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ABSTRACT

ALTERNATIVE TRAINING MODEL(S)

FOR EVANGELICAL CHURCH LEADERS IN ETHIOPIA: AN EVALUATIVE STUDY IN THE HIWOT BERHAN CHURCH

by

Endale Gebremeskel Ousman

This research was conducted in the Hiwot Berhan Church of Ethiopia, one of the largest evangelical/Pentecostal denominations in the country. Pentecostal missionaries from Sweden pioneered the church in 1960. Both the mission and the church have been conducting short-term leadership training and residential Bible schools since their early days. However, these programs were not based on the assessment of the needs of the churches. Therefore, I conducted this research among the Hiwot Berhan churches with the purpose of exploring the need for the essential elements for alternative leadership training program that is culturally contextualized.

The findings in this research indicated five essential elements needed for effective church leadership training programs in the Hiwot Berhan Church. First, identifying the ideal church leader in the contexts of the Hiwot Berhan churches was foundational for training. Second, the curricula for the formal theological institutes need to be revised and reformed because their limitations outweighed their contributions. Third, the churches required newer types of alternative leadership training programs that are more accessible and affordable. Fourth, the curricula for these alternative leadership programs need to include community leadership values as well as relevant biblical values that are recommended by the leadership of the Hiwot Berhan churches. Fifth, the financial self-

supportiveness of these leadership training programs needs to be ensured by the leadership of the Hiwot Berhan churches so that the programs become sustainable over the long-term.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
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AN EVALUATIVE STUDY IN THE HIWOT BERHAN CHURCH

presented by

Endale Gebremeskel Ousman

has been accepted towards fulfillment

of the requirements for the

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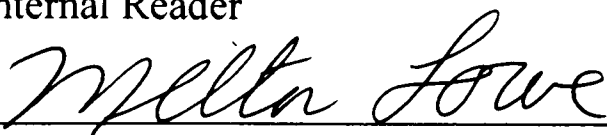
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DEVELOPING ALTERNATIVE LEADERSHIP TRAINING MODEL
FOR EVANGELICAL CHURCH LEADERS IN ETHIOPIA:
AN EVALUATIVE STUDY IN THE HIWOT BERHAN CHURCH

A Dissertation

Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

by

Endale Gebremeskel Ousman

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CHAPTER 1

PROBLEM

Introduction

In 1973, I began full-time ministry as a student and interpreter in a certificate-level Bible school in Hawassa, Ethiopia. After finishing the certificate program, I was assigned to work as an assistant to Swedish missionaries. Since that time, my work has involved training Ethiopian Christian leaders both in a Bible school and a church setting. Furthermore, I have worked with degree-granting theological colleges during the last twenty years both as a teacher and as an administrator. During this work I first felt a burden for developing alternative leadership training model that is culturally contextualized for church leaders in Ethiopia.

According to the statistical report for country level by the 2007 Population and Housing Census of Ethiopia, the total population of Ethiopia was 73,750, 932. Of this number, about 80 percent of the population lives in rural areas where agriculture and pastoralism constitute their livelihoods (Woldesemait 36; Degefa 271; see Appendix A). In addition, this population information implies that the majority of the evangelical churches and Christian ministers are located in rural areas where the literacy rate is very low (Woldesemait 38).

Missionary Melvin L. Hodges identifies the missing link in the missionary task as related to leadership development in Latin America. Hodges writes, "In this case, we are at least partially training them *away* from the task instead of *for* the task" (*Indigenous Church* 58). Hodges lists four training gaps: (1) A gap has been created between the intellectual development and the spiritual development of the worker; (2) a gap exists

between knowledge and practical ministry; (3) a wide gap exists between the clergy and the laity; and, (4) a serious gap also lies in the concept of the role that the training of workers plays in the development of the church (58-59).

Although Hodges' material was first written in 1978, evangelical churches and theological institutions in Ethiopia equally share these same gaps. The problems in church leadership training include the following details. First, the curriculum in most Ethiopian theological institutions of higher education initially was designed either by Western missionaries who pioneered the work or to Western models of theological institutions. Second, the curricula in many of the theological programs in formal higher education institutions have served so long that they seem untouchable even after institutional leadership has been transferred to nationals. Third, the biblical studies divisions of these curricula are still applicable. However, the ministerial and theological courses lack relevancy from a cultural and practical perspective. Fourth, most of the theological institutions are located in urban centers at a distance not easily accessible for rural church leaders. Fifth, most of rural church ministers cannot fulfill the academic entrance requirements required by the formal theological institutions. Sixth, the theological programs in formal higher education institutions also face a problem of duplication of program types, course contents, and teaching methodologies. Often the programs lack originality and program specification based on churches' training needs, and very few of the programs have departments or areas focusing on Christian leadership. Seventh, most of the formal theological institutions are designed for full-time, vocational church leaders who are able to spend two to four years in residence as part of the program. As such, these programs often do not appeal to bi-vocational church leaders

who constitute the majority and also the available workers in the Ethiopian evangelical church setting. Eighth, in light of the monthly income of an average evangelical minister and also in light of the annual average budget of a rural church in Ethiopia, the training costs associated with formal theological institutions prove unaffordable to many churches and church leaders. Ninth, in a country where poverty, social injustice, violations of women's and children's rights, and other social and economic problems are prevalent, most of the curricula in the theological institutions lack a holistic perspective and approach. Instead, these programs still are dominated by a dichotomous view, which overemphasizes spiritual needs and neglects the holistic needs of the society (Yilma 49-51; Belle 340-41; Ararso 207; Balisky 57; Adeyemo 1480).

Wondaferaw A. Ersulo lists some of the negative outcomes of formal theological trainings in Ethiopia. First, the graduates become arrogant, critical about the church and its leadership, and divisive in churches by seeking power. Second, they show fewer good qualities such as grace and humility. Third, training centers have become places in which trainees lose the spiritual values and practices they previously utilized. Fourth, the curricula focus more on developing intellectual capacity and less on spiritual formation and integration. Fifth, one of the causes of conflict between established church leaders and young ministers graduating from training centers is the content and method of training in leadership training centers (187-89).

Elie A. Buconyori defines Christian education when he writes. "Education is the interpersonal process of learning to become Christ like and self-reliant person in society" (47). The writer is referring to the educational task of the church in schools, in higher education, and in the church itself. This definition proposes four components in quality

Christian education—an interpersonal component, Christlikeness, self-reliance, and a societal component, which imply the type of theological education required in Ethiopia.

The foundation for this research was my conviction that a training program for church leadership in Ethiopia must be Bible based, Jesus modeled, church owned, and community oriented. Buconyori lists the five components of Christian education in the early Church. These components imply that education in the early Church was scriptural, Christ-centered, and church owned (40). Although individuals often initiate ministry visions, a vision for alternative leadership training models that are culturally contextualized ultimately must be owned and implemented by the churches that select, appoint, sponsor, and commission the trainees. I began to understand the need for these alternative leadership training models through my ministerial observation and active participation in leadership training programs both in Bible school and church settings. The resources for such information were vocational and bi-vocational leaders of evangelical churches (those leaders in the Hiwot Berhan and other sister evangelical churches) and students in my classes at different theological colleges where I spent the last twenty years of my ministry.

The congregants of evangelical churches proved the best sources to assess leadership training needs. I have spent years among churches of diverse creeds and confessions listening to congregants' appreciation about, complaints against, and desires for their church leaders. I have taught and mentored hundreds of students in my classes at five theological institutions of higher education in the country. The students came from various theological and cultural backgrounds. Their written assignments and the interactions I had with them in class, outside class, and at their churches whenever they

invited me to preach provided additional sources that inspired me to focus on developing a culturally relevant, contemporary, and accessible alternative training program for church leaders at the grassroots level.

My rationale for this project included several core values. First, alternative training models that are culturally contextualized for church leaders can be designed on the basis and practice of biblical models of training with special emphasis on Jesus' models of training the twelve disciples. Concerning Jesus' example in ministry, Robert E. Coleman writes, "[B]ut of those things which are carefully selected and recorded in absolute integrity under the inspiration of the Holy Spirit, we can be sure that they are intended to teach us how to follow in the way of the Master" (22). Coleman describes the life and work of Jesus recorded in the Gospels as a *textbook on evangelism* as well as every area of God's mission. Gunter Krallmann summarizes Jesus' contribution to leadership training: "Jesus' training of the Twelve established once and for all the consummated normative paradigm for Christian leadership development" (14). Second, I recommend church-based alternative leadership training models. Accordingly, the church both as the body of Christ and as a local congregation owns and operates the training program of its leaders. This ownership includes daily operation of the training program or the full partnership in a church leadership training program. Third, I propose community-based alternative leadership training models by integrating the spiritual, social, cultural, and economic needs of the society among which the church exists and operates.

Fourth, these alternative leadership training models are productive if they are need based, culturally relevant, cost effective, accessible to most churches, and use the trainees' language as a medium of instruction. Fifth, alternative leadership training

models are required to have curriculum, teaching materials, teachers, and modes of instruction all aligned to the researched needs of the participants. Finally, these programs also need to be financially self-supportive and sustainable (Hodges, *Indigenous Church* 74-90; Buconyori 72).

In summary, the existing theological training programs of evangelical institutions in Ethiopia, including those programs of the Hiwot Berhan Church, are not accessible to the majority of Christian ministers for several reasons: They have high academic entrance requirements, expensive tuition, and locations at great geographical distances from their potential ministry areas. Students very often have to leave family, church, and community for months and years. In addition, the medium of instruction and the teaching materials often are foreign to the learner.

Purpose

The purpose of this research was to propose alternative leadership training models that are culturally contextualized for the evangelical church leaders in Ethiopia by exploring the training elements needed for potential content and means of delivery through focus group interviewing, semi-structured individual interviews, gathering documents and observations from the Hiwot Berhan Church of Ethiopia within a period of six months.

Research Questions

I applied the following three research questions together with sub-questions under each one of them to gather the necessary data from the individuals who participated both in the focus group and on one-on-one interviews.

Research Question #1

What are the alternative leadership training elements needed by the Hiwot Berhan Church of Ethiopia at the local, regional, and national levels?

Research Question #2

How can these alternative, leadership training elements be grounded in evangelical scriptural knowledge?

Research Question #3

How can a church leadership training program be culturally relevant and economically sustainable in order to meet long-term leadership needs of the church?

Definition of Terms

A clear definition of the concept of *cultural contextualization* is necessary in order to understand this ministry project. Accordingly, Krallmann defines contextualization in relation to training: “Contextualization relative to leadership training implies the content in question is communicated in a culturally viable manner, is shared with nationals on their terms, and is clothed in an indigenous garb” (166). Based on this definition, alternative leadership training models that are culturally contextualized include at least two key components. First, they are Bible based, Jesus modeled, church owned, and community oriented. Second, this type of leadership training program utilizes a specific process and practice of designing a curriculum, recruiting teachers, selecting teaching methods, and allocating resources for leadership training programs in the context of the community.

The term *vocational leaders* in this research refer to the full-time ordained ministers of the church. The term *bi-vocational leaders* refer to lay leaders such as church

elders and deacons in the context of the Ethiopian evangelical churches. These are faithful lay leaders who have their own professions yet have committed themselves to the leadership ministry of the church.

Ministry Project

The problem addressed in this project concerned the lack of alternative leadership training models that are culturally contextualized for evangelical church leaders in Ethiopia with a specific focus on the Hiwot Berhan Church of Ethiopia. Therefore, through this project, I hoped to explore the training elements needed for these programs. Participants in this ministry project consisted of representatives from four cultural focus groups selected from the Hiwot Berhan Church of Ethiopia. To that end, each focus group included a full-time minister, a bi-vocational leader, a representative from a theological institution, a female leader, a youth leader, and a congregational representative. In order to explore these elements, I conducted a group interview with the focus groups representing the Hiwot Berhan Church. Each focus group came from four different cultural people groups: the Sidama, Oromo-Guji, Amhara, and four nations from southern Ethiopia (i.e., Wolayita, Gamo Gofa, Nyangatom, and Tsamai). The second tool I applied was a semi-structured interview with pastoral leaders, Bible school leaders, and leadership trainers. The third tool I used to gather qualitative data was collecting documents that were resourceful in examining the history and practice of the Hiwot Berhan Church's leadership training programs. My active observation and participation served as the fourth tool. I kept a field notebook in order to record my observations. I supervised each interview session, conducted the individual interviews, and was assisted by facilitators and interpreters whenever a focus group interview used a vernacular

unknown to me. I made video recordings of all interview sessions in order to ensure reliable record keeping and easy access to data for later analysis.

I made the following preparations for this ministry project. Initially I secured verbal and written support from the Hiwot Berhan Church of Ethiopia. For the next step, I established the Research Reflection Team (RRT). I then designed the interview questions in consultation with the RRT.

Right after the approval of the proposal for the ministry project, the following steps were taken to enhance the collection of data. First, I conducted an interview for a pilot focus group to test the relevancy and clarity of the interview questions. Then I arranged the setting for video recording and photographing. Third, I asked and received permission from the participants and institutions. Fourth, I gave written handouts and verbal briefing to the participants in the focus group concerning the benefits they can expect from the research outcomes and the ethical responsibilities required from both parties in the process of the project implementation. Fifth, I conducted individual and focus group interviews in the different settings within the given time framework. I performed the collection of documents and observation simultaneously with the interviews. Sixth, I gathered the data through individual interviews, focus group interviews, documentation, and observation. Finally, I recorded, analyzed, and organized the data in preparation for reporting. I then reported my findings to the dissertation committee.

I interviewed a total of thirty-one participants, and all were interviewed in the official language Amharic while sometimes being assisted with their vernacular. I used translators and interpreters during the process of the interviews and at the time of

transcription. I used laptop computers, video cameras, and audio recorders for the collection of data from the participants. My denominational office covered the transport expenses and the *per diem* of the participants and the translation team.

Context

I conducted this ministry project within the local context of the Hiwot Berhan Church of Ethiopia. In addition, I included four sub contexts within the wider national context, which were the Sidama regional churches, the Oromo- Guji regional churches, the Amhara regional churches, and churches from southwestern Ethiopia (i.e., Wolayita, Gamo-Gofa, Nyanyatom, and Tsamai).

Methodology

I applied a qualitative evaluation research method for this ministry project. I chose this method because the project focused on evaluating the existing theological training models with a goal of assessing the need for alternative leadership training models that are culturally contextualized for church leaders. Accordingly, the tools applied in the evaluation method were focus group interviews, semi-structured interviews, gathered documents, and observation.

Participants

Leaders and congregants from the Hiwot Berhan Church of Ethiopia in the Sidama area composed the first focus group. Leaders and congregants from the Hiwot Berhan Church of Ethiopia in the Oromo-Guji constituted the second focus group. Next, leaders and congregants from the Hiwot Berhan Church of Ethiopia in the Amhara region constituted the third focus group. Finally, leaders and congregants from the Hiwot Berhan

Church in southwestern Ethiopia (i.e., Wolayita, Gamo-Gofa, Nyanyatom, and Tsamai) constituted the fourth focus group.

Several selection criteria applied to the participants in this ministry project. First, the participants were required to be full-time ministers with an adequate knowledge of their church, their culture, and the need for leadership training. Second, the participants were bi-vocational leaders in the local church with a sufficient knowledge of their churches, their culture, and the need for leadership training. Third, the participants were representatives from female leaders in the local church having satisfactory background knowledge of their churches, their culture, and the need for leadership training. Fourth, the participants were representatives of youth leaders with a satisfactory knowledge of their churches, their culture, and the need for leadership training. Fifth, the participants were administrators and instructors of the theological institutions that are owned and operated by the Hiwot Berhan Church. Sixth, at least one of the participants in each focus group represented congregants in the Hiwot Berhan Church. These representatives had a basic knowledge of their church, their culture, and the need for leadership training.

The participants of the semi-structured interview were selected on the basis of two criteria. First, they came from four geographical locations in which the Hiwot Berhan Church existed and operated. Second, they were leaders representing the views of pastors, Bible school administrators, and trainers at the regional and national level.

Instrumentation

I utilized four types of instruments to explore the training elements needed for alternative leadership training that are culturally contextualized for evangelical church leaders in Ethiopia through an evaluation study on the Hiwot Berhan Church of Ethiopia.

First, I used group interviews with focus groups to explore the leadership training needs from leaders of the Hiwot Berhan Churches. Next, I conducted a semi-structured interview for key leaders from various regions and areas of ministry within the Hiwot Berhan Church of Ethiopia. Third, I gathered documents related to the history and practice of leadership training in the Hiwot Berhan Church. Fourth, I observed leadership training needs at the four interview sites through informal interaction with the participants and kept a written journal of my assessments.

The group interview with the four focus groups was helpful in four ways. First, each focus group had cultural representation. Second, various ministry leaders in the church were represented in each focus group, and this representation helped to explore the leadership training need from diverse and different perspectives and sources. From a cultural perspective, the focus groups almost represented the national needs of leadership training among the evangelical churches of Ethiopia. Fourth, in the Ethiopian cultural setting, communication is effective when people meet in person to discuss and decide matters with a consensus. The semi-structured interview had two advantages. First, the individual leaders came from seven different locations and three ministry areas that are distinct from each other. Second, the individuals had an intensive, transparent, and confidential setting in which to express the leadership training needs of the church. I applied the tool of observation at the interview sites as the group interviews took place. I recorded my observations during the informal talks with the leaders outside the formal interview sessions.

Variables

The variables in this ministry project were criteria variables by which I explored the training elements needed for alternative leadership training models that are culturally contextualized for church leaders in Ethiopia and particularly for the Hiwot Berhan Church. I anticipated finding predictor variables related to developing these models.

Data Collection

I collected data over a period of six months, considering the travel time to regional states to meet the Hiwot Berhan Church leaders working among the Sidama, Oromo-Guji, Amhara, and people groups in southwestern Ethiopia (i.e., Wolayita, Gamo-Gofa, Nyanyatom, and Tsamai). For this ministry project, I utilized four instruments, namely focus group interviews, semi-structured interviews for individual leaders, document gathering, and observation of the training needs while at the interview sites. Initially, I conducted interviews with four cultural focus groups. The interview sessions were video recorded for later transcription and analysis. Each focus group consisted of representatives from church leaders and congregants from the Hiwot Berhan Church. Secondly, I conducted a semi-structured interview for leaders who came from four geographical locations and three ministry areas. Thirdly, I gathered documents that helped me discover the history and practices of the Hiwot Berhan Church in leadership training. Fourthly, I recorded my observations about leadership training needs while I was itinerating among the churches to gather the data for my research.

Data Analysis

For this ministry project, I applied an evaluative study method because I used a qualitative research that applied research tools such as focus group interviews, semi-

structured interviews, document gathering and observation to assess the training elements needed for alternative leadership training that is culturally contextualized. I analyzed the text of the data and then organized it into a thematic pattern and coded it in preparation for presentation and report.

Generalizability

The results of this ministry project can be applied in Ethiopia and beyond. Locally, the results will benefit primarily leaders of the Hiwot Berhan Church who minister primarily among the rural communities of Ethiopia. Nationally, the results of this ministry project will also benefit other evangelical churches in Ethiopia who are ministering among similar people groups. In the regional level, the outcomes of the research can apply to countries in eastern Africa (i.e., Eritrea, Djibouti, Somalia, Kenya, South Sudan, and the Sudan) who share common cultural, religious, and ethnic contexts with Ethiopia. Globally, the results of the research can be applicable among churches and Par churches that are operating among multicultural, multi-religious, and multiethnic communities.

This ministry project is important for the following reasons: (1) I will explore a research-based training models for the Hiwot Berhan Church leaders in Ethiopia; (2) I will facilitate the development of a need-based leadership training program for the rest of the evangelical churches in Ethiopia; (3) my research outcome will be resourceful for par churches and theological institutions that are working on leadership development programs in Ethiopia; (4) the research will serve as a working document for evangelical churches, par churches, and theological institutions so that they can unify their effort for the common goal of equipping evangelical church leaders in Ethiopia; (5), it will provide

contextualized, accessible, and cost-effective training models that will appeal to church leaders in urban and rural churches; and, (6) it will connect the evangelical churches in Ethiopia to the body of Christ in the region and around the globe by contributing toward the development of alternative leadership training that is culturally contextualized for evangelical church leaders.

Leadership training models that are culturally contextualized will have the following advantages over the existing training models within evangelical churches and par church organizations in Ethiopia. Primarily, they will provide alternative training models for church leaders who cannot enroll in formal theological institutions. Second, they will bridge the gap between the churches and the advanced theological institutions by providing flexible training models that operate at the convenience of the learners. Third, they will harmonize academics with practical ministry by providing training in the learner's setting. Fourth, they will appeal to both the vocational and bi-vocational church leaders, creating harmony in the church rather than academic tension between the learned and unlearned.

Theological Framework

I designed this ministry project after Jesus' models of discipleship, training, and empowerment as recorded in Mark 3:13-19. Leroy Eims writes, "If you want to study how to make disciples, study Acts. If you want to study leadership training, study the Gospels" (12). I chose Mark 3:13-19 as the focal passage for my dissertation because the text functions as an independent pericope within its wider literary context (Guelich 155).

Jesus' Models of Training for Ministry (Mark 3:13-19)

Mark 3:13-19 describes the procedures Jesus followed when he called his first disciples. Furthermore, this passage suggests five components as exemplary and instructional for the ministry of training.

Selecting the disciples. Parallel passages describe Jesus as praying all night in preparation for the selection of the first twelve disciples who eventually would become apostles. The selection process for Christian ministry primarily requires God's guidance and approval (Luke 6:12-16).

Appointing the disciples. After Jesus called the twelve apostles, he appointed them for a specific task of apostleship. This appointment has multidimensional implications. First, the appointment implies the existence of a mission. Second, it also indicates the availability of power and authority for the mission. Third, the appointment implies accountability and responsibility toward the one who appointed them for the task. Fourth, individuality and team spirit is also implied in the passage, as the word *twelve* is symbolic of their collective call and duty whereas the list of their names implies their individual call and responsibility. The training procedures and practices of Jesus' method may not be applicable word for word today; however, his training principles of discipling and mentoring represent timeless truths. Accordingly, Krallmann writes, "God in his unsearchable wisdom resolved to make Jesus' consummate mentoring prototype once and for all the sole mode of operation to be followed in each and every succeeding generation" (131). Therefore, I believe Jesus' training models in the first century applies to church leaders in Ethiopia because the principles stated are supracultural, applying to all cultures in a timeless manner.

Introducing the mission. Mark 3:13-19 states three specific components of Jesus' mission to the disciples. First, Jesus' mission contains a call to be with Jesus himself (v. 14a), since the contents of the mission would be imparted to the disciples through followership. Second, Jesus called them in order to send them out for the ministry (v. 14b). Finally, he called them so they would do what they had seen him doing (v. 15). Accordingly, Jesus' method of training has three elements: teaching in words, demonstrating in deeds, and leading through modeling (Krallmann 64).

The sending aspect of the mission includes sending out the disciples with Jesus' mission (John 20:31), sending them to specific people and locations (Acts 1:8), and sending them out with power and authority (Luke 24:49). Jesus sent out the apostles so they would continue to accomplish what he began to teach and do. Their task was preaching the kingdom of God and delivering people from the power of demons. The nature of the task was threefold. First, the content of their message clearly focused upon the good news of repentance from sin and restoration to the kingdom of God. Second, their holistic ministry focused upon ministry to the spiritual, physical, and emotional needs of their audiences. Finally, the challenges of their task involved spiritual warfare. They are directly involved in spiritual battles by turning many nations from spiritual darkness into marvelous light through the gospel and by also confronting ungodly systems and suffering at the hands of religious and political leaders antagonistic to God's purposes in Christ (Matt. 10:16-23).

Training for the mission. Coleman introduces Jesus' training method:

It all started by Jesus calling a few men to follow him. This revealed immediately the direction his evangelistic strategy would take. His concern was not with programs that reach the multitudes, but with men whom the multitudes would follow. Remarkable as it may seem, Jesus

started to gather these men before he ever organized an evangelistic campaign or even preached a sermon in public. Men were to be his method of winning the world to God. (27)

Training is expected to be purposeful. Jesus trained the twelve disciples with a purpose.

Christian leaders are also expected to do likewise.

Jesus' audience consisted of four types of people, including individuals, families, the twelve apostles, and the multitude. Jesus taught and ministered to individuals such as Nicodemus and the Samaritan woman (John 3-4). He also visited families, such as the family of Lazarus (John 12:1-8), and ministered to their physical and spiritual needs. The gospels record Jesus' preaching to multitudes and feeding them when they were hungry (Luke 9:10-17). Nonetheless, "[r]ather than aiming at popularity with the masses, he devoted himself to produce maturity in his followers" (Krallmann 188). Jesus invested most of his time in training the twelve apostles. He trained them primarily through the teaching of the word. This teaching has three effects, namely cleansing them (John 15:3), opening their understanding through teaching (Luke 24:28-49), and helping them accumulate spiritual knowledge, which the Holy Spirit later brought to their remembrance (John 14:26).

Jesus also trained them by assigning them to practical ministry amid their targeted audiences. They went out and preached by themselves. They in turn conducted the ministry of healing and deliverance on their own. They were successful in most cases, but they failed in their mission at times due to ignorance, lack of ministry experience and lack of faith as well. In such cases Jesus generously allowed them to learn from their mistakes. Some of their mistakes stemmed from excitement due to their successes. Jesus corrected them with a shepherd's tender heart (Luke 10:1-20).

Jesus used modeling as a unique method of preparing his disciples for the noble task before them (Krallmann 115-22). Modeling involves a demonstration of consistency of life. Jesus' words and deeds were in harmony. To that end, Jesus not only set the example for the ministry but also established its standard (Matt. 10:24-25). He taught humility with his words and then showed them with his actions by washing their feet (John 13:1-20). He taught them forgiveness, and he demonstrated it on the cross by forgiving his crucifiers (Luke 23:34). Indeed, "[h]e was a prophet, powerful in word and deed before God and all people" (Luke 24:19, NIV). Modeling is so contagious that trainees will begin to imitate their trainer both consciously and unconsciously (Acts 4:13-14).

Providing Resources for Training

Jesus needed and used domestic resources in his training models. Accordingly, he accepted funds from domestic sources (Luke 8:1-3) and used the homes of individuals and families to accommodate his disciples (Luke 22:7-13). At times Jesus used open fields, mountains, and lakes as training platforms. Generous families sponsored Jesus and his disciples, allowing them to stay for a day or two in their homes (Luke 10:38-42).

Outcome

Jesus' training had a multidimensional effect on the lives, relationships, and ministries of the apostles. While some of the effects presented immediately, most of them showed up later in the apostles' lives. The disciples demonstrated Christ-like characters, which were witnessed by the public, even their opponents (Acts 4:13-14). The apostles gave priority to the ministry from the beginning despite the pressure and challenge not to do so (Acts 6:1-6). They committed themselves to a holistic ministry like that of Jesus by

addressing the spiritual and the physical needs of the people to whom they ministered. They healed the sick and helped the poor and needy (Acts 4:32-36; 5:12-16). They conducted the selecting, equipping, and commissioning of new leaders among newly established churches (Acts 6:1-6). Above all, they made Jesus' vision of reaching the nations with the good news of the kingdom their vision and ambition (Acts 9:32-43). In every aspect of their respective lives and ministries, they indeed proved true followers of Jesus the master.

Jesus' models of training in selecting, appointing, introducing the mission, training, and providing resources for the trainees have prompted me to explore leadership training elements in the following areas. First, I need to begin by identifying the mission or purpose for the intended training program. My research initially focused on exploring the elements for leadership training so I could identify the purpose of the training. Second, based on the specific need for training, I established the selection criteria for the trainees. In my research, I attempted to explore what churches and church leaders expected from their trainees in terms of character, charisma, relationship, and knowledge. Third, I assessed the ministry contexts by exploring the respective historical and cultural backgrounds of the trainees. Jesus' disciples came from diverse professional backgrounds, and he always considered the cultural identities of his followers in the process of communicating his message. The medium of instruction has a key role in communication.

Accordingly, I sought to ensure that the biblical/theological checklist for my training needs have the same traits as Christ's training. First, I learned how the content of my training programs should be based on trainees' needs and the needs of the churches

and the wider communities they will address. Second, from Jesus' models of training, I inferred the selection of relevant training methods corresponding with the type of subjects to be taught, the type of trainees, and the purpose of the training. Third, I explored the need to depend primarily on domestic resources such as finances, teachers, teaching materials, training venues, and other materials. Fourth, I explored in my research that alternative training models need to use Jesus' models of training as a biblical framework. My training models explored the expectation of the churches, the qualifications of trainees, the purpose for the training, culturally relevant methods, and the resources needed for using these models.

The Scriptures are full of examples of contextualization. Abraham's marital, domestic, and public relations demonstrate the cultural influence of his time (Schultz 33). Jacob's inheritance of first-born rights and patriarchal blessings is another example of the relevancy of culture in the lives of the patriarchs (36). Some of the elements that are strongly and regularly contextualized in the Scriptures are language, custom, time, history, food, clothing, institutions, rituals, and religious titles. J. Julius Scott, Jr. discusses how ritual cleanliness was a practice that was contextualized by the Jewish people. He states, "Personal cleanliness was important in ancient Near East. Many groups and religions had their own taboos related to food, hygienic conditions, and so forth" (70). However, the Jewish ritual cleanliness was distinct in that its focus was on being holy as God is holy (Lev 10:10).

Religious education is one area from which Bible students discover illustrations of how learning was contextualized in the times of the Old Testament as well as the New Testament. Authors I. Howard Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman

describe that “[s]chools for literacy class of reading and writing, for religious education, and for elementary education were common in the Middle East from the earliest times” (1067). The home was the first center of religious education in the Jewish community, and parents were instructors to children in the things of God (Gen. 18:19; Deut. 6:7). Merrill C. Tenney says, “The home was the first and most effective agency for religious training. During the nomadic life of the patriarchs, education was purely a domestic activity, and the parents were the teachers” (759). The role of homes and family as the basic institution for religious instruction has continued up to the apostolic time (Acts 16: 31). In the New Testament times the home served as church (Rom. 16:1-4; Philem.).

The School of Prophets was one of the earliest educational institutions in Israel that had a long-standing impact on the religious and moral life of the nation for centuries. John Wesley Adams, Roger D. Cotton, and Quentin McGhee describe the impact of the school:

Samuel started schools for prophets. Students from such schools influenced kings for many generations.... Wherever he went, Samuel taught and offered sacrifices. As he traveled, he attracted young prophets. They liked to travel with him, as the disciples traveled with Christ.... [S]chools can help even the most spiritual persons. (61)

The prophets and the priests played a vital role in shaping the spiritual and moral values of Israel until the dawn of the coming of the Messiah. The subjects taught were the Law of God and its interpretation as given through Moses. The delivery systems used at home and in the School of Prophets were modeling, mentoring, and verbal instruction.

Tenney describes how the synagogue developed while the Jews were in exile. He states that the synagogue was initially and mainly a center of religious education in the absence of the priesthood and the rituals that were common in the temple back at home.

The subject taught in this institution was the Law of God. However, in later years, the synagogue grew to be a center for elementary education (759-60).

Society perceived Jesus' ministry of teaching and training as relevant and contextualized. Jesus came both as a prophet and teacher in the order of the Jewish religious tradition. Paul Barnett says, "Thus we see Jesus in public teaching as a prophet and herald but also teaching his disciples in private as a rabbi" (157). Jesus is the best example of contextualization by showing his learners on how to relate and communicate his mission to the diversified audience of his day.

Paul was one of the best examples in the New Testament for his relevancy and contextualization in his teaching ministry. One of the illustrations for this truth is his experience at the city of Athens. The content of Paul's teaching in Acts 17:16-31 has the following elements as an example of contextualization:

- ❖ Paul complimented his hearers as "religious";
- ❖ He used the altars to an unknown god as a basis for his speech;
- ❖ He quoted the belief of the Stoics that God was not localized in temples;
- ❖ He referred to Jewish and Stoics' belief that God "needs nothing";
- ❖ Paul also used the common belief by Greeks and Diaspora Jews that God is the father of the world (Keener 372-74).

Paul surveyed the religious worldview of his audience by touring around their worship sites. He agreed to appear at Aeropagus to defend his teaching just as the Greek philosophers such as Socrates did. Paul used the language, history, philosophy, literature, and theology of his audience in order to attract their hearing. His contextualization had

one goal—to declare the knowledge of the one true God, the Creator of heaven and earth, and to call the Greeks in Athens to repentance from ignorance and to faith in Jesus Christ.

Paul rented a school facility at Ephesus to equip the new disciples who came to knowledge of Jesus Christ. The Tyrannus hall was a center for elementary education, philosophy, literature, and rhetoric in the Greek school system. Paul contextualized his training program after the Greek model by providing formal training for his learners. However, his curriculum was distinct. Paul's learners were not sophists but followers of Christ. Paul's theme was the kingdom gospel. His mission was the evangelization of Asia through these trainees (Acts 19:10; Keener 379).

The model of training in the New Testament involved handing over the Christian tradition from the teacher to the disciple. Jesus handed over the Christian tradition through the narrated Gospels by means of modeling and verbal communication. (1 Cor. 11:23; 15:1-4; Barnett 376). The twelve apostles handed over the tradition through the published Gospels later on. The tradition of the apostles was handed over to Paul through informal training. These traditions included Aramaic terms such as *Maran tha*, *Abba*, and *Amen*. The Lord's Supper and the Credo of the death, resurrection, and appearances of the Christ were also the traditions handed over to Paul through the earlier apostles (Barnett 205). Paul, in turn, handed over these and other Christian traditions to his son in the faith, Timothy, both through verbal instruction and in writing (2 Tim. 2:2). Above all, these Christian traditions were ultimately handed over to the churches that were planted among the Jewish community as well as among the Gentiles (1 Cor. 11:23; 15:3-6).

Overview

The next four chapters provide a detailed account of how the ministry project was implemented and accomplished. Chapter 2 gives an overview of the related research and literature on the subject of alternative leadership training that is culturally contextualized. Chapter 3 details the design of the project, including a description of the research method, the ministry context and participants involved, the evaluation instrumentation, procedures for data collection, and analysis of the collected data. Chapter 4 reports the findings of the project. Chapter 5 integrates the literature review with the findings of the project. It also presents a summary of the project results, conclusions, and reflections for application in this area of ministry, specifically in the Ethiopian context.

CHAPTER 2

LITERATURE

Introduction

Over 80 percent of the population of Ethiopia lives in rural areas (Woldesemait 36; Degefa 271). The Hiwot Berhan Church and other sister evangelical churches operate among these ethnic people, most of whom live in rural areas. A summary of the demographic survey of Ethiopia is in Appendix G. The Hiwot Berhan Church and the rest of the evangelical churches in Ethiopia own and operate few theological institutions in light of the vast need for discipleship and leadership development. Buconyori makes the following conclusion about the theological situation in Africa: “Those institutions are still small in numbers and more are being planned” (128). The few theological institutions that exist in Ethiopia are designed after Western models of training and utilize English as the medium of instruction, a language foreign to the learners. As a result, the academic entrance requirements prove difficult for ministers from rural backgrounds. In addition, the tuition fees are expensive in these formal residence theological institutions. Most of the resident Bible schools are located in urban centers at a distance from the majority of the churches operating in rural settings (Biza 108-12; Yilma 49-51).

Therefore, the need for sustainable and alternative leadership training models that are culturally contextualized is a pressing and contemporary issue in Ethiopia. To that end, I hoped to develop alternative leadership training that is culturally contextualized for the evangelical church leaders in Ethiopia by exploring the need for potential content and means of delivery by interviewing focus groups from the Hiwot Berhan Church of Ethiopia.

Description of the Dissertation Project

This dissertation presents discussion regarding the manner in which the existing theological training programs of evangelical institutions in Ethiopia, including those of the Hiwot Berhan Church, are not accessible to the majority of Christian ministers for several reasons. First, these institutions require high academic entrance requirements. Second, they charge expensive tuition and fees. Third, they are located at distances that require potential learners to leave their families, churches, and communities for months and years. Finally, the medium of instruction is English—a language typically foreign to potential learners. Therefore, exploring the need for alternative leadership training models that are culturally contextualized is critical. The reasons for this research included determining the need for alternative church leadership training programs, identifying specific components for such training, assessing the relevant methods of delivery, and discovering the resources domestically available.

The following discussion is on the topics of biblical, systematic, and historical theology in order to support the need for alternative leadership training that is culturally contextualized for the evangelical churches in Ethiopia.

Biblical/Theological Foundation

This paper analyzed the biblical and theological foundations for developing specialized training models for evangelical churches in Ethiopia with a primary focus on the Hiwot Berhan Church of Ethiopia. To that end, this review discusses on several topics, including the problem and purpose of the dissertation, Jesus' example of training the twelve apostles, and supportive evidence from historical, biblical, and systematic theologies.

Jesus' Example

Jesus' model of training the apostles has served as a timeless example and principle for churches throughout the ages (Krallmann 14). Accordingly, Jesus' model of training the twelve apostles serves as an example for leadership training. Jesus' model of training the twelve apostles stands as a guiding principle for selecting, training, empowering, and commissioning trainees in contemporary churches.

I chose Mark 3:13-19 as the focal passage to illustrate Jesus' model of training the twelve apostles (Adeyemo 1171; Guelich 155). Three of the Gospel writers record the call and appointment of the apostles: Matthew (10:1-4), Mark (3:13-19), and Luke (6:12-16). However, only Mark clearly states Jesus' purpose for the call and appointment of his twelve disciples (3:14-15). Mark 3:13-19 stands as an independent periscope, serving as a transition from Jesus' popular ministry to the crowd and the acceptance (1:12-3:12) of his challenges from the teachers of the law and his own family members (3:20-6:6; Guelich 155).

Exegetical study of Mark 3:13-19. The structure of the passage implies three major units, with each of the major units having minor units. Robert A. Guelich describes the structure of the passage:

Structurally, the section opens with Jesus calling those he wants and their response (3:13). Then he appoints the twelve apostles for two purposes, to be with him and to be sent in mission with two tasks (3:14-15). Finally the section concluded with a listing of the appointed Twelve. Taken together, we have a story of the calling and appointment of the twelve apostles with 3:14-15 serving as the pivot for the account. (155)

Mark outlines three major units in this text. In unit one he writes about Jesus' calling and appointment of the apostles. Under this major unit Mark discusses about the steps Jesus used when calling the twelve disciples (13a) and the response of the twelve

apostles to Jesus' calling (v. 13b). In unit two, the writer identifies the two purposes for which Jesus called his disciples (14-15). Jesus called them "that they might be with him and ... that he might send them out to preach and to have authority to drive out demons." The third unit lists the names of the twelve apostles (16-19).

Verses 14 and 15 are key verses of the focal passage around which the intent of the author revolves. The three major units answer the following interpretive questions:

1. What does the group *the twelve* represent?
2. Why did Jesus call and appoint the twelve?
3. Who are the twelve as individuals?

Jesus' calling and appointment of the twelve apostles. This major unit answers the first interpretive question related to the multidimensional meaning of *the twelve*.

Mark writes, "Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve—designating them apostles ..." (3:13a-14a). The text implies the following points about the appointment of the twelve apostles: (1) Jesus sought guidance in prayer; (2) he exercised Sovereign choice of the twelve apostles both as individuals and as a group; (3) the twelve apostles had individual and collective responses to Jesus' calling; (4) the twelve apostles symbolically represented the twelve tribes of Israel; and, (5) the twelve apostles realized the purpose for the call and appointment.

Mark 3:13 states, "Jesus went up on a mountainside and called to him those he wanted...." This passage introduces that Jesus selected the twelve from among other disciples. F. F. Bruce comments on how Jesus selected his disciples as follows:

Of the crowds who were flocking to Him, Jesus selected twelve men to be constantly with Him, so that they might receive from Him a more

intensive spiritual training, and later (6:7; 16:15) be dispatched by Him to preach and heal. (1116)

Therefore, the twelve apostles were a distinct group selected from among Jesus' followers to be appointed for a specific task of apostleship.

Jesus' selection and appointment of the twelve apostles is an example of how Jesus was seeking divine guidance at this critical occasion (Adeyemo 1177). Jesus chose a mountainside for this specific task of choosing his disciples. Several reasons seem to attribute theological significance to Jesus' going up on a mountainside. First, the parallel passage in Luke 6:13-16 clearly asserts that Jesus went up on the mountainside to pray. Second, Jesus had a habit of going to a place of solitude for prayer before the events of the day (Mark 1:35). Third, Jesus' mission and priority always involved seeking to fulfill the will of his heavenly Father (John 4:34).

Jesus' selection of the apostles was a sovereign choice. Mark states, "Jesus ... called to him those he wanted" (3:13a). James R. Edwards writes how Jesus called the twelve disciples in the following way:

In Jewish religion the disciples chose their rabbi. In Jesus' case, he chose his disciples. Jesus is the sole and exclusive subject of the call.... Unlike a rabbi, Jesus is not a means to an ulterior good but is himself the final good. (qtd. in Stein 169)

The principle of sovereign choice is illustrated in the rest of the New Testament in times of leadership selection and appointment (Acts 13:1-3; 20:28). Therefore, the appointment of workers for his work is God's sovereign choice.

Mark records the apostles' response to Jesus' call in simple words. He writes, "[A]nd they came to him" (3:13b). Jesus called the twelve disciples prior to this occasion, and they responded individually to the call (1:16-20; 2:14-16). Jesus' call was for a

lifetime commitment. Therefore, the apostles' response to come to Jesus was decision beyond a physical move. Instead, this response suggests a lifetime commitment to follow and serve Jesus (Guelich 157).

The twelve apostles also have a symbolic representation in addition to their own specific tasks. Other parallel passages in the New Testament indicate that the number *twelve* represents the twelve tribes of Israel (Matt. 19:28; Rev. 21:12-14). Many Bible scholars agree that the number *twelve* symbolizes the eschatological restoration of the twelve tribes of Israel (Dunn and Rogerson 1074; Edwards 115; France 158; Guelich 158; Stein 169; Witherington 151).

In summary, the apostles were a distinct group of Jesus' followers selected and appointed by the sovereign choice of Jesus after he sought and received a divine approval from his Father through prayer. Jesus called the twelve apostles for the ministry of apostleship, and they all responded in obedience to the call, realizing the purpose and the commitment it demanded. Jesus foresaw the future restoration of the twelve tribes of Israel through the twelve apostles.

The twelve apostles were called and appointed for a specific purpose—the ministry of apostleship. James D. Dunn and John W. Rogerson define the word *apostle* when they write, “Apostle means one who is sent, usually as a messenger, agent, deputy, or ambassador. It was understood that an apostle was commissioned by a higher authority and acted in behalf of this authority” (1074). The task for which Jesus chose the twelve disciples was clearly communicated to them right from the beginning.

Jesus' Purpose for the Calling and Appointment of the Twelve Apostles (Mark 3:14-15). This section seeks to determine why Jesus appointed the twelve

apostles. To that end, Jesus' calling and appointment of the twelve apostles was purposeful. Therefore, both his training plan and his process were purpose oriented.

Krallmann describes Jesus' purpose:

The Master, furthermore, mentored for a mission. He, whom the Father has sent as a missionary into the world, instilled in his associates a global vision, entrusted them with a commission to be his representatives to all the world and promised the Holy Spirit's enabling for the accomplishment of this task. (15)

Jesus selection of the twelve disciples was purposeful. The first purpose of call for intimate relationship with him and the second was empowerment for ministry.

The second purpose for which Jesus called and appointed the twelve apostles was to give them a new spiritual ministry. In addition, according to Mark, their ministry has a twofold task, namely to preach and possess the authority to drive out demons from people (Witherington 151).

French L. Arrington and Roger Stronstad comment on Jesus' commission:

The grammar of the passage suggests that the single commission carries two balanced charges: To preach and to drive out demons. The fact that driving out demons is an integral part of the apostolic commission may give the modern reader a pause, but we have already seen that Jesus' entire healing ministry should be understood as an act of vanquishing Satan. It would appear that for Mark's authorial reader, one could hardly hope to carry forward Jesus' program of the kingdom without in some way vanquishing Satan in Jesus' name. (290)

Jesus drove evil spirits out of people with authority (Mark 1:27). Jesus' ministry of driving out demons has double effects. First, it delivers people who are possessed and oppressed by demonic forces. As such, this ministry involves liberation and relief from satanic bondage (Luke 13:16). Second, this ministry is a sign of victory over Satan and his kingdom (Matt. 12:25-28).

The Identity of the Twelve Apostles as Individuals

The third major unit of Mark 3:13-19 involves a listing of the twelve apostles. As a group, Jesus selected the twelve apostles from among the rest of his followers for the purpose of closer fellowship with him so he can give them a new spiritual identity (discipleship). This new identity will prepare them for the new ministry (apostleship) so that they are able to proclaim the good news of the kingdom of God and are also able to dismantle the kingdom of Satan by delivering people out of his oppression. The twelve apostles can be categorized into five groups based on their respective individual identities and contributions to the group. The first group consists of the most prominent apostles, namely Peter, James, and John. They were closely associated with Jesus in his ministry (Mark 5:37; 9:2; 14:33). The second group consists of those apostles about whom Scripture offers little information regarding their respective identities and roles, namely Andrew, Philip, and Thomas. The third group of apostles consists of those whose respective identities and roles are debatable, including Bartholomew, Matthew, and James the son of Alphaeus. Bartholomew is identified with Nathaniel by some Bible commentators although no reliable evidence exists (John 1:45). Matthew is probably Levi, as many commentators assume. However, nothing is known about him except his call and his name in the list of the twelve apostles. James son of Alphaeus is associated with James the "Younger" (Mark 15:40). The fourth group of apostles consists of those about whom nothing is known except the inclusion of their names in lists of the twelve apostles, namely Simon the Zealot and Judas son of James. Finally, Judas Iscariot, who betrayed Jesus, ended his life tragically (Edwards 113; France 162; Keener 143; Keck 18; Guelich 160; Taylor 234).

A scarcity of biblical and extra-biblical evidences exists regarding the details of the individual identity and role of each one of the twelve apostles. However, their collective group identity is more important than their respective individual identities. The collective name *Twelve* is so significant in Scripture that even after the death of Judas Iscariot and before the replacement by Matthias, the group was known as the Twelve (1 Cor. 15:4). R. T. France concludes about the identity and contribution of the twelve apostles when he writes, “Indeed several of the Twelve are quite unknown in the NT except as names on the list. Their corporate identity was more important than their individual profile” (159). The New Testament focuses more on the office and contribution of the twelve as apostles rather than on their roles as individuals.

The Training Experience of the Church in the Past

Leadership training has been part of the church’s ministry in the past. Churches in Ethiopia and all of Africa, Asia, Latin America, and in the rest of the world had their successes and limitations in the types of training programs they designed and practiced to equip their leaders.

Examples from the history of the global church. Protestant evangelical churches in Ethiopia have inherited diverse kinds of foreign church leadership styles introduced by Western missionaries. When missionaries pioneered most of the Protestant churches here in Ethiopia, they also transferred some of their leadership styles they practiced back at home. Missionary Johnny Bakke writes about the impact of the missionary model of leadership on the history of the evangelical church in Ethiopia. According to Bakke, outlining the missionary model of leadership is difficult because the missionaries came from different backgrounds. In addition, the missionaries came from

societies in which hierarchical models of leadership prevailed. Due to this hierarchical model of leadership, decision making was centralized. Missionaries did not have uniform attitudes toward local culture. In spite of being targets of criticism, missionaries exemplified a leadership style in schools, clinics, hospitals, and evangelistic work (qtd. in Haile, Lande, and Rubenson 156-57).

The historical development of the church in the West also impacted the development of church leadership in Ethiopia by importing secular values regarding management model and political values such as the democratic process into church administration systems through training in higher theological institutions (Elliston, *Home Grown Leaders* 11). The adoption of secular and political models has resulted in the lack of a biblical and contextualized church leadership tradition or traditions. The evangelical churches in Ethiopia are experiencing a spiritual and administrative turmoil because of inappropriate and inadequate leadership selection and development models, direct and indirect results of the historical development of leadership in the global church (46). The need for alternative leadership training models that are culturally contextualized is significant in light of the impact of the Ethiopian and universal Church history in the development of church leadership.

The church in Africa has evolved through several changes, good and bad, during the years of its establishment in North Africa as well as during the years of expansion in the centuries that followed. At present, the evangelical church in Africa is growing numerically and geographically, although its spiritual growth rate does not match its need. The key problem for non-growth in Africa is the leadership issue. Tokunboh Adeyemo writes about the need for Christ-like leadership in Africa:

Christ like [sic] leadership is needed in both the church and society in Africa. Such leadership will require purity of heart (God looks at the heart, not the head), passion for people, power to serve through prayer, a pioneering spirit, practical wisdom to solve problems and perseverance. (546)

Leadership development for the growing church in Africa has been a critical need in the past and is still a critical need today.

Lessons from the history of the church in Ethiopia. The history of the universal Church and the church in Africa and Ethiopia reminds today's leaders of the churches in this part of the world an important fact regarding the training and development of church leaders. Leadership training is closely tied to the church's being self-governing and self-supportive. Alternative leadership training that is culturally contextualized can be established only under an administratively self-governing and financially self-supportive church.

The history of the Protestant church in Ethiopia indicates the relationship between leadership training and self-supportiveness. Bakke summarizes the effect of the missionary education program in Ethiopia:

It is impossible to assess the full impact of education offered by the missions in the field of national leadership development.... Through their many schools the missions had a much greater impact on future Ethiopian leaders and models of leadership than the number of missionaries might imply. It is without doubt that it was in the field of education that missionaries had the most profound impact on leadership roles in Ethiopia. (qtd. in Haile, Lande, and Rubenson 164)

Christian missionaries from Europe and North America introduced a holistic ministry to Ethiopia in which the people of this nation benefited from the education, health, and development programs that were sponsored and implemented by these missionaries.

Western missionaries are the pioneers of modern education in Ethiopia. The people of Ethiopia are greatly indebted to them. The Catholic, Adventist, Protestant, and other Western missionary organizations have built schools and educated most of the present-day leaders both in the church and in society (Haile, Lande, and Rubenson 164). However, the impact of the education by missionaries was limited in producing effective and qualified church leaders. Bakke admits the limitation by writing, “Schools which were started with the aim of prompting evangelism and church leadership often had a high number of students with no intention of joining the ministry” (qtd. in Haile, Lande, and Rubenson 164). One of the challenges for theological schools in Ethiopia to this day is that some of its graduates aspire either for higher education or jobs that could help them earn money. This tendency among theological school graduates has discouraged sponsoring churches and has also disappointed leaders of theological institutions.

Theological Doctrines Relevant to Alternative Leadership Training Models That Are Culturally Contextualized

The development of alternative leadership training models that are culturally contextualized initially requires the development of contextualized biblical theology to guide the overall ministry philosophy of a church (Hiebert 228). The relevant theological tenets for these models include the doctrine of Trinity, the doctrine of Christ, the doctrine of the Holy Spirit, the doctrine of humanity, the doctrine of the Church, the doctrine of marriage, the doctrine of Satan, and the theology of ministry.

A biblically balanced and alternative leadership training model that is culturally contextualized includes the doctrine of the Trinity in Ethiopia (Hiebert 228-31; Meyers 67). Ethiopia is a nation with multi ethnic and multi religion groups. One of the

challenges in such an environment involves maintaining the balance between unity and diversity. The doctrine of Trinity comes into effect in such circumstances in order to shape the relationship among leaders and congregants.

The doctrine of Christ needs to be revisited in the context of Ethiopian evangelical churches. In general, the experience of the church in Ethiopia is that Jesus performed his signs and miracles as a result of being anointed by the Holy Spirit. The theology of the non-charismatic Christ from the West, according to some authors, is not relevant in Ethiopia. John F. Walvoord writes about the divine attributes of the Son of God, especially about his omnipotence:

The evidence for the omnipotence of Christ is as decisive as proof for other attributes. Sometimes it takes the form of physical power, but more often it refers to authority over creation. Christ has the power ... to heal physically, as witnessed by His many miracles, as well as power to cast out demons (Mark 1:29-34). (29)

Jesus performed his signs and wonders as a result of being anointed by the Holy Spirit.

Some Christians assert Jesus' healings and miracles not as demonstrations of his deity but instead as a result of his anointing by the Holy Spirit (Luke 4:17-19; Acts 10:38). Roger Stronstad associates Jesus' and the disciples' miracle-working power with the anointing of the Holy Spirit:

In other words, the power of the Spirit is miracle-working power, not only in the ministry of Jesus, but also for the disciples. Thus, having received the power of the Spirit on the day of Pentecost, the disciples heal the sick (Acts 3:1ff. 9:32ff.), raise the dead (Acts 9:36ff.), and do many other signs and wonders (Acts 2:43; 4:33 et.al.). Indeed as God had earlier anointed Jesus with the Holy Spirit and power, with the result that he went about doing good and healing all who were oppressed by the devil, so God baptized the disciples with the Holy Spirit and power, so that they also went about doing good and healing all who were oppressed by the devil, for the Spirit of God was with them. (*Spirit* 162-63)

Therefore, the doctrine of the charismatic Christ, whose anointing by the Spirit is paradigmatic of the experience and ministry of the twelve apostles and the subsequent generation, is relevant to leadership training programs in Ethiopia. Christ is God who became human as the anointed messenger of his Father. His mission on earth is realized when Christians leaders understand that he was human, anointed from God by the Holy Spirit to empower him to accomplish this mission.

The doctrine of the work of the Holy Spirit is also relevant in the leadership training programs among the evangelical churches of Ethiopia (Elliston, *Home Grown Leaders* 99). The churches in Ethiopia have experienced and enjoyed the charismatic work of the Holy Spirit for decades uninterrupted. The charismatic visitation of the Holy Spirit has penetrated through all denominational boundaries, empowering both the ecumenical and the evangelical churches (Hege 244). The evangelical churches in Ethiopia believe that this work of the Holy Spirit is scriptural and contemporary. Stronstad summarizes the timeless truth about the charismatic work of the Holy Spirit:

To sum up, Luke's Pneumatology serves and complements his Christology. We have demonstrated that Jesus' experience of the Holy Spirit from his Jordan experience onwards is a paradigm for the disciples' experience of the Holy Spirit from Pentecost onwards.... There are clear implications from Luke's charismatic theology for the contemporary church. If the gift of the Spirit was charismatic or vocational for Jesus and the early church, so it ought to have a vocational dimension in the experience of God's people today. (*Spirit* 166-67)

Sound and relevant theology on the person and work of the Holy Spirit needs to be developed for the evangelical churches in Ethiopia in order to direct the charismatic work of the Holy Spirit in a manner that will edify the church and glorify God.

The work of the Holy Spirit is needed right from the very beginning in the selection process of leaders and trainees. Jesus' example of seeking divine guidance

during the calling and appointment of the twelve apostles sets the standard for selecting workers for the harvest. Edgar J. Elliston summarizes the overall role of the Holy Spirit in leadership development:

The Holy Spirit's initializing and integrating role is a crucial part of every stage of leadership development process—selection, equipping, maturing, transitions, working through a person to equip others, bringing first a sense of destiny and then a sense of fulfillment as one's giftedness and role converge. (*Home Grown Leaders* 99)

A scriptural understanding of the nature and operation of the spiritual gifts is required for a healthy leadership training program. At the same time, believers need to avoid the two extremes of quenching the fire (1 Thess. 5:19) and introducing "strange fire" (Lev. 10:1). Church leadership in the New Testament represents a call and empowerment from God through the Holy Spirit. Church leaders are considered as one among equals.

Relevant teaching regarding the doctrine of humanity needs an interpretive framework for leadership training (Grudem 473). Accordingly, three major issues need to be resolved from a biblical perspective in order to shape the leaders of churches in Ethiopia. These issues include the holistic nature and need of the human being, the role of gender in church leadership, and ethnicity.

The human being is created in the image of the Triune God, being one and many in composition. The individual is a unified being composed of material and immaterial elements. A theology that overemphasizes one over the other is not sound. Ethiopia is struggling to minimize poverty and poverty-related problems. Over 80 percent of the population lives in rural areas with subsistence farming as its source of income. Alternative leadership training models that are culturally contextualized must address not only the holistic nature of humankind but the holistic need of the human being as well.

Another significant theological issue related to the doctrine of humanity is the role of men and women in church ministry and leadership (Grudem 456). By creation, both man and woman came equally from the hand of God the Creator. In redemption, Christ loved the entire human race and died for all people. Therefore, in Christ, neither male nor female has relevance in regard to status. God also promised to pour out his Spirit upon men and women equally for the purpose of ministry (Gen. 1:26; Gal. 3:28; Acts 2:17-21). However, many cultures in Ethiopia unfortunately still have a low esteem of women, and this underestimation has affected the overall involvement of women in ministry, especially the ministry of church leadership. The alternative leadership training that is culturally contextualized is purposed to elevate the spiritual status of redeemed women to a biblical standard so ministry becomes gift based as found in the New Testament rather than gender oriented.

The third factor under the doctrine of humankind is ethnicity. As I stated previously, Ethiopia is a land of diverse nations and cultures. Tribalism is one of the critical issues in the selection process of leaders. A biblical understanding of ethnicity is needed as a continuous reminder for a healthy relationship. At one extreme, ethnocentrism undermines people of other ethnic identities, and at the other extreme, hyper-nationalism denies ethnic identity (Adeyemo 316).

The doctrine of the church has to be revised in the context of the Ethiopian cultural and social setting (Gangel 30; Fee 129). One of the strengths of the evangelical churches in Ethiopia concerns aggressive evangelism and the subsequent church planting that follows. A critical issue relevant for leadership training in the area of the doctrine of the church regards the corporate nature of the call. The corporate call of the apostles was

more significant than the individual identity of each apostle. In the same manner, God has called his people, both in the Old and New Testaments, corporately (Exod. 19:5-6; 1 Pet. 2:9-10).

The relationship between leaders and congregants connects with the corporate nature of the Christian community. Some of the secular values of the management model of leadership have penetrated churches' administration systems here in Ethiopia, and as a result, a hierarchy is visible between leaders and followers as well as among leaders of various roles.

The church in Ethiopia needs Christian leaders who have biblical, historical, and contemporary knowledge about the nature and function of the church both as the universal body of Christ and as a local congregation, which is the true expression of that body here on earth (Hodges, *Guide* 79-83; Horton 539).

The doctrine of marriage is a significant topic in light of the multiethnic cultural values and traditional practices that exist in Ethiopia. Polygyny, widow inheritance, and divorce and remarriage all have a significant negative impact on church leadership among many cultures and societies in Ethiopia. These practices are prevalent in the church, also. According to Adeyemo, the practice of widow inheritance is defined as follows:

In the African tradition, several types of marital unions are open to a widow. In one of them, a widow becomes the legal wife of a close relative of the dead husband. The children of this union inherit through the new husband, who is their legal father. This custom is called widow inheritance. (323)

These practices greatly affect the selection and appointment of leaders. Churches in Ethiopia need to maintain the biblical standard for the spiritual and moral qualification of leaders in spite of all cultural pressures (Mal. 2:16; Matt. 19:9; 1 Tim 3: 2). According to

the writer of Hebrews, “Marriage should be honored by all, and the marriage be kept pure, for God will judge the adulterer and all the sexually immoral” (13:4). Evangelical leaders in Ethiopia have a task waiting for them to conduct a research on the cultural values of marriage that are held by the diverse ethnic groups in the country.

Biblical demonology requires revisiting by theologians. One of God’s commandments to the children of Israel was to abstain from any demonic practices of that day, which were prevalent in Egypt and Canaan. God warned the children of Israel against all practices of witchcraft:

Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. (Deut. 18:10-11)

Although this warning was given nearly four thousand years ago, such practices still are prevalent in Ethiopia and Africa (Adeyemo 374; Hiebert 238).

One of the course contents of alternative leadership training that is culturally contextualized is supposed to be biblical demonology in the Ethiopian/African context. Christian leaders in the evangelical churches of Ethiopia need to be instructed on the sound theology of the nature and work of demons in order to avoid the extremes of fear of demons as well as denial of the operation of evil forces in the world. However, believers are also encouraged to exercise freedom from excessive fear of demons. Believers are empowered to help and pray for those who are suffering under the bondage of Satan (Adeyemo 374).

A theology of ministry needs to be developed to create a biblical awareness about the holistic nature of God’s mission. Confusion exists between the spiritual and the secular, ministry and work among evangelical leaders in Ethiopia. The word for secular

in Amharic is *alemawi*, which means *worldly*. A New Testament understanding of the theology of ministry is essential.

As mentioned previously, 82 percent of the Ethiopian population lives and works in rural areas. Most of the evangelical churches are located in these rural villages and towns. Every citizen in the rural areas is a member of the peasant association. Pastors, evangelists, teachers, and other members of rural churches are members of these associations. The words *full-time*, *part-time*, *clergy*, and *laity* are relative terms in such contexts. The pastors, evangelists, teachers, and others are *full-time* workers while still living on their farms and fulfilling their agricultural obligations to society and the state. Alternative leadership training models that are culturally contextualized will consider these elements when designing curriculum (Degefa 271). A popular saying in Ethiopia states, “You can plough an indigenous soil effectively only by using indigenous oxen.” Developing alternative leadership training that is culturally contextualized represents both a need and a challenge. The need is expressed in multidimensional ways by the leadership, the congregants, and even the community. Transforming the traditional ways of training as well as improving the leadership models requires time and tolerance. In spite of all the challenges and hindrances foreseen, I believe that introducing alternative training models to discontinue ineffective methods and to redeem emerging leaders for God’s mission in the nation is a timely pursuit. I see my role as that of Nehemiah who played a vital leadership role in nation building. The evangelical churches in Ethiopia currently need leaders willing to pay the entire price in order to serve as a buffer between the old and the new generation of Christian leaders. My role in the implementation of the alternative leadership training that is culturally contextualized training program was that

of program developer. According to Robert E. Ferris, the task of the program developer involves the following elements:

1. The developer shall have a vision for training in his or her own context;
 2. The training developer conceives and implements training strategies;
 3. The developer possesses authority to initiate toward launching or modifying leadership training;
 4. The program developer will be engaged in coordinating program development activities; and
 5. The developer provides a unifying vision and leadership for the overall task
- (3).

The foundational principles discussed from the Scripture, systematic theology, and church history in this paper provides a guide and an interpretive framework for the development of an alternative leadership training that is culturally contextualized for the evangelical churches in Ethiopia.

This literature review discusses two major topics: first, the past and present models for leadership training in Ethiopia and, second, the African and global trends in church leadership training. Some key terms and concepts require definition and description in assessing the need for these training models for the evangelical churches in Ethiopia with a focus on the Hiwot Berhan Church of Ethiopia.

Alternative Leadership Training That Is Culturally Contextualized

The primary source in assessing the need for a church leadership training models is the Christian community—the existing leadership and congregants living and serving in a specific geographical location. In this ministry project, the broader cultural context is

the nation of Ethiopia with its over eighty major ethnic groups and languages. The narrower cultural context is the Hiwot Berhan Church of Ethiopia, working among diversified ethnic groups for the last fifty-four years. Alternative leadership training that is culturally contextualized takes into consideration the worldview, social values, language, economic status, tradition, art, music, and communication methods of the community required to transmit information and tradition (Tennent 347-53; Hiebert 88-89, 101-02; Fuliga 287).

Church Leadership Training Model(s)

This ministry project utilizes the phrase *church leadership training model* in two ways. First, the phrase refers to the existing theological institutions operating in Ethiopia to prepare Christian workers for the church and the community. These theological institutions are mostly formal academic institutions with curricula designed by missionaries from Western countries or designed by nationals according to the Western model of curriculum development. Second, the phrase is used for the proposed training models with an indigenous input regarding the content and delivery means of church leadership training specifically for the Hiwot Berhan Church of Ethiopia and also for the evangelical churches in Ethiopia. The research outcome could indicate the need to embrace either partially or fully the Western formal model of church leadership training as it exists now in Ethiopia; the research outcome also might fully reject the Western model of formal education to train church leaders in Ethiopia. However, the important issue in this project is to explore the expressed need of church leaders and congregants representing their churches, the rest of church leaders, and their respective communities (Hatiya 22, 26).

The Hiwot Berhan Church of Ethiopia

The evangelical churches in Ethiopia came together in 1976 during the Communist regime in order to establish an underground national fellowship to maintain spiritual unity to reach previously unreached people with the gospel and to seek legal recognition from the government (Hege 166). Currently, the Evangelical Churches Fellowship of Ethiopia (ECFE) is a registered and state-recognized national fellowship that publicly represents the needs of evangelicals. The Hiwot Berhan Church of Ethiopia is one of the nine founding members of the Evangelical Churches Fellowship of Ethiopia when the fellowship was established in 1976. I believe that the training need explored in one of the members of the fellowship also will reflect the need of other members because they are all serving the same community—nations and languages in Ethiopia.

History of Theological Education in Ethiopia

Although Ethiopia has never been colonized by Western powers, both its secular and religious educational systems have been designed after the Western model of education. Western missionaries designed the theological educational systems. The theological trainings by Western missionaries misinformed the native learners about tradition, social and cultural values, the communal way of life, decision-making processes by consensus, the existing religious values of the Ethiopian Orthodox Tewahedo Church, and the preservation of cultural and natural heritages. Western theology at its early phase in Ethiopia considered almost everything in the tradition as heathenish and demonic. As such, Western theology destroyed the traditional leadership structure with an attempt to substitute it with the Western democratic style of leadership. The Western theological education encouraged the cutting of trees and the clearing of

forests, assuming that the indigenous forests were the sacred sites of traditional religion worshippers. Converts from the traditional religions were asked to confront idol worship and demonic forces by boldly and openly destroying the object of worship, including natural forests. The Western type of theological education, in its history of four hundred years, neither touched nor was able to remove some of the harmful cultural and social practices in Ethiopia. Some of these practices include female genital mutilation and polygamous marriage. The Ethiopian Orthodox Tewahedo Church sets the example in establishing the oldest theological institution in Ethiopia. The schools train clergy for ministry within the church and the community. These theological schools follow the master-disciple models in which learners come to a learning center run by a scholar. The medium of instruction occurs in the vernacular, and the scholar imparts knowledge orally as well as through sacred Scriptures. The students learn by rote. They are required to imitate their mentor in character and skill. The courses in these schools for the priesthood include literacy, Scriptures, liturgy, poetry, and music (Kassaye 51-53; Ullendorff 200-03; Wondimagegnehu and Motovu 127-28).

Western missionaries have contributed greatly in Ethiopia by introducing modern education that prepared and produced nationals who rose even to become heads of state. The Catholics, the Protestants, and the Adventists have established and run numerous elementary, secondary, and postsecondary schools (i.e., colleges) both in rural Ethiopia and in urban areas, which promoted the livelihood of the citizens and also prepared many for effective civil service (Alberto 258-60; G/Ammanuel 332-39; Haile. Lande, and Rubenson 155-67).

Western mission schools used a holistic approach to teach students both the sciences and the Scriptures. Conduct was emphasized as a qualification for promotion or for reward for academic excellence. Many of the graduates from these mission schools have become heads of state, parliamentarians, lawmakers, ministers, and politicians. However, these schools were limited in that their graduates lacked direct involvement in church ministry, as the missionaries had intended (Haile, Lande, and Rubenson 164.)

Currently, theological institutions such as the Mekane Yesus Seminary, the Ethiopian Graduate School of Theology, the Evangelical Theological College, the Pentecostal Theological College, the Kale Heywet Ministry Training Centers, and others have schools, departments, and majors for leadership. However, the curricula in all these higher theological institutions are designed after the Western models and the medium of instruction is English (Biza 108-12).

Many Western Christian organizations such as the Billy Graham Evangelistic Association, Christ for all Nations, Equip International, the Purpose Driven Ministry, Center for Leadership, World Vision, Campus Crusade, Langham International, and many others have been conducting and are still actively involved in facilitating informal training for church leaders in Ethiopia. One grave limitation they all have in common is that their courses, methodology, selection criteria for trainers, and medium of instruction are all imposed by the institutions. The national partners do not evaluate the relevancy of the purpose of the training, the courses, and the teaching method.

Another contemporary trend in leadership training in Ethiopia concerns churches and Christian organizations with a mixed-model of training in which both the curriculum and the medium of instruction used one of the vernaculars—Amharic. Some churches

and theological institutions run their diploma and certificate-level theological education in Amharic in order to make the program accessible to many. These institutions are conducting theological education by extension (TEE) in the Amharic language. For the purposes of this project, I am describing these programs as espousing a mixed-model because although the medium of instruction used by these institutions occurs in the vernacular, the curriculum of each institution still are adopted from the Western models of theological education designed in English. They all struggle for the relevancy of content and the contextualization of methodology.

Training programs conducted for church leadership in Ethiopia are highly recommended to take into consideration the actual context of the community. According to the report by the Central Statistical Agency of Ethiopia in 2007, the literacy rate in Ethiopia is 39.1 percent. The country is wide and mountainous, and some places still are inaccessible by road. Infrastructure and technological advancement is still in progress. The rural population of Ethiopia is eighty two percent (Degefa 271). Their livelihood is in farming and cattle breeding. The diversity of ethnicity and language represents an essential factor to consider when designing and conducting theological training. The status of women at home, in the church, and in the community has to be elevated through education and advocacy. Most of the Christian workers among the Ethiopian evangelical churches are bi-vocational and leadership trainings must also include their conveniences (Biza 108-12).

Theological Education/Leadership Training Model(s) in Ethiopia Compared with Model(s) in Other Regions of the World

The need for elements of leadership training in alternative and culturally contextualized training programs is a critical issue common to the churches and theological institutions working in the developing countries. Churches and theological institutions in Africa, Asia, and Latin America are doing all kinds of surveys and searches to make theological training in their respective regions relevant, sustainable, and accessible.

Africa

The history of early African Christianity proves that African church leaders and scholars trained other Africans for the ministry. The establishment of the School of Alexandria in Egypt and the School of Carthage in North Africa serve as examples of self-supporting and self-governing theological training in the church in Africa in its early stage (Shaw 32). However, history also describes how colonialism later introduced a type of culturally irrelevant theological education as well as modern education (Hiebert 76-78). Ogbu U. Kalu summarizes the limitations of the Western models of theological education in African settings:

The curricula undermined indigenous values and cultural traditions.... It rejected local traditional power and authority structures, and set out to create a new leadership and ministerial systems along European lines. The preference for residential or walled institutions had many advantages that enhanced—but removed the students from their world and its wealth of indigenous knowledge. (269)

This trend of dislocating trainees from their cultural roots is still one of the obstacles theological institutions and churches in Ethiopia are struggling to overcome in order to attract as many trainees as possible to their leadership training programs.

Theological training during the colonial period in Africa primarily served the interest of the trainers rather than the needs of the trainees (Anderson 288; Kalu 269). In addition, both the curriculum and the medium of instruction were foreign to the native African learner (Gatwa 202; Kalu 269). The theological training was aimed at creating native puppets who faithfully but blindly imitated their foreign missionary trainers (Anderson 288). Since the models of theological training were so formal that they were given in a classroom setting, they were not accessible to the majority of Christian workers, nor did they take into consideration the cultural and social setting of the African community (Kalu 270). Theological education in the colonial era abolished many harmless traditions, customs, methods of communication, means of entertainment, and historic heritages. Finally, the colonial system encouraged total dependency on foreign programs, support, and methodologies, and it did not encourage the use of indigenous resources (Draper and Ruddoch 11; Gatwa 193).

Some of the leadership training programs practiced in Africa are offered by theological colleges owned and operated by Western mission organizations, ecumenical theological institutions, denominational theological colleges, Christian universities, leadership training centers, and TEE programs.

Accordingly, the church in Africa has been struggling to make church leadership training relevant and effective. First, finding an acceptable holistic approach that will address the spiritual, social, political, and economic needs of the society has been one area of struggle. Second, contextualizing the curricula in which the use of indigenous languages, staff, and teaching materials are encouraged is another area needing improvement (Kalu 270). Third, being self-supportive by using domestic resources so

that institutions do not develop a dependency syndrome on foreign resources has been the greatest challenges of all (Draper and Ruddoch 10). Fourth, elevating the status of women at home, in the church, and in the community so that they can play significant leadership roles was also an area in which the church needs development (Girma 71).

The church in Africa needs to consider the several societal conditions in order to become effective in developing alternative leadership training models that are culturally contextualized for church leaders. These conditions include the rate of literacy among the rural society, a low opinion of women, the high level of poverty, the role of elders in the community, and the wasted potential of the youth both in the church and in society.

Churches and theological institutions in Africa are experiencing several trends in order to resolve the challenges related to indigenization and meet the regional and global demands to fulfill God's mission. African theologians, scholars, writers, and international leaders are beginning to produce literature that addresses the contemporary spiritual, social, political, and economic issues in the continent (Gatwa 205; Simiyu 65). Furthermore, churches and theological institutions in Africa are beginning to evaluate the content, context, and methodology of Western theological education and make several realizations. Specifically, Western theological education does not follow a holistic approach, is not need based, is developed to resolve problems in the Western context, has a medium of instruction foreign for most African target groups, encourages denominationalism rather than ecumenicalism, creates a dichotomy between the clergy and laity, and leads to an economic dependency on foreign support (Anderson 288; Bamwell 5; Elliston, *Masai* 29; Gatwa 193; Girma 21; Kalu 269; Nurnberger 76). In addition, African churches and theological institutions are elevating the role of women in

church leadership (Girma 21) and writing Christian literature for Africans by Africans, as evidenced by the *Africa Bible Commentary*, written by seventy African authors. Furthermore, African churches and theological institutions are developing alternative church leadership training models that are contextual, holistic, relational, experiential, and cost effective (Bamwell 2; Mejia 5; Nurnberger 83). In addition, Ethiopian churches and theological institutions are partnering with churches and Christian institutions in the West with mutual understanding and mutual benefit. To that end, African church leaders are both training and being trained in the West, and Western leaders are being trained and training as well in African institutions. By establishing Christian universities with the purpose of developing a holistic approach, many African churches including those in Ethiopia are addressing the spiritual, social, political, and economic aspects of the society (Kalu 275). Furthermore, Ethiopian churches and theological institutions are upholding the traditional values of the community about leadership by reaching the elders of the community to empower them for church leadership (Kalu 269) and viewing the church as a charismatic community of the Holy Spirit and as the body of Christ in which the dichotomy between the clergy and the laity is dismantled (Fee 120-43).

Asia

The church in Asia has much to offer to the church in Ethiopia and to the wider context of the church in Africa in training substance, method, and resources, as evidenced by the Korean church ministry of sending missionaries for theological institutions and Christian universities in Africa. The Korean Presbyterian Church is providing a holistic ministry to the people of Ethiopia through its Christian hospital located in Addis Ababa. As churches operating in the Majority World, the churches in Africa and Asia share

common challenges. Some of these challenges include the Westernization of the theological educational models, religious pluralism, financial dependency on the West, the struggle for the indigenization of methodology and the contextualization of the contents for theological education, and “the brain-drain from the South to the North” of native theologians (Fuliga 287).

Churches in Asia and Africa are working independently of each other and yet are benefiting by learning from each other in three main areas. First, they are both evaluating the limitations of Western models of theological training and as a result are realizing the need for change both in the content and method of training church leaders. Jose B. Fuliga concludes his evaluation of the existing Western models of training in Asia when he writes, “The Third World theological institutions in following the Western church and its theology have failed to harness the wealth of their indigenous theological expression and imagination as evident in their music and ways of worship” (287). Second, churches in both continents are designing and implementing culturally oriented, relevant, and cost-effective alternative training models for their churches, accessible both to vocational and bi-vocational leaders (Kalu 270; Fuliga 280). Finally, churches in Asia and Africa are applying the charismatic approach in training church leaders. The charismatic approach realizes the church as a community of the Holy Spirit. Leaders are oriented to worship and ministry inspired by the charismatic work of the Holy Spirit. To that end, preaching the Word in power accompanied by signs and wonders is encouraged. In addition, the charismatic approach of leadership training dismantles the cultural value that leadership is a status; instead, this approach abolishes the dichotomy between clergy and laity.

introduces gift-based servant leadership, and unifies the church as the body of Christ (Anderson 293-96).

Latin America

The church in Latin America currently is experiencing progress regarding developing alternative leadership training that is culturally contextualized. To that end, the Latin American church is evaluating the pros and cons of the Western models of theological education and analyzing both the content and the means of delivery. In addition, they are analyzing their own political, social, religious, and economic contexts with a focus on reaching the poor and the victims of political and social injustice and developing culturally oriented, holistic, and charismatic alternative training models for church leaders (Sapsezian 6). Aharon Sapsezian recommends the TEE style of training for church leaders in Latin America, and his justification applies even for churches in Ethiopia:

Understandably, the TEE structure and method suit the ministerial of these churches, as most of the trainees are mature, self-supporting persons with some sort of leadership responsibility in their respective congregations, and could not afford the time, the cost, and formalities of a protracted residential programme away from their localities. (6)

Distance education is one of the alternative leadership training models that has proven to be effective for its accessibility to most training candidates in Third World countries.

However, one of its limitations is that it does not address the illiterate population with oral tradition.

Catholicism, Protestantism, and Pentecostalism dominate the church in Latin America. The political, social, and economic oppression Latin Americans experienced under Western colonial powers gave rise to the formation and response of liberation

theology. Liberation theology represents the church's reaction to poverty and injustice caused by the unjust government systems and by the advocates of capitalism within the Latin American society (Sapsezian 5).

The Pentecostal charismatic movement had a direct impact on the suffering society in Latin America. Pentecostalism in Latin America dismantled the clergy-laity dichotomy in the church and elevated the status of women at home, in church, and in society. Furthermore, the Pentecostal charismatic approach focused on reaching the poor and the marginalized in the society and impacted the arenas of politics, the public, and the media (Gooren 368).

The content and method of theological education in Latin America is being designed as indigenous, holistic, and community oriented (Sapsezian 6). The Latin American practice of a holistic approach through Pentecostal orientation has a counterpart in Africa, also. Churches in Africa are experiencing the Pentecostal charismatic type of approach, thus enabling them to develop a holistic approach of ministry in order to meet the needs of the Christian community as well as the society (Anderson 293).

The evangelical churches in Ethiopia have experienced religious restrictions and series of severe persecutions during the Imperial Regime (1930-1974) and the Communist Regime (1974-1991). The religious hardships brought different evangelical denominations together and unified them in worship, purpose, and ministry. Nine evangelical denominations established the Evangelical Churches Fellowship of Ethiopia in 1976 (Hege 166, 244). These interdenominational and interchurch fellowships created a charismatic and ecumenical environment among local congregations through the

sovereign work of the Holy Spirit. The charismatic approach to ministry in Ethiopia has minimized the clergy-laity dichotomy and instead has encouraged a gift-based ministry of all believers in which both vocational and bi-vocational leaders are part of church governance. The context of the charismatic approach will be considered in exploring and developing alternative leadership training that is culturally contextualized for church leaders in the Hiwot Berhan Church as well as in the rest of the evangelical churches in Ethiopia.

Churches in Africa, Asia, and Latin America are experiencing the presence and active participation of a large population of young people in their congregations, which represents a blessing, an opportunity, and a challenge at the same time for the churches in these continents. This blessing fulfills God's promise to pour his Spirit upon children and youth (Joel 2:28-32; Acts 2:17-21) to empower them for ministry (Acts 1:8). The presence of youth in churches represents an opportunity to embrace and nurture young people for leadership to become today's coworkers and tomorrow's successors of the Church of Christ. However, this opportunity can be a challenge if existing church leaders do not harness the leadership potential of young people through training, nurturing, and involving them in the ministry.

West

Andrew F. Walls summarizes the mutual task of churches in the West and in the Majority World: "We have a cultural task: Christ is to penetrate the traditions of thought of Africa and Asia and Latin America; Christ is to break into Western secular society. We are called to disciple nations" (241). Churches and theological institutions in the Western hemisphere are experiencing progress in the process of contextualizing their theological

education models in light of their exposure to the global culture and their determination to accommodate non-Western cultures and theologies. They are demonstrating a transformational attitude and constructive involvement in their approach to other Majority World cultures (Tennent 347-53). In addition, churches and theological institutions in the West are embracing immigrants from the developing countries and are encouraging multiculturalism. The church in diaspora composed of persons from the developing nations is making a significant impact in reaching Western society with the gospel cross-culturally. Furthermore, churches and theological institutions that are attempting to maintain the balance are revising their curricula, increasing the number of new admissions from non-Western countries, integrating non-Western staff, and accepting and respecting theologies designed in non-Western contexts. The churches are accommodating multilingual services in their churches (Walls 239-41).

As the body of Christ, the Church has a universal scope and mission.

Furthermore, the Church is not western, eastern, southern or northern in its identity. The universal Church is not geographically, ethnically, or racially divided. The terms west and east, south and north, African and European, stand for the cultural contexts in which the body of Christ is expressing itself as a local congregation for the purpose of fulfilling its God-given mission on earth.

The body of Christ that is operating in the western, eastern, southern and northern part of the globe is still organically one entity. The church operating in both cultures has the same biblical mandate of training—equipping the saints with a mission. The churches in the Europe and North America are privileged with theological tradition, training expertise, and material resources. The churches in developing nations are privileged with

potential human resources, historical and cultural heritages, and untapped material resources. The mission of God to the world is accomplished neither by the church in the developed world nor by the church in the developing world alone. God's mission is accomplished only when the churches in the developing and the developed world give their right hand of fellowship to each other and realize their unity in mission within the diversity of their cultures (Gal. 2:1-10).

Summary

Jesus included several elements in his model of training the twelve as described in the Gospels, including purpose, selection criteria, central kingdom message, teaching methods, empowerment for ministry, and domestic resources for training. As the literature shows, the leadership training models in Ethiopia and the rest of Africa as well as the models in Asia and Latin America were mostly traditional, formal, and foreign models of trainings duplicated and adopted from Western civilization through the missionaries who initially pioneered the work in these parts of the world. Although these Western theological education models have proven constructive at times in the past, they still remained in sharp contrast with Jesus' model of training as demonstrated in Scripture. The vast volume of literature on the topic of leadership training proves that churches and scholars in Third World countries struggle to develop alternative leadership training that is culturally contextualized for their respective Christian communities. Theologians in Third World countries agree that the leadership training models for church leaders must be Bible based, Jesus modeled, church owned, and community-oriented. Alternative leadership training that is culturally contextualized take into consideration such items as the biblical and Jesus model of training workers. the need of

the church and the community, the relevancy of the contents of the training, the contextualization of the training methods, the giftedness of Christian leaders, the principle of being self-supportive in training resources, and the use of vernaculars as a medium of instruction. The Western model of training is in sharp contrast to Jesus' model of training because the purpose, content, methods, and resources of Western models did not originate from the indigenous church and community. Instead, Western models were duplicated, at times without any critical evaluation. In this ministry project, I hoped to join researchers, scholars, theologians, and educators from the Third World churches as well as the global church in the spiritual and intellectual struggle to develop alternative culturally relevant and economically sustainable leadership training models for church leaders.

A single model of church leadership training is impractical. Culture changes, as does the context. Target groups change as generations of believers come and go. The needs of the community also are subject to change as time passes; therefore, leadership training models must meet the new demands and needs of the church and community. Accordingly, leaders need to focus on identifying a biblical framework for developing alternative leadership training that is culturally contextualized in every generation.

Table 2.1 summarizes the content of the literature review by comparing and contrasting the theological training models in Africa, Asia, Latin America, Europe and North America.

Table 2.1 Summary of the Literature Review

Topics	Africa	Asia	Latin America	West
Curriculum	Mostly adopted from Western cultures	Mostly adopted from Western cultures	Mostly adopted from Western cultures	Designed by professionals/dichotomous
Models of trainings	Mostly adopted from Western cultures	Mostly adopted from Western cultures	Mostly adopted from Western cultures	Formal and informal
Medium of instruction	Foreign to most learners	Foreign to most learners	Researcher's knowledge limited	Native language
Affiliation	Evangelical, charismatic, ecumenical	Evangelical, charismatic, ecumenical	Evangelical, charismatic, ecumenical	Researcher's knowledge limited
Finance	Mostly dependent on foreign donation	Mostly dependent on foreign support	Researcher's knowledge limited	Domestic support
Teaching methods	Teacher-centered/lecture dominated	Teacher-centered/lecture dominated	Teacher-centered/lecture dominated	Diversified
Trainees	Mostly mature and in-service trainees	Researcher's knowledge limited	Researcher's knowledge limited	At the beginning of ministry
Training materials	Scarce in national languages; mostly in foreign language	Researcher's knowledge limited	Researcher's knowledge limited	Relevant and adequate
Awards	Duplication from Western cultures	Duplication from Western cultures	Duplication from Western cultures	Diplomas and degrees
Outcome	Well informed but poorly formed church elites	Researcher's knowledge limited	Researcher's knowledge limited	Researcher's knowledge limited

Research Design

My research was qualitative because it aimed at exploring a central phenomenon, namely alternative leadership training models that are culturally contextualized for evangelical church leaders in Ethiopia, with a specific focus on the Hiwot Berhan Church of Ethiopia. According to Tim Sensing, "Qualitative research systematically seeks answers to questions by examining various social settings and the individuals who inhabit these settings" (57). I examined the training elements for church leadership in the context and setting of four cultural church groups.

Evaluative Research Method

I chose an evaluative research method for my research design. Qualitative evaluation method “is a type of social research that seeks to discover social reality, to probe its capacity for change and to test its boundaries, and on that seeks to change and create social reality” (Flick, Kardorff, and Steinke 142). In my ministry project the evaluative method is applied by presenting a comparison and contrast between the existing theological training models and the anticipated alternative training models that are culturally contextualized. The evaluation includes training components such as the relevancy of the contents of the curricula, the contextualization of delivery methods, the self-supportive nature of the program, and the outcome of the training. The data collection methods I used were focus group interviews, semi-structured individual interviews, gathered documents, and observation. The focus groups were selected from four cultural groups. This research project focused on exploring the necessary elements that will support alternative leadership training programs for church leaders in Ethiopia.

Evaluation Study Research Tools

A focus group is a research design that uses group interviews to gather data. According to Sensing, a focus group includes several components. First, the researcher imposes the research theme (36). Next, the participants generate data and insights through group interaction (86). Accordingly, the researcher should prompt the response of each participant, both the talkative and the silent ones, since the differences among the participants help gather a variety of opinions. Furthermore, a moderator, a note taker, and other research team members are recommended. Participants should be reminded to respect the privacy and anonymity of each other after the session (120-24).

A one-on-one interview is conducted with individuals to collect the necessary data for research. In qualitative research, the researcher can design semi-structured interview questions to address each participant. The researcher also requires guidelines and protocols to manage the interview procedure (Creswell 226-29).

Gathering documents is instrumental in qualitative research such as in the evaluative research method. The researcher examines public and private documents available in order to collect useful information. The researcher has to secure permission from the resource institutions and individuals for a proper use of the available records. These documents can be newspapers, business minutes, letters, personal journals, and other informative articles (Creswell 230-31).

Observation is a supportive tool for gathering data. The researcher pays attention to activities on the research site. Observation requires two levels of recording: descriptive and reflective notes. The researcher ultimately must focus on those elements of observation that contribute to the purpose and theme of the research (Creswell 236). John W. Creswell suggests that the interview questions be few and focused (218-19).

Summary

In order to explore the need for alternative leadership training models that are culturally contextualized for the evangelical church leaders in Ethiopia, I have investigated previous research and literature. I have given priority to articles, dissertations, and books written in and about Ethiopia. Then I expanded the circle of literature to examine all of Africa, Asia, Latin America, and the rest of the world. As of the date of my ministry project, I found no journals published in Ethiopia in the area of my research. However, the few graduate level theses available indicated the limitations of

the existing formal theological models and the need to consider the culture and setting of the community when designing curricula for theological institutions. The journals written on Africa indicated primarily the limitations of the traditional, formal theological training of the Western models. Furthermore, the articles recommended all the possible resolutions to make leadership training more relevant, experiential, and contextual. Literature written about leadership training in Asia and Latin America indicated that churches in these parts of the world are undergoing a similar struggle of contextualizing their theological training programs. In fact, the literature seems to show that the need for culturally contextualized, alternative leadership training is a global issue and concern.

Therefore, the themes in this literature review focused on previous writings and accomplishments regarding developing alternative leadership training models that are culturally contextualized for church leaders in Ethiopia, Africa, Asia, and Latin America. I assessed the past experiences and current trends in training church leaders in Ethiopia. I have examined the experiences of churches in Africa in leadership training, both past and present, as discussed by scholars and theologians in and out Africa. I also examined the strengths and weaknesses of theological education during and after the colonial period in Africa. The need for Bible-based, Jesus-modeled, church-owned, and community-oriented leadership training for churches in Africa is a contemporary cry. The literature written about the past experiences and the present trends in leadership training in Asia and Latin America supports a similar concern and need for relevant, experience-oriented, and cost-effective leadership training models for church leaders.

All in all, the global trend now is realizing the contribution of churches in the Majority World toward making a more relevant and contextualized theology, which takes

into consideration the existing spiritual, social, political, and economic concerns and needs in the society. Theologians, scholars, and church leaders from around the globe are recommending and encouraging a dialogue leading to the development of a renewed and revised meta-theology as well as local theologies that integrate the holistic concerns and needs among the communities in the respective regions. Based on these local and global trends, my ministry project attempted to explore the need for alternative leadership training that is culturally contextualized for evangelical leaders in Ethiopia by interviewing four cultural focus groups from the Hiwot Berhan Church of Ethiopia, by designing semi-structured individual interviews, by examining church documents, and by observation. I chose the evaluative study method of research to help me gather data from each cultural church group and individuals through semi-structured interviews concerning the effectiveness of the existing formal theological institutes in the Hiwot Berhan Church of Ethiopia.

CHAPTER 3

METHODOLOGY

Problem and Purpose

The problem addressed through this project involved the lack of alternative leadership training models that are culturally contextualized for evangelical church leaders in Ethiopia, with a specific focus on the Hiwot Berhan Church of Ethiopia. Hodges identifies the missing link in the missionary task in relation to leadership development in Latin America. He writes, “In this case, we are at least partially training them *away* from the task instead of *for* the task” (original emphasis; *Indigenous Church* 58). Hodges listed four training gaps, namely a gap between the intellectual development and the spiritual development of the worker, a gap between knowledge and practical ministry, a wide gap between the clergy and the laity, and a serious gap in the concept of the role the training of workers plays in the development of the church (55-56).

Although Hodges’ book was written in 1978, evangelical churches and theological institutions in Ethiopia still face these same gaps. Either Western missionaries designed the curriculum for most of the higher theological institutions in Ethiopia and also for the theological institutions in the rest of Africa, or the nationals designed the curricula after Western models of theological institutions. These curricula in many of the formal higher theological institutions have served so long that they seem untouchable even after institutional leadership has been transferred to nationals. The Bible division of these curricula is still applicable. Nonetheless, the ministerial and theological courses lack relevancy from a cultural and practical perspective. Most of the theological institutions are located in urban centers at a distance inaccessible to rural church leaders.

Accordingly, most of the church ministers in rural settings cannot fulfill the academic entrance requirements of formal theological institutions. The formal higher theological institutions also have a problem duplicating program types, course contents, and teaching methodologies. A lack of originality and program specification based on the training needs of the churches exists. Very few institutions have a department focused on biblical Christian leadership. Most formal theological institutions are designed for vocational full-time church leaders who are able to spend two to four years in a residential program. They do not appeal to the available majority of bi-vocational church leaders. In light of the monthly income of an average evangelical minister and also in light of the annual average income of a rural church in Ethiopia, the training cost in formal theological institutions is unaffordable for many people. In a country where poverty, social injustice, women's and children's rights violations, and other social and economic problems are prevalent, most of the curricula in the theological institutions lack a holistic perspective and approach. The curricula are still dominated by a dichotomous view, overemphasizing the spiritual and neglecting the holistic needs of the society.

Regarding the definition of Christian education, Buconyori writes, "Education is the interpersonal process of learning to become Christ like and self-reliant person in society" (12). According to this definition, Christian education is an interpersonal relationship with the goal of being Christ like and self-reliant. This process and goal takes place in the context of the society one is interacting. This is the type of theological education required in Ethiopia.

The purpose of the research was to develop alternative leadership training models that are culturally contextualized for the evangelical church leaders in Ethiopia by

exploring the elements needed for potential content and means of delivery through interviewing focus groups, interviewing individuals, examining documents, and observing existing facts in the Hiwot Berhan Church of Ethiopia within a period of six months.

Research Questions

This ministry project utilized three research questions. The Hiwot Berhan Church of Ethiopia has three levels of leadership—local, regional, and national. The first research question was designed to explore the training elements needed at all levels of leadership in the church. The second question was designed to explore how the anticipated training elements can be sound from biblical and evangelical perspectives. The third research question attempted to discover the methods and means available domestically that enable culturally acceptable and financially sustainable leadership training.

Research Question #1

What are the alternative training elements needed by the leaders in the Hiwot Berhan Church of Ethiopia at the local, regional, and national level?

This question aimed to explore the need for both the content of leadership training and the delivery method of the training. In order to answer this question, I applied a specific instrument, namely an interview with focus groups from the Hiwot Berhan Church that reflected various needs of leadership training. In order to answer the research question #1, I asked other questions that sought to determine what an ideal Christian leader looked like in this region, how effective the existing formal theological institutes are in producing this ideal leader, what type of alternative training was needed to produce that kind of leader, what systems and other characteristics could best deliver that content.

and what other characteristics unique to this region must leaders consider when preparing training for this region. The second tool I designed was a semi-structured interview for individual leaders. I asked each leader those same questions designed for the focus groups, but I expected different responses and approaches from the participants in the one-on-one interviews.

Research Question #2

How can these alternative, leadership training elements be grounded in evangelical scriptural knowledge?

This question was aimed at discovering the essential training elements for alternative leadership training models for the evangelical churches in Ethiopia, with a specific focus on the Hiwot Berhan Church of Ethiopia. The question ensures that the training elements that are explored will be grounded in the Scripture and the evangelical practice and tradition in Ethiopia. I asked each interviewee to identify the cultural and social threats to leadership training, to what biblical and evangelical values Christian leaders should hold, and how these values can be transmitted to emerging leaders. I believe evangelical leaders in Ethiopia need to undergird the evangelical and biblical values of spiritual leadership by identifying some of the harmful cultural, social, and scientific values that can easily penetrate into churches and theological institutions. Therefore, both the focus group and individual participants addressed this question.

Research Question #3

How can a church leadership training program be culturally relevant and economically sustainable in order to meet long-term leadership needs of the church?

This question aimed to discover the means of delivery for alternative leadership training models that are culturally contextualized for the church. In order to answer this question, I explored some of the domestic resources that are available for the church leadership program. Accordingly, these resources were expected to be sustainable within the specific cultural context. In order to measure the availability of human, financial and material resources in the country, I conducted an interview with each focus group. To that end, I designed one main question and six sub-questions to explore the recommendations of the focus groups regarding the sustainability of the leadership training program. The main question I asked was, “What is your recommendation about ways of making the leadership training program relevant, sustainable, and self-supportive?” In addition, I asked the following six sub-questions:

1. What is the medium of instruction that is preferred by the trainees in your area?
2. What types of national teachers and trainers who can conduct leadership training program in the vernacular are available in your region?
3. What kinds of leadership training materials are available in the vernacular in your region?
4. What types of training venues and facilities that can accommodate trainees are available in your region?
5. What types of vocational and bi-vocational trainees are available for the leadership training program in your region?
6. How can the church in this region partner with leadership training programs in financial areas in order to make the training sustainable and self-supportive?

Population and Participants

In this research, I utilized a purposeful sampling and selected four focus groups and four individuals in order to determine the leadership training need of the Hiwot Berhan Church (Creswell 214-15). The focus groups were homogenous cultural units, each representing a constituency among whom the Hiwot Berhan Church operated throughout the country. The selection criteria for each focus group included the geographical distribution of the cultural groups throughout Ethiopia, the population size of membership in the Hiwot Berhan churches, and the cultural homogeneity of the group in terms of settlement, language, and shared worldview.

The sampling of the individuals in each focus group was based on how well they expressed the training needs of the leadership in the Hiwot Berhan Church. As such, selection criteria for individual members of each focus group included leaders active in the ministry of their respective churches at present; leaders and congregants well oriented in the history, teaching, and mission of the Hiwot Berhan Church; and, leaders and congregants affiliated with the cultural group they represent by speaking its language and by sharing its worldview. I selected participants from each cultural region on the basis of this criterion and in consultation with the Research Reflection Team and the National Executive Committee of the Hiwot Berhan Church.

I selected the individuals for the semi-structured interview on the basis of two criteria. The first criterion was to see that they represented the Hiwot Berhan Church's geographical coverage in the country. Therefore, I selected them from seven geographical locations throughout the country: south, southwest, south central, north, east, west, and central Ethiopia. The second criterion was related to their areas of leadership. I selected

pastoral leaders, Bible school leaders, and leadership trainers. The participants for my semi-structured interview included one individual from each the four regions I structured for the purpose of this project.

In this study, I selected six representatives for the two cultural focus groups and seven for the other two cultural groups, including representatives of the full-time (i.e., vocational) leaders, lay (i.e., bi-vocational) leaders, Bible school administrators or trainers, female leaders, congregants, and youth leaders ministering among the Hiwot Berhan Church of each specific cultural region. I made these selections in the hope that they would prove an adequate and complete group to express the leadership training need on behalf of their respective regional churches. Table 3.1 provides detailed facts about the participants in four focus groups representing the Hiwot Berhan Church of Ethiopia.

Table 3.1 Participants of the Focus Groups

Regions	Types of Representatives	n
Sidama		7
Guji-Oromo	Full-time ministers, lay leaders,	6
Amhara	Bible school administrators,	7
Southwestern Ethiopia	female leaders, youth leaders, congregants	6
Total		26

The participants of the individual interviews were pastoral leaders and leadership trainers who came from the Hiwot Berhan Church of Ethiopia located in the differing parts of Ethiopia (see Table 3.2).

Table 3.2. The Region and Number of Participants for the Individual Interviews

Participants	Ministry	n
Tigray Region (extreme north)	Pastor	1
Jimma Zone (western Ethiopia)	Pastor and trainer	1
North Shewa Zone (Central Ethiopia)	Pastor and trainer	1
Dire Dawa Administrative Council (eastern Ethiopia)	Evangelist and trainer	1

Design of the Study

This ministry project explored the training elements needed for alternative leadership training models that are culturally contextualized for evangelical church leaders in Ethiopia with a focus on the Hiwot Berhan Church of Ethiopia. The participants involved in this research were church leaders and congregants from four cultural groups within the Hiwot Berhan Church of Ethiopia. I organized these cultural groups into focus groups for group interviews. The focus groups came from the regional churches of Sidama, Guji-Oromo, Amhara, and Southwestern people groups (i.e., Wolayita, Gamo Gofa, Nyangatom, and Tsamai). I conducted an interview with each of the four focus groups to determine the need for relevant and culturally acceptable models of leadership training for church leaders within the Hiwot Berhan Church.

The participants for the individual interviews were pastoral leaders, Bible school leaders, and leadership trainers who were selected from four regions where the Hiwot Berhan Church was actively involved in ministry. I selected these leaders from areas that were not represented by the focus groups. These areas were eastern, western, central and extreme northern parts of Ethiopia.

The ministry project underwent the following phases: (1) I conducted a group interview for each of the four cultural church groups and an individual interview for four leaders to collect data; (2) I arranged the video recording of each interview session with each of the four cultural church focus groups and an audio recording for the four individuals; (3) I gathered documents about the history and practice of leadership training in the Hiwot Berhan Church both from public and private owners; (4) I gathered my field notes for my observations; (5) I organized the data by transcribing and translating them; (6) I then started to get the overall understanding of the data by reading it; (7) I analyzed the data by categorizing it into themes and by labeling the themes with codes; (8) I coded the text for themes to be used in the research report; (9) I validated the accuracy of the findings by using member checking and external audit; and, (10) I presented the first draft to my mentor for his evaluation, recommendation, and input (Creswell 237).

In this qualitative research, I attempted to explore a comparatively better and more relevant training program, namely alternative leadership training models that are culturally contextualized. Furthermore, I chose a qualitative evaluative research method described as “a type of social research that seeks to discover social reality, to probe its capacity for change and to test its boundaries, and on that seeks to change and create social reality” (Flick, Kardorff, and Steinke 142). According to Uwe Flick, Ernst von Kardorff and Ines Steinke, an evaluative method has the following functions: (1) the evaluative research method helps to check the effectiveness of a training intervention; (2) the outcome of evaluation research provides support for decision making and planning in order to control the quality of training anticipated; (3) the method is intended to promote,

document, and monitor the changes and the learning processes: and, (4) it leads to a deeper understanding of the areas under investigation (137).

The qualitative evaluative research method has specific advantages that support the type of ministry project I conducted. Some of the unique features of this method are (1) it is value bound in that it takes into consideration the values of the researcher, the participants, and the community; (2) it allows the participants to be involved both in providing information to the data and in interpreting and confirming the data; (3) the evaluation method focuses on the goal of bringing change as a result of communicating the outcome of the research; and, (4) it is flexible in its approach by taking into consideration the diversification of the roles of the participants (Flick, Kardorff, Steinke 39-40).

One of the methods encouraged by qualitative evaluative research is *communicative validation*. In this method, the participants are invited to check whether their views are properly recorded or not (Flick, Kardorff, and Steinke 141). In my ministry project, I have used two validation tools. The first one is to select two representatives from each focus group and review with them the transcription of the focus group interviews in order to receive their approval. The second tool is to select three experts for an external auditing.

The qualitative evaluative research method has certain risks that need to be considered at the time of the presentation of research results. The evaluation can discover the weaknesses of individuals and/or institutions. The researcher can be caught between being honest to his or her profession and maintaining the confidentiality of the participants. I fully agree with the recommendation given by Flick, Kardorff, and Steinke.

They conclude, “The presentation of results from evaluation studies can and should be understood as a process of argumentation with participants about the ‘issues’ in the investigated field” (141). Although the purpose of my research was to explore the need for alternative leadership training models, I found it necessary and enriching to investigate the effectiveness of the existing formal theological institutions that are run by the Hiwot Berhan Church.

The goal of my ministry project in choosing an evaluative method is not to conduct an exhaustive investigation of theological institutions in Ethiopia or even within the Hiwot Berhan Church. Conducting an extensive investigation of the formal theological institutes is beyond the scope of this ministry project. However, I will present an evaluative comparison between the existing theological institutions within the Hiwot Berhan Church and the anticipated culturally contextualized leadership training models so that readers of this project will have a knowledge of the background problem in leadership training in Ethiopia that led me to explore alternative leadership training models that are culturally contextualized and applicable to the Hiwot Berhan Church and in the other sister evangelical churches in Ethiopia.

I used focus group interviews, semi-structured individual interviews, document analysis, and observation as instruments for the purpose of this project. Four focus groups and four individual leaders were selected from the Hiwot Berhan Church on the basis of their cultural and geographical settings. I interviewed each group in its own cultural and social setting in order to explore the need for alternative leadership training that is culturally contextualized for church leaders.

Instrumentation

Interviews and questionnaires represent methods and tools for collecting data in qualitative research (Creswell 213). In this ministry project, I conducted interviews for focus groups and individual leaders as my primary instruments to explore the need for alternative leadership training models that are culturally contextualized for evangelical leaders in Ethiopia. I gathered documents that informed me about the history and practice of the Hiwot Berhan Church in areas of leadership training. I used a field notebook to record my observations as an accompanying tool for the research. Sensing describes the benefits of group interview as follows: “Through group interaction, data and insights are gathered that are related to a particular theme imposed by a researcher and enriched by the group’s interactive participative discussion” (120). A group interview is culturally fit in Ethiopia because the participants come from a communal background where decisions are made by consensus.

I have selected four cultural focus groups from the Hiwot Berhan Church, namely, the Sidama regional church group, the Guji-Oromo regional church group, the Amhara regional church group, and the Southern region church groups (i.e., Wolayita, Gamo Gofa, and Nyanyatom). According to Creswell, focus group interviews are helpful for several reasons. Focus group interviews allow the researcher to collect shared understanding from several individuals and enable to obtain views from specific people. Furthermore, this type of research facilitates cultural interaction among the interviewees in order to provide accurate information about the need. Since the interviewees in each focus group came from the same church affiliation and cultural group, they cooperated with each other during the process of the interview (218).

The interview questions were primarily researcher designed. However, the Research Reflection Team contributed a very constructive recommendation related to the type and number of questions for the focus group interviews. Three research questions guided the direction of the interviews. Under each research question, I designed one main question with two to six open-ended questions to help me explore the need for alternative leadership training models that are culturally contextualized for evangelical church leadership in Ethiopia with a specific focus on the Hiwot Berhan Church of Ethiopia. Rose Barbour states, “Focus groups can generate lively discussion and rich data, as participants reformulate their views, engage in debate, and express and explore shared cultural understandings” (113). The guidelines given by Barbour on how to moderate a focus group interview “thoughtfully and attentively in order to maximize the quality of the data generated” (113) helped me greatly:

1. I only attempted to facilitate the discussion; I did not intervene frequently.
2. I was prepared to use prompts or to ask additional questions.
3. I paid close attention to vocabularies used by participants to identify their use of the terms *minister* and *leader* in a unique way.
4. I had to rephrase and elaborate the questions frequently so that the participants understood what I expected.
5. I used interim summaries at the end of each research question in order to create a smooth transition from one major theme to the other.
6. Even though I had a better knowledge than the participants on some of the themes being discussed, I chose not to act as an expert. I chose to listen to and compliment them (114).

The time I had with the focus groups was beneficial in three ways. First, I collected an adequate amount of data through the interviews. Second, I was able to perceive the overall leadership situation within the Hiwot Berhan churches, identifying the functional strengths and limitations of the leadership. Third, the discussion created an environment of learning, fellowship, and worship as we interacted with each other.

The second instrument I used in this research was a semi-structured, one-on-one interview. I selected four individuals who were pastoral leaders and leadership trainers from four regional settings in the Hiwot Berhan Church. I designed closed-ended and open-ended questions in consultation with the RRT and the expert reviewers. I designed an interview protocol and an interview guideline in the Amharic language to facilitate the gathering of data through one-on-one interviews in order to explore the need for training elements in alternative training models for the evangelical churches in Ethiopia through my evaluative study of the Hiwot Berhan Church. The guidelines given by Steinar Kuale on conducting interviews were helpful to me during the process of interviewing both the focus group participants and the individual interviewees:

1. An interview for qualitative research is semi-structured; it has a sequence of themes to be covered, as well as some prepared questions. However, it is also open to change during the process of interview to make adjustments based on the response of the interviewees.
2. The social interaction created in the interview situation is decisive for the readiness of the interviewee to answer the questions of importance to the interviewer, and for the quality of the answers.
3. Briefing of the subject before the interview and debriefing after the interview will set the stage for the interview.
4. Preparing two types of scripts for the interview, one in academic language and another in the vernacular of the participants is a useful approach.
5. The quality of the interview depends on the way the interviewer reacts after an answer is given by a participant. Allowing the interviewee to pause and then to continue an answer, verifying the answers given, and

probing for more information is recommended in order to gather the required data. (65)

Kuale's recommendations were helpful and relevant in the process of my research while I was dealing both with focus groups and the individual interviewees.

I was excited and enriched by the views expressed by each participant both in the focus groups and by those in one-on-one interviews for the following reasons:

- ❖ Each participant was able to express his or her views in a free and independent manner and environment.
- ❖ Most of the views in the focus groups were complementary to each other.
- ❖ In a few cases, some had views that were extreme, critical, and, at times, conflicting. However, even the views of such participants were required to get the full picture of the subject being discussed.
- ❖ Redundancy of views that were boring was rare. Almost every participant was excited to express his or her views creatively, adding value to the research.

The third instrument I applied to gather data for exploring the need for elements for alternative leadership training was collecting and analyzing documents from the Hiwot Berhan Church. Creswell describes documents as follows: "Documents consist of public and private records that qualitative researchers obtain about a site or participants in a study, and they can include newspapers, minutes of meetings, personal journals, and letters" (223). These documents mainly focused on the history and practice of the Hiwot Berhan Church in areas of leadership training. Some of the documents that provided useful information were church business minutes, college catalogues, graduation yearbooks, anniversary magazines, letters of correspondence between the church and partners, and audio and videotapes. I secured a written permission from the national

office of the Hiwot Berhan Church of Ethiopia to gather, examine, record, and report the information I required for my research. I used the following procedures to collect the documents:

1. I received a letter of recommendation and cooperation from the denominational office of the Hiwot Berhan Church of Ethiopia.
2. I secured copies of the curricula from the four theological institutes that are owned and operated by the Hiwot Berhan Church.
3. I collected the special edition magazine for the Jubilee anniversary of the church.
4. I received the official list of the regional councils of the Hiwot Berhan Church from the department of evangelism in the denominational office.
5. I referred to a transcribed interview that I recorded twenty years ago while I was serving as the general secretary of the denomination as well as the principal of the Pentecostal Theological College (formerly Pentecostal Training Center). The interview focused on the history of the establishment of the Hiwot Berhan Church and its Bible schools.

The fourth instrument I applied was observation. Michael Angrosino describes observation as “the act of noting phenomenon, often with instruments, and recording it for scientific purposes” (54). In this research I was a participant observer in which I was involved in the “process of learning through exposure to or involvement in the day-to-day or routine activities of participants in the research setting” (56). In my research, I followed the process of observational research as recommended by Angrosino:

1. I selected the research sites;

2. I gained entry into the community;
3. I began observing;
4. I took notes of my observations;
5. I identified the discernible patterns progressing; and,
6. I achieved helpful principles and patterns that are supportive of my observation (58).

I had a unique privilege of conducting leadership training and congregational conferences at the research sites simultaneously with the interviews. I met leaders and congregants in large numbers, which gave me an opportunity to talk to them about the leadership training needs. I observed the strengths, weaknesses, opportunities, and threats in areas of leadership development. I gathered written assessments and took summary notes of the views of the leaders and the congregants of the Hiwot Berhan churches.

I travelled to four sites to conduct focus group interviews. Initially, I designed an observation protocol with the specific contents that need to be included in my field notes. I kept a record of descriptive field notes and reflective notes of my observations in these places. I finally narrowed down the details of my observation to fit into the purpose of my research in order to help me explore the need for elements that alternative leadership training models in Ethiopia require.

I applied member checking and external audit as instruments in order to validate the results of the research findings (Creswell 259-60; Galvan 56). I selected two members from each of the four cultural focus groups to listen to the findings of the research in order to give their approval. Three external auditors, one with a language background,

one with leadership background, and another with educational leadership background, read the findings of the research and gave their recommendations and approval.

A pilot test was conducted with a sample focus group in order to obtain feedback on the relevancy of the interview questions. Participants in this sample focus group were representatives from the four cultural groups that came to attend the General Assembly of the Hiwot Berhan Church of Ethiopia.

Expert Review

I obtained an expert review in order to validate the instrumentation because the type and size of the researcher-designed, semi-structured interview questions required an expert review. Accordingly, I took four steps to accomplish this task. First, I created the researcher-designed, semi-structured interviews. The questions were designed on the basis of the purpose statement, the research questions, and the subjective nature of qualitative research. I selected four individuals as experts to review the instrument and give me feedback. Next, I sent a letter to the experts informing them about the research problem, purpose, and questions. Finally, I created a protocol for the experts so that they could provide their comments regarding the type and size of the interview questions that are designed both for the focus group and the individual interviews by completing and sending back the form. The elements included in the expert review are attached in Appendix B.

Variables

The dependent variable in this ministry project had a criterion variable in which the elements needed for alternative leadership training that is culturally contextualized for church leaders were explored. I expected that the project would find the predictor

variables for developing these leadership training models. In qualitative research, an independent variable is the element that contributes to the issue of concern, or the dependent variable. The group interviews for the focus groups, the semi-structured individual interviews, the documents, and my personal observation and the findings thereafter that influence the dependent variable represent part of the independent variable. In this specific ministry project, the independent variables were predictor variables required to develop alternative leadership training models for the evangelical leaders in Ethiopia with a focus on the Hiwot Berhan Church of Ethiopia.

Confounding variables can affect and influence the outcome of the dependent variables in this type of research. In the process of exploring the needed training elements, I used group interviews, individual interviews, documents, and observation; I anticipated the following confounding variables:

1. The phrase and concept *alternative leadership training that is culturally contextualized* can be new and strange to some of the interviewees because most of them were acquainted only with the traditional, formal models of training they experienced in residential Bible schools.
2. The interviewees came from different academic backgrounds. Those from lower educational backgrounds might express training needs that do not express the actual needs of the churches they represent. During the process of an interview, it is not uncommon for interviewees to tell what the interviewer wants to hear instead of the reality on the ground.

3. The participants in each focus group might express distinct leadership training needs of diverse nature that had no common factor. As a result I might find some of the views from the participants difficult to categorize into a thematic pattern.

Reliability and Validity

In qualitative research, researchers are expected to determine the accuracy or credibility of their findings. According to Creswell, persons conducting qualitative research apply three forms of validation strategies, namely triangulation, member checking, and external audit (259-62). Based on the nature of my research, I chose member checking and external audit to validate the findings of my ministry project.

The purpose of my research was to explore the need for alternative leadership training models that are culturally contextualized for the evangelical church leaders in Ethiopia with a focus on the Hiwot Berhan Church of Ethiopia. Therefore, I used the focus group interviews, one-on-one interviews, documents, and observation to explore this training need. I repeated the interview for the focus group four times through similar interview questions, with a total of twenty-six interviewees from different cultural and ministerial settings. The one-on-one interviews allowed me to explore the training needs in an in-depth manner. Besides, the documentations on the history and practice of the church in focus were resourceful in providing the valuable research elements. Added to all these, my personal observation, sharpened by research skills I acquired through training and reading, helped me to identify the training elements for church leaders in my nation. Therefore, the research was reliable based on the nature of the instruments applied. In consultation with the Research Reflection Team, I selected four cultural focus groups and four key leaders from within the Hiwot Berhan Church. Three research

questions were designed to explore the specific need. Under each research question, I addressed one major question and two to six open-ended questions to each focus group. I also designed the semi-structured questions for one-on-one interviews. Furthermore, I designed these questions for the interviews in consultation with the RRT in Ethiopia. I conducted the focus group interviews in the cultural and social settings of the participants. I conducted a pilot test with a sample focus group to check the relevancy of the interview questions. Each focus group was interviewed in its vernacular. The interview sessions for the focus groups were video recorded for proper documentation. The interview sessions with individual leaders were audio recorded. I formed the focus groups in such a way that they geographically cover the national training need of the church leaders in the Hiwot Berhan Church of Ethiopia. I selected group members in such a way that comprehensive information was gathered to address the training need of church leaders from the perspective of both leaders and congregants. The individuals were selected for one-on-one interviews on the basis of two criteria: first, they were all leaders in the pastoral, theological, and training areas of the church ministry; second, they came from four regions in which the Hiwot Berhan Church operated in Ethiopia. Therefore, the validity of the research was high in fulfilling the standard of a qualitative research.

Data Collection

I collected data in the following stages:

1. Securing funds for the project—March-June 2014,
2. Selection of the participants and the interview sites—April 2014.

3. Formation of the four cultural focus groups in the Sidama, Guji-Oromo, Amhara, and Southern people regional Hiwot Berhan churches—April 2014.
4. Organization of the necessary resources for the project—May 2014.
5. Conduction of the interviews for the four focus groups—June 2014.
6. Conduction of one-on-one interviews—June 2014.
7. Collection of documents—April-June 2014, and
8. Translation and transcription of the interviews in preparation for data analysis—July 2014.

October-December 2013

This ministry project by its nature required expenses for accomplishment, specifically for transport, participants' *per diem*, video recording, stationery, translation costs, and honorariums for church executives. To that end, I prepared the budget proposals, requesting donations in writing to partners.

April 2014

Two major events took place during April 2014 in preparation for data collection. First, I selected participants in each cultural focus group and the participants for the individual interviews in consultation with the RRT and the church executive council. I then assigned coordinators from the national office to contact the participants for the focus groups. I contacted the individual interviewees for one-on-one interviews via telephone. I confirmed each participant's agreement to participate in the focus groups through the coordinators. Next, I selected and arranged four interview sites, including Hawassa (for the Sidama group), Adolla (for the Guji-Oromo group), Bahir Dar (for the Amhara group), and Wolayita Sodo (for the Southwestern people group, Wolayita, Gamo

Gofa, Nyangatom, and Tsamai.). The interview location for the individual participants was Addis Ababa, the capital of Ethiopia.

May 2014

During May 2014, I completed various activities as a final preparation for the data collection process, related to organizing the necessary resources, both human and material, needed for data collection. First, I selected assistant facilitators and interpreters/translators and provided them with orientation on the purpose of the project and their various duties and ethical obligations in the process of data collection and transcription. Next, I appointed individuals who were responsible for recording the interviews in video camera. I briefed them regarding the purpose of the project and the process of recording. Then I conducted a pilot test of a focus group interview in cooperation with a few RRT members in order to evaluate the relevancy of the interview questions and made the necessary adjustments to some of the questions based on the result of the pilot test. After confirming transport facilities to the interview sites, I then confirmed the availability and arrangement of the four interview locations. I sent a copy of the written schedule for the dates of the focus group interviews to the coordinators in order to be communicated to each focus group and secured final confirmation via telephone.

First Week of June—Interview with Amhara Focus Group

I conducted the Amhara Hiwot Berhan Church focus group interview during the first week of June 2014. I traveled to Bahir Dar, 560 kilometers north of Addis Ababa. The coordinator and the cameraman were from Bahir-Dar city. First, I confirmed the arrival of all the focus group participants through the coordinator. Then I visited the

venue for the interview and made the necessary seating arrangements. The video recording person arranged his equipment and tested its accuracy. I divided the interview with the focus group from the Amhara region Hiwot Berhan churches in two sessions.

Session one—briefing and orientation (30 minutes). In this session, two activities were conducted. In the beginning of the session, I briefed and provided orientation to the participants. I explained the purpose of the ministry project. The content of the briefing included sharing the purpose statement, the institution behind the research, what to expect from the research and the benefits of the ministry project to the Hiwot Berhan Church and the evangelical church of Ethiopia at large.

The second activity was the signing of the informed consent form containing the ethical responsibilities of both the researcher and the participants (see Appendix C). The form was designed in consultation with the Research Reflection Team.

During this first session each participant was encouraged and allowed to ask questions and to express their views and concerns about the content and the procedure of the interview session so that I was able to get the best information needed for the research project.

Session two—conducting the interview (2½ hours). Four activities took place during this session. Initially the interview was conducted in the vernacular of the cultural focus group (Amharic language). A cameraman video recorded the whole process of the interview session. The accuracy of the video recording was checked. After the session was complete, the video document was secured and stored for later translation and transcription.

Second Week of June—Interview with Guji-Oromo Focus Group

The focus group interview for the Guji-Oromo Hiwot Berhan Church cultural group occurred during the second week of June 2014. The team, consisting of the assistant facilitator, interpreter, church executive representative, the video team, and me, traveled to Adolla, about 450 kilometers south of Addis Ababa. After confirming the arrival of all the focus group participants, I visited the venue for the interview and made the necessary seating arrangements. The video recording team arranged all their equipment and tested its accuracy. I divided the interview with the focus group from the Guji-Oromo area Hiwot Berhan churches into two sessions.

Session one—briefing and orientation (30 minutes). In this session, two activities were conducted. I gave a briefing and orientation to the participants. In the briefing I explained the purpose of the ministry project. The content of the briefing included the purpose statement, the institution behind the research, what to expect from the research and the benefits of the ministry project to the Hiwot Berhan Church and the evangelical church of Ethiopia at large.

The second and central activity was reaching a consensus as to the use of the medium of communication during the interview. All of the participants in the focus group agreed to use Amharic as the medium of communication. The third activity was the signing of the informed consent form containing the ethical responsibilities of both the researcher and the participants (see Appendix C). The form was designed in consultation with the RRT.

During this first session, each participant was encouraged and allowed to ask questions and to express individual views and concerns about the content and procedure

of the interview session so that I was able to get the best information needed for the research project.

Session two—conducting the interview (2½ hours). Four activities took place during this session. First, the interview was conducted in the Amharic language. Second, cameraman video recorded the whole process of the interview session: third, the accuracy of the video recording was checked. Finally, the video document was secured and stored for later translation and transcription.

Third Week of June—Interview with Sidama Focus Group

During the third week of June, I conducted focus group interviews with the Sidama Hiwot Berhan Church cultural focus group. The team consisted of an assistant facilitator, a church executive representative, the video cameraman, and me. The group traveled to Hawassa, 275 kilometers south of Addis Ababa. After confirming the arrival of all the focus group participants, I visited the interview site and made the necessary seating arrangements. The video recording team arranged all their equipment and tested its accuracy. I divided the interview with the focus group from the Sidama region Hiwot Berhan churches in two sessions.

Session one—briefing and orientation (30 minutes). This interview session focused upon two main activities. First, I gave a briefing and orientation to the participants. I explained the purpose of the ministry project. The briefing included the purpose statement, the institution behind the research, what to expect from the research and the benefits of the ministry project to the Hiwot Berhan Church and the evangelical church of Ethiopia at large. Second, I invited participants to sign the informed consent form, which contained an explanation of the ethical responsibilities of both the researcher

and the participants (see Appendix C). The form was designed in consultation with the RRT. During this first session, I encouraged each participant to ask questions and express individual views and concerns about the content and the procedure of the interview session so I might obtain the information needed for the research project.

Session two—conducting the interview (2½ hours). During the second session, I conducted the interview in the Amharic language while interpreting it into Sidamigna for one of the participants. A cameraman recorded the entire interview process and checked the accuracy of the video recordings. The video document was secured and stored for later translation and transcription.

Fourth Week of June—Interviews with Focus Group from Southwestern Ethiopia (Wolayita, Gamo Gofa, Nyangatom, and Tsamai)

I conducted the focus group interview for Hiwot Berhan Church cultural group from south western Ethiopia during the fourth week of June 2014. The team, consisting of the assistant facilitator, church executive representative, the video team, and me, traveled to Wolayita Sodo, 390 kilometers southwest of Addis Ababa. The arrival of all the focus group participants was confirmed. The venue for the interview was visited and seating arrangements were made. The video recording team arranged all their equipment and tested its accuracy. The interview with the focus group from southwestern Ethiopia Hiwot Berhan churches was divided into two sessions.

Session one—briefing and orientation (30 minutes). In this session, two activities were conducted. First, the participants were given briefing and orientation. I explained the purpose of the ministry project. The content of the briefing included the purpose statement, the institution behind the research, what to expect from the research

and the benefits of the ministry project to the Hiwot Berhan Church and the evangelical churches of Ethiopia at large.

The second activity was the signing of the informed consent form containing the ethical responsibilities of both the researcher and the participants (see Appendix C). The form was designed in consultation with the RRT.

During this first session each participant was encouraged and allowed to ask questions and to express individual views and concerns about the content and the procedure of the interview session so that I was able to get the best information needed for the research project.

Session two—conducting the interview (3 hours). I conducted this focus group interview in the Amharic language, the official language through which all the four ethnic groups could communicate with each other. A cameraman recorded video of the entire interview process and checked the accuracy of the video recording. Finally, the video document was secured and stored for later translation and transcription.

I conducted the one-on-one interview simultaneously with the focus group interviews in the month of June. I invited four leaders from four geographical locations—west, extreme north, east, and central Ethiopia to come to Addis Ababa for the one-hour interview session. I briefed each one of them on the purpose of the research. I asked them to sign the consent form and proceeded with the interview in the Amharic language. I recorded each interview session on an audio recorder for later translation and transcription.

July 2014

During July 2014, I conducted various activities in order to prepare for data analysis. First I listened to the video and audio-recorded materials in order to get an overview of the data I collected through group and individual interviews. Then, I translated and transcribed all of the video and audio-recorded materials from Amharic into English. Next, I read the transcribed material in order to obtain an overall understanding of the views of the focus group participants and the individuals and confirm the consistency and flow of the content of the materials. Then I checked the transcription and arranged the material in preparation for data analysis.

Data Analysis

My ministry project was qualitative research that followed an evaluative study method. The research instruments I applied were group interviews, one-on-one interviews, documentation, and observation in the Hiwot Berhan Church of Ethiopia to explore the need for alternative leadership training models that are culturally contextualized for the evangelical churches in Ethiopia. The data collected through group interviews was recorded by video and stored in transcription. The data collected through one-on-one interviews was recorded on audiotape. The data analysis procedure follows the summary steps given by Creswell (237):

1. I translated the recorded materials from Amharic into English and then transcribed it. Then I read the material to get an overall sense of it (August 2014).
2. I coded the data by locating text segments and by assigning a code label to them (August 2014).
3. I coded the text for themes to be used in the research report (August 2014).

4. I coded the text for description to be used in the research report (August 2014).
5. The accuracy of the research findings was validated by member checking and external audit (August/September 2014).
6. I presented the first completed draft of the dissertation to my mentor (October 2014).

Ethical Procedures

I issued in writing a document stating the ethical duties and rights of the participants and myself during the first session at the time of the focus group interview. Both parties signed the consent form, and I gave the signed form to each participant. The content of the form included the research title, voluntary participation of the members of each focus group, the right of each participant to withdraw, the purpose and the procedure of the research, the right to ask questions and interact, the benefits and risks expected, the anonymity of each participant in the research report, and signatures of each participant and myself (Creswell 149).

During the data collection phase, the participants in the focus group were not anonymous due to the nature of the data collection instrument. However, the identity of the participants in the one-on-one interviews remained confidential. During the data analysis, both the focus groups and the individual participants were not named in the transcription. I secured participant approval in writing in advance of the interviews. Copies of the informed consent forms are located in Appendixes C and D.

I took several measures in order to protect the confidentiality and dissemination of the data. First, I submitted a written request to the National Executive Council of the

Hiwot Berhan Church of Ethiopia and secured their cooperation and written permission. Next, I established a national Research Reflection Team within the Hiwot Berhan Church in order to enhance transparency and accountability during the process of data collection. I sought and received voluntary participation of each member of the focus groups. Next, I conducted a briefing and orientation session for each focus group before the interview, in which I explained the purpose of the ministry project. Finally, I guaranteed the anonymity of each participant and their respective local churches in the process of the research report. The transcriptions and the videotapes were accessible only to me.

The participants for one-on-one interview were selected on the basis of their resourcefulness and their geographical representations. They came from various cultural and social backgrounds. Their anonymity was secured and the confidentiality of their views was protected. An informed consent form was signed by each of the participants and me.

I made sure to treat all participants equally; those participants from lower socioeconomic classes and those participants with limited academic education received respectful treatment and hospitality during the process of the interview. I gave an option to each focus group to respond in its vernacular out of respect for each ethnic group. However, all the focus groups chose to communicate in Amharic, the official language and a common medium of communication among us. One of the participants in the Sidama focus group chose to speak in his vernacular, which I was able to understand. The travel expenses of all the participants were settled, and the research team that included the assistants, the driver, and the video cameraman were paid accordingly. I assured that I as well as each participant in the cultural focus groups and in the one-on-one interview

group completed an informed consent form. I secured the data files on my hard drive under password protection. After the study was complete, I destroyed the raw data.

I secured a letter of permit and cooperation from the Hiwot Berhan Church of Ethiopia based on my written request in July 2013. The Research Reflection Team was formed in September 2013. I made budget requests to partners and secured their consent for grant monies in March 2014. By April 2014, I had identified, selected, and confirmed the participants in each of the four cultural focus groups and the four individuals for one-on-one interviews. The semi-structured interview questions were designed in consultation with the RRT and were pilot tested in November 2013. I selected and confirmed the four locations for the focus group interviews. In addition, I arranged the video cameraman who was one of the church staff. All the transport and lodging facilities were arranged for the research team by the month of May. I mobilized the research team to each site that was selected for the focus group interviews in June 2014 in order to collect data through group interviews and store the data by recording it on video. I transcribed, analyzed, and arranged in thematic pattern the data I collected through the four instruments: group interviews, one-on-one interviews, document analysis, and observation. Finally, I coded it in preparation for reporting the findings of the research to the mentor and, through him, to the research hearing committee.

CHAPTER 4

FINDINGS

Problem and Purpose

The problem addressed by this project concerned the inadequacy of the existing church leadership training programs and the need for alternative models that are culturally contextualized for evangelical church leaders in Ethiopia with a specific focus on the Hiwot Berhan Church of Ethiopia. Two types of church leaders serve in the local congregations of evangelical churches in Ethiopia, including the Hiwot Berhan Church—vocational and bi-vocational. The bi-vocational leaders are the majority in number, and they are the ones who are easily available and accessible in the rural setting. The majority of churches and their leaders are located in rural Ethiopia where the majority of the population lives. Therefore, church leadership training that is relevant and accessible to these majorities of available and accessible leaders is essential to enhance the growth of the evangelical churches in Ethiopia. In my research I explored the training elements needed for potential content and means of delivery through focus group interviews, semi-structured individual interviews, gathered documents, and observation from the Hiwot Berhan Church of Ethiopia within a period of six months.

Participants

Leaders and congregants from the Hiwot Berhan Church of Ethiopia in the Sidama area composed the first focus group. Leaders and congregants from the Hiwot Berhan Church of Ethiopia in the Guji-Oromo constituted the second focus group. Next, leaders and congregants from the Hiwot Berhan Church of Ethiopia in the Amhara region constituted the third focus group. Finally, leaders and congregants from the Hiwot Berhan

Church in southwestern Ethiopia (i.e., Wolayita, Gamo-Gofa, Nyangatom, and Tsamai) constituted the fourth focus group.

Several selection criteria applied to the participants in this ministry project. First, the participants were required to be full-time ministers with an adequate knowledge of their churches, their cultures, and the need for leadership training. Second, the participants were bi-vocational leaders in local churches with a sufficient knowledge of their churches, their cultures, and the need for leadership training. Third, the participants were representatives from female leaders in the local church having satisfactory background knowledge of their churches, their cultures, and the need for leadership training. Fourth, the participants were representatives of youth leaders in churches with a satisfactory knowledge of their churches, their cultures, and the need for leadership training. Fifth, the participants were administrators and instructors of the theological institutions that are owned and operated by the Hiwot Berhan Church. Sixth, at least one of the participants in each focus group represented congregants in the Hiwot Berhan Church. These representatives had a basic knowledge of their churches, their cultures, and the need for leadership training.

The participants for semi-structured interviews were selected on the basis of two criteria. First, they came from four geographical locations in which the Hiwot Berhan Church existed and operated. Second, they were leaders representing the views of pastors, Bible school administrators, and trainers at the regional and national levels.

The total number of participants was thirty. Out of these, eleven of them were vocational leaders, sixteen were bi-vocational leaders, and three were congregants. Each focus group had one female leader, and the youth and the congregants were all male. Out

of the nine regional states and two administrative councils in the country, four regional states and one administrative council were represented in the focus group and in the individual interview sessions. The last four interviewees participated in the semi-structured interviews (see Table 4.1).

Table 4.1. Participants and Demographics

Type of Participants	n	Representation	Regional State	Geographical Distribution
HBC* focus group from Amhara region	7	Pastor, elders (2), trainer, youth, women, & congregant	Amhara	North
HBC focus group for Guji-Oromo area	6	Evangelist, principal, elder, youth, women, & congregant	Oromia	South
HBC focus group from Sidama zone	7	Evangelist, principals (2), elder, youth, women & congregant	SNNP**	South central
HBC focus group from southwest Ethiopia (Wolayita, Gamo Gofa, Nyangatom, Tsamai)	6	Pastor, evangelists (2) elder, trainer, & women	SNNP	South west
HBC leader from Tigray region	1	Pastor	Tigray	Extreme north
HBC leader from Jimma zone	1	Pastor	Oromia	West
HBC leader from North Shewa zone	1	Pastor	Oromia & Amhara	Central
HBC leader from Dire Dawa Administrative Council	1	Evangelist	Dire Dawa Administrative Council	East

*HBC: Hiwot Berhan Church

**SNNP: Southern nations, nationalities, and peoples

Research Question #1

What are the alternative leadership training elements needed by the Hiwot Berhan Church of Ethiopia at the local, regional, and national levels?

The training elements for alternative church leadership programs needed by the Hiwot Berhan Church leaders were explored. These elements included identifying the perspectives the Hiwot Berhan Church leaders have about an ideal church leader, their evaluation of the effectiveness of the existing formal theological institutions owned and operated by the denomination, their recommendation for types of alternative church leadership programs and their delivery systems, and the characteristics that are unique to their respective regions in relation to church leadership development.

The primary training element explored through focus group and individual interviews was the understanding the participants have about the qualities of an ideal church leader in the context of the Hiwot Berhan Church and the specific culture in which it is operating. I first identified the ideal leader and then explored what type of alternative training is needed to produce that kind of leader. The values the participants held about an ideal church leader originated from two sources—the cultural community values about a leader and the biblical values of a church leader. The community values as well as the biblical values shared by the participants differed by region. However, interestingly enough, the participants had some common community and biblical values that they all shared. According to the cultural community values of the participants, the qualities of an ideal leader included the following:

1. Modeling the way in one's relationship to God, the family, church, and the community;
2. Being influential and persuasive in speech;
3. Showing an example to the church and the community by managing one's own family through providing for their basic needs:

4. Being without blame in handling money:
5. Demonstrating peacemaking, conflict and problem resolution both in the church and in the community;
6. Being involved in community events by attending weddings and funerals and by visiting families, such as those who are sick or who have new babies; and.
7. Demonstrating to the congregation an adequate knowledge of the Scripture and a skill for preaching the Word.

One of the participants from the Sidama focus group made a powerful statement about the role of the church in the community. He said, "In Sidama the church is seen as a peacemaking institution in the community." Another participant from the Guji-Oromo focus group emphasized the quality of truthfulness in an ideal leader by sharing the following saying from his community: "One who leads a truthful life will find a ranch full of cattle." The Guji-Oromo are a pastoral, agriculturalist society. The interviewee from the Tigray region expressed the urgency for alternative leadership training as follows:

[C]urrently, the people of Tigray are earnestly seeking knowledge and information. The production and distribution of training materials in the vernacular through all available media will have a great audience. The youth, especially those in higher education, need to be redeemed urgently. We have to use this window of opportunity for evangelism and discipleship through alternative leadership training.

The response from this individual was an eye opener to me as to how urgent is the task of preparing and publishing training materials for existing as well as emerging evangelical leaders in Tigray as well as in the entire country.

The participants expressed the biblical qualities of an ideal church leader that are desired by the churches in respective regions. These qualities focused on leading by modeling, managing one's family in a godly way, being generous financially to church ministry, demonstrating a Spirit-filled ministry, preaching and teaching the Scripture in a knowledgeable manner, visiting the sick and the needy, being hospitable, and earning the respect of the outside community by leading a lifestyle that is above reproach.

Tables 4.2 and 4.3 summarize the findings from the focus groups and individual interviewees in which they expressed the biblical and cultural qualities of an ideal church leader.

Table 4.2. Participants' Responses on the Spiritual Qualities of an Ideal Church Leader in the Context of the Hiwot Berhan Church

Participants	Biblical/Christian Perspectives
HBC focus group from Amhara Region	Exemplary in relationship to God, the family, the church and the community, demonstrate the spiritual and moral qualifications of 1 Timothy 3 & Titus 1, have better knowledge of the Scripture than the members, endure persecution and hardship, able to teach the Word
HBC focus group from Guji-Oromo area	Demonstrate a spiritual father model, be a person of integrity by keeping one's words, visit church members in times of need, be a peacemaker and problem solver, love, embrace, and nurture the youth
HBC focus group from Sidama Zone	Hospitable, generous to church ministries financially, have previous experience in church leadership, monogamous in marital relationship, available for members in times of need, good moral standing in the outside community, peacemaker
HBC focus group from Southwest Ethiopia	Have adequate knowledge of the Bible, have a healthy working relationship with neighboring evangelical churches, manage one's family well, monogamous in marital relationship, free from alcohol addiction, Spirit filled and charismatic
HBC leader from Tigray Region	Lead exemplary and godly life, good knowledge of the Scripture, well acquainted with members
HBC leader from Jimma Zone	One who holds high moral standards, demonstrates a better maturity than members, is diligent in counseling others in the things of God
HBC leader from North Shewa Zone	Be a person of prayer, be generous in giving to church work, be able to teach the word, be passionate for the work of God, demonstrate the fruit of the Spirit
HBC leader from Dire Dawa Administrative Council	One who exhibits the spiritual and moral qualifications stated in 1 Timothy 3 and Titus 1, hold and witness Christian family values, be faithful in handling money, be able to teach, preach, and counsel

Table 4.3. Participants' Responses on the Cultural Qualities of an Ideal Church Leader in the Context of the Hiwot Berhan Church

Participants	Cultural Perspectives
HBC focus group from Amhara Region	Able to influence through speech, able to solve problems
HBC focus group from Guji-Oromo area	Influential and attractive, financially stable, faithful in marriage, truthful in handling money, participatory in community events
HBC focus group from Sidama Zone	Be wealthy and financially stable, takes good care of spouse and children, be persuasive in speech, be a peacemaker, be actively involved in community events
HBC focus group from Southwest Ethiopia	Wealthy and financially stable, well-educated academically, influential in speech, peacemaking, faithful in handling money
HBC leader from Tigray Region	One who is worthy of respect, is influential and persuasive in speech, impacts the community for change, disciplines like a father, culturally decent style of dressing
HBC leader from Jimma Zone	Well-educated academically, proven in previous leadership experience, decent in behavior, attractive personality
HBC leader from North Shewa Zone	Gifted speaker and persuasive and charismatic with an attractive personality, wealthy, proven leadership experience in the past in the secular realm
HBC leader from Dire Dawa Administrative Council	One who is actively engaged in community events, open and welcoming to people, communicable, has good moral standing even before conversion

The second element for alternative leadership training that the participants addressed was evaluating the effectiveness of the existing formal theological institutions that are owned and operated by the Hiwot Berhan Church. The church runs four theological institutions. The Pentecostal Theological College (PTC), founded in 1993, is located in Addis Ababa (the capital city). It grants a degree in theology and leadership both in the Amharic language and in English. It also grants a Diploma of Ministry in both languages. The Loke and Worancha Bible schools are located in the Sidama zone, the southern part of Ethiopia. Loke was founded in 1992, and currently it grants a Diploma of Ministry in English. Worancha is the oldest of all (founded in 1963), and it grants a Diploma of Ministry in the Amharic language. The Adola Bible School is the newest of

all (founded in 1999), and it is a certificate-level institute primarily for church planters. It is located in Guji Zone, the southern part of Ethiopia (Hatiya 27).

The participants' views about the formal theological institutions included the contributions the schools have made both to the trainees and the church and the limitations the institutions have in meeting the needs of the Hiwot Berhan Church. The major contributions the formal theological institutions of the Hiwot Berhan Church offered included enabling the trainees to acquire knowledge of the Scripture, principles of interpretation, and sound Christian doctrine. They also equipped them with the skills of preaching and teaching. Most of the graduates from these institutions became church planters. The graduates of these schools also developed a habit of research and reading that continued as their post-graduation lifestyle. The limitations of the formal theological institutions of the Hiwot Berhan Church included a lack of clear and distinct mission, irrelevancy of the curricula to produce leaders, the foreignness of the media of instruction, inaccessibility to the majority of bi-vocational leaders, more focus on intellect rather than on character formation, the high cost of tuition for the average rural church and individual trainee, unwelcoming attitude by sending churches after the trainee's graduation, and lack of follow-up and evaluation of the alumni in their ministry destination. One of the participants, who is himself a principal of one of the Bible schools, reported that only three female trainees attended the school since its establishment. The interviewee from North Shewa Zone expressed his concern as follows:

The formal theological institutes of the Hiwot Berhan Church do not have a clear purpose that shows the direction of the trainings. This has resulted in lack of purposefulness in the graduates. The instructors also lack goals that they can align with the courses they are giving.

Table 4.4 summarizes the responses of the participants on the level of the effectiveness of the formal theological trainings in producing the ideal church leader for the Hiwot Behan churches.

Table 4.4. Participants' Responses as to the Effectiveness of Formal Theological Training

Participants	Nearest Institute	Contributions	Limitations
HBC focus group from Amhara Region	Pentecostal Theological College	Produced the few existing vocational leaders, developed the interpretive and preaching skill of trainees, helped them acquire knowledge of Scripture and sound doctrine, improved the habit of reading and research, and developed a critical thinking	They did not focus on character formation; inaccessible to bi-vocational leaders, tuition fee was expensive, the curricula were culturally irrelevant; had no follow up and evaluation of the alumni
HBC focus group from Guji-Oromo area	Adola Bible School	The school's presence itself was a witness to the community, produced church planters, produced the existing effective leaders, improved the preaching skill of trainees, some trainees experienced spiritual transformation	Accessible only to few (annual intake 20) compared to the size of congregations in the area (300); entrance requirements not established; the curricula lack focus on leadership, the media of instruction is foreign to trainees; not accessible to women; graduates not welcome to pastoral leadership role; tension between trained vocational leaders and the long-standing bi-vocational leaders
HBC focus group from Sidama Zone	Worancha & Loke Bible schools	Produced church planters, few graduates persevered through all obstacles and became effective leaders	Candidates do not qualify as leaders, institutions not successful in producing leaders; the curricula do not adequately address contemporary church leadership issues; the curricula are borrowed rather than contextualized; graduates are not given ministry opportunity and financial support, no proper follow-up and evaluation of alumni
HBC focus group from Southwest Ethiopia	Loke Bible School	Produced church planters, equipped trainees with the skills of interpretation and preaching	High tuition fee, graduates are not provided financial support by the churches; some graduates abandoned the ministry due to lack of leadership ministry opportunity in the church and financial support
HBC leader from Tigray	Pentecostal Theological College	It equipped church planters: the ministry-focused diploma program was helpful; it helped the participant discern his or her call and also experience spiritual transformation	The long-cycle timeframe separates trainees from their families and congregations; institutions are inaccessible to churches in the region; the institutions did not design accessible models of trainings such as extension programs
HBC leader from Jimma Zone	Pentecostal Theological College	The participant graduated from another institution other than Hiwot Berhan	The primary focus is on intellect rather than on spiritual formation; the course contents are foreign and not relevant; the curricula do not help solve existing leadership problems
HBC leader from North Shewa Zone	Pentecostal Theological College	Produced very few successful leaders	The mission of the institutions is not clear, the trainees are not purpose driven, they are opportunists; less attention is given to spiritual formation; the annual intake is just like a drop in the ocean compared to the size of the churches and the leadership needed in them
HBC leader from Dire Dawa Administrative Council	Pentecostal Theological College	The institutions were not accessible to churches in eastern Ethiopia regions in recent years	The Hiwot Berhan Church theological institutions are not accessible to churches in the region; the impact of the institutions is insignificant in the region

The third element expressed by the participants was types of alternative church leadership training and the delivery systems required in the Hiwot Berhan Church to produce the ideal church leader. The participants recommended four categories of training that will meet the leadership need within the Hiwot Berhan churches. The first recommendation was reforming the existing formal theological institutions. The reform includes designing a clear and distinct mission for each institute, reviewing the curricula and establishing relevant and contextualized course content for each institute, establishing a standardized entrance requirement by giving priority to leaders and introducing new and accessible means of delivering training to bi-vocational leaders who are serving both in urban and rural settings. This delivery system is similar to TEE. The second recommendation participants expressed was pioneering new formal theological institutes in the Tigray region (extreme north), in Bahir Dar (north), in the Jimma zone (west), in Wolayita Sodo (southwest), and in Dire Dawa (east). I propose the following three options in relation to the organization and management of these training sites. First, each site could be an autonomous training center with its own cultural identity expressed and maintained. Second, each site could be an extension site for training under the supervision of the national denominational office of HBC. Third, each site could also be an extension to the existing theological institutes. The participants mentioned two main reasons for the need to establish new theological institutes. First, the existing formal institutes are at a distance, and they are inaccessible for leaders in their regions. Second, the churches in these regions live and serve in a different cultural setting than churches where the formal theological institutes are located. The third recommendation was introducing short-term leadership training at selected regional centers with the primary

purpose of equipping and sending them to their respective churches so that they, in turn, can equip the local church leaders. The participants from rural churches that wanted the leadership training programs to be accessible and cost effective for the average bi-vocational leader in the rural setting recommended this type of training. The fourth type of training recommended by the participants was encouraging local church-based training that is cost effective and accessible not only to leaders but also to congregants. This type of training is expected to focus on women, youth, and children ministry workers with the goal of discipling them toward Christian maturity and ministry because these are the groups neglected in church ministries. A female participant from the Sidama area shared her insight about the status of women in the church:

Women are the ones who are mostly exposed to heretical teaching and practices among Sidama Hiwot Berhan churches. They are victims of the immoral practices associated with heresies. In addition, women in this culture are vulnerable to some of the harmful cultural practices such as polygamy.

Therefore, we need alternative leadership training in which women are candidates both for the training as well as the role of leadership in the churches at all levels of responsibility.

A participant from the Sidama focus group shared a very insightful training objective:

The Sidama region is evangelistically saturated. Local churches are located almost within walking distance. They are overpopulated with no room for further expansion. Therefore, training in the Sidama region should focus on equipping trainees for cross-cultural and cross-country evangelism and church planting. The churches in the Sidama area should be prepared to mobilize their resources to reach the unreached both in the country and beyond.

Indeed evangelical churches in Sidama have celebrated their centennial anniversary.

These churches need to consider reaching other parts of the nation with the Gospel of Our Lord Jesus Christ. Tables 4.5 and 4.6 summarize the types of alternative church leadership training and delivery systems as they are recommended by the participants, both the focus groups and the individual interviewees.

Table 4.5. Types of Recommended Alternative Church Leadership Training by Focus Groups

Participants	Types of alternative trainings	Delivery system	Timing
HBC focus group from the Amhara Region	Give priority to training of trainers; develop a curriculum relevant to the region; invest in visionary leaders; focus on youth, women, and children ministry workers; consider local church-based training; consider the size and financial strength of churches; include both urban and rural church leaders. emphasize on character formation; consider leaders with low academic levels	Formal theological institute in Bahir Dar city, informal approach for local church-based training	Long-cycle, diploma level program at Bahir Dar city (1-3 month duration for one cycle), short cycle for local church-based training (3-5 days)
HBC focus group from the Guji-Oromo area	Focus on evangelism and leadership; invest on those who have preaching and teaching skills; introduce and develop pastoral leadership; design the mission of the training in consultation with the constituency; focus on youth and women; assume the placement of graduates; emphasize spiritual formation; use the vernacular as the primary medium of instruction; make the training accessible to all types of leaders	The continuity of formal ministerial training at Adola Bible school; informal training for vocational and bi-vocational leaders at selected regional training centers	Long cycle for vocational leaders, short cycle, seasonal training for the bi-vocational leaders whose livelihood is pastoral agriculture (September-November, prior to the harvest season)
HBC focus group from the Sidama Zone	Primarily focus on training of potential trainers, consider moral and spiritual qualifications as primary entrance requirements; accept mainly those trainees sponsored by churches and not those trainees that are self-sponsored; emphasis on practical ministry; give priority to children, youth, and women ministry workers, design centralized but contextualized curriculum on a national level; train to restore helpful cultural values and to confront harmful cultural values; train to refute false teachings and practices prevalent in the region; focus on training incumbent leaders	The continuity of formal ministerial training at Worancha and Loke Bible schools; informal training at regional centers for the majorities of bi-vocational leaders whose livelihood is agriculture	Long cycle for vocational leaders at the Bible schools, short cycle for the bi-vocational leaders, the majority of whom have agriculture as their livelihood
HBC focus group from Southwest Ethiopia	Focus on emerging and succeeding leaders, design a curriculum on the basis of the academic level of trainees; train with the goal of equipping the whole congregation with discipleship and stewardship; consider the agrarian society with low literacy rate; design a pre-election training for potential leaders; train to maintain and guide the charismatic movement in the area	Nonresidential formal leadership training at zonal level at Wolayita Sodo town; tutorial method for short-term leadership training aimed at leaders in neighboring towns and villages; informal approach for local church-based training in rural settings	Short-cycle tutorial approach at a zonal center; short-cycle training for local church-based training in rural settings (2-3 days)

Table 4.6. Types of Alternative Church Leadership Training and the Delivery Systems Recommended By Individual Interviewees

Participants	Types of Alternative Trainings	Delivery System	Timing
Region	Establish training venues closer to the ministry sites of trainees; design contextualized curriculum; establish strong relationship with sending churches; emphasize the call of God, godly character, leadership, and communication; select cost-effective and accessible program; focus on developing youth and children as potential leaders of the future	Formal ministerial training for the whole Tigray region at a designated center	Long-cycle training with the training venue located at an accessible distance to churches and trainees
HBC leader from the Jimma Zone	Design contextualized curriculum; focus on practical ministry; train to bring life transformation; train to sharpen the ministry skills of trainees	Formal ministerial training at Jimma center; mentoring by experienced senior leaders; traditional communal counseling by the elderly believers	Short cycle training both for vocational and bi-vocational leaders who come from the surrounding towns and villages to a designated center for intensive training
HBC leader from North Shewa Zone	Establish research-based training; design training at the site where trainees are located; introduce field-based training with close access to churches; train native trainees primarily by native trainers	Informal approach for vocational and bi-vocational leaders in the local church	Short-cycle training (learning in classroom setting during weekdays and going out for practical ministry during weekends); seasonal, short-cycle trainings during religious and public holidays
HBC leader from Dire Dawa Administrative Council	Establish need-based training; design culturally relevant training; focus on practical ministry; train primarily local church leaders; address the holistic need of the society through holistic curriculum	Formal ministerial training	Long-cycle, regular ministerial training to equip leaders adequately

Each focus group and individual interviewee identified characteristics that are unique to their regions that must be considered when preparing local church leaders for this region. Table 4.7 summarizes the unique characteristics of each region as expressed by the participants.

Table 4.7. Characteristics Unique to Each Region

Participants	Unique Characteristics
HBC focus group from the Amhara Region	The theology and tradition of the Ethiopian Orthodox Tewahedo Church is essential as the religious and cultural context of leadership training in this region
HBC focus group from the Guji-Oromo area	The tension between the long-standing bi-vocational leaders who are the majority and the theologically trained emerging leaders is frustrating the succeeding generation of church leaders
HBC focus group from the Sidama Zone	The mushrooming of heretical sects that are abusing the charismatic gifts of the Holy Spirit such as physical healing, prophecy, and the office of apostleship has resulted both in theological deviation and moral deterioration of the churches around
HBC focus group from Southwest Ethiopia	The churches in this region broke away from their former denomination and joined the Hiwot Berhan Church as a result of their experience of the charismatic work of the Holy Spirit that was accompanied by speaking in tongues. However, this new experience needs to be grounded in sound biblical teaching in order to channel the ministry of the church in the right direction
HBC leader from the Tigray Region	The believers and the society in general are knowledge and information seekers. Therefore, Bible-based teaching and training materials in adequate supply and in diverse delivery systems (books and electronics) will have a high consumption
HBC leader from the Jimma Zone	The history and practice of Islam in Ethiopia needs to be introduced to trainees so that they are able to communicate their message in the religious and cultural context of their recipients
HBC leader from the North Shewa Zone	The selection and appointment of leaders is mainly on the basis of ethnic lines. Leadership training in this region must focus on the biblical immersion of the trainees so that biblical values will prevail over and against harmful cultural values
HBC leader from Dire Dawa Administrative Council	This region is the route to the seaport. It is a place where business is booming. The society is multicultural and morally loose. Immorality prevails in the region to the extent of affecting the moral uprightness of believers and leaders. Leadership training is expected to focus on biblical ethics.

Research Question #2

How can these alternative, leadership training elements be grounded in evangelical scriptural knowledge?

The alternative church leadership training elements that are explored through interviews with focus groups and individuals will be productive when they are grounded in evangelical, scriptural knowledge. This biblical orientation of the participants can be ensured in two ways. First, the participants were expected to identify and state some of the social and cultural values that are threats to church leadership development. Second, participants were also expected to recommend biblical and Christian values that will produce types of church leaders that are anticipated by the congregations of the Hiwot Berhan Church.

The major social and cultural values that were repeatedly mentioned by participants as threats to church leadership development included the following. First, the low estimate that many cultures in Ethiopia have for women and children is a real threat that affects the multiplication of leaders and the process of leadership transition. The ministry to children, youth, and families, specifically women, is a neglected field in the Hiwot Berhan churches. If children, youth, and entire families do not receive adequate ministry and discipleship, the local, regional, and national assemblies of the Hiwot Berhan Church will remain imbalanced in gender and age participation. In addition, the church will not have a succeeding generation of church leaders in the long run. A female participant from the Amhara region expressed her evaluation of existing training programs and the need for alternative leadership training programs as follows:

[T]he Pentecostal Theological College used to conduct an extension training program in Bahir Dar some years back. Many other Christian

organizations delivered short-term training programs in our city. Several female trainees from our church here in Bahir Dar attended those training programs and earned their diplomas. However, none of these female trainees were equipped to teach and preach the Word. All the training programs emphasized academic achievement. They did not focus either on transforming the character of trainees or on sharpening their ministry skills.

I believe it is essential to assess the cultural values of a community and identify the harmful and the helpful ones before designing a curriculum for training.

Second, the tradition of campaigning for leadership position and the installment of leaders by vote is a real threat at the local, regional, and national levels. This value is in direct conflict with the biblical value of leadership appointment through prayer, discernment, and the fulfillment of moral and spiritual qualifications. The third threat is ethnocentrism. Ethnic extremism leads to ethnic conflict, which, in turn, will lead into disrupting church unity and activities. The fourth threat is the marginalization and stigmatization of professions, such as potters, skimmers, and blacksmiths, in some cultures. This harmful practice has destabilized some intertribal marital relationships among believers. Individuals who practice these professions at times are deliberately but silently prevented from coming to leadership roles. The fifth threat that was expressed by the participants was cultural values related to marriage. The dowry system in some cultures has forced Christian youth either to delay their wedding arrangements or even to abandon them altogether. Arranged marriages between young people have also robbed many couples their joy and fulfillment in life and ministry. The form of polygyny that is still practiced among some ethnic groups has become a snare to some of the evangelical leaders whose ministry has come to an end due to this harmful practice.

The focus group and the individual interview participants recommended the following biblical and Christian values to produce the type of ideal leader they need and desire. The basic Christian value recommended was teaching and modeling discipleship in order to produce morally upright, spiritually mature, and relationally healthy church leaders. Related to this value was spiritual formation, which enables the leader to develop a sound relationship with God, one's own family, the congregation, and the community. The third biblical and Christian value was Christian marriage and family in which leaders are instructed in the formation, nurturing, and management of a godly family. The fourth value that participants emphasized was principles of Christian leadership in which leaders are introduced to the definition, call, selection, appointment, duties, ethics, and transition of leadership. The fifth biblical value that was expressed has to do with the ministry of children, youth, and women. This ministry is aimed at nurturing them for the leadership engagement at the local, regional, and national levels. The sixth value is Christian stewardship. Western missionaries pioneered the church. Since then, the Hiwot Berhan Church has maintained its partnership both with the pioneers and other Christian Western organizations. Although the partners from abroad generously granted support with good and godly intention, on this side of the globe, it has created a dependent and expectant church. The leaders of the church are expected to teach and practice generosity. The participants recommended that these biblical and Christian values will produce desirable types of leaders if given within the religious and political contexts of the respective churches. Therefore, courses on church and state, the teachings and traditions of the Ethiopian Orthodox Tewahedo Church, the history and practice of Islam in Ethiopia, the living traditional religions in Ethiopia, and contemporary cults and heresies in Ethiopia

were highly recommended. Table 4.8 summarizes the responses of the participants concerning the social and cultural values that are threats to church leadership development and the biblical Christian values that they recommend to produce the ideal church leader.

Table 4.8. Social and Cultural Values That Are Threats to Leadership Development and the Biblical Christian Values Recommended by Participants

Participants	Social and Cultural Values as Threats	Biblical Christian Values Recommended
HBC focus group from the Amhara Region	Rigidity, lack of flexibility, unforgiving attitude, extreme self-discipline to the extent of self-rejection as an expression of piety, strict control on the youth and the taboo on intimate relationships between opposite sexes, low value of women	Servant leadership, Christian forgiveness, discipleship, the sacredness of marriage, elevating the status of women, children and youth, Trinitarian theology, the tradition and teaching of the Ethiopian Orthodox Tewahedo Church
HBC focus group from the Guji-Oromo area	Low value of women, neglect of the young generation, leadership appointment by vote, traditional marital issues such as polygyny	Developing women, children, and youth ministry, Christian values of marriage, pastoral leadership in the local church, principles of biblical leadership for existing and emerging leaders, spiritual gifts, Christian ethics
HBC focus group from the Sidama Zone	Campaigning for leadership position, the revitalization of traditional religions and the claim they are making for regional and national recognition, the marginalization and stigmatization of potters, skimmers, blacksmiths, etc., urbanization and the exposure of youth to modern and postmodern global culture	Discipleship, Christian marriage, leadership ethics, sound doctrine, theology of ministry, church-home relationship, biblical doctrine of human race, the role of women at home, in church, and in the community, children and youth ministry, Christian stewardship, biblical model of leadership, Bible interpretation and preaching
HBC focus group from Southwest Ethiopia	Low economic level of the majority, the mobility of people looking for jobs, local brewery and high alcohol consumption, polygyny	Biblical leadership, the exercise of spiritual gifts, Christian marriage, leadership ethics, cross-cultural evangelism and church planting, church and state relationship, Bible and culture
HBC leader from the Tigray Region	The exposure of youth in higher academic institutions to modern and postmodern global culture, the existence of age-long culture that appears to be impenetrable by the strategy of evangelicals to bring transformation	Bible and science (psychology), spiritual formation, mentoring by modeling the way, the power of the Holy Spirit in the preaching and teaching ministry, the ministry of deliverance from addictions, counseling
HBC leader from the Jimma Zone	Leadership considered as a status, leaders abandoning tasks and ministries considered humble	Servant leadership, the life of Jesus, Christian love and forgiveness, biblical leadership, theology of ministry
HBC leader from the North Shewa Zone	Leadership sought as a status, aspiring for pastoral leadership as a position, the impact of secular management values, ethnocentrism and appointment of church leaders on the basis of ethnic affiliation, manipulation taken as wisdom	Christian communication, Christian marriage and family, servant leadership, stewardship, the call of God to ministry, passion for evangelism
HBC leader from Dire Dawa Administrative Council	The multicultural and heterogeneous composition of the society and the church's inability to penetrate it and bring transformation	Christian ethics, Christian marriage, survey of Bible books, biblical leadership, theology of ministry, social sciences, preaching skill

The participants expressed their views on how effective the formal theological institutions of the Hiwot Berhan Church are in producing the ideal Christian leader the

churches need to have. The findings indicated that the formal theological institutions of the church have limitations in producing the ideal church leader for which the Hiwot Berhan congregations are looking. At the same time, the participants also recommended biblical values that should be included in the contents of the alternative church leadership training program. Table 4.9 shows a comparison and contrast among the contents of the curricula of the four Bible schools and the contents of the biblical values for alternative leadership training as recommended by the participants. The findings from the available documents of each institution show that the contents of the curricula have several limitations. First, the curricula of all the institutions are either directly adopted from Western traditions or are translations from the head office. Second, all the institutions depended on guest instructors who at times preferred courses of their own interest rather than the needs of the trainees. Third, three of the institutions do not have standard textbooks in the vernacular and, therefore, depend on personal handouts from the instructors. The findings on the comparison of the curricula indicate that none of the four formal theological institutions of the Hiwot Berhan Church has courses on Christian stewardship and spiritual formation.

Table 4.9. A Comparison between the Existing Curricula and the Recommended Biblical Christian Values

Institution	Academic Level	Discipleship	Marriage & Family	Biblical Leadership	Ministerial Ethics	Stewardship	Spiritual Formation
Pentecostal Theological College	Degree	Two courses	One course	Four courses	One course	None	None
Loke	Diploma	None	None	One course	One course	None	None
Adolla	Certificate	None	One course	One course	None	None	None
Worancha	Diploma	One course	Two courses	One course	One course	None	None

Research Question #3

How can a church leadership training program be culturally relevant and economically sustainable in order to meet long-term leadership needs of the church?

Exploring the recommendations of the participants about how to make the leadership training program relevant, sustainable, and self-supportive was the final element in establishing alternative church leadership training for the Hiwot Berhan Church. Six factors were identified as means of exploring the relevancy and sustainability of the training from the participants. These were identifying the of medium of instruction, the type of national trainers available in the region, the kinds of training materials available in the vernacular, the types of training facilities available in the region, the kinds of potential trainees available in the region, and the ways in which the church in the region can partner with leadership training programs in financial areas in order to make the training sustainable and self-supportive.

According to the participants, the selection of the medium of instruction requires accommodating several languages in the initial stage of the trainings. This recommendation by participants to use more than one language as a medium of

instruction originates from the change in the educational policy of Ethiopia. The educational policy of the country during the Imperial Regime declared that Amharic would serve as the medium of instruction in all elementary schools throughout the nation (G/Ammanuel 401). Students of that era read and wrote in Amharic and in Geez script. However, the educational policy of Ethiopia after 1991 has changed. Currently, the media of instruction in kindergarten and elementary schools is in the mother tongue of the learners (Kassaye 49-80). As a result, the churches have two generations of believers and leaders today. The first generation includes those who had their elementary education prior to 1991 and, as a result, read and write in Amharic. They cannot read and write in their mother tongue although they are able to communicate orally in it. The second generation of believers includes those who had their kindergarten and elementary education in their mother tongues and, as a result, are able to read and write in it (Amharic and Tigrigna in Geez script and the rest in Latin scripts). According to the recommendation of the participants, the alternative church leadership training program is required to accommodate the outcome of the two educational policies in its initial stage by identifying a primary and secondary medium of instruction in order to equip church leaders from both generations.

The second finding for the relevancy and sustainability of alternative leadership training was discovering the availability of the Scripture in the vernaculars of the people groups the participants represented. Contextualization of the curricula and the training materials is possible only if the trainees have the Scripture in their vernaculars. Table 4.10 shows the status of the availability of the Scripture in the languages of the participants I interviewed. This finding is based on the interview I conducted with Dr.

Haile Yesus Engdashet, head of the translation department of the Bible Society of Ethiopia, Ato Assefa Lalago, administrator of the Summer Institute of Linguistics in Ethiopia and Ato Tessema Wachamo, national representative of Word Life, Ethiopia. I conducted the interview with Dr. Haile Yesus face to face on 16 September 2014 at his office in Addis Ababa. The interviews with Ato Assefa and Ato Tessema were conducted via telephone and e-mail respectively.

Table 4.10. The Availability of the Scripture in the Languages of the Participants

Languages	New Testament	Old Testament	Whole Bible
Amharic			Available in three versions
Tigrigna			Revised and ready for printing
Guji-Oromo	Available	Translation in progress	Not available
Sidama	Available		In proofreading stage
Wolaitta			Available
Gofa	Available		Not available
Nyangatom	Translation in progress		
Tsamai	Translation in progress		

The third finding that was essential for the relevancy and sustainability of the training was discovering the effect of the literacy status of each region. The participants emphatically reminded me that the leadership training program needs to take into consideration that the content of the curriculum and the delivery systems meet the need of leaders who are serving at the regions where the literacy rate is low. According to the report by the Central Statistical Agency of Ethiopia in 2007, the literacy rate in Ethiopia was 39.8 percent. According to this report, nearly 60 percent of the population of

Ethiopia is illiterate. The report also indicated that the male literacy rate is 46.2 percent and the female literacy rate is 33.3 percent. In contemporary Ethiopia, educational institutions, facilities, and opportunities are more accessible in urban areas than in rural areas. Therefore, I assume the literacy rate is higher in urban areas than in rural areas. However, I cannot verify this personal observation at present. The sustainability of the alternative church leadership training program depends on the literacy of the trainees. Table 4.11 shows the literacy rate in the participants' areas.

Table 4.11. Population Five Years Old and Older by Literacy, 2007

Participants	All Persons	Literate Persons	% Literate
Amhara	14,884,877	5,651,835	38.0
Tigray	3,686,232	1,673,427	45.4
Sidama Zone	2,488,781	1,069,574	43.0
Wolayita Zone	1,281,565	590,545	46.1
South Omo Zone (where Nyangatom is located)	473,118	101,188	21.4
Gamo Gofa Zone	1,329,805	451,466	33.9
Guji Zone	1,117,147	367,316	32.9
Jimma Zone	2,064,650	669,853	32.4
North Shewa Zone (Oromia Region)	1,226,919	369,851	30.1
Jimma Special Zone (the city of Jimma)	110,758	92,849	83.8
Hawassa City Administrative Zone	233,039	175,746	75.4
Ilu Aba Bora Zone	1,073,578	446,336	41.6

The finding on the types of national trainers available in the region indicates that three types of potential trainers are available. First, most of the regions from which participants come have vocational leaders who have completed formal theological

trainings and are qualified to teach. Second, some bi-vocational leaders also have completed their formal theological trainings and are available to teach. Third, churches have in the area have vocational and bi-vocational leaders in other evangelical denominations who have completed their formal theological training and are ready to partner with the alternative church leadership training program that the Hiwot Berhan Church intends to conduct.

As for the finding on the kinds of training venues and facilities that are available for alternative leadership training, the participants identified three types. The existing Bible schools are available both for formal and informal trainings when their regular class is not in session. Second, most of the local church buildings have classrooms and sanctuaries that are available during weekdays for short-cycle trainings. Third, rental guest houses that are owned by other evangelical denominations are available for short-term trainings.

The greatest challenge for alternative leadership training, according to the finding based on the report by participants is the lack of training materials in the vernaculars of each region. Few training materials are available in English. Some training materials are also available in Amharic. The availability of training materials in the other vernaculars spoken by the people groups the participants represent is negligible. The challenge is both in the relevancy of the existing materials and in the amount of materials required in light of the biblical Christian values the participants recommended.

The last finding concerned ways in which churches in each region can partner with the leadership training program in financial areas in order to make the training sustainable and self-supportive. The finding shows both the potential the churches have

for a self-supportive training and the limitations with which they are struggling. The participants ensured that all the potential trainees from all churches of the Hiwot Berhan denomination can afford to purchase the training materials if prepared and presented in their vernaculars. Second, bi-vocational leaders serving in urban churches can sponsor themselves both for the formal and the informal types of alternative leadership training. All the local churches in the rural settings are committed to offer their local church buildings and their homes to host short-term leadership trainings.

However, the finding indicates that the financial sustainability of the alternative leadership program has three challenges. First, the Western pioneering missionaries fully sponsored both long-cycle and short-cycle leadership trainings in the past. The Hiwot Berhan churches have developed dependency on foreign aid for over half a century. Second, other Christian organizations from within the country and from outside have spoiled the churches by heavily subsidizing both formal and informal theological trainings. Third, Hiwot Berhan churches that are planting new churches have no time limit as to how long they continue supporting the new churches financially. The newly planted churches go on enjoying the free manna distributed by a mother church and, as a result, are robbed of the privilege and blessings of tasting the fruit of the land that is achieved through the grace of giving. All the sponsoring groups have a godly intention of supporting the financially struggling churches. However, all the groups who are sponsoring leadership training would have done better if they had equipped these leaders with the knowledge and skills of Christian stewardship. The participants recommended that the training of trainers in each region still requires outside support in terms of providing money, training materials, and the trainers themselves. One of the participants

in the focus group from the Amhara Region made a very substantial statement about financial sustainability:

The key to financial sustainability lies not in the trainers or the leadership of the churches. The congregation is the key to the financial sustainability of all the church's ministries. God's resources are God's people. The task of the leadership is teaching Christian stewardship to their respective congregations, setting the example in practicing generous giving, and being transparent and accountable in managing God's resources in the church. The financial success of the alternative leadership trainings can be attained by mobilizing our congregations for generous giving and for demonstration of financial stewardship in every aspect of church ministries.

The leaders of the Hiwot Berhan Church are expected to mobilize their congregations by involving them in the ministry of Christian stewardship so that both the church and the stewards reap the blessings of generosity.

I have attached to Appendix L a summary table of the findings explored from the participants about ways the churches in the different regions can partner with the alternative leadership program in financial areas in order to make the training program sustainable and self-supportive. The participants expressed their readiness to provide facilities, to host trainees in their homes and to purchase training materials.

The findings in this research agree with the biblical and theological foundation that is discussed in the literature review. Jesus' example of training the Twelve was the pattern I chose for this research. The biblical text I chose was Mark 3:13-19. My findings in this research agree with the training principles of Jesus in the following areas. First, most of the participants recommended that the alternative leadership training programs give priority to character formation instead of academic achievement. This recommendation from the research participants is in perfect agreement with Jesus' purpose of training the Twelve. His primary purpose for choosing the twelve disciples

was so that they stay with him with the goal of imitating his life style (Mark 3:14). Second, the participants in this research proposed that the alternative leadership trainings be types of in-service trainings in which developing the ministry skills of the trainees is considered as part of the curriculum. This view is also in agreement with Jesus' pattern of training in which he called the twelve apostles for the ministry of preaching and deliverance (Mark 3:14-15). Third, the participants expressed their concern about the types of trainees sent to the formal theological institutes and the admission criteria applied. Jesus' selection of his disciples through prayer is an important principle that all training program developer must practice. Establishing a training purpose, designing the qualification of candidates, praying for divine guidance, and conducting a face-to-face interview for discernment are principles learned from Jesus. Fourth, the participants in this research expressed their concern that the trainees for alternative leadership training programs need to have passion for evangelism, missions, and multiplication of new churches in areas that have not yet been reached with the gospel. This type of criteria and goal is in agreement to Jesus' goal for calling and training the twelve disciples. Jesus said to his first disciples, "Come, follow me and I will make you fishers of men" (Mark 1:17). The recommendations given by the participants about the selection criteria of trainees, the purpose of trainings, the delivery systems, and the sustainability of training programs have their answers and timeless principles in Jesus' pattern of choosing and training the twelve apostles as stated in Mark 3: 13-19 and other parallel passages in the Gospels.

Summary of Major Findings

I had the privilege of observing the leadership situation at different locations and culture groups. I talked to as many leaders as possible to assess the leadership training needs. I also gathered written feedback from the participants who attended the trainings, which helped me get as many facts as possible concerning the training needs of the leadership in the Hiwot Berhan Church. I examined four types of documents that were resourceful to enrich my research with supportive data. The documents were the curricula of the formal theological institutions of the Hiwot Berhan Church, a special edition of magazine published for the jubilee anniversary of the Hiwot Berhan Church, the 2007 Population Census Report by the Central Statistical Agency of Ethiopia, and books and journals that are authored by Ethiopian and other African writers. Following is the summary of the major findings of this research on the elements of alternative church leadership training:

1. Identifying the ideal church leader within a specific cultural setting will help to determine the content and the delivery system of a leadership training;
2. Evaluating the effectiveness of the existing formal theological institutions in producing the already identified ideal church leader is helpful to determine the direction of an alternative training program;
3. An assessment of the elements needed for an alternative leadership training program will help to design the content of the training and to select the delivery system that is relevant;

4. The social and cultural values that are threats to developing leaders and the biblical Christian values to which leaders need to hold are foundations upon which an alternative leadership program is established;

5. An alternative leadership training program seeks ways to make the program culturally relevant and financially self-supportive and sustainable.

CHAPTER 5

DISCUSSION

Major Findings

The purpose of this research was to develop alternative leadership training models that are culturally contextualized for the evangelical church leaders in Ethiopia by exploring the training elements needed for potential content and means of delivery through focus group interviews, semi-structured individual interviews, gathered documents, and observation from the Hiwot Berhan Church of Ethiopia within a period of six months. I discovered five major findings in the process of this research that are essential elements for alternative church leadership training.

Identifying the Ideal Church Leader within a Specific Cultural Setting

Every people group has community values about certain professions and practices such as leadership. The participants from diverse cultural groups who are working under the same denominational umbrella of the Hiwot Berhan Church of Ethiopia held to some helpful community values about an ideal leader. Prior to my research, I have observed two major qualifications based on community values that churches in rural areas expected from their leaders. These were an exemplary marital relationship and hospitality. However, during the interviews, I discovered that financial stability and persuasiveness in speech were the leading qualities from a cultural perspective that churches expected from leadership candidates. Among these communities that the participants represented, a leader is primarily expected to be a fatherhood model, one who rebukes the young, one who mediates between conflicting groups and individuals, and one who solves community problems. Second, a leader in these communities is expected to demonstrate

the ability to persuade and influence others through speech. Third, a leader also must have financial stability in order to provide the needs of his or her own family before even attempting to lead a wider community. The most outstanding biblical perspective about the ideal church leader that I observed in these Christian and cultural groups is that a church leader is expected to be a spiritual model to followers in matters of moral integrity, social relationships, and financial management. Failure in these matters is failure in the leadership role. Demonstrating scriptural knowledge and the skill of preaching are not considered by the participants to be an end by themselves; they are means to an end, which is the formation of a leadership character.

I discovered in this research that the participants described the qualities of the ideal church leader in their cultural and biblical perspectives. The primary quality of the ideal leader is character related in which the leader exhibits godliness by setting an example to followers in areas of relationship to God, the family, the congregation, and the community. The skillfulness of the leader in speech, in the ability to preach and to administer, and in solving problems was also emphasized by the participants. The literature review in this research supports the findings in the following ways. First, the literature established the fact that the formal theological training found in Ethiopia and other developing countries that are designed after the Western model neglect the cultural values and traditions held by the community. Second, the literature also supports the findings in such a way that character formation was the primary qualification that the leadership in the Hiwot Berhan Church anticipated from the ideal church leader.

In the training of the Twelve, one of Jesus' purposes was to have the disciples with him. This call for intimacy, imitation, and identification had the ultimate goal of

spiritual transformation in the character of the apostles. An ideal Christian leader according to Jesus is one who imitates his Master as a disciple (Matt. 10: 24-25). Lemma Degefa describes the call to leadership in simple and emphatic terms:

The primary call of a leader is following Jesus Christ.... [W]hen God calls a person to him, it is for the purpose of shaping the person and working through that person. He does not call a person to be a spectator. (104, 115)

Even the opponents and persecutors of the early Church witnessed that the mark of true discipleship and leadership was demonstrating Christlikeness in one's lifestyle and ministry (Acts 4:13).

This finding about the ideal church leader within a specific cultural setting will inform my personal ministry and the ministry of the Hiwot Berhan Church in several ways. First, identifying the believers' cultural and biblical perspectives about the ideal church leader is essential during the process of leadership selection, development, and appointment. Second, the cultural perspectives the participants held about an ideal leader was an eye-opening experience that brought me to a conviction of preserving helpful community values, such as managing the family by polishing this cultural values with scriptural principles. Third, a long-term task awaits individual leaders and churches in developing the biblical evangelical values of believers and leaders about the identity, character, and ministry of an ideal church leader. Fourth, this finding about the qualities of an ideal church leader will bring a transformation to the outlook of both leaders and congregants in the Hiwot Berhan Church in their aspiration for leadership role and in facilitating the selection of leaders. According to the revised constitution of the Ethiopian Hiwot Berhan Church in 2013, almost every local church has a team of bi-vocational leaders called elders who are elected into office for a three-year term (Article 45.5).

These elders have their duties and responsibilities as a corporate entity. This research informs the denomination to consider two amendments in the composition of local church leadership. First, the members of the local church leadership team need to demonstrate a gift-based individual identity in addition to the corporate identity they hold as a team. I recommend the team members represent the ministries in the local church, such as children's ministry, youth ministry, and family (women's) ministry. Second, introducing pastoral leadership in every congregation is highly recommended in which each church installs full-time and theologically trained pastors who are able to care for the congregation and to train, mentor, and guide the bi-vocational leaders. The fifth way that this finding informs the church is that formal and informal leadership training programs in the Hiwot Berhan Church will take this finding into consideration by inculcating the qualities of an ideal church leader into their entrance requirements and curricula. Sixth, I have learned two lessons about the place of cultural values. First, I should not impose values that are foreign to churches that live and serve in their specific indigenous culture. Second, I should not impose a teaching that will eradicate the communities' helpful cultural values.

The Effectiveness of Formal Theological Institutions in Producing the Ideal Church Leader

I have observed the formal theological institutions of the Hiwot Berhan Church closely prior to my research. I knew the two main areas of emphasis in their curricula are biblical knowledge and evangelism and church planting. I have also witnessed that some of the successful incumbent leaders both at the local and national level are initially the products of these formal institutions. However, the relevancy of their curricula, the media

of instruction, their accessibility to bi-vocational leaders of rural churches and the relationship the institutions have with the churches have been my continuous concern. During the interviews I held with the focus groups and individuals, I discovered that the participants had a balanced view about the contributions and limitations these institutions have. Transferring biblical knowledge, equipping trainees with interpretive and preaching skills, and empowering students for evangelism and church planting were the major contributions of the institutions expressed by the participants. One major finding I observed during the interviews was that the limitations of the formal theological institutions of the Hiwot Berhan Church outweighed the contributions they have made. Three of the four Bible schools have existed for over twenty years. The limitations listed by the participants included lack of clear mission statements, the irrelevance and foreignness of the curricula to produce ideal church leaders, the media of instruction being foreign to trainees, inaccessibility of the programs to the majority of leaders, especially to the bi-vocational leaders in rural churches, and the high tuition fees that are not affordable by the average rural church leader. Another observation I experienced during the interviews was the strange use of the words *leaders* and *ministers* (*meri* and *agelgai* in Amharic) by most participants. In their understanding and context, *leaders* are those bi-vocational leaders who serve as elders and deacons in the local church. *Ministers* are the evangelists, pastors, teachers, and other ordained and full-time staff in the local church. This dichotomy implies that *ministers* are not considered *leaders* in the context of the participants' churches. A leader is associated with the task of administration. Believers understand *administration* or *leadership* according to its secular values in which it is considered as identical with managing employees, finance, and property.

Therefore, they do not expect pastors, evangelists, and other ministers to be involved in such professional and secular tasks. However, the elders of the church, who are bivocational and who have experience in secular management, are expected to handle such professional tasks in the church. The intention is to protect the *spirituality* of ministers. However, they hold to this practice out of scriptural ignorance. Ministers are called to lead congregations. The passage in Ephesians 4:7-16 lists gifts implied for leadership, given “to prepare God’s people for works of service” (v. 12). The passages in 1 Timothy 5:17, Hebrews 13:7 and 17, and 1 Peter 5:2-4 all imply that ministers serve their people both in leading and feeding the Word of God. Leadership in biblical understanding is not a necessary evil that ministers must avoid or try to escape. It is rather a gift of the Holy Spirit like any of the other supernatural gifts (Rom. 12:8; 1 Cor. 12:28).

After going through the data I collected, I discovered a major finding for the decline of these formal theological institutions in producing the types of leaders anticipated by the Hiwot Berhan churches. The officers of the theological institutes admitted that the number of new applicants from the Hiwot Berhan Church has greatly declined. The Bible school at Loke has even had to close down for a year due to lack of applicants. The formal theological institutions did not establish strong relationships with the churches prior to the selection of trainees, during the training, and after the trainees completed training. The churches did not know the mission for which these institutions existed. The institutions did not promote their mission among the churches. As a result, the institutions did not have the belongingness with the churches, and the church leaders acted as if they did not own these institutes. This misunderstanding between the college officers and church leaders has led the theological institutions to becoming homes for

self-sponsored and self-initiated trainees who are not indebted to the church and its leadership.

The literature in this research fully supports the findings about the contributions and limitations of formal theological institutions of the Hiwot Berhan Church. The Western missionaries who were the early pioneers of most of the higher theological institutions in Ethiopia have contributed both to the church and the community through transmitting biblical knowledge, preaching skill, and a holistic approach to community outreach. However, the curricula in the formal theological institutions were irrelevant to most cultures. They were not accessible to the majority of people in rural settings. The media of instruction were foreign to the trainees. The tuition fees were high, and the training programs were not financially sustainable and self-supportive.

In the biblical theological framework of this research, I established two facts. First, the master-disciple model of training that Jesus applied is a timeless principle that churches of every generation functioning in all geographical and cultural settings have to consider. Training is effective when knowledge, skill, and character are imparted through modeling the way. Jesus accomplished training that focused on character formation and a transfer of skills; therefore, that is the model contemporary churches need to anticipate.

Second, Jesus' model of training the Twelve is timeless because it was a purposeful training. Jesus clearly stated his purpose right from the beginning. He equipped his disciples to preach the good news and to cast out demons from people. The leadership of both the Hiwot Berhan Church and the formal theological institutions will benefit if they learn from Jesus. They need to establish a clear and relevant mission for each institution. They need to ensure that the curricula, the teaching materials, and the

delivery systems all are aligned to the one clear purpose for which each institution exists. Jesus taught, practiced, and demonstrated his purpose and then commissioned the Twelve to implement his purpose that they learned and practiced. The contents of his training and the delivery systems he applied were in perfect alignment to produce his intended purpose.

This finding will help the leadership of the Hiwot Berhan Church and the officers of the formal theological institutions initiate a reform in the areas of reviewing the mission of each institution, in redesigning the curricula of all the institutions, in reestablishing the entrance requirements of trainees, and in building sustainable relationships between the churches and the Bible schools.

Elements Needed for Alternative Church Leadership Training Programs

I have ministered in and through the Hiwot Berhan Church for forty-two years. I served in several leadership roles such as trainer, principal of a Bible school, and general secretary of the denomination. Prior to my research, I observed the need for short-term leadership training with a contextualized curriculum that is accessible to bi-vocational leaders in rural churches. I envisioned a training that uses vernaculars as the media of instruction, a training supported by training materials written in the vernaculars, and a type of training with a tuition fee affordable by the average rural minister.

However, during the interviews, I had new insights that broadened my horizon concerning the types of alternative church leadership training options that are available. I observed four options of leadership trainings in the Hiwot Berhan Church. My first observation was the need for the continuity of the existing formal theological institutions with a major reform introduced in the areas of their mission, content of curricula, and

types of delivery systems. Mentoring, tutorial, and field-based practical ministry were recommended as additional delivery systems to the existing lecture. Participants recommended that all the formal theological institutions train both church leaders and church planters to witness a balanced church growth in spiritual, numerical, and geographical dimensions. The second observation I experienced was the need to establish new formal leadership training programs in Wolayita Sodo (southwest), Bahir Dar (north), Tigray (extreme north), Jimma (west), and Dire Dawa (east). The need for relevant and sustainable formal leadership training in these locations is visible for two reasons. First, the Hiwot Berhan churches in these areas do not have easy access to the existing formal theological institutions. Second, all except the churches in the Wolayita area are serving among the least evangelized nations in the country (Degefa 269). The timing recommended for these trainings is short cycle, and the preferred delivery systems are mentoring, tutorial, communal consultation with senior leaders, and field-based practical ministries. The training appeals to both vocational and bi-vocational leaders serving in urban and rural settings. The third observation I had during the research was the need for short-term leadership training at selected regional and zonal centers in which trainers make up the target group. Potential trainers available in the regions and who can communicate in the vernaculars are equipped in short-cycle trainings so that they, in turn, can go back to local churches to develop leaders of various ministries in them. The potential trainers are both vocational and bi-vocational who are available to offer their time, skill, and even resources to develop the leadership of the local churches. This type of alternative leadership training seems to be the most appealing to the leadership needs of the Hiwot Berhan Church for two reasons. First, the majority of the members of the

local church leadership team are bi-vocational leaders who are elected into the office of eldership for a three-year term. Second, the statistical data of the current status of the church supports this type of leadership training. According to the data published in 2010, the Hiwot Berhan Church denomination has about two thousand local churches that are organized into twenty-six regional councils. In addition, the denomination has about six hundred outreach stations that are growing to be local churches. The population of the church is estimated to be 1.7 million. The number of full-time vocational ministers is estimated to be two thousand out of which 450 are short-term church planters sent to various unreached people groups (Hatiya 28). According to a recent report by the Chairman of the Board, the current population of the church is about two million. The regional councils have reached fifty. Assuming that each local church has an average of five members in its leadership team, the Hiwot Berhan Church has a total of ten thousand bi-vocational leaders who are potential trainees for the alternative leadership training program. Therefore, I concluded that the most appealing type of alternative leadership training for these majorities of leaders is the short-term training that is accessible and cost effective. The fourth training dimension I discovered at the time of the interviews was the need to create local church-based leadership training. The primary purpose for such training is to equip bi-vocational church leaders who serve in rural areas where the literacy rate is low and those who cannot afford to travel to regional training centers. The second purpose for such training is to equip local church workers ministering to children, youth, and women so that they can prepare these groups for leadership in the near and distant future. The third reason given by participants is that training the whole

congregation for discipleship and stewardship is foundational to overcome the spiritual immaturity prevalent among the churches.

I have made one major observation about the delivery system that is fitting for leadership training. Church leadership is a spiritual gift. It is a divine wisdom imparted by God through the Holy Spirit (Rom. 12:8; 1 Cor. 12: 27-31; Eph. 4:7-16). Leadership is a skill in which the person demonstrates the talent by discharging one's duties through managing God's resources—human, material, and financial resources. Therefore, leadership training requires focusing on the impartation and development of leadership skills through the contents of the courses and the types of delivery systems applied. The biblical narrative about the construction of the Tabernacle as recorded on Exodus 36 is a relevant illustration for my finding:

So Bezalel, Oholiab and every skilled person to whom the LORD has given skill and ability to know how to carry out all the work of constructing the sanctuary are to do the work just as the LORD has commanded. Then Moses summoned Bezalel and Oholiab and every skilled person to whom the LORD had given ability and who was willing to come and do the work. (Exod. 36:1-2)

The text implies three types of skillful workers (see Table 5.1).

Table 5.1. Types of Skilled Workers in the Tabernacle

Type One Bezalel & Oholiab	Type Two Skilled Workers	Type Three Willing Workers
Designers	Skilled assistants working under type one	Volunteers
Doers	Volunteers	Doers of multiple tasks such as stewardship of resources
Trainers	Trainees	Working under supervision
Supervisors	Protégés	

In the alternative leadership training program recommended for the Hiwot Berhan Church, I observe the following skills to be included in the curriculum:

- ❖ How to minister the Word (the skill of preaching and teaching);
- ❖ How to evangelize and plant churches (the skills of conducting survey, witnessing Christ, discipling new converts, baptizing in water, establishing and leading a local church);
- ❖ How to nurture new converts (the skills of mentoring, counseling, praying, training);
- ❖ How to lead a congregation (the skills of leading worship, music, baptizing, keeping records, serving the Lord's Table, managing human, material and financial resources, organizational leadership);
- ❖ How to develop leaders (the skills of training, writing training materials, communication, administering training institutes).

I recommend the following delivery systems to communicate the courses:

- ❖ Select and appoint trainers who have leadership ministry experience in local church settings;
- ❖ Invite senior ministers to come and share their leadership experiences;
- ❖ Arrange trips to ministry fields;
- ❖ Use the traditional consultation and consensus method to learn from each other in an informal but intimate way;
- ❖ Assign trainees for a short term to minister under the supervision of selected and exemplary senior leaders;

❖ Design the courses in such a way that the instructional method includes practical ministry both in classroom interaction and in the assignments given to be done outside class.

The literature in this research fully supports the findings on the need for alternative church leadership training. First, the literature and the findings establish the fact that a reform, not a removal, of the existing formal theological institutions is required. Second, the multiplication of formal leadership training institutions that have clear purposes, relevant curricula, and contextualized delivery systems is highly recommended both in the literature and the findings. Third, innovative training models that take into account the type of ideal leader anticipated, the media of instruction, the relevancy of the delivery systems, the literacy rate of the society, the accessibility of the training to both vocational and bi-vocational leaders, the cost effectiveness, and the financial sustainability of the program are recommended in the literature as well as the findings.

The Swedish Pentecostal Church Mission, who was the pioneer of the Hiwot Berhan Church, started working in Ethiopia in 1962 by establishing a vocational and technical training center at Hawassa. Parallel to this event, they introduced a leadership training program for all evangelical denominations and Christian university students. The training was conducted for three weeks during the Ethiopian rainy season (August). This short-term training continued until the rise of the Communist Regime (1974-1991). The duration of the training was then reduced to one week. This short-term leadership training program was also later introduced in Wondo Genet, Worancha, Addis Ababa, and Jimma areas. The mission also established a one-year Bible school at Hawassa for church

planters who were mostly recruited from rural churches (Hatiya 13, 22-23). The findings in this research are supported by the documents archived in the Hiwot Berhan Church. The implication is that the church needs to renew its leadership training programs by embracing both long-cycle formal leadership training programs and short-cycle informal leadership development models to produce the type of leaders the churches need.

The theological framework for this research is based on Jesus' model of training the Twelve. Jesus' training of the disciples was primarily through instruction on the site. It was heavily field-based training in which Jesus sent out the Twelve on a short-term mission for practice followed by evaluation, correction, and recommendation. Secondly, the approach Jesus used and that his followers later on applied was informal - training in which followers learned through real-life situations as well as through intensive instructions within local church settings. The formal and informal training in the early Church required an exemplary mentor whose life and ministry was a model and monumental.

The findings on alternative church leadership training inform the Hiwot Berhan Church leadership to consider the following transformations. First, the church needs to conduct a thorough evaluation of the formal theological institutions in areas of the purpose for which they exist, their curricula, the media of instruction, the qualification of trainees, the delivery systems, the tuition fees, and the destiny of the alumni. Second, the church needs to assess the location and distribution of the existing formal theological training and consider ways of extending the training programs into areas that are not currently benefiting from these formal theological institutions. Third, the Hiwot Berhan Church leaders are also expected to listen to the recommendations of local leaders in rural

settings whose vocation, financial status, and literacy rate demand an alternative leadership training that fits their situation. The time now is proper for the Hiwot Berhan Church leaders to reflect on the training models of pioneering missionaries in the past in which conducting both formal theological trainings and informal leadership development programs simultaneously might be beneficial to the vocational and bi-vocational leaders of the Hiwot Berhan Church.

The Social and Cultural Values That Are Threats to Developing Leaders and the Biblical Christian Values to Which Leaders Need to Hold

Prior to my research, the three social and cultural values that I observed as threats to leadership development were the secular values such as status syndrome from the world of management, the cultural marital practices such as polygyny, and another cultural value such as decision making by communal consensus, which limits individual gifts and skills from outshining. However, during the interviews with the focus groups and individuals, I discovered contemporary social and cultural values that are threats to leadership development. The primary threat is the political value of electing leaders by vote. The practice of leadership appointment by electoral vote has two dangers. First, leadership candidates campaign for the election in the same manner that political leaders campaign for political offices. The campaign includes undermining the reputation of other competing candidates, using superficial manipulative languages, investing large sum of money to buy votes, and recruiting blood relatives and close friends as promoters of the election campaign. Second, Ethiopia is a multiethnic country. The urban, regional, and national assemblies of the Hiwot Berhan Church have multiethnic composition. The probability that voters might cast their ballots on the basis of ethnic lines is high. As a

result, this political value of electing leaders by vote has caused contention and strife among leadership candidates. This practice has resulted in disruption and division in the denomination several times. The second cultural value that is a threat to leadership development is a global cultural value rather than a local one. It was the impact that modernism, postmodernism, and globalization have on the youth in urban churches and those in higher educational institutions. Drug addiction, alcoholism, and perverse types of sexual sins are some of the moral threats that are dragging the youth away from pursuing godliness and passion for ministry. The Hiwot Berhan Church leaders working in Mekelle (Tigray), Bahir Dar (Amhara), Jimma, Hawassa (south), and Dire Dawa have sensed this threat as they work closely among the youth in the universities located in their respective cities. The *Nazarene* magazine is one of the voices of Christian university students and alumni in Ethiopia. One of the objectives of this magazine includes the following:

To identify the teachings and philosophies that are transmitted through entertainment programs from abroad, practices which are in direct conflict with our doctrine, social values and spiritual identity and to rescue the youth by exposing and refuting these teachings and philosophies through biblical truth. (Berhe 11)

Leaders that are involved in the national youth ministry of the Hiwot Berhan Church share the same burden and passion for youth in higher academic institutions.

The third cultural value that I discovered during the interviews that is a threat to leadership development is the low esteem most cultures have for women. As a result, the annual intake of female students in the Bible schools is very insignificant. Women comprise the majority in most local congregations. However, they are not invited to regional and national assemblies. The role of women in the leadership of the family and

the church has not been given proper attention and recognition. The Hiwot Berhan Church leadership is obviously paternal. In churches such as Hiwot Berhan, neglecting the involvement of women in leadership is unnatural, non-Pentecostal, and unbiblical. Neglecting women is like avoiding half of the human race in their congregations. It is non-Pentecostal because world Pentecostals believe and practice that the outpouring of the Holy Spirit is for both men and women (Acts 2:17-21). Neglecting women in church leadership is unbiblical because, first, it violates the doctrine of creation. God created both male and female of the same essence and for the same purpose. Second, it violates the doctrine of salvation. Jesus died for the whole fallen human race, which includes the women of the world. Third, it violates the doctrine of the church. The church of God is composed of both men and women (Gal. 3:28). Fourth, it violates the doctrine of New Testament ministry. The New Testament ministry is one of grace sovereignly distributed by the Holy Spirit (1 Cor. 12: 11). It is gift-based ministry rather than gender-based ministry. If the sovereign God is the one who calls individuals to diverse ministries in the church, then, church leaders may not have to impose their decision as to whom or which gender God should choose for his purpose.

Prior to my research, I observed several biblical principles of Christian leadership as essential for Hiwot Berhan leaders, pastoral leadership, and ministerial ethics. The most outstanding value in the minds of the participants was the spiritual formation of the leaders. My briefing was needed for the leaders to be grounded in discipleship principles, to set an example to the congregation, and to establish godly relationship to the family and to the community at large. The second Christian and biblical value leaders need was nurturing and managing one's family in a biblical manner. Elevating the status of women,

children, and youth in the family, church, and the community by equipping them for leadership roles now and then was an urgent need for multiplication of leaders in the church. The principles of servant leadership are highly recommended by participants in order to overcome some of the harmful cultural and secular leadership practices that have penetrated into the church. Sound biblical and evangelical doctrines are timeless values that are currently desired by the leadership of the Hiwot Berhan churches. This desire includes the Pentecostal and charismatic value of gift-based leadership and the Spirit-filled ministry of proclaiming the whole gospel for the whole person. False teachings and practices of local and global nature are prevalent both in rural and urban areas. These teachings and practices are related to physical health, material wealth, and earthly success. Therefore, holding to sound biblical teachings and practices is a timely value recommended by participants.

One of the major challenges for alternative leadership training in the context of the Hiwot Berhan Church is the financial sustainability and self-supportiveness of the program. The participants expressed their concern about the long-standing problem of the church's dependency on outside support for its training programs. Before requesting the financial partnership of the churches with the alternative leadership training program, the foundational work of mobilizing the churches through teaching the practice of Christian stewardship needs to be conducted. One other biblical value to be considered to develop church leaders is sharpening the preaching and teaching skills of the leaders. I have observed that most of the regions that the participants came from have potential trainers who know the language and culture of the trainees. However, training of these trainers by

equipping them with teaching and communication skills can result in the transformation of local church leaders.

The Hiwot Berhan Church is large in population, geographical distribution, and cultural diversification and needs to address, as a denomination, its leadership training need through one ideal institution or program. After the interviews, I have observed that in order to address the leadership need of such a denomination, the delivery system that would be efficient for the alternative leadership training would focus on selecting and equipping few and faithful trainers from each region so that they can go back and train the leaders of local churches in their areas. This training strategy will ensure the multiplication of emerging leaders needed now and in the future.

The literature supports the findings in this part of the research in many ways. The democratic values of election, the secular values of management, and the cultural values of having chieftains are discussed in the literature as threats for leadership development regionally as well as globally (Elliston, *Home Grown Leaders* 11). The cultural value of having low esteem for women is a value shared by communities in Ethiopia, the rest of Africa, and Latin America as discussed in the literature. However, the Pentecostal and charismatic evangelicalism in Latin America has helped the churches overcome these threat by elevating the status of women at home, in the church, and in the community. The Hiwot Berhan Church is Pentecostal by confession and yet is not able to elevate the status of women at home, in the church, and in the community. This practice of the church is paradoxical. The leadership tension between the clergy and laity is an unscriptural dichotomy that the Hiwot Berhan Church needs to overcome in order to promote the leadership development process. HBC can imitate the example from Latin

American Pentecostal and charismatic churches. The threat from ethnocentrism during the appointment of church leaders is a threat that the church in Ethiopia is sharing with many other churches in the continent of Africa. The line between one's healthy ethnic affiliation and ethnocentrism is thin. Ethnocentrism gives birth to denominationalism, and denominationalism, in turn, gives multiple births to contention, strife, division, and spiritual and missional stagnancy in the church.

The literature supports the findings on the recommended biblical and Christian values that enhance leadership development in the following ways. First, the literature supports the dissatisfaction that national church leaders both in Ethiopia and other developing nations have for theological values that promote religious elitism. Second, the quest that national church leaders have for biblical and Christian values that are relevant to their respective cultures is expressed both in the literature and the findings. Third, the literature and the findings in this research explicitly indicate that the cry of national church leaders in Ethiopia and many other developing nations is for leadership training to give priority to spiritual formation of the trainees. Fourth, the findings and the literature also agree that leadership training needs to equip the trainee with skills, such as preaching, writing, and administration. Fifth, equipping the intellect with knowledge should not be an end in itself. It is a means to an end, which is demonstrating Christlikeness in behavior and practicing skillfulness in preaching and leadership (Ps. 78:72).

In the theological framework of this research, I have established that Jesus' model of training the Twelve is a timeless principle for use by generations of Christian leaders. Jesus warned the disciples that the secular values of lordship and the religious values of

the Pharisees both promoted leadership as a status. The secular and the religious leadership values of those times were threats to leadership values that are anticipated in the community of the kingdom of God (Matt. 20:10-28; 23:1-12). Jesus lived, taught, and transferred servant-hood (Phil. 2:5-11). Christian leadership is a call to pastoral leadership in which the shepherd feeds the flock and not himself or herself (Ezek. 34: Phil. 2:19-22; John 21:15-17; 1 Pet. 5:1-4).

The findings in this portion of the research inform the ministry of the Hiwot Berhan Church to introduce two types of changes. First, the leaders of the church and the formal theological institutions are advised to conduct research among the people group with which they are working in order to identify the specific social and cultural values that are threats to leadership development. Second, the leaders of all the training programs of this church are recommended to design the curricula to be grounded on biblical and evangelical values that help to overcome the threats from social and cultural values. I hope the leaders of the Hiwot Berhan Church and the officers of the formal theological institutions will investigate critically the relevancy of curricula before adopting them. I recommend introducing training programs that will equip leaders with biblical and evangelical values that will help them overcome the social and cultural values dominant in their respective regions.

Ways of Making the Leadership Training Program Relevant, Sustainable, and Self-Supportive

My personal observation prior to the research concerning the ways that make leadership training relevant and financially sustainable were the use of vernaculars as a media of instruction and raising funds domestically to support the alternative leadership

training. During the research, I discovered three encouraging areas in which the churches can financially and materially partner with the leadership training programs. These are providing potential trainers, the availability of training venues and facilities, and the capacity individual trainees have to sponsor themselves and to purchase training materials. However, the challenges the training faces outweigh the potential it has for relevancy and sustainability. First, the choice of the media of instruction is complex because of the transition in the educational policy of the nation since 1991. Second, the current status of the availability (or no availability) of the whole Bible in the vernaculars of the language groups I interviewed has an implication on the relevancy of the training because contextualization becomes a reality if and when a people group has the Scripture in its mother tongue. Third, the low literacy rate in most of the rural areas of Ethiopia is a clear hindrance to conduct training through literature. The two major challenges I observed as strongholds that need to be demolished and leveled to the ground for a smooth performance of the alternative leadership training are the lack of training materials in the vernaculars and the sluggishness of the Hiwot Berhan churches in the knowledge and practice of Christian stewardship due to their long tradition of dependency on outside support for training. The size of Hiwot Berhan churches and the population of believers in Jimma, Tigray, Amhara, and Dire Dawa are few, so financial support from outside is inevitable in order to assist the financially struggling congregations in these regions. My observation after the interviews with the focus groups and the individuals is to dwell on one major finding. A nationwide mobilization of the local churches that are working under the Hiwot Berhan denomination through biblical

teaching on Christian stewardship will create the preparedness of their hearts so that they are all spiritually motivated for the mission of the alternative leadership training program.

Two findings that are not supported by the literature in this research are the role of literacy rate in sustaining leadership training and the availability of Scripture in the vernaculars in order to maintain the relevancy of a leadership training program. The other findings such as the challenge of financial dependency from outside support, the foreignness of the media of instruction, and the lack of training materials written by native writers are strongly supported by the literature in the research. The literature indicates that churches and theological institutions in Ethiopia, the rest of Africa, Asia, and Latin America share the same struggle in resolving the lack of teaching materials in the vernaculars, the use of the mother tongue as a medium of instruction, and the financial self-supportiveness of the leadership training programs.

The biblical theological framework in this research implies that the following factors have contributed to the success for Jesus' model of training the Twelve. First, the medium of instruction Jesus used was the language of the trainees. Second, Jesus' method of multiplication of leaders was to select a few disciples and equipping them so that they, in turn, could equip others who later rise to leadership. Third, Jesus depended on domestic material and financial resources to support himself and his disciples. The generosity of his close followers was the source of his income. The Christian tradition does not have evidence of Jesus writing training materials or any other kind of literature. However, his use of the Torah (Old Testament) is a timeless example that trainers and trainees of all ages equally need to learn that the Scripture is the primary and authoritative textbook for all Christian leadership training programs. In addition, Jesus

himself is the living book as the “But I tell you” statements of Matthew 5 imply.

Although Jesus himself did not write a book, he later on inspired his followers through his Spirit so that they were able to write about him and about what he orally communicated to them when he was with them during the days of his life on earth.

Biblical training is authoritative whereas academic training is opinion oriented. Biblical training says, “The Bible says...” whereas academic training says, “I think so....”

Biblical training has the apostolic teaching and faith as its content, spiritual empowerment as its goal, and reliability and giftedness as its entrance requirement (2 Tim. 2:2).

Of all the findings in this research, the findings on the relevancy and sustainability of the leadership training program are the most challenging to the leadership of the Hiwot Berhan Church and the Bible schools it owns and operates. The leadership of the church is advised to make the following commitments. First, they need to accept the realities of the situations in the churches as they are discovered through this research. Second, the leadership is recommended to conduct a broader research that includes participants from all churches working among diverse cultural groups so that they are able to assess the need in a comprehensive manner. Third, I highly recommend to the leaders of the Hiwot Berhan Church to conduct a national campaign by mobilizing the churches for Christian stewardship through biblical teaching. Fourth, the church is also advised to select, organize, and motivate national writers so that they can produce relevant training materials in the vernaculars, which can then be used in the leadership training programs. Fifth, the leadership of the church needs to start selecting strategic training centers throughout the country, training venues that are accessible to trainees in that specific

region. All in all, the findings in this category of research instruct the leadership of the church to design immediate and long-term plans that will enable the church to own and operate a relevant and financially sustainable leadership training program for the vocational and bi-vocational leaders who are laboring hard to meet the spiritual and moral needs of their respective congregations.

Implications of the Findings

This research is an outcome of my preplanned and preconceived ambition for church leadership training programs in Ethiopia. The findings in this research will help in two areas. First, they provide direction for the immediate future plan I envision to engage in developing church leaders in Ethiopia. I have already realized the following specific elements of direction: the need for an alternative training program for church leaders, the types of church leaders that need developing, the kinds of courses to design and produce, the types of delivery systems to consider, and the kinds of resources available domestically. Second, this research will be translated into Amharic with some modification so that it can serve as a working document for the church leadership training project I am planning to implement in the immediate future here in Ethiopia among the evangelical churches.

This research will serve as my working document for the church leadership training institute that I have anticipated for over ten years. The leadership training program I want to implement in the near future has the following design:

1. Mission—developing succeeding and successful leaders for the evangelical churches in Ethiopia;

2. Strategy—working in partnership with the evangelical churches, theological schools, and Christian organizations in Ethiopia to deliver the alternative leadership training program to church leaders;
3. Delivery system—conducting leadership training sessions, providing training materials in the vernaculars, mentoring potential and emerging church leaders
4. Structure—board of governors, director of institute, regional coordinators, and trainers
5. Venues—national office and coordinating center in Addis Ababa, Regional training and coordinating centers at Hawassa (south), Bahir Dar (north), Jimma (west), Dire Dawa (east), and church facilities and theological schools;
6. Financial resources—training fees from trainees, training material sales, special offerings from churches through fund raising programs, and special donations from generous individuals and organizations within the country;
7. Trainees—leaders of local churches who have the basic skills of reading and writing and who are also serving both as vocational and bi-vocational leaders;
8. Cycles—one cycle has the duration of one month with four cycles in a year; one course is given for five days;
9. Trainers—I will establish a network among the alumni of the theological institutes that I have been teaching and leading for the last twenty-two years (see Tables 5.2 and 5.3).

Table 5.2. Basic Leadership Training

Cycles	Courses	Days
First cycle—Bible division	Introduction to the Bible	Five days
	Devotional reading of the Bible	..
	1 Corinthians	..
	Psalms for worship	..
Second cycle—theology division	Survey of Christian doctrines	..
	The nature of heresies and how to refute them	..
	The work of the Holy Spirit	..
	Biblical demonology and deliverance	..
Third cycle—ministry division	The ministry of the Word	..
	Church administration	..
	Discipleship	..
	Evangelism and church planting	..
Fourth cycle—holistic division	Spiritual formation part one	..
	The Theology of Work	..
	Christian Stewardship	..
	Marriage and Family	..

Table 5.3. Advanced Leadership Training

Cycles	Courses	Days
First cycle—Bible division	Study of Bible books part one	Five days
	Study of Bible books part two	..
	Controversies, councils And creeds	..
	Interpretation and study methods of Scripture	..
Second cycle—theology division	God and angels	..
	Humanity and sin	..
	Salvation	..
	The Church and the end times	..
Third cycle—ministry division	The theology of ministry	..
	The gifts of the Holy Spirit	..
	Christian leadership	..
	The mission of God	..
Fourth cycle—holistic division	Media and ministry	..
	Principles of teaching and training	..
	Mentoring for leadership	..
	Spiritual formation part two	..

The findings in this research have implications on the content and delivery systems of the training programs that are owned and operated by the Hiwot Berhan Church of Ethiopia:

❖ This research was conducted among limited cultures in which the Hiwot Berhan Church is operating. The church is expected to conduct a broader assessment of the training needs among its congregations that are located in the rest of diverse cultures existing in Ethiopia.

❖ The findings indicate that a program and curriculum review is needed for the formal theological institutions to make their content relevant and their delivery systems context oriented.

❖ The formal theological institutions are few in number. Their annual intake is insignificant compared to the size of the congregations and the training need expressed. In addition, three of the Bible schools are located in the southern part of the country. They are not easily accessible to the churches in the north, west, and east of the country. Therefore, the leadership of the Hiwot Berhan Church of Ethiopia needs to plan on making leadership training accessible to areas that are at a distance from the existing Bible schools.

❖ The church is still facing dependency syndrome because of its long-standing partnership with mission organizations from abroad. The leadership of the church is expected to teach Christian stewardship in order to raise money domestically to make the leadership training programs self-supportive and sustainable.

❖ The existing formal theological institutes do not have standard textbooks and relevant training materials. The findings in this research indicate the need for relevant teaching materials that meet the need of the trainees. The leadership of the theological institutes of HBC has a lot of assignments waiting for them in areas of producing relevant textbooks for the Bible schools.

❖ The findings also showed the lack of spiritually and academically qualified trainers both for the existing theological institutes and the alternative training programs recommended in this research. The leaders of the church are recommended to start recruiting and developing trainers who are qualified to equip the thousands of vocational

and bi-vocational leaders that are currently serving among the vast rural areas of the nation.

- ❖ The Hiwot Berhan Church leadership may also consider the formation of a domestic accreditation department (or an internal curriculum endorsement section) that will maintain the academic standards of its theological institutes and training programs.

The findings in this research will also have implications to the evangelical churches in Ethiopia. The evangelical churches in Ethiopia minister under similar social and cultural environments, as does the Hiwot Berhan Church of Ethiopia. They share the cultural values, the economic factors, the academic limitations, and the potential ministry opportunities in the nation. The implications of this research to the evangelical churches in Ethiopia are as follows:

- ❖ The evangelical churches need to consider that the training programs for church leaders are research based in which an assessment of training needs is conducted before introducing or adopting leadership training programs.

- ❖ The theological institutes that are owned and operated by the evangelical churches in Ethiopia need to consider making program and curriculum reviews in order to deliver relevant theological education to the leadership of the churches.

- ❖ The findings in this research indicate that evangelical churches in Ethiopia are expected to develop and produce relevant training materials in the vernaculars of trainees. The churches may also need to consider reviewing the medium of instruction in their training programs, especially those conducted for church leaders in rural areas.

- ❖ The findings in this research also indicate that the contextualization process of leadership training programs is possible only when diverse ethnic groups in the nation

have the Scripture in their vernaculars. Therefore, the evangelical churches in Ethiopia are recommended to speed up the translation and availability of the Scripture primarily in the major languages of the peoples in the country.

❖ Lack of faithful stewardship of God's resources is one area this research has discovered. Dependency on outside subsidy is a common challenge that most evangelical churches in Ethiopia are facing. Therefore, the leadership of evangelical churches are advised through the findings in this research to teach their congregations Christian stewardship and to practice raising money domestically in order to ensure the sustainability of church leadership training programs;

❖ Trainers who are required for theological institutes and for church-based leadership training are expected to have basic qualifications. They have to acquire academic degrees; they need to demonstrate the gift and skill of teaching; they have to model godly character; and, they have to have a proven ministry experience in the local church. This research indicates the lack of a sufficient number of qualified trainers in the theological institutes and churches. The evangelical churches and the theological institutes in Ethiopia need to work hand in hand to multiply trainers who are qualified spiritually, academically, morally, and experientially.

The findings in this research also have specific implications for the formal theological institutes operating at an undergraduate level. The institutes can learn the following lessons:

❖ They can learn the basic lesson of training that their programs must be research based in identifying the needs and purposes of the learners and the churches for which they are providing service.

- ❖ They need to identify through research as to who the ideal graduate is and what type of ideal leaders their respective institutes are supposed to produce.
- ❖ They need to build strong relationship with their denomination and/or their constituencies so that they are able to serve the purpose of the churches in the nation they exist.
- ❖ They must be willing to review their curriculum in order to receive a renewed interest from learners and churches by providing courses that are relevant and marketable.
- ❖ The theological institutes in Ethiopia need to review their delivery systems by taking the livelihood and interest of the learners both in rural and urban settings into consideration.
- ❖ The formal theological institutes at the undergraduate level need to consider the availability of textbooks in the vernaculars, the accessibility of their training programs to the majorities of learners, the relevancy of the medium of instruction, and the financial sustainability of the training programs.

The findings in this research will have global implications in reminding churches and formal theological institutes that are struggling with Western models of education to consider revising their mission, objectives, curricula, organizational structure, and entire programs. Evangelical churches and theological institutes serving in Africa, Asia, and Latin America share some of the challenges that Ethiopia is facing in areas of developing ideal church leaders for the twenty-first century. The formal theological institutes in these parts of the world need to review their mission, curricula, delivery systems, media of instruction, training materials, types of trainees, organizational structure, and leadership

regularly and rigorously on the basis of scientific research. The findings in this research are warnings as to how the Western model of training has caused a divorce between church and theological training, and churches and theological institutes in Africa, Asia, and Latin America work towards training models that can bring a reunion between the church and its leadership training program.

Limitations of the Study

This qualitative research was conducted within the context of a single evangelical denomination, the Hiwot Berhan Church of Ethiopia. I formed only four focus groups whose participants came from few specifically selected regions in Ethiopia. The total number of participants both in the focus group interview and in one –on- one interview was thirty. The purpose of the interview was to explore the need of the church in one are—exploring the need for alternative church leadership model. Therefore, the research has indeed limitations in the areas of research topic, size of participants and coverage of research field:

❖ This research is done within a single evangelical denomination. The findings from the Hiwot Berhan Church may not fully represent the leadership training needs in other evangelical churches in Ethiopia and abroad in every aspect.

❖ The findings from this research may not represent the leadership training needs in other churches such is the Ethiopian Orthodox Tewahedo Church and the Ethiopian Catholic Church, as these churches are accomplishing tremendous jobs in educational fields in contexts different from those of the Hiwot Berhan Church of Ethiopia.

- ❖ The findings of this research may not apply fully to evangelical and Pentecostal churches in Ethiopia that have indigenous roots and that are financially self-supportive from the time of their establishment.
- ❖ The mission, curricula, and organization of the formal theological institutes of the Hiwot Berhan Church might be different from the rest of the theological institutes that are run by other evangelical denominations. Therefore, the findings in this research about the formal theological institutes might have limitations in representing the facts in other theological institutes in the country.
- ❖ In addition, the findings about the theological institutes in this research are based on undergraduate programs; they may not fully apply to theological institutes on graduate level.
- ❖ The research was conducted in the context of eight ethnic groups. The Oromo and the Amhara being the two largest populations, these eight ethnic groups represent the broader population of the country. However, the findings in this research have limitations because the research does not include participants from some of the other major ethnic groups such as Gambela, Beni shangul, Ethiopian Somali, and Afar.
- ❖ Women and youth are the largest part of the population in Ethiopia. These two groups are not represented among the participants in a proportional number.
- ❖ Most of the participants have never experienced a group interview in a research context. Some of them, especially those from southwestern Ethiopia, confused research with expression of grievances and an official appeal to denominational leadership. The selection process of participants has some limitations because the participants come from vast geographical areas. The participants knew me for critical

thinking in my approach to matters related to ministry. I also have a sense of humor. These factors helped a lot in creating openness and confidentiality in the interviews. However, one of the research team members was a key denominational leader, which helped me even more because the participants spoke so openly and critically in order to be heard by him.

❖ The findings in this research come from participants who live and serve mostly in rural settings because most of the local congregations of the Hiwot Berhan Church are located in rural Ethiopia. The leadership training needs for urban churches might not be adequately addressed in this research.

❖ The social and cultural values recorded in this research are the expressions of the participants. They are not verified by other written sources or by further research on the culture of the ethnic groups of the participants.

Unexpected Observations

I have been excited and also humbled by some of the facts that I discovered during the process of this research. The agreement reached between the leaders of the church in the Gofa area and the state administration of the Gamo Gofa zone on the role of church leaders in political involvement greatly surprised me. The ones who took the initiative to establish guidance for the relationship between the church and the state were the state administrators and not the church leaders. Second, the Hiwot Berhan Church working among the Nyangatom people is a financially struggling church that is still subsidized from the national office, and yet to hear them witnessing that they have crossed the geographical border to South Sudan and that they have won two hundred new converts who are waiting for water baptism soon was a surprise and a paradox at the

same time to me. Third, in the North Shewa Zone, the evangelical churches working there have contextualized their ministry so much so that they observe the religious holidays of the Ethiopian Orthodox Tewahedo Church by abstaining from manual agricultural tasks and by dedicating the days for training and revival meetings. Fourth, what I discovered about the necessity of the availability of the Scripture in the vernaculars of the trainees was a surprise. The relevancy of the training depended on the availability of Bible translations in the language of the trainees. Fifth, the low literacy rate among the rural communities of Ethiopia was a surprise to me in discovering another challenge for the sustainability of the alternative leadership training program in rural churches. Sixth, the distinction the participants in the focus groups made in the use of the terms *leader* and *minister* surprised me. What surprised me was not that I did not know the existence of a distinction between the vocational and bi-vocational leaders within the evangelical churches here in Ethiopia. What shocked me was that the participants assumed that the *leaders* were bi-vocational while *ministers* were the vocational workers who are not assumed to be *leaders*. Seventh, the greatest surprise I had was when I heard from the Sidama focus group that the primary qualification anticipated from an ideal church leader is that the candidate has to be wealthy enough to first provide for the needs of his or her family because (1) the leader has to prove that he or she can manage his or her family well; (2) he or she has to be hospitable by welcoming guest preachers to stay in his or her home; and, (3) the leader is recommended to be generous enough to sponsor some of the church ministries and projects. The leader in this context is the bi-vocational leader elected to the leadership role in the local church. I have lived and served among the Hiwot Berhan churches in Sidama area for nearly forty-two years. I have facilitated

the appointment of leaders in the local churches on several occasions during those years. I have been hammering the spiritual and moral qualifications found in 1 Timothy 3 and Titus 1. However, I did not discover this community value that was behind the minds of dear Sidama believers when I conducted leadership appointment sessions among them in several locations and at different occasions.

Recommendations

The findings of this research can introduce changes in the practice of leadership training in the following ways. First, churches that are engaged in leadership training are recommended to identify the types of ideal church leaders that are expected by the churches in the specific region. Second, both churches and formal theological institutions need to jointly make an assessment of the social and cultural values that create threats to leadership development in that specific culture. Third, churches and theological schools are required to explore the biblical and Christian values that are recommended by the churches that are sending their trainees to the leadership training programs. Fourth, every church and theological school that is planning to pioneer a leadership training program is advised to ensure the cultural relevancy and financial sustainability of the program from its beginning.

Based on the limitations of the scope of this research, I recommend extensive and comprehensive research to be conducted in the following areas:

1. The social and cultural values that shape the thought pattern of church leaders and congregants in diverse cultures in Ethiopia will be a valuable resource for churches and theological institutes.

2. The contributions and limitations of formal theological institutes that are operated by the evangelical denominations in Ethiopia need additional extensive research in order to bridge the structural gap between the institutes and the churches.

3. The Ethiopian Orthodox Tewahedo Church and the religion of Islam have the largest populations in the nation. These two religions have shaped the worldview of the majority of the Ethiopian population. The impact these two major religious groups have on the leadership values of the evangelical churches requires separate research.

4. The dichotomy, the tension, and the harmony between the vocational and bi-vocational leaders in the history of the evangelical churches in Ethiopia are phenomenal research fields that will contribute to the leadership development programs in the country.

5. This research focused on a few selected cultural church groups. A wider representation of the diverse cultural groups that exist in Ethiopia would be necessary in the focus groups to produce a comprehensive finding that will represent the nationwide church leadership training needs. This kind of extensive research topic requires a separate study.

6. During the interviews with the participants, I discovered that an initial research done on the general leadership problems in evangelical churches of Ethiopia would have been beneficial to lay the foundation for further research on church leadership.

7. An independent research on the leadership training need for evangelical churches working in urban areas is also a vast area of exploration that will benefit both churches and theological institutes.

Postscript

I have traveled about 2,200 kilometers to the four interview sites—Bahir Dar (Amhara region), Adolla (Guji zone), Hawassa (Sidama zone) and Wolayita Sodo (southwest Ethiopia). I conducted five leadership seminars on the Eight Core Values of Christian Leadership designed by the International Leadership Institute (ILI) and that gave me access to 447 leaders. The written and oral feedback I received from the trainees, the observation I had from my physical presence at research sites, and the formal research I conducted helped me to gather firsthand information on the need for leadership training for church leaders:

First, I have discovered that leadership was the most widely discussed and debated topic among the leaders of the Hiwot Berhan Church and even other evangelical churches. Second, the request from the informal training participants for the continuity of such training was a clear indication of the need for a paradigm shift in leadership training alternatives among them. Third, I was encouraged to see the rise of a younger generation of potential leaders in the Hiwot Berhan churches at the local, regional, and national levels. These are the candidates eligible for the alternative leadership training programs conducted in the near future. Fourth, my discovery of the financial capability and stewardship of the Hiwot Berhan Church leaders, especially those from rural churches, to purchase Christian books each worth about 100 Ethiopian Birr was promising for the sustainability of the alternative church leadership training program I plan to conduct. Fifth, I have sensed a wave of national awareness among the Hiwot Berhan leaders for a change and reform on the qualifications, selection process, style, duties, and accountability of church leaders in order for the church to be able to fulfill its mission to

the believers as well as to the wider community. Sixth, the sustainability of the alternative leadership training program depends on the availability of writers and trainers who can conduct the training in the vernacular. I have discovered in my tour around the churches that the number of leaders with graduate and postgraduate degrees in biblical theology within the Hiwot Berhan churches is less than twenty. In light of the size of the denomination (about three thousand congregations and an estimated population of three million), the number of academically qualified ministers is like a drop in the ocean. The Hiwot Berhan Church is expected to develop trainers, writers, and researchers that are academically qualified with a formal training at a graduate and postgraduate level.

I have discovered in this research the elements that are essential for alternative church leadership training in the context of the Hiwot Berhan Church. These elements include identifying the ideal church leader, evaluating how effective the existing formal theological institutes are in producing the ideal church leader, discovering values that are hindrances to and values that help leadership development, establishing the type of alternative leadership training that can produce the ideal church leader, and exploring ways to make the training relevant and financially sustainable. However, I want to remind readers that even organized and well-facilitated training programs are not ends in and of themselves. Biblical training is a means to an end. It is purposeful. My text for the theological framework of this research is Mark 3:13-19. Walter W. Wessel comments the following about this passage in *The Expositor's Bible Commentary*: "The training was not an end in itself—they were to be sent out to preach the Good News and to drive out demons" (150). The training of the Twelve culminates with them being commissioned for the task for which they were trained (Mark 6:6-13). Jesus' training was not an end by

itself. It was a purposeful training. Jesus had his God-given objectives as his mission here on earth. In the training program that Jesus conducted, the type of the training, the purpose of the training, and the place of ministry appointment were interrelated and integrated. Wessel comments on the purpose for which Jesus trained the disciples from Mark 6:12-13:

Mark now describes the actual mission of the Twelve. It was clearly patterned after Jesus' own ministry: (1) preaching repentance, (2) driving out demons, and (3) healing the sick. By these activities they were demonstrating that the kingdom of God had come with power. At this point, their mission is a mere extension of the ministry of Jesus. (159)

Jesus appointed and trained the twelve apostles so that they would continue with the task he had already begun. They continued the ministry with the power and authority he delegated to them. His training was a means to this purposeful end.

The alternative church leadership training that is recommended for the Hiwot Berhan Church in this research is not an end by itself, either. The training elements explored in this research include purpose and objectives in the training package. The purpose and objectives of the alternative leadership training program for the Hiwot Berhan Church are grounded on the concerns expressed by the participants, the observation of the researcher, and the recommendations of the 447 leaders who attended the training on the Eight Core Values of Effective Christian Leadership designed by ILI. The purpose and objectives of the alternative church leadership training program for the Hiwot Berhan Church includes the following items:

1. Biblical discipleship with the goal of nurturing and maturing both the leadership and the congregants;

2. Empowerment with passion for cross-cultural evangelism and church planting with the goal of bringing unreached nations to Christ through the proclamation of the gospel;
3. Multiplication of leaders with the pastoral gift who can demonstrate the skills of preaching, teaching, and leading with the goal of equipping and mobilizing the churches for Christian stewardship; and,
4. Equipping trainers who have the gift of teaching with the long-term goal of maintaining the sustainability of the alternative leadership training program.

In order to accomplish these purpose and objectives, the leadership of the alternative leadership training program in the Hiwot Berhan Church needs to consider several biblical principles. First, the entrance requirement to enroll in the alternative leadership training program should primarily focus on those candidates who demonstrate the gift and potential of Christian leadership. The Bible says, “Instruct a wise man and he will be wiser; teach a righteous man and he will add to his learning” (Prov. 9:9). During the construction of the Tabernacle God instructed Moses, saying, “Also I have given skill to all the craftsmen to make everything I have commanded you” (Exod. 31: 6b). The New Testament ministry is a gift-based ministry. A leadership development program has to ensure that trainees are those who have already demonstrated leadership skills in their respective local churches. The Hiwot Berhan Church leaders are advised to invest their God-given resources on trainees who have witnessed a leadership capacity in the ministry areas they are assigned.

Second, everyone with a title of leadership may not qualify for leadership training. Every leader and congregant is privileged for training on discipleship and the

general ministry in the church. However, leadership training is meant for the few faithful stewards who have proven themselves as equippers. The Bible says, “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will be qualified to teach others” (2 Tim. 2:2). The alternative leadership training program need not recruit nominal leaders simply to do justice to all. The leaders of the alternative leadership training program in the Hiwot Berhan Church need to consider these two biblical qualifications for trainees—the moral qualification of reliability and the qualification of the skill of teaching. These factors will ensure the sustainability of the training program and also prove good stewardship of the God-given resources such as the proper management of human, material, and financial resources.

The Hiwot Berhan Church of Ethiopia is celebrating in 2015 the fiftieth anniversary of the outpouring of the Holy Spirit. It happened in Hawassa in August 1965. The Swedish Pentecostal Mission was holding its annual training at Hawassa. Ethiopian church leaders and young students from the university and from teacher training institutes were attending the three-week training. Pastor Joseph Mattson Bose from the USA and pastor Omaha Cha-cha from Kenya were the guest speakers. According to eyewitnesses, the participants from all over the nation were fasting and praying on one of the Wednesdays. That same evening, God outpoured his Spirit upon the participants. Nearly everyone in the church building was baptized in the Holy Spirit with an evidence of speaking in tongues. Although there were individuals and groups who experienced the baptism of the Holy Spirit and speaking in tongues prior to this event, the one that occurred in Hawassa in August 1965 is recorded and remembered to be the Pentecost of the Hiwot Berhan Church.

I had the privilege of visiting a historical site in Guji land in May as I was traveling to gather my data for this research. The place is called Denbobi, located at a distance of about four hundred kilometers south of Addis Ababa. Seven youth from the Guji-Oromo ethnic group came to acknowledge Jesus Christ as their Savior and Lord in 1978. Their Christian confession resulted in persecution and abandonment by their parents and the community. They spent weeks in the nearby forest hiding and praying. God in his sovereign power visited them by outpouring his Spirit on seven of them in 1979. They were all baptized in the Holy Spirit and spoke in tongues as an evidence of that baptism. I met five of them—Pastor Elias Kebede and four others from the group in May 2014. The Hiwot Berhan Church in Guji-Oromo area commemorates the year 1979 as its year of Pentecost.

One of the biblical values that the participants recommended to be considered in the alternative leadership training program is the restoration of the Pentecostal experience and distinctive. I recommend the following ways to the leadership of the Hiwot Berhan Church on how to restore and maintain the distinctive of Pentecostal teaching and practice:

1. Teach the leadership and the congregations about the person and work of the Holy Spirit. The work of the Holy Spirit in regeneration, in sanctification, and in empowerment for ministry needs to be taught and understood distinctly;
2. Encourage each believer in the Hiwot Berhan Church, both new and senior, to experience the baptism of the Holy Spirit personally through prayer, the laying on of hands, and by continuously seeking the infilling of the Holy Spirit (Acts 2:1-4; 19:1-7; Eph. 5:18-20);

3. Restore the tradition of holding annual conventions with emphasis on the charismatic work of the Holy Spirit and on prayer for nationwide revival as it used to be in the 1960s;
4. Instruct believers to identify the spiritual gifts, to seek them earnestly, and to practice them by faith and in an orderly manner (Rom. 12:3-8; 1 Cor. 12-14; Eph. 4:11);
5. Equip the leadership with scriptural knowledge so that they are able to discern and evaluate the soundness of the content and delivery of the manifestations of the spiritual gifts;
6. Review and reform the curricula of the formal theological institutes so that they give adequate emphasis to Pentecostal distinctive through the courses they are offering;
7. Pentecostals believe that the New Testament ministry is a gift-based service. This conviction leads to the understanding that Christian leadership is a God-given ability that individuals receive through spiritual empowerment. Therefore, the Hiwot Berhan leaders need to hold to this biblical and Pentecostal value in order to overcome some of the secular values such as leadership appointment by vote, which has become a cause for chaos in the church during times of leadership selection; and,
8. Develop a Pentecostal theology and a Pentecostal biblical interpretation that is scripturally sound and contextually relevant in order to guide the charismatic movement in a missionally productive and morally decent pattern.

The findings in this research have enabled me to renew my personal ministry commitment. After the completion of my current study, my immediate plan is to design, direct, and discharge a church leadership training program that is relevant in content and

accessible to the majorities of leaders. I am also committed to start preparing training materials in the vernacular in three directions. I will write some of the training materials as I have already begun to do. Second, I am planning to organize writers with basic theological knowledge and those with the skill and experience of writing Christian materials so that I can speed up the production of training material in the vernaculars. Third, I need to recruit people who are able to translate these training materials into some of the major languages in Ethiopia in order to meet the needs of church leaders who can only read and understand in their mother tongues. My main strategy to implement the alternative leadership training programs will be to partner with evangelical denominations, formal theological institutions, Christian missions, and Christian organizations to conduct training of trainers. Mentoring emerging leaders on a one-to-one basis and as a group will be my other commitment in order to identify those potential trainers for the continuity and sustainability of the alternative leadership training program. I envision the establishment of a national institute that serves as a center to train church leaders with the mission of developing succeeding and successful leaders for the churches in Ethiopia and the churches in the Horn of Africa (Eritrea, Djibouti, Somalia, South Sudan, and the Sudan).

In reality, most of what I have observed during the research was a revalidation of the felt need I have about my church because I have been an active participant in the ministry of the Hiwot Berhan Church for over four decades. However, the observation I made this time was a purposeful one that was done with a renewed and more seasoned mind as a result of my academic and spiritual exposure at the Beeson International

Leadership Center. This research is my seedbed. The trees will grow up as I plant and water the seeds in the hearts and minds of leadership trainees on Ethiopian soil.

APPENDIX A

**SUMMARY OF THE POPULATION OF PEOPLE GROUPS REPRESENTED BY
THE CULTURAL FOCUS GROUPS OF THE HIWOT BERHAN CHURCH**

People Group	Population
Guji	1,386,800
Jimma Zone	2,486,155
Sidama	2,954,136
Gamo Gofa	1,593,104
Wolayita	1,501,112
Nyangatom	17,640
Jimma Special Zone	120,960
North Shewa Zone (Oromia)	1,431,305
North Shewa Zone (Amhara)	1,837,490
Dire Dawa	300,067

Source: Central Statistical Agency of Ethiopia.

APPENDIX B

COMPONENTS OF EXPERT REVIEW

I selected a team of experts to evaluate the researcher-designed, semi-structured interview questions prepared for the focus groups. The expert review has the following three components:

1. The names of the experts—three to four experts will be chosen from various academic backgrounds and experiences;
2. A letter of information sent to each expert, including the purpose of the research, the problem the research is addressing, the research questions, and the interview questions; and,
3. A protocol form to be completed and returned to me to help the experts easily express their evaluation and feedback concerning the type and size of the interview questions.

APPENDIX C**INFORMED CONSENT FORM FOR FOCUS GROUP INTERVIEWS**

Researcher's name: Endale Gebremeskel Ousman

Academic Institution: Asbury Theological Seminary, Beeson International Leadership Center Program, Doctor of Ministry, International Church Leadership and Biblical Preaching

Mentor: Professor Thomas Tumblin

Research title: Exploring the Need for Alternative Leadership Training That Is Culturally Contextualized Leadership Training for the Evangelical Churches in Ethiopia: A Case Study on the Hiwot Berhan Church of Ethiopia

Data collection procedure: a group interview will be conducted with each focus group. Each session will be video recorded.

Time required for a focus group interview: two hours

Rights of participants:

- Your participation in this focus group interview is voluntary;
- You can withdraw from the interview any time in the process of the research;
- You are free to ask questions, to express your view, and to agree and disagree.

Risks during the interview: there are no foreseen risks in this research process.

However, participants might find it stressful to sit and discuss for two hours.

Anonymity: the nature of focus group interview is such that participants cannot remain anonymous. However, participants' identities will remain anonymous in the process of transcription and reporting the research outcome.

The dissemination and storage of the data:

- The data collected from the participants will be transcribed, analyzed, and arranged as a text;
- The research report will be sent to the Mentor and ultimately to a Research Hearing Committee at Asbury Theological Seminary;
- After the research process is completed, the video tape will be kept at the Hiwot Berhan Church head office as a reference and resource for future researches.

Benefits of the participants:

- Each participant will primarily benefit from the views and experiences shared by the rest of participants;
- As a regional cultural church group, it is a privilege for the church collectively to see its leadership training need assessed in a professional manner;
- The research document might be published fully or partly for a wide consumption by researchers, educators, and church leaders.

Signing the consent form:

- You are each asked to read this consent form individually and carefully;
- Please write your full name and put your signature in the space provided;
- Give your full address;
- A copy of this form will be given to you after it is signed.

Participant's name: _____ Date: _____

Participant's signature: _____

Participant's address: _____

Researcher' name: _____ Date: _____

Researcher's signature: _____

APPENDIX D

INFORMED CONSENT FORM FOR INDIVIDUAL INTERVIEWS

Researcher's name: Endale Gebremeskel Ousman

Academic Institution: Asbury Theological Seminary, Beeson International Leadership Center

Program: Doctor of Ministry, International Church Leadership and Biblical Preaching

Mentor: Professor Thomas Tumblin

Research title: Exploring the Elements Needed for an Alternative Leadership Training Model That Is Culturally Contextualized for the Evangelical Churches in Ethiopia: A Case Study on the Hiwot Berhan Church of Ethiopia

Data collection procedure: a one-on-one interview will be conducted with each participant. Each session will be audio recorded.

Time required for a one-on-one interview: one hour

Rights of participants:

- Your participation in this interview is voluntary;
- You can withdraw from the interview any time in the process of the research;
- You are free to ask questions, to express your view, and to agree and disagree.

Risks during the interview: participants are expected to remain stable because there are no foreseen risks in this research process. However, participants might find sitting and participating in discussion for one hour stressful.

Anonymity: Each participant's identity will remain anonymous in the process of the interview, transcription, and at the time of reporting the research outcome.

Dissemination and storage of the data:

- The data collected from the participants will be transcribed, analyzed, and arranged as a text;
- The research report will be sent to the mentor and ultimately to a research hearing committee at Asbury Theological Seminary;
- After the research process is completed, the audiotape and the transcriptions will be discarded.

Benefits of the participants:

- Each participant will primarily benefit from the experiences he or she will share with the researcher;
- The research document might be published fully or partly for a wide consumption by researchers, educators, and church leaders.

Signing the consent form:

- You are each asked to read this consent form individually and carefully;
- Please write your full name and put your signature in the space provided;
- Give your full address;
- A copy of this form will be given to you after it is signed.

Participant's Name: _____ Date: _____

Participant's signature: _____

APPENDIX E

INTERVIEW PROTOCOL FOR FOCUS GROUPS

1. What are the training elements needed by the leaders in the Hiwot Berhan Church of Ethiopia at the local, regional, and national levels?
 - 1.1 What does an ideal church leader look like in your area?
 - 1.2 How effective are the existing formal theological institutions in producing that kind of church leader?
 - 1.3 What type of alternative training is needed to produce that kind of church leader?
 - 1.4 What delivery systems make the best sense to deliver the content?
 - 1.5 What other characteristics are unique to this region that we must consider when preparing local church leaders for this region?
2. How can these alternative leadership training elements be grounded in the evangelical scriptural knowledge?
 - 2.1 What are the social and cultural leadership values that are threats to church leadership development?
 - 2.2 What biblical and Christian values does your group recommend to produce the types of church leaders you anticipate?
3. What is your recommendation about ways of making the leadership training program relevant, sustainable, and self-supportive?
 - 3.1 What is the medium of instruction that is relevant for the trainees in your area in order to make the alternative leadership training program effective?
 - 3.2 What types of national teachers and trainers who can conduct leadership training program in the vernacular are available in your region?

- 3.3 What kinds of leadership training materials are available in the vernacular in your region?
- 3.4 What types of training venues and facilities that can accommodate trainees available in your region?
- 3.5 What types of vocational and bi-vocational trainees are available for the leadership training program in your region?
- 3.6 How can the church in this region partner with leadership training programs in financial areas in order to make the training sustainable and self-supportive?

APPENDIX F

INTERVIEW PROTOCOL FOR INDIVIDUALS

1. What are the training elements needed by the leaders in the Hiwot Berhan Church of Ethiopia at the local, regional, and national level?
 - 1.1 What does an ideal church leader look like in your area?
 - 1.2 How effective are the existing formal theological institutions in producing that kind of church leader?
 - 1.3 What type of alternative training is needed to produce that kind of church leader?
 - 1.4 What delivery systems make the best sense to deliver the content?
 - 1.5 What other characteristics are unique to this region that we must consider when preparing local church leaders for this region?
2. How can these alternative leadership training elements be grounded in the evangelical scriptural knowledge?
 - 2.1 What are the social and cultural leadership values that are threats to church leadership development?
 - 2.2 What biblical and Christian values does your group recommend to produce the types of church leaders you anticipate?
3. What is your recommendation about ways of making the leadership training program relevant, sustainable, and self-supportive?
 - 3.1 What is the medium of instruction that is preferred by the trainees in your area?

- 3.2 What types of national teachers and trainers who can conduct leadership training program in the vernacular are available in your region?
- 3.3 What kinds of leadership training materials are available in the vernacular in your region?
- 3.4 What types of training venues and facilities that can accommodate trainees are available in your region?
- 3.5 What types of vocational and bi-vocational trainees are available for the leadership training program in your region?
- 3.6 How can the church in this region partner with leadership training programs in financial areas in order to make the training sustainable and self-supportive?

APPENDIX G

SUMMARY OF ETHIOPIAN DEMOGRAPHIC DATA

No	Region/Administrative Council	City	Population	Population %	Evangelicals %
1	Afar	Asaita	1.7	1.95	0.39
2	Amhara	Bahir Dar	19.3	22.18	4.44
3	Benishangul-Gumuz	Asossa	1.1	1.26	0.25
4	Gambella	Gambella	0.5	0.57	0.11
5	Oromia	Finfine	32.3	37.13	7.43
6	Somale	Jigjiga	5.2	5.98	1.20
7	SNNP*	Hawassa	18	20.69	4.14
8	Tigray	Mekelle	5.1	5.86	1.17
9	Harari	Harar	0.2	0.23	0.05
10	Addis Ababa	Addis Ababa	3.2	3.68	0.74
11	Dire Dawa	Dire Dawa	0.4	0.46	0.09

Source: Degefa 268.

*SNNP: Southern Nations, Nationalities and Peoples

APPENDIX H
CURRICULUM FOR LOKE BIBLE SCHOOL

No	First Year/First Semester	First Year/Second Semester
1	Introductory English	Proper theology and bibliology
2	Introduction to computer	Foundation of missions
3	Communications	Historical and wisdom literature
4	Spirit-filled life	Synoptic Gospels and Acts
5	Hermeneutics	Introduction to Christian education
6	Pentateuch	Freshman English
	Second year/first semester	Second year /second semester
1	Christology and soteriology	General epistles
2	Major and minor prophets	Pneumatology and angelology
3	NT2—Pauline epistles	Addressing contemporary issues in society
4	Principles and methods of teaching	Principles of preaching
5	Understanding EOTC*	Understanding Islam
6	Introduction to leadership	Biblical ethics
7	Evangelism and church planting	The Church and the last things

*EOTC—the Ethiopian Orthodox Tewahedo Church

APPENDIX I

CURRICULUM FOR PENTECOSTAL THEOLOGICAL COLLEGE

The Bachelor of Art in Christian Leadership is designed for those who are highly involved in church leadership and Christian organizations. The program provides a critical look at biblical leadership and its practical application in today's church. The program equips the students to deal with the changes and challenges of the church and its growth.

The Bachelor of Art in Christian leadership Program has 130 credit hours.

Divisions required credit hours

Compulsory courses 69 credit hours

Major courses 42 credit hours

Elective courses 15 credit hours

Major project 4 credit hours

Practicum

Total 130

Compulsory courses

BIB	Division of Biblical Studies	21 Credit hours
	Hermeneutics I	3
	Pentateuch	3
	Historical literature & wisdom literature	3
	Major prophets & minor prophets	3
	Synoptic Gospels and Acts	3
	Pauline epistles	3
	General epistles/Johannine epistles. Hebrew. James, Jude, 1 & 2 Peter	3

THE	Division of Theological Studies	12 Credit hours
	Proper theology & bibliology	3
	Christology & soteriology	3
	Pneumatology & angelology	3
	Ecclesiology & eschatology	3
CHM	Division of Church Ministries	12 Credit hours
	Intro. to Christian education	3
	Principles & methods of teaching	3
	Addressing contemporary issues in society	3
	Intro. to counseling—biblical ethics	3
MIS	Division of Mission	3 Credit Hours
	Foundations of missions	3
GED	Division of General Studies	21 Credit hours
199	Introductory English	3
200	Freshman English	3
201	Sophomore English	3
	Critical thinking & logic	3
222	Intro. to computer—exegesis for exposition	3
	Intro. to psychology	3
	Research methodology	3

Specialization/Major/Courses

LED	Division of Leadership Studies	42 Credit hours
300	Intro to leadership	3
302	Spiritual foundations of leadership	3
313	Financial management	3
301	Leadership lessons from Nehemiah	3
304	Servant leadership	3
305	Conflict resolution	3
307	Leading in Christian education—leadership ministry	3
306	Team building	3
310	Intro to management	3
309	Church Administration	3
315	Entrepreneurship and small business	3
317	Organizational behaviors	3
321	Human and material management	3
308	Ethics and leadership	3

Elective

CHM	Division of Church ministries	15 credit hours
	Small group ministries—understanding Islam	3
	Understanding world religion—church history	3
	Christian home-- Understanding the Orthodox Church	3
THE	Division of Theological studies	3
	Spiritual gifts—Spirit-filled life	3
	Distinctive of Pentecostal doctrine	3
	Apologetics	3
BIB	Division of Biblical Studies	3
	1 Corinthians	3

Major project 4 credit Hours

Pentecostal Theological College

Bachelor of Art in Christian Leadership program Course sequence

Full-time students are supposed to take courses in the following sequence in order to finish the B.Th. program in four years

Year 1, Semester 1

1. Introductory English
2. Intro to computer
3. Basic communication
4. Spirit-filled life
5. Hermeneutics
6. Pentateuch
7. Critical thinking & logic

Year 1, Semester 2

1. Freshman English
2. Proper theology & bibliology
3. Historical literature & wisdom literature
4. Synoptic Gospels and Acts
5. Intro to Christian education
6. Biblical ethics

Year 2, Semester 1

1. Christology & soteriology
2. Major prophets & minor prophets
3. Pauline epistles
4. Principles & methods of teaching
5. Understanding EOTC
6. Foundations of missions

Year 2, Semester 2

1. General epistles/Johannine epistles, Hebrew. James, Jude. 1 & 2 Peter
2. Pneumatology & angelology
3. Addressing contemporary issues in society
4. How to preach
5. Understanding Islam

6. Intro to leadership
7. Ecclesiology & eschatology

Year 3, Semesters 1

1. Understanding world religion
2. Spiritual foundations of leadership
3. Sophomore English
4. Intro. to management
5. Distinctive of Pentecostal doctrine
6. Research methodology

Year 3, Semester 2

1. Organizational behaviors
2. Servant leadership
3. Intro. to psychology
4. Intro. to counseling
5. Small group ministries
6. Spiritual gifts
7. Financial management

Year 4, Semester 1

1. Team building
2. Entrepreneurship and small business
3. Human and material management
4. Apologetics
5. Distinctive of Pentecostal doctrine
6. Expository preaching
7. Christian home

Year 4, Semester 2

1. Ethics and leadership
2. Conflict resolution
3. Leading in Christian education
4. Church administration
5. Leadership lessons from Nehemiah
6. Major project

APPENDIX J

CURRICULUM FOR ADOLLA BIBLE SCHOOL

First Cycle	Second Cycle
Old Testament survey	Sport for evangelism
Doctrine	New Testament survey
Pastoral leadership	Methods of Bible study and interpretation
Administration of church property	Health
Conflict resolution	Preaching techniques
Prayer and worship	Christian marriage
The lists and operation of spiritual gifts	How to defend against heresies
Evangelism	The doctrine of Christ

APPENDIX K

CURRICULUM FOR WORANCHA BIBLE SCHOOL

No	First Cycle	Second Cycle
1	Old Testament survey	Survey of Christian doctrine
2	Harmful cultural practices	Evangelism and church planting
3	Christian ethics	Communication and conflict resolution
4	Management	Prayer and worship
5	Understanding Islam	Christian family and counseling
6	Understanding EOTC	Exegesis and hermeneutics
7	Church history	Church ordinances
8	The doctrine of God and the Bible	New Testament survey
	Third Cycle	Fourth Cycle
1	Homiletics	Heresies and apologetics
2	Spiritual gifts and the fruit of the Spirit	The doctrine of Christ and salvation
3	The four Gospels	Christian marriage
4	1 and 2 Corinthians	The doctrine of angels
5	Entrepreneurship	Principles and Methods of Teaching
6	The Church and its mission	Discipleship
7	The doctrine of humanity and sin	The Doctrine of the Church and End Times
8	Church education and children's ministry	The Theology of Ministry

APPENDIX L

**WAYS IN WHICH CHURCHES CAN PARTNER TO MAKE LEADERSHIP
TRAINING PROGRAMS CULTURALLY RELEVANT
AND FINANCIALLY SUSTAINABLE**

Participants	Medium of Instruction	Types of National Trainers Available	Kinds of Training Materials Available in the Vernacular	Types of Training Facilities Available	Types of Potential Trainees Available	The Church's Partnership in Financial Areas
HBC focus group from the Amhara Region	Primarily Amharic, diverse ethnic languages in the rural churches	Potentially available	Not available	A kindergarten and elementary school building, local church facilities	Full-time ministers, elders and deacons, worship leaders, youth leaders, women's ministry leaders, home Bible study leaders, prayer group	Provide church facility, purchase training materials, self-sponsoring bi-vocational leaders
HBC focus group from the Guji-Oromo area	Primarily Oromigna, English as second option for the new generation of leaders	Potentially available	Not available	A Bible school facility, local church buildings	All local church leaders, women, youth, and children's ministry leaders	Rural churches can host a three to five day training, a group of churches jointly can host short-cycle trainings, regional office can sponsor trainees, trainees can afford to purchase training materials
HBC focus group from the Sidama Zone	Primarily Sidamigna in class supported by training materials in Amharic	Potentially available	Not available	Two Bible school facilities, local church buildings	Training of trainers, children, youth, and women ministry workers, evangelists, pastors, elders, and deacons	Some local churches can sponsor trainees, regional offices can sponsor trainees, trainees can afford to purchase training materials, initial subsidy for training of trainers needed
HBC focus group from Southwest Ethiopia	Primarily Amharic, diverse ethnic languages in rural settings	Potentially available	Not available	A kindergarten and elementary school facility, local church buildings, a training center, a rental guest house	Church planters, local church leaders, pastors, evangelists, women ministry leaders	Some churches can sponsor their trainees, all churches can purchase training materials each worth 70-100 Ethiopian birr, formal training requires subsidy

Participants	Medium of Instruction	Types of National Trainers Available	Kinds of Training Materials Available in the Vernacular	Types of Training Facilities Available	Types of Potential Trainees Available	The Church's Partnership in Financial Areas
HBC leader from the Tigray Region	Tigrigna	Very few available with formal theological training	Not available	Local church buildings in urban centers, a rental guest house	Pastors, church planters, youth workers, children's ministry leaders, counselors, elders, and deacons	Churches can share limited amount of training cost, formal training requires initial subsidy from outside
HBC leader from the Jimma Zone	Primarily Oromigna, diverse ethnic languages in rural areas, Amharic in urban settings	Potentially available	Not available	A local church with classrooms, rural church facilities, a rental guest house	Training of trainers	Urban churches can afford to purchase materials, initial subsidy is needed to train rural church leaders
HBC leader from the North Shewa Zone	Amharic in urban areas and Oromigna in rural areas	Potentially available	Not available	Local church facilities	Training of trainers, local church leaders (150-210 of them from 30 congregations)	Some churches can afford to buy the training materials, a group of rural churches can jointly host a 2-3 day training
HBC leader from Dire Dawa Administrative Council	Amharic and English for formal theological training, Amharic in urban areas and diverse ethnic languages in rural settings	Not available	Not available	A rental local church facility	Existing leaders of four congregations and leaders of ministry departments in these churches	All the four churches are still supported by the mother church to cover their operational costs. They cannot partner in financial areas

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