Contested issues in training ministers in South Africa

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ENTREPRENEURIAL LEADERSHIP TRAINING AND THEOLOGICAL EDUCATION

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Introduction

With the rise of the information age and the expansion of social media platforms, our society has experienced vast changes within very short temporal intervals. This wave of rapid sociocultural and economic change has serious implications for the Christian Church and theological education. One of the major consequences of these global shifts for the Church relates to an aspect at the very core of Christian identity – the pastor. Perceptions of who and what a pastor should and should not be, are more diversified than ever, which has important implications, in turn, for theological education. One model that has developed to immense popularity, is that of the pastor being an entrepreneurial leader. This chapter investigates the concept of the entrepreneurial pastor (and what I will call ‘entrepreneurial pastoralism’¹⁸) and its implications for ministerial training, which has been a highly contested matter for some time. As we will see, entrepreneurial pastoralism draws heavily on secular business models that place an emphasis on visionary leadership. Many seminaries, universities and churches have a difficult time warming up to this emphasis, noting that it lacks theological integrity in its approach – and in our context of poverty, this blatant show of materialism is inappropriate. However, in the midst of the general discomfort there appears to be a growing recognition amongst mainline denominations that they need to pay more attention, theologically, to the issue of leadership. Hence the need for a discussion of this nature.

This chapter will unpack factors that may have contributed to the formation of entrepreneurial pastoralism, mainly focusing on churches from the Pentecostal-Charismatic tradition. It also explores the implications of entrepreneurial pastoralism for theological education in South Africa, noting some challenges and caveats as well as opportunities for training ministers. However, before proceeding with this agenda, it is necessary to briefly qualify the notions of the entrepreneurial pastor and entrepreneurial pastoralism. To a certain extent, the appellations seem self-explanatory – the entrepreneurial pastor is a church leader who leads and manages a church, fundamentally incorporating principles of business leadership and managerialism along with traditional pastoral principles. While this may be an oversimplification, for the sake of argument I will juxtapose entrepreneurial pastoralism with ‘traditional’ pastoralism, i.e. those manifestations of pastoralism not incorporating and centralising a business or corporate philosophy in their theological

¹⁸ The concept of pastoralism (and pastoral power) is analysed by Foucault (2009:135–254), who views it as an early form of government in the West. Pastoralism denotes a form of governmentality where social systems are governed by a (mostly Christian) shepherd-flock model.

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praxis. Of course, we may argue that many churches and pastors are already entrepreneurial to a certain extent, since most Pentecostal-Charismatic churches have to be economically viable in order to exist. Thus, to make a distinction between this general occurrence of business and financial management in churches, I refer to entrepreneurial pastoralism as a paradigmatic ecclesiology and poimenology that not only incorporates principles of business management, but also centralises these principles and models within the very core of its communal identity and ministerial philosophy. Entrepreneurial leadership and management are not simply meta-values within entrepreneurial pastoralism – they are, in fact, central and normative in all respects, and become a prerequisite for participating in the ministry and other operations of the Church.

The rise of the entrepreneurial pastor

It stands to reason that this new type of pastor did not develop in a vacuum – the change of pastoral identity was the result of several factors working simultaneously to influence the very nature and operation of Christian identity. One could certainly add many other factors to those I will note here, but for the sake of brevity and focus, I will only discuss those that I believe were crucial in facilitating this change. Firstly, there is the force of globalisation, especially in the Southern Hemisphere, where churches are now challenged by rapidly changing socio-political contexts that call for a more holistic approach in terms of ministry and ecclesiastical identity.¹⁹ Although the symbolic inertia of the Christian pendulum is thoroughly directed to the South, Christianity's response to globalisation and changing social trends and needs will determine the strength and duration of the vector of Christianisation in the South. The result is that many churches have experienced unprecedented growth in both their numbers and influence, giving rise to many mega-churches developing even in middle-class suburban and impoverished areas. Globalisation, however, also translates into dramatic demographical changes. South Africa, in particular, has been subject to such changes (Chopra and Sanders 2004). In the transition from apartheid to a free democratic state, there were two fundamental alternatives in South African economic policy that was taking shape, namely the ANC's policy of "growth through the redistribution of wealth," and "a neoliberal approach with a streamlining of state functions and expenditure, privatisation and deregulation of the financial sector. It was envisaged that this would lead to growth through the attraction of foreign direct investment and redistribution would occur through the 'trickle down' of wealth" (Chopra and Sanders 2004:156). However, as Chopra and Sanders (2004:153-174) also note, these economic policies, which were adopted to make South Africa a player in the global market, had some very unforeseen and unfortunate circumstances, namely increases in poverty and inequality. Moreover, due to social pressures such as these, as well as the prominent position of religious discourse in society, there has also been an influence

¹⁹ For an excellent overview and case study of the implications and effects of globalisation in South Africa, see Hart (2002).

from religion and theology on the part of business (Marty 2004:31–52). The influence is, therefore, multi-directional, and not only directed towards theology and the Church.

There is also a second factor to this entrepreneurialisation of the pastorate, which is directly related to the rise of the information and technology age, namely the rapid deindustrialisation that is taking place in urban areas. This is especially the case in South African urban areas. The result is that many suburban areas that were located slightly outside of industrial zones became highly impoverished. It was notably the case in industrial areas, for example, surrounding Cape Town (Crankshaw 2012), and also in the Ekurhuleni metropolitan area, on the East Rand of Johannesburg (Barchiesi and Kenny 2002). What does this mean for churches in those areas? Many smaller, traditional congregations suffer from these changes since their member base, and hence their financial situation, often deplete rapidly as people move away seeking work, or their member profile changes dramatically (Offutt 2010:16–19). This was a common occurrence after the fall of the apartheid regime, when traditional ‘white’ suburban areas became integrated (Barchiesi and Kenny 2002:35–52). Such changes come with great pressures for the leadership of the churches. It means that, on the one hand, there are some very large mega-churches developing in suburban areas, and, on the other, smaller congregations being placed under considerable ministerial and financial pressure. Furthermore, the divide between rich and poor also increases, as we have noted above. Many pastors have to take on secular occupations since churches can no longer support them in a full-time capacity, placing much strain on ecclesiastical leadership structures and personae. One may thus find the case of a large and particularly wealthy church (by comparison to smaller congregations) with a very polarised membership base – some being far less economically disadvantaged than others (Veerkamp 2008:198–204). An example of this is Alberton Lewensentrum (ALS), located in Alberton on the East Rand. A highly successful and rapidly growing church, its membership basis being predominantly white Afrikaans-speaking people, this church has grown from a very small group to a mega-church with several campuses on the East and West Rand, as well as in the Vaal Triangle. Although its strength lies in its support from white middle-class membership, it is very much involved in major social welfare and upliftment projects for surrounding disadvantaged communities. ALS is a church that is modelled on entrepreneurial pastoralism. Yet one of the many challenges that churches like ALS face, is remaining relevant to impoverished communities without appearing to be materialistic (from its growth, wealth and success) and paternalistic. Another church that also faced major changes and bifurcations in its demographic, is Rhema Church in Randburg. It moved from being an all-white church in the 1980s, to becoming predominantly black (Offutt 2010:16).

Thirdly, the tide of materialism and its responsive proliferation of managerialism and business education, also played a major role in this shift to pastoral entrepreneurialism.

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More broadly speaking, this is a consequence of the intensive neoliberalism²⁰ that characterises some parts of South African society, and another inference of globalisation (Hart 2002:17–49, 304–310). Neoliberalism has received much (due) criticism from theological scholars, like Veerkamp (2008). Despite this, the neoliberal tide sweeping across South African ecclesiological praxes is potent (Goldberg 2009:245–376). Many churches function as corporate organisations that need to be both socially relevant and economically viable while adhering to practices of good governance and responding to a very wide and intensive social mandate of community engagement (not only based on evangelisation and soup kitchens, for instance). It is also in this sense where the idea of social entrepreneurialism comes into play. Pastoral entrepreneurialism is not only one that proliferates business strategies, but it is also firmly set on social development and outreach (Volkman et al. 2012:69–72). It has forced both the micro- and macro-congregations to take principles of business leadership and management seriously (Kennedy 2004:81–93). Smaller assemblies need to devise other strategies for surviving financially (not only based on member contributions), while mega-churches become so large that they require to be managed like medium-sized corporations. Entrepreneurial pastoralism is, therefore, not a phenomenon limited to macro-congregations. One of the other side effects of this change in ecclesiastical structural dynamics is the professionalisation of lay ministries (Cady 1993:119–146; Frahm-Arp 2010). Especially in mega-churches, there exists a tendency to personalise and professionalise certain ministry portfolios in the church, for instance music, finance, technical issues, welfare, marketing, and counselling. Larger churches can now afford to employ people specialising in these fields and pay them salaries that are highly competitive, as is the case with ALS. Smaller assemblies tend to do the same, only using the expertise of its membership on a voluntary basis (Weideman 2008).

Finally, and in my mind this is perhaps one of the most important and significant factors, is the critical change in the cultural fabric of society. In a very influential essay published in *Philosophy Now*, Alan Kirby (2006:34–37) suggests that postmodernism is ‘dead and buried’, and perhaps with it, postcolonialism, as the rising number of political revolutions suggests (Dabashi 2012). It does not signify a failure in the mandate of postmodernism, but, in fact, it is reminiscent of its success. Postmodernism was defined in its very essence as a movement that challenged and resisted dominant social discourses – however, it stands to reason that in its final days, postmodernism itself became a dominant social discourse (Gutting 2013:133–148). Once postmodernism became that dominant social discourse, it slowly also consumed and negated itself – but the jury is still out on with what it is being replaced. Some have used the terms ‘post-postmodernism’ or ‘metamodernism’. Although the candle is still burning on the name of this logical inference of postmodernism, its effects are all too clear. It signals significant changes in how we view many of the

²⁰ Neoliberalism is a type of economic liberalism that favours free trade and an open market system, advocating small and medium-sized businesses, in which privatisation occupies a central role – the private sector plays a more active part in this economy than the public sector. Profit and economic growth are its guiding principles (Chomsky 2011).

fundamentals of our reality; it is introducing new epistemologies, thereby changing the very nature, structure, and dynamic of knowledge; new spatialities – ‘space’ and ‘place’ is no longer a constant, and the defining characteristic of these new geographies is mobility. Social identity has become something that is representational, and the old existentialist desire for authenticity has somehow returned, albeit in a different garb. Architecture, art, social media, and spirituality, to name but a few, are experiencing a rebirth and reimagination in the wake of this change in cultural productivity. The development of entrepreneurial pastoralism falls within this new metamodern renaissance. Not only are church leadership structures looking different, church buildings are also starting to look different. An excellent example would be the architecture of Mosaïek, a mega-church on the West Rand of Johannesburg (Basson 2008), which does not only center on a large auditorium, but has a smaller chapel catering for people who prefer smaller, more intimate gatherings, a community centre, etc. Often the physical architecture says something about the leadership architecture of the church. Many churches make use of e-architecture in their ministry and outreach, for instance eKerk (‘e-Church’) (Niemandt 2007:542-557).²¹

All these changes have led to a change in the very DNA of the identity of the ‘church’ and the ‘pastor.’ We are perhaps even witness to the end of traditional pastoralism in some Christian movements, not without resistance and critique, of course, and the rise of entrepreneurial pastoralism. However, what were the main influences that made entrepreneurial pastoralism so popular in South African Pentecostal-Charismatic movements? Who contributed so dearly to the formation of this theology (or perhaps ecclesiology) of entrepreneurial pastoralism?

The development of a theology of entrepreneurial pastoralism

The tenets of entrepreneurial pastoralism are, of course, not monolithic. Moreover, due to the complex nature of entrepreneurial pastoralism, its criticisms are also varied. There are numerous theories of leadership and, in most cases, the different currents I will identify here utilise different theories. My interest is rather in those presuppositions behind the assumption of a leadership model, especially in relation to its secularity (or sacrality) and socio-cultural assumptions. Stewart (2008:301-318) provides a good overview and critique of the various leadership theories that are popular amongst churches – she especially lists charismatic, transformational, and servant leadership, although others, like systems leadership (Armour and Browning 1995) and ‘authentic’ leadership (Goffee and Jones 2006) are also common. These different leadership models do not function in isolation – they are in most instances combined in church organisation.

The categories delineated here are not static, but in flux – the different streams flow in and out of each other, some overlap and other show opposition, and they also

²¹ Churches making use of e-architecture are churches that do not necessarily have physical spaces in which they meet – these communities are often semi- or fully online and operating in virtual worship spaces. For an excellent analysis, see Hutchings (2007) and several essays in Campbell (2013).

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inform one another. Thus many characteristics in these different streams will be shared characteristics, which essentially make them entrepreneurial. My focus will be on both their continuities and discontinuities, and those characteristics that define a certain stream more particularly than another. The purpose of this section is to give a sketch of the development of entrepreneurial pastoralism, especially as it influenced South African Pentecostal-Charismatic movements. Typically, the influences are predominantly North American.

The first stream is what may be called ‘classical entrepreneurial pastoralism’. Historically speaking, this division is characterised by the work of John Maxwell, although he did have some precursors like Robert Schuller. Maxwell especially popularised leadership training in ecclesiastical circles. Maxwell started writing in the late 1980s, although his writing gained momentum in the decades following. Some of Maxwell’s books, like *The 21 Indispensible Qualities of a Leader* (1999), have sold over a million copies, and have become popular in both church and secular contexts. The popularity of Maxwell’s books is related to their claim to be universally applicable in most leadership contexts. Although Maxwell himself started out as a pastor, he has become very popular in non-ecclesiastical circles. The book mentioned above has no scriptural references and very little practical examples related to church leadership. Some of his other books, however, do apply themselves to ecclesiastical contexts (Maxwell 1996). Maxwell has obviously received much critique from ecclesiastical circles, notably about the ‘secular’ nature of his works and models (Howe 2003). This is a problem in general for many Christian movements – to what extent is it appropriate to import secular business principles into the Church (Stewart 2008:313-317)? There have been, however, many authors after Maxwell who use his principles and apply them specifically to ecclesiastical contexts. Andy Stanley, for example, applies many of Maxwell’s leadership principles in the management of an assembly. Stanley’s work is a good example of the popularisation of the concepts of vision and mission in ecclesiastical concepts. Stanley’s popular book entitled, *Visioneering* (2005), highlights the importance of visionary leadership for church ministry. Yet Stanley uses numerous examples from the world of business, and also writes his book for the Christian business leader and pastor. Rick Warren’s *Purpose Driven Church* (1995) also falls within the category of using credible business principles in church ministry.

We then have the charismatic stream that is especially influenced by currents of so-called prosperity theology and televangelism. Leadership and financial management are also very important features in this stream, although it will look very different than classical entrepreneurial pastoralism. Whereas the former manifestation tended to also reach out into secular contexts, this stream aims to fix itself firmly within conservative Pentecostal-Charismatic identity. Authors in this group include T.D. Jakes (2014), Benny Hinn, etc. There is a very characteristic theology present in this stream – one that tends to be more biblicistic and fundamentalist than classical entrepreneurial pastoralism. In the South African context, the works of Joyce Meyer have become increasingly popular. Although Meyer also comes from this grouping, she has managed to craft her own, very

distinct identity that has become very appealing to South African Christians, especially women. The title of one of her more popular books on leadership shows a clear departure from the secular-sensitive writing of classical entrepreneurial pastoralism – *A Leader in the Making: Essentials to Being a Leader after God's Own Heart* (2008). Similarly, the works of Joel Osteen (2013) have also become very popular. Both Meyer and Osteen, and others in this stream, have also not been without criticism, especially from conservative American evangelical movements (LeMay 2012). In South Africa, this group has especially shaped Rhema Church's philosophy of ministry.

Finally, there is a very popular group of authors who have formulated a postmodern and neo-orthodox entrepreneurial pastoralism – this is an approach that is less secular-oriented than classical entrepreneurial pastoralism, yet also less confrontational and fundamentalistic than the currents inspired by prosperity theology. The model of leadership and ministry that this group promulgates has been described as 'seeker-sensitive' and 'missional', with an emphasis also on public theology (Dreyer 2006:1311-1335). It should be noted that many of the authors mentioned above, like Stanley, Warren and Osteen, could also fit in very comfortably into this category. However, the authors that especially stand out in this regard are Bill Hybels, Leonard Sweet and Brian McLaren. These three authors have been very influential also in South African contexts, all of them having visited at one time or another one of the South African mega-churches – their philosophy has been very influential in the identity formation of the Mosaïek church. Hybels was especially influential in the emerging period of this group (Stewart 2008:301-302). He is senior pastor of Willow Creek Community Church in Illinois which also hosts an annual leadership summit that is widely attended. The principle of missional Christianity features extensively in Hybels' work, in which the mission and outreach field is brought closer to home and universalised to include all Christians, not only pastors, evangelists and missionaries (Hybels and Mittelberg 2008). Hybels' later work on leadership do, however, show similar traits to that of Maxwell (Hybels 2009). Leonard Sweet's work became popular in its call for the Church to become more receptive to the societal and cultural changes and challenges that it faces (Sweet 1999), with similar but perhaps more conservative work also being done by George Barna (2011). Brian McLaren (2004), on the other hand, is a very prominent voice in the so-called Emergent Church, a branch of neo-orthodoxy in which the leadership style has a very strong focus on inclusivity, missionality and participational spirituality.

These categories are somewhat superficial in that many of them overlap one another broadly and extensively. The purpose here was to note emphases, discontinuities and dissonances within the varied voices of entrepreneurial pastoralism. Several South African Pentecostal-Charismatic movements adopt some voices from all of these currents, while others are more dominantly influenced by one or two of the groups. The problem we face, specifically for theological education, is two-fold. Firstly, as is evident from the discussion above, most of the prominent literature on the subject has developed from grass-roots level of church activity, with many of the books being classified as popular rather than academic reading. There is, therefore, a great need for a critical stance and approach when it comes

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to these groups of literature. Secondly, we also see that there is not one ideal model of the entrepreneurial pastor, but rather a kaleidoscope of models and epitomes that differ from context to context, and church to church. It is not a one-size-fits-all scheme. The important question that remains for this chapter is how entrepreneurial pastoralism impacts on the training of pastors, and what the response could be from institutions involved in theological training.

Entrepreneurial pastoralism and theological education

Although many churches, especially the more traditional (and perhaps smaller) Pentecostal-Charismatic churches, exhibit some resistance to entrepreneurial pastoralism and business leadership models (Frahm-Arp 2010:170-179), the reality is that theological education can no longer ignore the importance and prevalence of business leadership training and entrepreneurial pastoralism. Johnston (2008) has shown the important role Pentecostalism plays in social and economic development in South Africa, and, therefore, an extensive and critical approach to entrepreneurial leadership amongst the clergy is of utmost relevance (see also several essays in Attanasi and Yong [2012]). There are some challenges faced by theological education in this regard, but there are also many opportunities that will assist in the transformation and evolution of theological education to be relevant for metamodern thinking and the demands of post-apartheid South African society.

In the first instance, and this may be one of the greatest challenges, we have the issue of sources and literature relating to entrepreneurial pastoralism. As we have seen above, many of the best-selling sources that inform and shape attitudes towards leadership in assemblies, are of a popular nature. The challenge then for theological education is to approach the popular sources for leadership formation in a critical and investigative way. It implies that theological education on pastoral leadership should be research-intensive; the body of critical analyses of leadership theories, models, styles, and also effects and consequences, need to be expanded. There is a great need for studies like those of Stewart (2008) and Frahm-Arp (2010), to mention but two, that critically analyse and investigate entrepreneurial leadership in ecclesiastical contexts. This is especially crucial in Pentecostal-Charismatic contexts where there often tends to be an ideology of anti-intellectualism (Elinson 1965:404-410). Such critical examinations are especially important in that they will exhibit both the strengths and weaknesses of certain entrepreneurial leadership dynamics. For instance, Frahm-Arp (2010:171-178) has shown that in many South African contexts, entrepreneurial-pastoral leadership dynamics tend to be highly patriarchal and androcentric, and also shows how such challenges may be managed and overcome by female church leaders. The dissemination of the research is also an issue – along with dissemination in the usual academic venues like monographs and journals, there also needs to be a popularisation of this research, and a highly public dissemination, as the source of most of the literature is the public and popular domain. Since the source is popular, the response should also include a popular audience. Specialists in theological leadership training, as any academic, should strive to be public intellectuals. Moreover, due to the popular nature of

engagement in this field, strict measures of quality control need to be in place (Houston 2013:875–880). Yet, as a corollary to the research-intensive impetus, there also needs to be a balance of practical experience and exposure for potential leaders and ministers (since leadership training is a dynamic and ongoing formative process), which implies that institutions of theological education need to have close and ongoing relationships with the various stakeholders – whether it be churches (as in most cases) or even NGOs, etc. Thus, a fine balance should be struck between teaching potential ministers *about* leadership and teaching them *in* leadership; that is, how to become better leaders.

Another challenge that theological education faces is the influence of neoliberalism on entrepreneurial pastoralism (Veerkamp 2008:198–209). In this regard, South Africa does perhaps have an advantage with its strong public and liberation theological legacies (Dreyer 2006:1311–1335). There needs to be a close cooperation between liberation theology and entrepreneurial leadership training for pastors, so as to avoid a type of commodification of ‘spiritual capital’ or delivery of ‘spiritual services’. It is also in this regard that social entrepreneurialism can be incorporated, so as to remind prospective leaders of the social mandate that the Church has, as well as create a sensitivity and passion to uplift, empower, and transform impoverished and disadvantaged communities. The danger of entrepreneurialism is that it can become answerable to a form of Christian consumerism and materialism, and also poses the risk of making churches and Christian organisations profit-driven rather than transformation-driven. Stewart (2008:312–317) is, therefore, correct in highlighting the advantages of transformative leadership models for ecclesiastical contexts.

Furthermore, education in entrepreneurial-pastoral leadership in South Africa should be contextualised. This is especially the point illustrated by Hendriks (2013:818–831), who calls for a new missional hermeneutic (one notices the influence of post-modernist entrepreneurial pastoralism, especially McLaren, on the work of Hendriks). It means that there is a need for responsive training, and training that remains very close to the community of the Church (Hendriks 2013:828–829). Entrepreneurial-pastoral leadership may fail disastrously if not contextualised, especially due to its suspicious nature in some contexts.

The phenomenon of using professional people in traditional ‘lay’ ministries also poses certain challenges. The pastor of the assembly no longer needs to know and do everything that requires attention in an assembly. Pastors cannot be experts in everything, although this is expected and even required at times. The implication is that many lay ‘workers’ and ‘leaders’ in churches have little or no theological education at all; their training lies in other fields that may benefit an assembly. It is in this respect that theological education should not only focus on those prospective pastors and leaders doing a theological qualification, but also give attention to training programmes within churches for lay professionals working in the church. The church that centralises its ministry philosophy on entrepreneurial pastoralism should be training-intensive institutions (Frahm-Arp 2010:66–70). Institutions of theological education need to evaluate and review their

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involvement also in continuous theological education – not only of pastors in the ministry, but also in training programmes for lay professionals. Once again, a close relationship with stakeholders is essential. Post-graduate and extra-graduate theological training programmes (like short-learning programmes) and qualifications need to receive more attention, as well as initiatives for coaching, mentoring, and other means of support (De Gruchy and Holeness 2013:852-857). It also calls for an interdisciplinary initiative in theological education, which needs to provide opportunities for students studying non-theological qualifications to receive some basic training in theology. Unfortunately, the opposition to electives outside the area of specialisation and selection of subjects for non-degree purposes (due to subsidy limitations) as well as the contested position of the field of theology in many South African universities, make this somewhat difficult.

Finally, a more practical consideration needs to be taken, namely the position and weight of entrepreneurial-pastoral leadership training in the theological curriculum. As a case in point here, I would like to refer to research done by Maré (2003) and Putter (2006) regarding the experience and expectations of pastors training for ministry in the Apostolic Faith Mission (AFM), one of South Africa's largest Pentecostal churches (see also Putter [2010:1-9]). The training was done by the Auckland Park Theological Seminary (ATS), the AFM's most influential (and currently, controversial) theological training institute. Interestingly enough, all the interviewees indicated that their theological training equipped them quite well for biblical exegesis and systematic theological issues, but all felt that they did not receive ample preparation for the practical aspects of ministry, especially related to leadership and management (i.e. entrepreneurial-pastoral preparation) (Maré 2003:111-113). Maré's suggestion to address these challenges is to lengthen the time spent to qualify for a degree and ordination from a three- to four-year course to a seven-year course (Putter 2010:3). He is, however, against having one theological discipline (like Practical Theology) being given preference at the cost of others (like Biblical Studies or Greek and Hebrew). He is also in favour of closer cooperation between churches and theological training institutes, and continuing theological training (Putter 2010:3-4). Putter (2006), on the other hand, focused more closely on which type of leadership models enjoyed preference amongst AFM pastors and members – a type of hybrid between servant and transformational leadership, especially role-modelling, seemed to have had preference (Putter 2006:81-110). There was also a great need (and preference) for pastors with post-graduate Masters and Doctoral degrees (Putter 2010:7-9).

These two studies, done within a Pentecostal context, provide some very important insights for the challenge of entrepreneurial pastoralism to the curriculum of theological education. In the first instance, it would be unwise to simply introduce another subject, like leadership, to the curriculum, or expand Practical Theology at the cost of other theological disciplines. The approach should be more integrative and holistic – instead of adding a subject on leadership and management, leadership should rather function as a recurring motif in all the theological disciplines. So, for instance, in New Testament and Early Christian Studies, the topic of leadership and church management in the

early Church could be incorporated as a study unit. In this way, the positive aspects of theological training (which pastors noted), namely biblical and systematic theological training, are not compromised. In fact, introducing a topic like leadership in their sub-curricula increases pastors' relevance to their context. It also curbs the danger of producing a skills-based graduate with little critical theoretical and cognitive grounding. Maré's suggestion of extending the length of time to receive a theological qualification that allows for ordination, should also be taken seriously. And in this instance, theological training institutions and churches need to consult in order to determine the best course of action. Finally, as stated above, more attention should be given to practical training as well as continuing theological education.

Conclusion

The purpose of this chapter was to present the phenomenon of entrepreneurial pastoralism and the pastor-as-entrepreneur framework, with special attention given to its implications for theological education (focusing specifically on South African Pentecostal-Charismatic traditions and movements). It became clear that entrepreneurial pastoralism resulted from numerous economic, political, social and cultural shifts, especially within a post-apartheid South African society. Although it remains a highly contested issue, the changes in pastoral leadership may challenge theological training institutions to start thinking outside their established paradigms. Whereas these institutions need to fulfil their task as a critical voice in theological education, they also need to take up a creative and innovative stance in training ministers who will be active in this challenging yet exciting context.

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