been evident in the impact of the Cape Town Baptist Seminary (CTBS) ministry over the past decades in the life and ministry of local churches. While many examples can be noted, two specific examples are considered as a brief means of illustration. The first is the elevation of children’s ministry in the local church. In the late 90s and early 2000s, the local churches struggled to engage with children despite the need as evidenced by the sheer number of people under 13 in society. This gap in ministry was particularly evident in rural and township churches. In response to this need, CTBS instituted a “children’s ministry tract” as a part of the BTh/BMin degrees. This tract was in addition to a “youth tract” and dealt more specifically with the initiating and sustaining of ministry to children. The tract was particularly geared toward helping the pastor who would not have multiple staff—which is the reality for most of the churches in this demographic. The impact of this programme is seen as one considers the state of children’s ministry in these churches twenty years later in which one not only finds the existence of such ministries but there is an expectation for the need to reach children with the gospel. The

seminary became the primary catalyst through the training of ministers who came to study.

A second example can be seen in evangelism and church planting. In 2008, CTBS revamped the evangelism courses taught to focus not only on evangelism skills but also on the expectation of evangelism as a norm. As a result, all evangelism courses carried practical requirements of weekly conversations. Such a simple change began to impact the “DNA” of the institution and, thus, the local church. The request for evangelism training from local churches has surged and is a regular part of CTBS engagement. From the elevation of gospel witness as normative, the challenge of church planting became a natural progression in the seminary curriculum. With a restructuring of the curriculum, church planting methodology became a core subject. Over the past several years, the students at CTBS have been directly involved in more church plants than the local association.

Further, several graduates have implemented the “DNA” of church planting into their local congregations—one church in the Eastern Cape has placed in their church constitution that the church is to strive to plant a new church every year which they have been doing for several years. These examples are given to raise the point that TEIs should be influencing the local church’s ministry. One can assert that any TEI that is not catalysing kingdom growth and ministry in the local church is doing theological training incorrectly. In other words, “something’s wrong”! When the topic of equipping churches in sending missionaries is raised, one understands that the role of the TEI is critical. While TEIs should never seek to replace the local church in either the identification of missionary candidates or the sending of missionaries, they **must** take seriously the opportunity to equip the next missionary force and encourage the local church to send missionaries more faithfully. Since the primary avenue for the institution to navigate these challenges is through the training given, this reality demands thoughtful engagement with the curriculum offered.

The development of a missional curriculum should not be taken casually; rather, the institution must be very intentional in engaging the task. This challenge, however, requires “a catching of the biblical vision of missions” by the faculty and leadership before one can develop an effective curriculum. The goal cannot be simply to provide as many mission-sounding courses; rather, a greater understanding of the task to be engaged and the training needed is necessary. A more complete “revisioning” of the curriculum

is required to reflect the missional position of the institution—and the students. To cast the vision of a more missional curriculum, the institution must understand the biblical foundation for missions—the “why” of missions rather than simply the “what” of missions, the elements of the missionary task for which one must be trained, and the types of courses which will be addressing such training needs.

2. Casting the Missional Vision

Smith and Kai define Vision Casting in terms of “being” and “doing” calling it “a lifestyle of continually helping brothers and sisters see the potential of who they are and can become in Christ (BEING) and what God wants to do through them (DOING)” (2011: Location 2769 of 5120). While they are speaking of discipleship—more specifically, making disciples that make disciples, the core idea is relevant to the task at hand: challenging leadership and faculty to engage in the missional task within theological education. While one can focus on the tasks and the identity of the missionary, a critical third component is the motivation or the why of a missional perspective that must undergird the entire process: “Vision casting is simply trying to keep God’s heart in front of the trainees to encourage their faith. Therefore, keep it biblically focused.” (Smith and Kai: 2011, location 2208 of 5120). Let us briefly consider the biblical mandate for the doing, being, and motivating of a missional curriculum. Logically, one can begin with the commands of Christ. Whether one looks at the “Great Commission” of Matthew 28:18-20 or the call to be witnesses throughout the world in Acts 1:8, the authority of the commissioning resides in the divine person. Our Lord and Saviour declares the purpose for his disciples—the proclamation of the gospel and making of disciples worldwide—and obedience is an assumed response for the faithful. This declared task is relevant for theological training as it provides a necessary focus for the institution’s equipping of the student—the ability to make disciples and the challenge to bear witness worldwide. Historically, most TEIs focus on the first element—and have engaged the idea of preparing and equipping the student to be a disciple-maker well. One must move beyond this singular focus if one is to fully equip the student to obey the broader commands of our Lord. The focal point of casting vision for action—the “doing” component—is the expectation of obedience. One of the more humorous illustrations of this dynamic came from Francis Chan (2012) who described a hypothetical conversation with his daughter in which he instructs her to clean her room. He would not be pleased if his

daughter returns to tell him that she had memorized what he told her—“go and clean your room”—or that she was going to have a group of friends come over every week to discuss what it would look like if she cleaned her room. She knows he would only be pleased if she cleaned her room. Yet, the church often treats Jesus the same when considering his command to go and make disciples. Jesus was blunt when he declared, “Why do you call me ‘Lord, Lord,’ and not do what I say” (Luke 6:46). TE must consistently envision the larger mission and its role in global witness—not simply to create a niche programme, but out of a response of obedience. TEIs must broaden the training of “Doing” to bring repeatedly into focus the missional direction of the great commission. Curriculum, therefore, must never simply be the task to complete, but equipping to obey.

In keeping with Smith and Kai, vision casting also addresses the very identity of the follower of Jesus. What does it mean to be a follower of Jesus in terms of missional thinking and missional curriculum for the TE? A popular way of considering the reality of our identity in Christ about our mission as a follower of Jesus is to consider Jesus’ invitation to the first disciples in the Gospel of Mark: “Come, follow me,” Jesus said, “and I will make you fishers of men” (1:17). Rather than seeing the invitation to follow and the becoming of fishers of men as two distinctive actions or roles that are to be fulfilled in some linear sequential framework, the invitation and promise are to be viewed as two sides of the same coin.³ One could argue that a Christian cannot be a faithful follower of Jesus without some “fishing”. One of the faculty at CTBS related the story of two of his children when they were younger. The grade three son was explaining to the grade one daughter aspects of the return of Jesus, namely that Jesus would not return until all peoples had heard the gospel. His sister replied without hesitation, “Then, I guess we should be telling people.” A few minutes later she was in the dining room with Sunday School material, preparing to start a Jesus Club at her primary school. To bear witness to Jesus is the normal setting for the disciple. Theological training, therefore, must normalize a missional approach to ministry. Such missional focus should express the intentional element of being to the student as a natural expression of following Jesus.

Finally, the desire of God must be reflected in the life not only of the individual Christian but also the philosophy of the TEI. The Holy Spirit declares that God “...wants all people to be saved and to come to a knowledge of the truth” (1 Tm 2:3). Throughout the biblical narrative, God

clearly demonstrates his commitment to this desire and reveals himself as the one who rescues. Interestingly, throughout the Old Testament, God identifies himself to Israel as the “one who brought you out of Egypt” over 40 times! The primary revelation of God to Israel is as the one who rescues (Davis and Mulenga 2022:111). The redemptive activity of this God who rescues is seen fully in the passion of Jesus. When casting a vision for a more missional curriculum, this passion of God needs to be a driving passion for the TEI!

Revising a curriculum for a missional focus requires the commitment of the leadership and faculty of any institution. A means of maintaining such a commitment is the regular casting of vision that focuses on the call to obedience, the character of being, and the compassion of the Father.

3. Clarifying the Missionary Task

Vision requires direction before it can be applied to any given context. A misstep for any TEI regarding curriculum is the assumption that a target number of mission courses can be equated to a missional curriculum. While individual courses can be useful, there is a need for a more coordinated and cohesive whole. This reality requires the institution’s leadership and faculty to understand the “flow” of missions for the missionary. The “big picture” of necessary actions and tasks for the missionary, as one progresses from the first steps of cross-cultural engagement to the latter stages of a developed ministry, must be clearly understood by a TEI before it can be translated into a missional curriculum.

Over the years, CTBS has enjoyed varying degrees of partnership with mission agencies from promotion to participation. As a by-product of such an association, CTBS has been impacted by the missiological approaches of such mission organizations. Over the last decade, as the faculty has approached the challenge of developing a missional curriculum, two approaches have proven particularly useful: the Four Fields and the Mission Task.

CTBS utilized the first missiological framework (Four Fields) to address the challenges of developing an effective evangelism and church planting curriculum. While not traditionally identified as “missions,” church planting involves many similar components of cross-cultural engagement. To this end, the Four Fields framework has been utilized successfully over the last decade.⁴ The greatest initial value was providing a “plotline” for

the curriculum. In other words, a natural progression in the task of church planting provided an essential structure for the order of courses resulting in a greater interconnection of courses allowing students to build upon skills learned as they moved through the years of study.

The Four Fields highlight the tasks of Entry, Evangelism, Reproducing Discipleship, and Healthy Church Formation. A central hub for these four “fields” is the ongoing leadership development task (see Figure 1 below—for an expanded representation see Appendix 1).

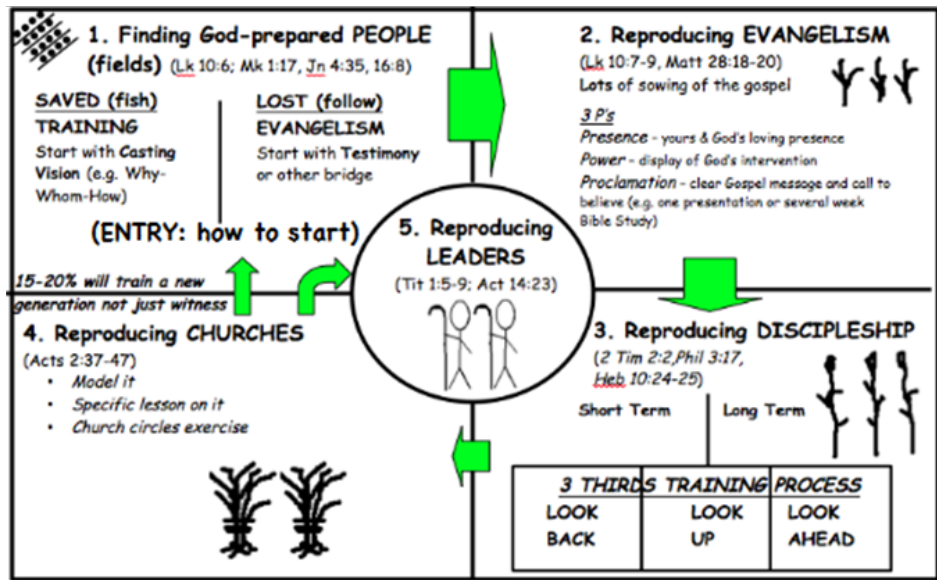


Figure 1 Four Fields Component of the Church Planting Framework

In adapting the Four Fields at CTBS, the “fields” were streamlined to keep church planting in focus — primarily in the local urban context of Cape Town. As the first two fields — Entry and Reproducing Evangelism — are primarily concerned with approaching individuals and leading conversations toward evangelism, the foundational courses needed to provide an understanding of the rationale and basic components of evangelism (Intro to Evangelism). Further, training in evangelism with the Muslim community is imperative given that 15% of the population of Cape Town are followers of Islam. The third and fourth fields — reproducing discipleship and reproducing churches — address the desire to disciple groups of believers with the goal of establishing healthy churches. Curriculum, therefore, needed to address the challenges of analysing and exegeting communities within an urban setting — what

church planting looks like in a city of millions. The flow of the structure maintains the cycle of new entry and reproduction so that the fields remain connected. The need for developed leaders to maintain the momentum becomes addressed in leadership and administration. Additionally, Ministry Integrated Learning which begins in a student’s second year is a formal mentoring and internship designed to develop the student as a leader as well as teach the student how to develop leaders. The value of the form was the clear progression that required new skills and development at every stage. Thus, the faculty of CTBS had a framework to which they could attach the progression of courses (see Figure 2 below):

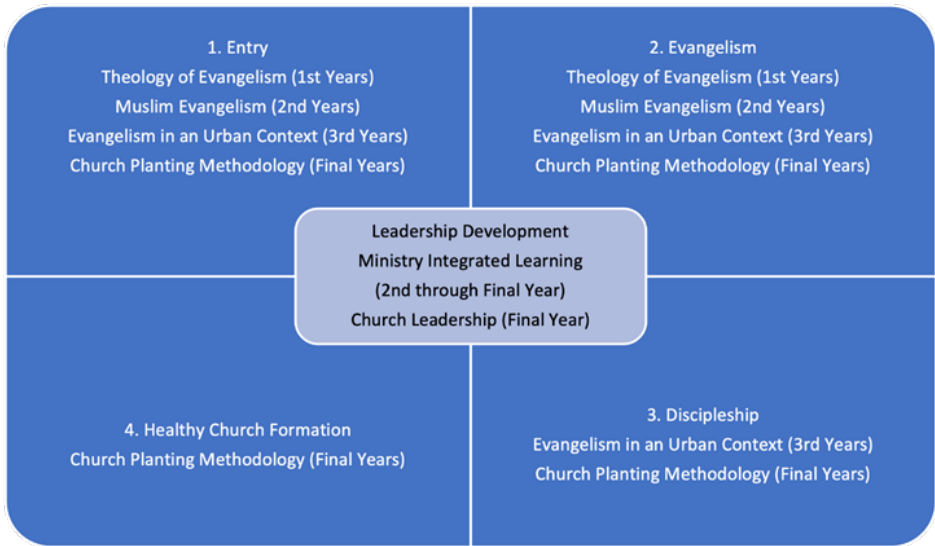
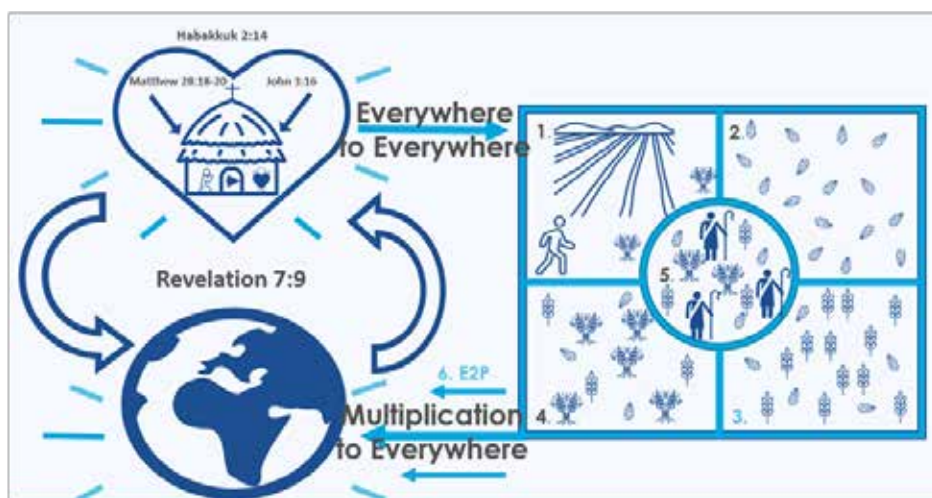


Figure 2 Ev/CP Courses as Four Fields

The conviction to broaden the missional focus of CTBS to a more cross-cultural and global engagement has resulted in a return to missionary sending agencies’ work to define the flow and process of missions. While the Four Fields does continue to give insight, a more complete image of missions is needed. The Missionary Task defined by the IMB has proven particularly useful. While all the “four fields” are represented within the six stages of the Missionary Task, some useful additions/clarifications are included.

Initially, the task of entry has been clarified specifically for cross-cultural engagement which is a prominent feature of missions. More importantly, the role of the church in sending out missionaries is given proper emphasis as mission sending is a function of the local church “missionaries can be

sent from everywhere to everywhere” (IMB 2023:8). As any missional training must have within its broad focus the equipping of the church for identifying, setting apart, and supporting missionaries, TEIs can incorporate consultations by missionary-sending agencies to equip further students and pastors in the local community. Recently, CTBS hosted such a consultation; the response was greater than the available space. Due to the need an additional consultation is planned; furthermore, a follow-up meeting is being developed to help the attendees follow through with the action plans designed at this event.⁵ Therefore, a component of any missional curriculum involves the engagement of church leadership and pastoral roles in such tasks! The Missionary Task also places particular emphasis on the health of new churches. Not that it was lacking in the Four Fields; rather, it was understated. Finally, a healthy exit for the missionary is considered a key component of the missionary task. This broader, more developed model maintains the flow and “big picture” of the four fields while engaging intentionally with the local church in its role of mission sending in cross-cultural ministry (see Figure 3, see an alternate representation in Appendix B).



The understanding of the missionary’s task is vital for any theological training institution that seeks to equip both missionaries who will serve cross-culturally and pastors who serve in the local church to think globally and participate in sending out missionaries. TEIs, therefore, need to see the plotline of the mission’s curriculum as an organic whole rather than isolated courses.

4. Creating the Missional Curriculum

Having caught the vision of the call to missional thinking not only as tasks to do but as a normal expression of our Christianity walking in step with the desires of God and having investigated the plotline of the work of the missionary, one is better positioned to engage with the challenge of creating a missional curriculum (or missiocentric curriculum). Before starting the critical task of creating a missiocentric curriculum, however, one must be clear about the meaning of the concept of curriculum in TE. In other words, what precisely is meant by the term curriculum? Curriculum can be defined as “all of life’s experience or happenings” (Ford 2003:33) meaning that curriculum is more than a track of learning but everything that happens in the environment and circumstances of learning. Ford (2003:34) further elaborates that the curriculum is “a running or ‘race course’ which exists only where true learning experiences take place.” Therefore, a curriculum is “the sum of all learning experiences resulting from a curriculum plan directed toward achieving” (Ford 2003:34) a TEI’s objectives. In other words, curriculum should not separate proclamation from demonstration. Simply put, a missional focus must pervade all curriculum courses, not only mission classes.

Beyond the definition of curriculum, one must ask what curriculum means in one’s context. One is encouraged “not to impose on their culture or subculture a curriculum design imported from another culture” (cf. Ford 2003:49; Hendriks 2012). When designing and delivering a missional curriculum, attention must be given to contextual realities. Shaw (2022, Conclusion section) similarly asserts, “The curriculum must always remain a servant to our missional vision, and consequently, we should not merely mimic, what others have done.” A TEI must avoid the temptation of compartmentalizing the mission courses from the larger curriculum. This goal can be achieved through two actions. First, just as the Third Lausanne Congress in Cape Town 2010 challenged churches in intentional missional engagement, TEIs need to develop integrative, normative, contextual, and missional curricula. A mission-conscious element should undergird the entire training experience. In other words, is the TEI equipping the student to be able to contextualize their theological training cross-culturally? Keller provides a useful definition of contextualization (2012: 89).:

(Contextualization) is not giving people what they want to hear... it is giving people the *Bible’s answers*, which they may not want to hear, *to questions about life* that people in their particular time and

place are asking, in language and forms they can comprehend, and *through appeals and arguments* with force they can feel, even if they reject them.

Keller highlights several elements critical for the challenge at hand. The Bible is the authoritative source for any training, so the TEI always seeks to offer “the Bible’s answers”. Just as important, however, is the realization that one needs to answer the questions about life that are being asked—rather than what one assumes ought to be asked—in a *real* context. Such answers must be comprehensible and have genuine weight and force. Regarding traditional theological education, a Homiletics course, for example, could incorporate communicating the Gospel clearly in cross-cultural situations. A Systematic Theology course should address the theological milieu in which the student converses. TEIs in sub-Saharan Africa must provide bridges and barriers to the gospel while engaging the teaching of major competing worldviews such as African Traditional Religions, Roman Catholics (as it has been syncretised in some parts of Sub-Saharan Africa), Prosperity Gospel, and Islam.⁶ Secondly, TEIs must intentionally integrate the entire curriculum into holistic training. For CTBS, the MIL (mentioned above) continually integrates the student into the local church. The experience of an extended internship for the student provides the opportunity for theological training to be integrated effectively into genuine ministry. The warp and woof of training in practice is experienced by the student while being guided by both the teachers and the local pastor in the context of ministry in all of its expressions. Therefore, the scope of an effective curriculum must succeed in the development of the spiritual formation student, impart a general understanding needed to function in any ministry, and address specific skills needed to minister faithfully and fruitfully cross-culturally.

Spiritual formation is addressed in most theological curricula in specific courses such as prayer, worship, or hermeneutics and ongoing engagement such as chapel or small groups. Wang *et al.* (2023) noted well, “spiritual formation... is a Spirit-initiated process that forms ‘the inner world of the human self in such a way that it becomes like the inner being of Christ himself.’” While the institution does not assume the work of the Holy Spirit, it must intentionally equip the students with the understanding and tools to cultivate healthy spiritual discipline in their lives. From a missional perspective, however, the institution needs to equip the student

further on intentionally maintaining and developing their spiritual life in isolation or the grips of culture shock since intercultural life and ministry often bring specific challenges for the minister. The curriculum content must consider such a need. In truth, the pastoral role in any context can bring isolation therefore all students would benefit.

As with spiritual formation, general training may not require special courses only for the “missions” students; rather, all students can benefit from a more missional dimension to all courses. Nevertheless, the training focus should reflect a renewed emphasis on mission to “keep the main thing the main thing.” As mentioned above in the discussion of contextualization any subject can incorporate the element of mission focus. Since mission reflects God’s command, character, and compassion, it is reasonable to expect courses to reinforce this commitment. Just as the redemptive theme of God’s salvation history provides the unifying theme of the entire biblical narrative, the unifying theme of a commitment to God’s mission must be evident in the entire theological training curriculum from exegesis to systematic theology to practical theology. “‘Church’ and ‘mission’ do not connote two mutually exclusive spheres of divine activity, but rather the former is called to and formed for the latter” (Howles 2023:4).

The TEI, however, must provide skills specific to the missionary task at some point. While the advice and input of outside organizations and institutions are welcome, the final product must reflect the context of the training. One should not enrol in a program at CTBS only to be presented with a curriculum imported from the US, Europe, or Asia without being adapted for the African context. As Womack, Duncan & Pillay (2020) note well;

Theology is never performed in a vacuum. One’s context impacts ...theology and life. Local peculiarities have a huge impact on the needs and expectations of individuals and society at large. Ignoring the local context can have a detrimental impact on the development of ministerial formation.

The curriculum must enable the student to navigate confidently the tasks of the missionary. From entry into a new context to explaining the gospel in a contextually effective manner to training disciples who can disciple others. Finally, the student must be able to lead disciples into the formation of a healthy church while developing the leaders of that church.

5. Cape Town Baptist Seminary, A Case Study

CTBS currently offers two Bachelor's degrees—a BTh and a BMin. The only real difference is the requirement of biblical languages for the BTh degree. The Seminary principal realized that the repetition of these degrees was a waste of money (each degree costs the school to maintain the accreditation) and proposed a radical change to the current Bachelor of Ministry degree. The South African Department of Education and Council on Higher Education allow for an accredited degree to be modified with up to fifty per cent new material without needing to be re-accredited. In January 2024, CTBS will launch a new Bachelor of Ministry degree—a BMin in Intercultural Studies, a “Missions” degree. Such a degree will be the first undergraduate missions degree in South Africa. Over the past few months, the faculty have been working together to unpack this new degree. The steps taken reflect the suggestions proposed in this presentation.

The critical first step was a time of vision casting. The Seminary Principal challenged each faculty member with this possibility, requested each to pray, and asked for feedback at the following faculty meeting. This first step of prayer and reflection on the school's mission and the missional purposes of God preceded a scheduled day of brainstorming and collaboration. Every faculty member caught the vision and endorsed the idea.

The next step was one of collaboration—a day to discuss and consider what a missions degree would entail in a South African context. After an initial disjointed discussion of ideas, the focus shifted to the necessary elements of the missionary task. The discussion began with a time of discussing the elements of the missionary task. As CTBS has had the privilege of faculty members who have worked with mission agencies in and outside Africa, a clear understanding of the logic and flow of the missionary task was readily available. Initially, all current courses which met missionary tasks were identified. As a result, areas of need were easily discerned. The next step of the process was to suggest courses to meet the areas of need and to reinforce areas already engaged. CTBS had the freedom to add 20 new courses without reaccreditation. The final step was to assign these courses to year groups so that a clear progression of effective training was evident.⁷ The overall strategy is summarised in Appendix C with the suggested courses highlighted.

The final step in preparation for the launch of the new degree is developing

the course outlines and curriculum content. Each faculty member has been assigned various courses and has been given three months to develop the course content. The faculty member is expected to have a course outline, textbook recommendations or suggested readings, testing methods, and final recommendations from this content. Once the curriculum has been finalized, faculty will be assigned courses for instruction and adjunct faculty secured as needed.

6. Conclusion

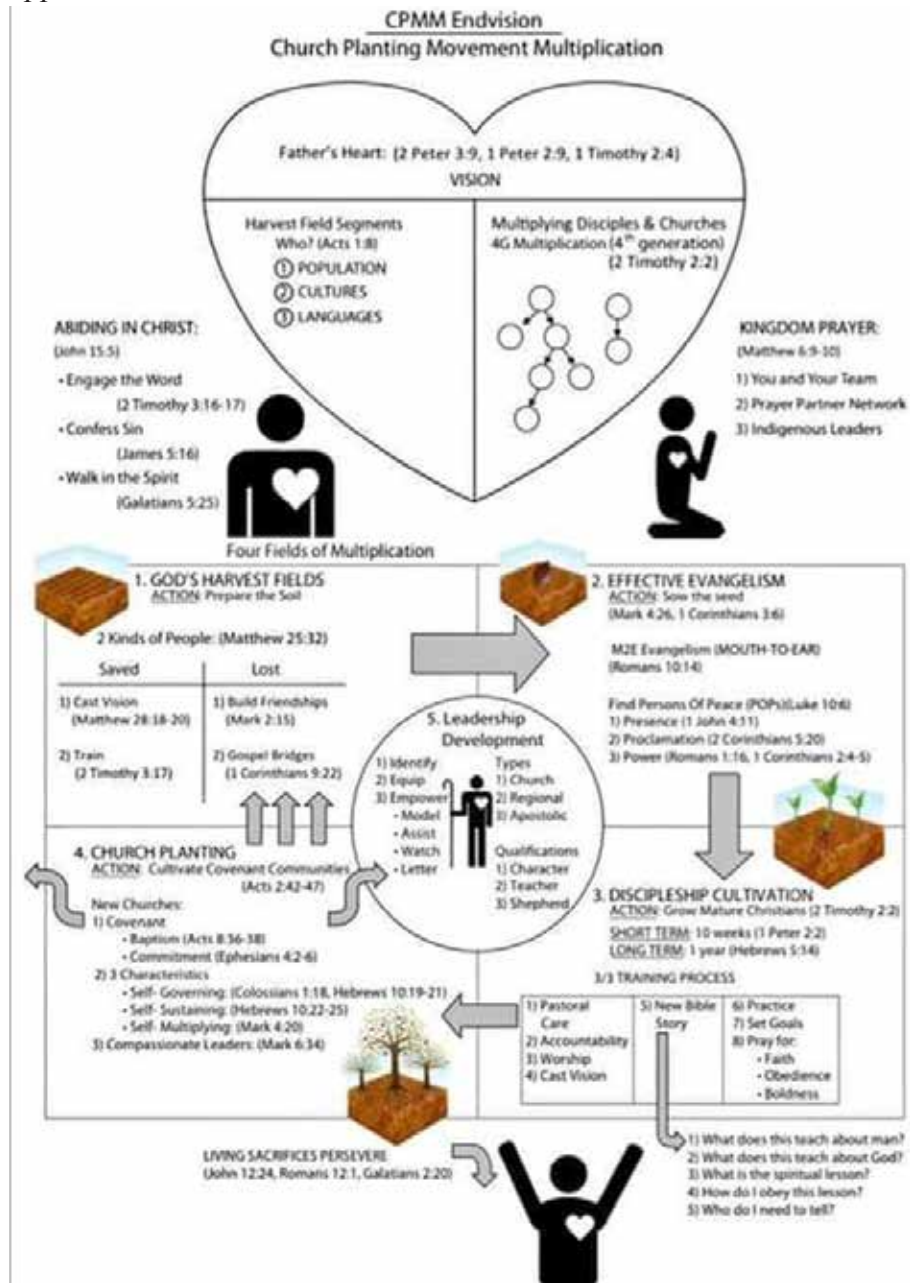
The revisioning of the curriculum to reflect a missional mindset—a mindset that reflects God’s command, character, and compassion for the lost—is meaningless if it has no reach beyond the institution’s walls. Therefore, a challenge for any TEI is to so impact the DNA of its students with a heart for the redemptive work of God in the world that this missiocentric disposition is transferred to their local church. For CTBS, training missiocentric leaders falls within the institutional objective of “Training Christian leaders to transform society biblically” (CTBS 2023). What then is the process for connecting the dots from the classroom to the student to the church to the mission field? Truly, it is the local pastor who will most effectively mobilize the local church to engage in meaningful local ministries (IMB *Workbook* 2023: 15-20). Often, one’s engagement in ministry through the church to the community outside of its walls is the first note of the clarion call to the mission field. A primary task of the TEI, therefore, is equipping the pastor to lead their church in missional ministry not only to see the lost engaged but to see missionaries raised up. A secondary task of the TEI is to equip those called to missionary, cross-cultural ministry. The TEI must take up this challenge. The responsibility to effectively catalyse missionary movement among local churches, associations, and denominations cannot be ignored.

One can rightly ask, “Where do we begin?” For CTBS, the process began with catching the vision for a more mission-driven curriculum. Vision can be stated as the challenge of applying one’s mission in one’s context. For TEI, catching a vision to train a missionary force for the local context supplies a passion to engage in such a task. However, the TEI is moving blindly without an understanding of what the missionary task entails. It is critical to initiate conversations with mission-sending agencies to understand the type of skills and training required for successful entry and ministry into mission fields. A missiocentric curriculum must be seen as an integrative, holistic training that incorporates missionary skills into the

broader theological training and infuses the broader theological training with a missional focus. Though the task may seem daunting, one can be encouraged that such a task is walking in step with the heartbeat of the Father.

7. Appendices

Appendix A



Father’s Heart and Four Fields Graphic developed by Fred Naude, missionary to Pretoria.

Appendix B

The following representation of the Missionary Task highlights the flow of the continuum and the central need of any missionary—or follower of Jesus—which is to abide in Christ.



Image is copyright by IMB. This image was taken from:

Missions Consultation Workbook: Eight Steps of the Missions Continuum. For His Glory, Through the Church, To All Peoples. (International Mission Board, Southern Baptist Convention: Richmond, VA, 2023), p. 6).

Appendix C

CTBS INTEGRATED MISSOCENTRIC CURRICULUM

Year one	
Semester 1	Semester 2
Greek 1A/1B (2,3) ¹ [MT: 3, 5] ² Theology of Evangelism (2, 3) [MT 1,2,3] Biblical Background & Canon (2,3) [MT 3] Research Methodology (2,3) Introduction to Theology (1,2,3) [MT 3]	Greek 1B (2,3) [MT 3, 5] Intro to Missions (2, 3) [MT 1-4] Intro to Formational Theology & CE (1,2,3) [MT 3] Hermeneutics (1,2,3) [MT 3] Introduction to Cultural Anthropology (2,3) [MT 1-4]

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Year 2 + [MIL] ³	
Semester 1	Semester 2
Greek 2A (2,3) [MT 3,5] OT Introduction A&B (1,2,3) [MT 3] Muslim Evangelism (2,3) [MT 1,2] Introduction to Biblical Theology (1,2,3) [MT 2, 3] Overview of Church History (1,2,3) [MT 3] Homiletics (Training Type: 2,3) [MT 3, 5] Family Ministries (2,3)	Greek 2B (2,3) [MT 3, 5] OT Intro 2B (1,2,3) [MT 3] Church Administration (2,3) [MT, 4, 5] Missional Hermeneutics (2,3) [MT 2-5] Reformation Church History (2,3) Intercultural Ministries (2,3) [MT 1-5] Ecclesiology/Eschatology (1,2,3)
Year 3 + [MIL]	
Hebrew 1A/1B (2,3) [MT 3,5] Christology/Soteriology (1,2,3) [MT 3,5] OT Exegesis (1, 2,3) [MT 3] Evangelism in an Urban Context (2, 3) [MT 1-3] Comparative Religions (2,3) [MT 1-3] Diaspora Missions (Training Type: 2,3) [MT 1-5] Church Planting Methodology (2,3) [MT 1-5]	Hebrew 1B (2,3) [MT 3,5] Modern Church History (1,2) [MT 3] Baptist Principles (2,3) [MT 3-5] Community Development (2,3) [MT 1] Intercultural Communication (2,3) [MT 1-3] Demon, Angels & Theodicy (2,3) [MT 3] African Traditional Religion (2,3) [MT 1-2]
Year 4 + [MIL]	
Biblical Justice (2,3) [MT 1, 3-5] Pastoral Care (2,3) [MT 3-5] Biblical Peacemaking (1,2) [MT1, 3-5] Christian Leadership (2,3) [MT 5]	MiniThesis (2,3) Missional Leadership (2,3) [MT 3-6]

¹ (1,2,3) after course name is **Training Types** integrated in the course offering:

1. Spiritual Formation (Training designed for all Ministry Students)

While a specific “Spiritual Formation” class is no longer offered, Spiritual Formation Disciplines are incorporated into most classes. Furthermore, the role of chapel, prayer groups, and faculty/student progress meetings and mentoring are designed to foster the student’s spiritual growth as well as create healthy accountability for the student’s

ongoing discipleship.

2. General Knowledge (Training designed for all Ministry Students)

The bulk of the courses offered at CTBS are designed to equip all students for ministry regardless of the context of ministry. These courses are seen as valuable and necessary components of well-rounded training.

3. Mission-Specific Skills (Training designed for Missionary Students)

Some courses are designed specifically for the student who will be engaging in cross-cultural ministry. Most often, those called to some expression of missionary work—whether in a local setting, country-wide setting, or outside of the country setting.

² [MT] is an abbreviation for Missionary Task. The numbers correspond to the six tasks identified in the presentation: 1. Entry 2. Evangelism 3. Discipleship 4. Healthy Church Formation 5. Leadership Development 6. Exit & Partnership. The inclusion of numbers indicates the primary points of connection for the curriculum and the Missionary Task.

3 + [MIL] stands for Ministry Integrated Learning

The Internship Programme is a practical, hands-on experience of ministry under the guidance of a senior pastor/minister, with some input from a Seminary faculty member (Year-Group-Leader). The intention is for the student to be involved in ministry as much as possible, under the direction and with the help of a senior minister. This will help the student to apply ministry lessons and principles learned at Seminary in a practical situation. Much of the actual learning takes place in the environment of the local church, while the discussions during supervision meetings will also focus primarily on ministry in the local church. This is done purposefully since CTBS believes that any person in any form of ministry should have a firm understanding of how the local church operates and functions. The integration of a mission focus in this extracurricular engagement (MIL), over the last three years of the student's tenure at studies, will facilitate the achievement of the Six Components of the Missionary Task: viz Entry, Evangelism, Disciple Making, Health Church Formation, Leadership Development, and Exit & Partnership (see Appendix 2—IMB, 2023).

8. Notes

¹. Unless otherwise noted, all Scripture references are from the New International Version

². For a discussion on this distinction in relationship to the calling of students, see G Harold and R Davis “The Importance/Precondition of Calling for Ministerial Training in Private Higher Education Theological Institutions in South Africa,” in JJ KNoetze and AR Brunsdon (eds) *A Critical Engagement with Theological Education in Africa: A South African Perspective* (Reformed Theology in Africa Series Volume 7) (AOSIS publishing: Cape Town, 2021) pp.103 -115. For the relevant discussion on Training versus Education see pp. 104-105.

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3. This idea of following and fishing as two sides of the same coin is widely used in evangelism, discipleship, and church planting training. The authors have encountered the illustration in both T4T/Four Fields discipleship training (2016: Nairobi) and Four Questions Evangelism (2019: Cape Town) as two examples.
4. This framework was brought to CTBS after one of the authors participated in a two-week Four Fields training led by Steve Smith in Nairobi 2016.
5. June 14-16, 2023, CTBS hosted an IMB led missions consultation- “Eight Steps of the Missions Continuum: for his glory, through the church to all peoples”. The participants were not only from Cape Town but travelled from other areas of South Africa.
6. A particularly helpful resource is the Africa Theology Series which has sought to engage these worldviews specifically. Rodgers lays out the rationale for these particular worldviews in the introduction to the series (2021). The Introduction to Biblical Theology, (Davis and Mulenga (2022) provides not only a clear explanation of the biblical narrative, but also gives a concise summary of teachings from these four worldviews regarding their understanding of Creation, Fall, Rescue, and Consummation. Further, bridges and barriers for gospel conversation conclude each summary.
7. One aid to this step was a familiarity with Blooms taxonomy. A clear understanding of the expectation of student progress and abilities provided useful guides in creating a logical and practical flow to the proposed degree. For reference, the following tables are used by CTBS as guidelines for every class:

Table 1	Bloom’s Taxonomy
Level 1	Knowledge
Level 2	Comprehension
Level 3	Application
Level 4	Analysis
Level 5	Synthesis
Level 6	Evaluation/ Create

Table 2		
Course Level: BTh and BMin	Bloom’s Taxonomy Levels 1-3 Knowledge	Bloom’s Taxonomy Levels 4-6 Application
Year 1	80%	20%
Year 2	60%	40%
Year 3	40%	60%
Year 4/5	20%	80%

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Authors' Declaration

The authors declare that there is no financial gain or personal relationship(s) that inappropriately influenced them in the writing of this article.

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