

# Facilitators' Handbook

*Maize Plant Discipleship*  
*MPD-HB (Version 0.1.4 – Author's draft)*

DR JOHN B CLEMENTS

Document version: 0.1.4 – Author's draft  
Generated at 13:13 on Thursday 3<sup>rd</sup> October, 2013

© John B Clements, 2013. This work is licensed under  
a Creative Commons Licence:  
<http://creativecommons.org/licenses/by-sa/3.0/>

Formatted for $\text{\LaTeX}$ by MultiMarkdown
---

# Contents

<b>1</b>	<b>In this Handbook</b>	<b>3</b>
<b>2</b>	<b>Africa</b>	<b>5</b>
2.1	Introduction . . . . .	6
2.2	History . . . . .	6
2.3	Research . . . . .	8
2.4	Research Findings . . . . .	10
2.5	Research Findings . . . . .	12
2.6	Significance . . . . .	13
2.7	Why discipleship resources? . . . . .	15
2.8	A new publishing philosophy . . . . .	15
<b>3</b>	<b>Discipleship</b>	<b>17</b>
3.1	What is discipleship? . . . . .	17
3.2	Discipleship movements . . . . .	19
<b>4</b>	<b>Syllabus</b>	<b>23</b>
4.1	Maize Plant Metaphor . . . . .	23
4.2	MPD Handbooks . . . . .	32
<b>5</b>	<b>Facilitating</b>	<b>33</b>
5.1	Discipleship groups . . . . .	33
5.2	Facilitating Discipleship Groups . . . . .	37
<b>6</b>	<b>Publication</b>	<b>45</b>
6.1	Publishing and distribution examples . . . . .	45
6.2	Translation . . . . .	49
6.3	Licensing . . . . .	49

<b>7</b>	<b>Further information</b>	<b>51</b>
7.1	MPD Syllabus . . . . .	51

Maize Plant Discipleship Facilitators' Handbook  
A Series of Discipleship Manuals Designed for Use in African Contexts

I tell you that unless a grain of wheat that falls to the ground  
dies, it stays just a grain; but if it dies, it produces a big harvest  
– John 12:24

Authored by: John B. Clements  
Published by: Write the Vision, 2014



# In this Handbook

This *Facilitators' Handbook* provides guidelines for people taking responsibility for facilitating group exploration, study and discussion, using *Maize Plant Discipleship* resources.

- **Africa** (chapter 2) explains the background to the development of Maize Plant Discipleship.
- **Discipleship** (chapter 3) explores biblical and missional perspectives of Christian discipleship;
- **Syllabus** (chapter 4) introduces the metaphor of the maize plant and the sixteen modules of the *MPD Syllabus*;
- **Facilitating** (chapter 5) provides practical insights and suggestions for facilitating group learning;
- **Publication** (chapter 6) examines practical issues relating to publication, including: licensing, translation, printing, distribution and remuneration.





# CHAPTER 2

## Africa

...AFRICANNESS AND correctness should not be measured in either dissimilarity or similarity to the West. The way forward is to measure the Africanness of any theology purporting to be African by the degree to which it speaks to the needs of African's in their total context. Quite naturally the needs of African Christians should be taken seriously when determining these needs

– *Tite Tienou, The Uphill Road: Indigenous African Christian Theologies, 1990*

With this program (Maize Plant Discipleship)...from what we see, people who offered their reaction, in my culture there is a saying that goes like this:

*When the sauce is tasty, you draw closer your stool,  
nearer to the table, to eat!!*

So, from the teaching we have received from you, it just gives us a flavour!

– *Pastor Samuel Yaldia, AEP National President, 2010*

## 2.1 Introduction

*Maize Plant Discipleship* is a learning resource that has been authored, written, taught, researched, formulated, revised and published with African leaders and learners in heart, mind and prayer at each point of its development.

### Background

The Maize Plant Discipleship syllabus originated as a *mobile school of mission* taught itinerantly within Kenya and Burkina Faso.<sup>1</sup> The author's goal was to:

...take the teacher to the leaders, rather than bringing the leaders to the teacher, saving the resources of those least able to spare them.

Recently, the resource has been developed and reformulated<sup>2</sup> in order to better serve the needs of missional leaders and learners within Burkina Faso, in West Africa.

## 2.2 History

The history of this curriculum stretches back many years to my own experiences of discipleship amongst an international, multi-ethnic missional community and network. Out of that experience, a calling-to-prayer led to involvement with a group that met regularly, to intercede for the advancement of God's kingdom amongst the nations of the world. What took place amongst that group may be described as intense, spirit-led intercession that continued, in that way, for over a decade. Throughout that time, a number of leaders training in the UK, from Africa in particular, regularly found fellowship and came to feel 'at home' with us. Each time our group met, I kept a journal recording whatever was shared during our time together: scriptures, prayers, words of prophecy, encouragement, wisdom and insight. Many of the core teachings in this curriculum emerged out of that experience.

---

<sup>1</sup>It was also trialled in Texas, USA and Wales, UK.

<sup>2</sup>As the subject of doctoral missiological research, in conjunction with Fuller School of Intercultural Studies.

## **Kenya**

In 2000, I was invited to visit Kenya, by Anthony, one of the African pastors who formed an integral part of the prayer team during his safari in the UK. He asked me to teach on the topics of prayer, intercession and spiritual warfare. After waiting upon God for direction, I prepared a five-day course of teaching for that trip. It was well received by all who heard it, many of whom remarked upon the uniqueness of insight, as well as the spirit of love with which it was delivered.

## **Burkina Faso**

Two years later, I befriended another African pastor, David. He asked me to bring my teaching to his country of Burkina Faso. One year later, during a week-long teaching conference, I shared my 'mobile academy of mission' with bible school students and leaders gathered in the southern town of Léo. Again, the teaching was very warmly received. At that time, another Burkinabé leader, Richard, invited me to return and present the teaching at a Christian youth conference. Until then, I had mainly presented the highly-illustrated teaching using blackboard and a lot of chalk. Richard requested its presentation with electronic slides that could be projected within a large lecture hall. As a result, I returned to Burkina Faso, in 2005, to present my entire teaching course, back-to-back, to two quite different groups of Burkinabé 'leaders and learners'. In Ouagadougou, a large conference consisting mainly of urbanised youth, university students, graduates and office workers. In Léo, a group of pastors and trainees, many of whom were living in a missionary context within Muslim-dominant villages.

## **Curriculum development**

On both occasions, the enthusiastic quality of feedback and personal interaction made it clear that a genuine, spiritual dynamic was taking place. The teaching was considered "deep." It was apparently opening up new vistas of understanding regarding mission and intercession, in particular. And there was a hunger to study it more closely and thoroughly. Through visits and interactions like these, with African leaders and learners, the discipleship teaching curriculum entered a process of continual development that has continued for over a decade. The focus and pace of this development sharpened and increased in 2008. That year, following

another presentation of the teaching to missionary pastors in Léo, I felt a need to better understand two things. Firstly, what were the qualities of the teaching that were apparently so valuable to this African context? Secondly, how could the curriculum be developed in order to become more helpful to Burkinabé leaders and learners in their work?

## 2.3 Research

A few weeks later, I was accepted as a member of a doctoral cohort, with Fuller School of Intercultural Studies. Fuller is an internationally-renowned institution and leading light in several significant areas of missiology and intercultural studies. Unlike a PhD, which is purely academic, this four-year DMiss program combines theoretical reflection with field-data research and leadership development, in order to equip leaders to integrate theory into effective missional practices. The focus of my doctoral research centred upon the development of my teaching program in order to produce a discipleship resource that is practical, relevant and accessible to Burkinabé leaders and learners. The educational philosophy emerging from that research is guiding the ongoing development of this curriculum (see Research Findings, below). • In the following section: an summary of some of the key perspectives of my doctoral research, which may be interesting and useful to leaders considering whether to employ this curriculum.

### Contextual missiology

Contextual missiology essentially insists that God's eternal purpose<sup>3</sup> must be understood according to historical, cultural and social contexts. And the responsibility for this lies with cultural insiders, not outsiders. This represents a significant departure from Western missionary tradition. Historically, the Western Church has promoted a self-understanding rooted in dogmatic, unchanging creeds. Creeds typically hammered out amidst ardent, religious conflict. Roman Catholicism is the original archetype of this pattern, though it is also applicable to Protestant Christianity. These ecclesiastical traditions essentially promoted themselves as guardians of "true faith" and found in this identity a reason to compete strongly, even violently, for the purity of their brand of faith. When European nations spread out and colonised other continents and nations, denomi-

---

<sup>3</sup>(his mission to and within the world; sometimes referred to as 'missio Dei')

national missionaries followed, planting churches that imitated their European forerunners. They faithfully reproduced a European, creedal understanding in their converts. They constructed buildings that mimicked European gothic-style churches and their ecclesiastical furnishings. Inside these buildings the same hymns were sung, in European languages, using the same tunes. And in practically all cases, Western leadership patterns and hierarchies were rigidly employed.

## **African Christianity**

Even after African leaders were allowed to take over the running of these churches, paternalistic oversight from European missionaries and denominations continued to envelop African churches, intentionally stalling indigenous cultural development from entering the church domain. Only eventually did change come, in two complementary ways. The first and most significant way is through the translation of scripture into African languages. For over a century now, this missionary-initiated, but African-led enterprise has been releasing vernacular, conversational languages into the sphere of Christian faith and religious devotion. As mother-tongue languages acted as integral conveyors of African culture. It was a relatively short step to the emergence of a series of charismatic African leaders and indigenous Christian movements, increasingly independent of European influence.<sup>4</sup> More recently, in the 1970's, another movement arose based upon a call for theological "contextualisation." This was in direct reaction to European cultural domination of Christian theological education. A stranglehold that was maintained in the developing nations of Asia, Africa and South America, even after the surrender of colonial states by imperial European powers. By definition the movement for contextualisation is less rooted in African culture than scripture translation. Nevertheless, an emerging commitment to contextual theology and missiology has prompted a process of deliberation that has helped catalyse a significant cultural liberation amongst African, as well as Asian and South American Christian communities. Combined with the deeply-rooted scripture translation movement, this liberation has helped an authentic African Christianity to become firmly established. Although the transformation is not yet complete, African Christian leadership is flourishing. Not only in churches: also in academic research, in theological and

---

<sup>4</sup>For more details, see Sanneh, Lamin. 2008. *Translating the Message. The Missionary Impact on Culture*. Orbis Books, January 1

missional institutions and, increasingly, in the spheres of politics, commerce, industry and media.

## **Western involvement**

This post-colonialism emergence of an authentically African Christianity has deeply challenged the issue of what constitutes appropriate Western involvement within African theological education and leadership training. Western academic and theological institutions have typically been slow to recognise the legitimacy of new strains of Christianity emerging throughout the 'Global South', where the vast numerical body of Christians now reside. At the same time, Western Christianity has largely failed to recognise its own syncretistic compromise with a modern, rationalistic, Enlightenment paradigm. A paradigm that, narrowly applied, becomes antithetical and even hostile towards a biblical worldview that recognises diverse forms of spirituality. This broader, pluralistic worldview is one with which African and other Christians of the Global South are typically much more at home. The discipline of contextual missiology has helped Western missionaries and leadership involved with Africa to become conversant with these trends and to increase their openness to the cultures, narratives, sympathies and priorities of non-western peoples. This discipleship curriculum has been intentionally developed from this perspective in the hope of facilitating and catalysing non-western modes and models of contextually and biblically appropriate, transformative discipleship, rooted in a revelation of God's eternal purpose and capable of being at home amidst African peoples, contexts and cultures.

## **2.4 Research Findings**

In 2010, I conducted a series of interviews, focus groups and surveys with missional Burkinabé leaders and learners who had participated in Discipleship seminars. Analysis of the collected data focussed on five areas, with respect to missional, Burkinabé groups and their leadership training models: (1) the significance and relevance of discipleship; (2) the nature of appropriate western-outsider involvement; (3) appropriate theology; (4) appropriate teaching methodology; (5) the relevance of discipleship text books. The following sections present a brief overview of the Research Findings, with respect to each of these areas.

## **Discipleship**

Research indicated that missional Burkinabé groups identified significantly with the concept of discipleship and strongly felt the need of freshly embracing discipleship practices. Although much valued, the current embedded bible school system does not lend itself to facilitating rapidly-reproducing discipleship programs or movements, which typically spread through informal lay leadership. Analysis also disclosed that although missionary vision is consistent and strong, missionary training practices are not always so. African research participants suggested that missionary training would ideally be combined with valued ideas concerning holistic, vocational, non-formal and intercultural training.

## **Appropriate Western involvement**

Current missiological literature identifies significant potential for a new era of interdependence between African and Western missional groups. My findings affirmed this potential and identified some emerging patterns. For example, it identified several important factors in producing effective relationships between cultural insiders and outsiders. Including a mutual listening stance; a need for perseverance; dedication to biblical teaching; spiritual maturity and a capacity for sharing life together, not merely theology. In interviews, Burkinabé leadership communicated considerable confidence in the capacity of Burkinabé Christians to weigh teaching or theology contributed by outsiders and to discern what is culturally and biblically appropriate to their context.

## **Appropriate theology**

Data gathered from Burkinabé leaders and learners confirmed that the Discipleship Curriculum's 'theological' content is considered appropriate to the context of Burkina Faso. The most important factors in their assessment were that content was biblical, practical and contextually sensitive. (Whereas western Christian tradition historically separated mission from theology, the core teaching of this Discipleship Curriculum is innately missional. This characteristic is typical of African Christianity.)

## **Appropriate teaching method**

The research findings identified numerous practical issues regarding the most appropriate methods of communication. For example, it highlighted

the benefit of accompanying the teaching with graphical and metaphorical illustrations. Most significant was the concept of facilitating discipleship in a form that not only educates but also prepares the learner to disciple others. Central to this is encouraging reflective and discussion-based modes of learning and discovery.

## **Text books**

The research asked whether text books were an appropriate form of resource in the traditionally oral culture of Burkina Faso. The response exposed a significant hunger for appropriate literature that can be used to develop biblical, Christian understanding. In particular, text books were seen as a highly useful accompaniment to leadership training. Ideally they would be tailored to assist leaders expressing themselves mainly in oral contexts. Research participants identified the potential for translating appropriate texts into minority African languages (Burkina Faso has around seventy languages). They also pointed to significant logistical issues (printing, promoting, distributing) involved in making text-books practical and accessible.

## **2.5 Research Findings**

In 2010, as part of the doctoral research program, guided by Fuller School of Intercultural Studies, I conducted a series of interviews, focus groups and surveys with missional Burkinabé leaders and learners who had participated in Discipleship seminars, in Léo and Ouagadougou. Following on from the contextual research outlined in the previous section, the research enquiry focussed upon the following areas, with respect to missional, Burkinabé groups and their current leadership training models:

1) the significance and relevance of discipleship; 2) the nature of appropriate western-outsider involvement; 3) appropriate theology and teaching methodology; 4) the relevance of discipleship text books. Analysis of the collected data produced a set of Research Findings that informed the characteristics and features of a discipleship curriculum, appropriate to leaders and learners in Burkinabé contexts. These characteristics are defined in terms of being practical, relevant and accessible.



## **Practical**

Being practical implies a principal focus upon action, not theory. Accordingly, the research suggested an appropriate discipleship curriculum should: 1) Encourage Burkinabé ownership of the opportunity and responsibility to serve God's eternal purpose, amongst their generation. 2) Espouse practical, action-centred, missional teaching. 3) Be orientated towards personal, communal and cultural transformation. 4) Guide facilitation of discipleship groups and processes.

## **Relevant**

Being relevant means having qualities and characteristics that are appropriate to Burkinabé culture. Accordingly, the research suggested the discipleship curriculum should: 1) Provide a biblically faithful, missional theology, integrated with Pentecostal spirituality. 2) Facilitate group discussion and reflective learning. 3) Encourage contextual adaption, including teaching in oral contexts. 4) Be published as a modular series of short text-books, that are 5) ... highly illustrated and illustrative and 6) ... highly translatable.

## **Accessible**

Being accessible means removing or lowering barriers likely to hinder access to the curriculum. Accordingly, the research indicated the Curriculum should aim at: 1) Being linguistically and conceptually accessible to African readers. 2) Becoming translated into Burkina's vernacular languages. 3) Empowering missional groups through freely licensing reproduction of curriculum text books. 4) Distributing text books in a way that discriminates appropriately in favour of economically poor.

## **2.6 Significance**

Members of the following missional Burkinabé Pentecostal groups contributed to the research: Assemblée Evangélique de Pentecôte, Mouvement Jeunes Serviteur de Dieu, Association National Translation Burkina and Assemblée de Dieu. Furthermore, each expressed, in some manner, confidence that appropriate discipleship models and curriculums had a potentially significant role in propelling their movements into their next stages of growth. The key to realising this potential lies in appreciating

the strengths of the discipleship concept, as well as the necessary costs of implementing discipleship programs within organisations and across movements.

## **Concept of Discipleship**

In the Burkinabé context, discipleship seems to be appreciated as a concept imbued with dynamism. A dynamism driven by a sense of inward, personal responsibility, combined with a sense of outward, shared, communal responsibility. A responsibility to pass on the spiritual and practical disciplines of vitality, such as grace, knowledge, wisdom and maturity. Discipleship also has significant potential to helpfully blur hard edges between formally-trained leadership and informally-trained workers.

## **Kairos**

As I conducted and then analysed this research, I gained a sense that these findings potentially represented a contextual 'kairos'. This is a biblical concept of time pointing to "a particular, right, opportune, propitious or supreme moment for decisive action." In other words, that the current moment is a particularly right, opportune moment for taking decisive action to facilitate appropriate discipleship models in the context of Burkina Faso. That possibility is inspiring me to fulfil my role in authoring and publishing this Discipleship Curriculum as a series of short, modular, accessible textbooks. My research suggests this format is particularly suited to African contexts, due to its reading-appeal, its comparative ease of translation and its low cost of reproduction. My prayer, my intercession, is that after I have 'written down the vision' others will fulfil their role in 'running with the message', making disciples as they go. This dynamic is inspired by the ancient, prophetic utterance of the Hebrew watchman and writer, Habakkuk: Write down the revelation... make it plain on tablets, so that a herald may run with it. Habakkuk 2.2 My hope, as a writer, is that you, the readers, will find this teaching plain to understand. Something that may be read easily, understood and applied, as you progress on the path of life. And as you are changed yourself, by God's message of hope, faith and love, that you will become earnest co-workers with Christ. There is no greater work.

## 2.7 Why discipleship resources?

Over the past several decades, the African Christian community has multiplied and expanded significantly. So much so that the effective centre of gravity of the global Christian community can now be located in Africa.

At the same time as this extraordinary growth, there has been a relative shortage of book publishing within Africa, over an extended period. Resources serving to edify, disciple and inspire Christian communities have been especially sparse in Francophone Africa.

With regard to books that are distributed, two issues are significant. Firstly, many are imports or translations of books written for Christians in different (generally Western) cultural contexts, where quite different questions and cultural values are considered significant.

Secondly, copyright prohibits reproduction. This protects the commercial interests of authors, book publishers, distributors and retailers, but results in books being practically unattainable to the economically poor—including many pastors, who are hungry for resources to enrich their vocational work.

## 2.8 A new publishing philosophy

The Maize Plant Discipleship Curriculum is intentionally being published in a different way, with a different philosophy at its heart. A philosophy consistent with the missional, vocational values espoused within the MPD Syllabus (section 7.1), with the intention of practically facilitating and fostering a widespread adoption of Christian discipleship praxis.

- Accordingly, it is not a commercial publishing venture. Instead, the content of MPD handbooks is made available to all via a free-at-source license, allowing books to be reproduced without breaching copyright.
- The licence (section 6.3) stipulates that in any reproduction, the original author, and translators, must remain identified as such and that the licence must remain part of the publication.
- In this way, the license respects and maintains the personal copyright of the author, but releases the traditionally tight grip of copyright owners and publishers, upon reproduction and printing.

The goal of this licensing arrangement is to enable African leaders to take ownership of how the Curriculum is employed and, in this way, facilitate forms of discipleship training that are most appropriate to African contexts.

# CHAPTER 3

## Discipleship

Go and make people from all nations into disciples, immersing them into the reality of the Father, the Son and the Holy Spirit and teaching them to obey everything that I commanded you—Jesus, Matthew 28:19–20

Discipleship is the process of making disciples who themselves will also make other disciples. In a family where there is no birth there will be no continuity, so a church without disciples will not live for a long time. However, all church members are not disciples, yet the very objective is to make every believer a disciple. A mere believer is far from a disciple—Burkinabé Pastor D. Ayoro, 2010

### 3.1 What is discipleship?

What is the primary principle of discipleship? I believe it is set forth most clearly by the missionary apostle, Paul, when he writes these words in his second letter addressed to his own disciple, Timothy, words that contain a clear echo of Jesus' words, in Matthew 28:

Keep safe the great treasure that has been entrusted to you, with the help of the Holy Spirit, who lives in us... and the things you heard from me, which were supported by many

witnesses, these commit to faithful people, such as will be competent to teach others—2 Timothy 1.14 and 2.2

Here we encounter two vital aspects of discipleship. Firstly, Paul's exhortation that the knowledge of the Messiah is not simply human knowledge or philosophy. It is a spiritual treasure, to be entrusted to faithful followers. Secondly, this spiritual treasure must be kept safe with the help of the Holy Spirit.

## **Safe-keeping**

This safe-keeping does not mean keeping the treasure hidden away somewhere. Rather, this treasure, this intimate knowledge of the Messiah, is to be kept safe by carefully committing it to the stewardship and safe-keeping of others. Paradoxically, it is this committing of the treasure to others that keeps it safe. That keeps it from becoming unproductive.

Let us seek to understand this more deeply. The metaphor of seed and the harvest that comes from seed that is sown will be central throughout this process of discipleship. Seeds are usually only stored for a short time before being used. Whatever is not used for food, is sown in order to produce another harvest.

Here in Africa, you know that seed is a form of wealth. It is a type of treasure. And that seed is both shared and sown. In this way a natural harvest is reaped from seed sown into the ground and a spiritual harvest is reaped from friends, family and community with whom you share your harvest, your 'daily bread.'

In the same way, the Holy Spirit's help is encountered not in hoarding the treasure of his life and his communion with us, but in sowing and sharing it with others, both within and beyond our own community.

Like natural seed, this treasure is not to be given or cast away carelessly. It is too precious to be wasted in any way. It is not to be wasted upon those who do not appreciate its value and will not use it wisely. What is received must be shared with other faithful people. People who will also keep safe this treasure, sowing it in good soil, sharing it with other faithful people ... who in turn, share it with other faithful people ... and so on ... and so on.

In this way, a discipleship movement begins to take place.

## 3.2 Discipleship movements

Discipleship was at the heart of the Messiah Jesus' life and work. Today's worldwide Christian movement began with one small, core group of disciples, formed around him.

Discipleship movements have the potential to change the world. Leaders, money, books and power all have their places within radical movements. But, in a world in which people are continually effected by corporate experiences larger than any individual, it is people-movements that produce deep, wide, enduring change.

Two things are essential to transformative people movements: (i) vision and (ii) discipleship. Visionary leaders must impart a hope that is powerful, challenging and instrumental. A vision capable of gripping the hearts of others and turning them into faithful, active disciples...

Disciples who are committed to producing a significant transformation. Disciples willing to work endlessly to turn vision into reality. Disciples who pursue their work as visionary co-workers, rather than selfishly-ambitious individuals. Disciples who reproduce other faithful, active disciples, by continually sharing the work, values and hopes of the vision.

In this way a movement is developed. A movement of focussed, visionary, dynamic people. People deeply and profoundly allied to a vision, a cause and a purpose that is larger than themselves.

~

During the past two-thousand years, the messianic new-covenant community – the body of the Messiah, the Church – has grown and developed through precisely this sort of dynamism. From its origins as an obscure, tiny, Jewish sect it has grown into an international, intercultural, multi-ethnic community now existing, in some way or other, in practically every nation of the world.

As this community has spread out, it has significantly transformed the history of many of those nations and it will transform many more in the days and years that are ahead. This dynamism can be traced to the Christian community operating as a movement of disciples, continually spreading out across geographical, social, ethnic, linguistic and cultural boundaries.

### Cessation of movement

Nevertheless, in certain seasons, in certain places, this dynamic movement has ceased to exist. A church planted within a nation or culture, in

a former season, is no longer growing and multiplying.

Inevitably, behind religious facades, such a church is marked by a lack of vision, a spirituality devoid of vitality and a character largely unfaithful to its holy roots and traditions. Although such churches typically remain dogmatic towards their creeds, the Christian community no longer exhibits authentic, biblical zeal for its true vocation amongst the nations of the world.

In practice, such a church or community has become un-critical in its engagement with the societies and cultures in which it lives. Its testimony compromised by idolatrous values. Its lifestyle accommodated to ungodly influences. It has ceased to be different, ceased to be transformative, ceased to make any discernible impact upon its social, material, political and cultural environments.

In this case, the church has ceased to be a movement. Invariably, it has ceased making disciples. It lacks the confidence required to persuade either itself or others to forsake human idols and to affirm wholehearted allegiance towards the Messiah.

## **Renewal**

By contrast, whenever a national church, local congregation or Christian leader seeks for spiritual formation, renewal, reformation or revival, Christian discipleship must form the core of its activities.

Disciples must be invited, formed and sent forth as part of a world-facing movement. The goal is much greater than bolstering the church-as-an-organisation, greater even than serving the church-as-community. The goal is to be part of a movement of people serving God's purposes within the world and its societies.

At its core, the messianic, new-covenant community is a movement of disciples called to serve God's eternal purpose, amongst a world of lost, hurting, confused, oppressed, fear-filled, idol-bound populations.

Out there, beyond the congregational gatherings, among the corruption of society, among its filthy gutters, behind its social, political and religious walls, Christ is at work by his Spirit. And out there he is calling co-workers ready to be alongside him in his redemption and transformation: of individuals, families, marriages, partnerships, communities, organisations, structures, workplaces and working practices.

Out there is where Christian disciples need to bring the light of Christ. Out there, amongst the people of the world, Christ's disciples are the light of the world.



## **Anointed community**

To make possible such an otherwise impossibly-high calling, Christian discipleship provides a unique ingredient that other philosophies, ideologies and faiths do not and cannot: the dynamic of the indwelling Spirit of Christ.

With the Spirit, the new-covenant community becomes a charismatic community. A group of people endowed with spiritual gifts that are profoundly shaped to liberate human beings from idolatry and every other allegiance and falsehood that competes and sets itself against God and the knowledge of him.

'Charismatic' derives from a Greek word, *charism*, meaning gift of the Spirit. Biblically speaking, the charisma of the Christian community derives from its anointing. Messiah—Christ—means Anointed One. The One Anointed with the Spirit.

Thus, the Messianic Community is a body of people anointed with the fragrant 'oil' or presence of the Holy Spirit, having been brought under God's authority, through baptism into the Messiah. A body learning to walk in the footsteps of Jesus: learning to exercise its God-appointed mediatory, intercessory role, under the direction of the Spirit of God.

This community of disciples is a messianic, charismatic people called into covenant relationship with the Father, through the Son and sent into the world to bless the nations in the power of the Spirit.

## **Life... through death**

God's intention is that this covenant community co-works in partnership with him, using the strength, the power, the spiritual life, the anointing that he provides.

Too often though, that power, that anointed-life-of-Christ-within-us, seems to elude us. It seems out of our reach. Out of our grasp.

Indeed, it is not something that can be grasped, as Jesus himself demonstrated (Philippians 2). Instead the pathway to life is through dying. Only to the extent that we die to ourselves, do we truly become alive to God.

So we finish (this section) where we began: recognising the foundational principle of transformative discipleship is that of the seed that does not remain a seed alone, but which is sown into the ground, in order to produce a harvest.

I tell you that unless a grain of wheat that falls to the ground dies, it stays just a grain; but if it dies, it produces a big harvest—John 12.24

This life-giving spiritual reality is at the heart of Jesus' own life, mission, ministry and pain-filled death. And this same principle forms the foundation and wellspring of this Discipleship Curriculum. As we embrace a practical form of discipleship incorporating a daily dying-to-self, we learn how to truly become alive-to-God.

These are the dynamics that are explored in the Maize Plant Discipleship modules.

# 4

## CHAPTER

# Syllabus

**John 12:24** I tell you that unless a grain of wheat that falls to the ground dies, it stays just a grain; but if it dies, it produces a big harvest – Jesus,

**Paul, 2 Corinthians 9:10** May he who supplies seed to the sower and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness

### 4.1 Maize Plant Metaphor

In the gospel of John, Jesus refers to his own mission using the metaphor of a seed that enters the ground and dies, in order to produce a large harvest.

Grown throughout sub-Saharan Africa, the maize plant provides a similar highly recognisable metaphor.

- Using maize to represent messianic community reminds us that we are called, like the Messiah, to live sacrificial, obedient lives in order to become a kind of *life-giving bread* to the peoples of the world (read John 6 & 20:21).
- The *Maize Plant Discipleship Syllabus* is structured to symbolically reflect the metaphor of a maize plant.

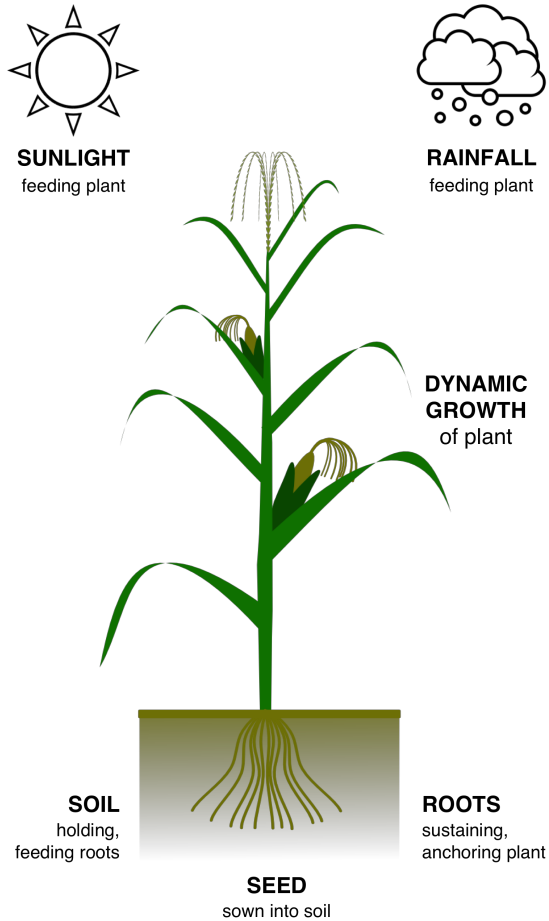


Figure 4.1: Maize plant metaphor

As illustrated, in Figure 4.1, there are three main components to the metaphor:

1. Soil and roots (section 4.1)

Plant growth ;

2. Sunlight and rainfall (section 4.1).

## Soil and roots

Only seed sown into good soil produces a good harvest. This reminds us that discipleship communities need to be rooted in the biblical, covenantal soil of Messianic faith, allowing them to draw on essential, spiritual *nutrients* and the living water of the Messiah's Spirit, anchoring them against winds of false teaching and sustaining amidst the heat of trials, temptations and vocational responsibility.



Figure 4.2: Roots

In the Maize Plant Discipleship metaphor, *soil and roots* represent the biblical, covenantal community, context and vocation of *Israel*. From these roots emerges the messianic, new-covenant community and vocation, which is metaphorically represented by the maize plant itself.

- **MPD Module 1** (MPD-M1) relates to the metaphors of soil and roots

Note: MPD is shorthand for *Maize Plant Discipleship*, and MPD-M1 is shorthand for *Maize Plant Discipleship–Module 1*.

## **MPD-M1 – Eternal Purpose**

Module 1 provides a study of the biblical, Hebraic soil and messianic roots of new-covenant faith, building up a panoramic overview of the whole story of scripture, in order to illustrate God's unchanging, eternal purpose.

Within this foundational illustration, the Messiah is the Seed e

## **Maize plant**

The maize plant represents the central component of the MPD metaphor, so that the growth and multiplication of the maize plant represents the growth and multiplication of messianic community.

- The MPD Syllabus uses the word *dynamic* to refer to the processes that stimulate growth and multiplication.
- *Dynamic* comes from a Greek word, *dunamis*, meaning power. It refers to a force that stimulates change or progress within a system or process, thus:
- The *dynamics* of a maize plant refer to the unique characteristics that stimulate its characteristic development, growth, structure, shape and fruit.
- Similarly, the *dynamics* of messianic community refer to the unique characteristics that stimulate its characteristic development, growth, structure, shape and fruit.
- Eight modules, MPD-M2 to MPD-M9, explore these unique characteristics:

## **MPD-M2 – Dynamics of Vocation – Nations**

MPD-M2 examines the historical development of intercultural mission movements and of the Messianic Community's understanding of their vocational mission to the nations of the world.

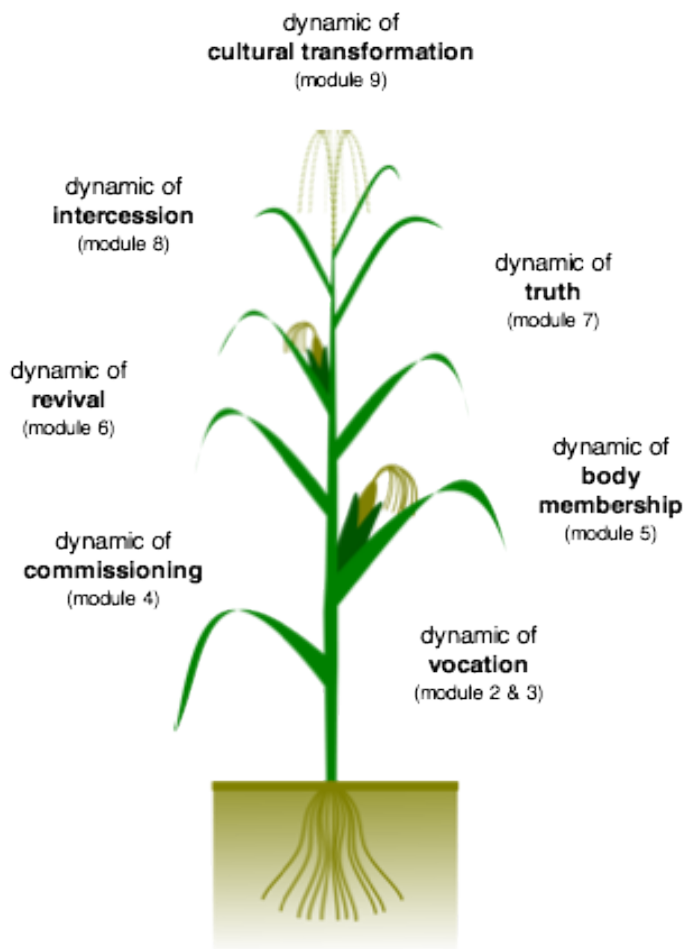


Figure 4.3: Maize plant dynamics

### **MPD-M3 – Dynamics of Vocation – Jews**

MPD-M3 looks at the history of biblical Israel in the light of the covenants and prophecies of the *Tanakh* (Hebrew Bible; Old Testament), in order to demonstrate the significant responsibilities of the Messianic Community in regard to the Jewish people.

### **MPD-M4 – Dynamics of Commissioning**

MPD-M4 explores the dynamic of messianic commissioning in terms of the five-fold strategy and biblical structure of the messianic community, relating them to the ministry-gifts of Christ, as taught by Paul.

### **MPD-M5 – Dynamics of Body Membership**

MPD-M5 draws on parallels between the apostle Paul's teaching about patterns of growth, in his epistle to the Ephesians, and insights from the first epistle of John, in order to explore basic patterns of membership, commitment and spiritual maturity within the body of the Messiah.

### **MPD-M6 – Dynamics of Revival**

MPD-M6 reveals a cycle of core, spiritual activities representing the dynamics of revival, leading to a spiritual harvest. These dynamics of revival are related to three significant spiritual encounters: allegiance, truth and power.

### **MPD-M7 – Dynamics of Truth**

MPD-M7 explores the dynamics of encountering truth: learning to walk in practical, covenantal faithfulness towards God's revelation and wisdom and not merely dogmatic, or creedal adherence to religious institutions.

### **MPD-M8 – Dynamics of Intercession**

MPD-M8 explores the power encounter of intercession examining: biblical roots and prophetic expressions of intercession; the eternal, mediatory ministry of the Messiah; the



Holy Spirit's role and the priestly vocation of the Messianic Community as a *house of prayer for all nations*.

### **MPD-M9 – Dynamics of Cultural Transformation**

MPD-M9 highlights the powerful, spiritual struggle against evil and idolatry to which the Messianic Community is called. Whilst living amongst and on behalf of the peoples of the world, we are called to work towards cultural transformations that signal the presence of God's kingdom.

### **Sunlight and rainfall**

Sunlight and rainfall represent essential spiritual *disciplines* that fuel the growth of messianic community.

Continuing the metaphor of the maize plant: *sunlight* and *rainfall* represent *messianic disciplines* capable of opening us to the revelatory light and living water of God's Spirit, by which the Messianic Community is sustained—and without which we become spiritually weak and unable to produce good fruit or a plentiful harvest.

- MPD-M10 to MPD-M16 examines seven characteristic disciplines of messianic community, as illustrated in Figure 4.4.

### **MPD-M10 – Disciplines of Spiritual Maturity**

MPD-M10 Explores three stages of encounter, discovery and growth in spiritual maturity and vocational equipping:

- \*Pastoral / Devotional\*. Foundational stage of spiritual maturity
- \*Missional / Vocational\*. Secondary phase of maturity, marked
- \*Apostolic / Intercessory\*. Final stage of spiritual maturity,

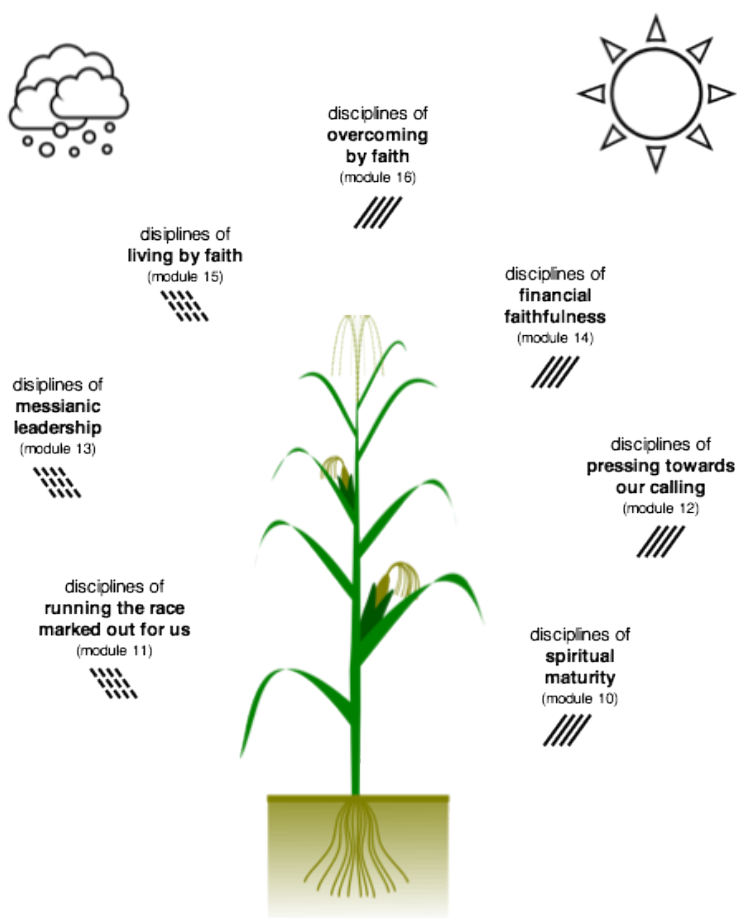


Figure 4.4: Sunlight and rainfall

### **MPD-M11 – Disciplines of Running the Race**

MPD-M11 explores the apostle Paul's theme of athletes competing in a race; examining the qualifications, disciplines and inner motivations necessary for living an enduring life of service and completing "the race marked out for us."

### **MPD-M12 – Disciplines of Pressing Toward Our Vocation**

MPD-M12 explores personal spiritual disciplines able to sustain us, as we sacrificially pursue personal vocations, including deepening our relationship with the Messiah, leading to a lifestyle of *prayer without ceasing*.

### **MPD-M13 – Disciplines of Financial Faithfulness**

MPD-M13 study explores financial faithfulness, within the context of covenant relationship and messianic community, affirming that human beings are created to prosper, whilst highlighting biblical perspectives of wealth and poverty, which are radically different to those of the world.

### **MPD-M14 – Disciplines of Messianic Leadership**

MPD-M14 examines the qualifications, motivations and characteristics that are the true marks of faithful messianic leadership and explores a model of leadership that balances achieving missional tasks, building missional teams and developing missional individuals.

### **MPD-M15 – Disciplines of Living by Faith**

MPD-M15 explores how messianic faith is tested and purifies through trials, until we learn to see with eyes of faith and major challenges—rather than forming a threat from which to retreat—become opportunities to experience God's providence and covenant faithfulness.

### **MPD-M16 – Disciplines of Overcoming**

MPD-M16 employs the analogy of a sporting arena to represent spiritual confrontations and conflicts with cultural idols

and strongholds, whereupon it becomes necessary to discern the fresh, strategic direction in order to make room for a transforming encounter with God's overcoming power!

## 4.2 MPD Handbooks

Maize Plant Discipleship handbooks are primarily intended to facilitate group learning and discussion, based upon a series of scripture readings and topical studies.

- Each handbook, or module, incorporates four interrelated *Studies*.
- Each study incorporates: a précis; scripture readings; three to five topical sections and a summary.
- Each study has a corresponding set of questions to facilitate group discussions, either topic-by-topic (section-by-section), or when the entire study (chapter) is completed.

Accordingly, Maize Plant Discipleship resources don't rely upon the presence of a qualified leader, teacher, or theologian—but rather upon facilitators willing to co-ordinate study groups and discussions – see □[Facilitating discipleship].

The following sections provide an overview of the content of each module.

# CHAPTER 5

## Facilitating

...the word of God increased; and the number of disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith—Acts 1.6–7

I have received a valuable teaching which I would like to use to impact the life of people in my neighbourhood and in my church. I would like to see this teaching be the flame of the Spirit of God which will help the ministry to grow more—Pastor Benao, 2010

### 5.1 Discipleship groups

*Maize Plant Discipleship* is essentially intended to facilitate a dynamic movement of intentionally self-reproducing discipleship groups.

This doesn't mean these studies can't be used for congregational teaching, or devotional study, or within theological and leadership training centres. However, if you are using the curriculum in these contexts, why not think about how you could incorporate discipleship groups?

#### Freedom to multiply

Why focus upon discipleship groups, rather than, say, church growth strategies? Let's remind ourselves of the foundational principle of biblical dis-

cipleship: *Keep safe the great treasure entrusted to us by sharing it with others who will be faithful to the teaching and in sharing it with others.* For discipleship to reach its full potential, it is essential that disciples find effective ways to share their experience with others, so that everyone is involved in forming disciples. One of the most straightforward way is to encourage discipleship groups to multiply.

## **Outward movement**

When authentic, biblical discipleship takes place in one context, the enthusiasm it generates naturally creates a pressure to move outwards into other contexts.

For some, this pressure will be released as they share the fruit of their discipleship within their homes, families, communities and workplaces. Environments in which they can begin influencing others towards being authentic disciples of the Messiah, yet without necessarily forming a discipleship group.

For others, this pressure will only be released as they step out and facilitate fresh discipleship groups themselves. For those who feel called to this, it is important that they are not discouraged from doing so. This is how multiplication takes place.

## **Failure to multiply**

If multiplication isn't allowed to happen, two things happen. Firstly, the enthusiasm and fresh experiences of discipleship fails to be converted into fruitful, practical expressions. If freshly-discipled people are not encouraged and facilitated to move outwards and make disciples, what they have learned becomes theoretical and generated momentum easily wasted.

It also risks inflaming selfish ambition. This happens when disciples aspiring to positions of leadership and prominence begin to compete against each other to demonstrate who is the more committed (read Mark 10:26-45).

## **Multiplication within Acts**

Look at the pattern represented by these scriptures from the book of Acts. Examine the preceding sections in your own Bible and see how

each statement represents a conclusion to a significant period of church expansion.

Continuing faithfully and with singleness of purpose to meet in the Temple courts daily and breaking bread in their several homes, they shared their food in you and simplicity of heart, praising God and having the respect of all the people. And day after day the Lord kept adding to them those who were being saved—Acts 2:46–47

So the word of God continued to spread. The number of disciples in Yerushalayim increased rapidly and a large crowd of priests were becoming obedient to the faith—Acts 6:7

The the Messianic community throughout Y'hudah, the Galil and Shomron enjoyed peace and was built up. They lived in the fear of the Lord, with the counsel of the Holy Spirit; and their numbers kept multiplying—Acts 9.31

But (in spite of persecution) the word of the Lord went on growing and being multiplied—Acts 12.24

Accordingly, the congregations were strengthened in the faith and increased in number day by day—Acts 16.5

Thus the message about the Lord continued in a powerful way to grow in influence—Acts 19.20

We see from this pattern and the history that has flowed from this tiny beginning, that the whole expansive movement of Christianity begins with the multiplication of disciples.

The discipleship movement spreads out geographically and, more importantly, across ethnic and cultural boundaries. From its beginnings in Jerusalem, the movement expands throughout Palestine, Asia Minor, Greece and, finally, to Rome—the very centre and seat of worldly power, at that time:

Sh'aul remained two whole years in a place he rented for himself and continued receiving all who came to see him, openly and without hindrance proclaiming the Kingdom of God and teaching about the Lord Yeshua the Messiah—Acts 28.30–31

## **The power of multiplication**

The potential of a freely-multiplying discipleship movement can also be illustrated numerically. A group of ten disciples who each faithfully disciple another ten... who each disciple another ten will produce... not one hundred disciples, but one thousand disciples.

That's right: after just two 'generations' of discipleship 1000 disciples can be made. Five discipleship-generations of faithful multiplication are potentially capable of developing a million disciples!

If it's that powerful, why don't we see it happening more often?

## **Old wineskins**

In actual fact, rapidly-multiplying discipleship movement are being established in many places around the world, using models similar to this. Nevertheless, most churches simply don't make discipleship a priority. They either fail to address discipleship altogether or they limit its impact by fitting programs awkwardly into existing congregational structures.

This is similar to the problem Jesus' described in Luke 5:36-38. Like new wine in an old wineskin, discipleship is a disruptive reality. It disrupts the status quo, the normal, natural flow of things. It challenges lukewarm allegiances to Christ. It disrupts predictable, cyclical patterns of development.

By contrast, church congregations tend to reproduce and multiply only when numbers are large enough to plant another congregation, or when there is sufficient budget for a church building to be constructed. New congregations are often required to be a certain distance away from the first. This kind of growth may be more stable, but is generally less dynamic, with multiplication much slower. (See Module 4, for further exploration of these dynamics.)

## **Out there**

Yet, discipleship doesn't need to take place in church buildings. It needs to take place out in the homes and workplaces, amongst the families and communities with whom we live and work and share our lives. Out there, a disciple of Christ can influence tens, maybe hundreds of people who may never visit or join a congregation.



## **Existing structures**

Each facilitator will need to decide the most appropriate way to relate to existing Christian groups and structures. Christian discipleship should not be a threat to surrounding congregations and church groups; it should seek to complement and serve them appropriately, in the spirit of the Messiah.

Some movements may view discipleship groups as church plants. Whatever larger structure or vision into which discipleship fits, the important thing is that it takes place—and that discipleship groups are able to reproduce and multiply relatively freely.

## **5.2 Facilitating Discipleship Groups**

Discipleship represents a form of learning that needs to be ‘called out’ of students or disciples, under the guidance and direction of a mentor, educator or master-teacher. People in these roles come alongside learners not to direct them forcefully, but to assist, encourage, facilitate and draw out the learning that is taking place within them.

This type of learning takes place when people encounter together the questions and trials that stretch and test their faith, knowledge, wisdom and understanding. This intimate, informal, personal process of mentored learning and discovery is an essential element of the process of discipleship.

This kind of practical discipleship is rarely neat and tidy, like formal, classroom learning. However, done properly, it is a highly effective method and mode of learning. It allows practical experience to inform theory, as well as theory to inform practical experience.

## **Facilitating role**

The following sections describe and suggest some significant ways that facilitating a discipleship group can differ from traditional leadership roles. The open approach that is described may lead to the question: Who is discipling whom?

In answering this, each particular facilitator needs to use wisdom in accordance with their personal experience and context. For example: those who gather for discipleship may be comfortable recognising an established leader as their mentor or discipler. However, it is equally possible for an individual to facilitate a process of discipleship, using a

curriculum like this one, without the group perceiving them as the experienced mentor who is discipling them.

Responding to these issues of leadership will not cause us to stumble if we humbly embrace the reality that the Spirit of Jesus is the real discipler. The Messiah is discipling us, by his Spirit, throughout the whole of our lives and this curriculum forms one small part of the process of discipleship that he is taking us through.

### **Who can facilitate?**

A facilitator needs to be someone with a passion and sense of calling to see others become faithful Christian disciples. This passion must motivate them to be humble, flexible, warm, open and secure enough to allow others to explore their personal boundaries of vocational understanding, experience and creativity.

A facilitator may be a lay-leader; they may be relatively young; they may be a woman. It is not necessary to have gone to bible college, or be an established church leader in order to facilitate a discipleship group, or to mentor others. This is because a facilitator does not hold a position of authority over the discipleship group. They simply serve the group by facilitating a shared discipleship process in which all are being discipled and taught by the Spirit of God.

- Note: Facilitators need to be sensitive to expectations that may be raised by their actions and take appropriate responsibility for their impact upon others. In particular, if you are a committed member of an existing movement, be respectful of its traditions and work to maintain good working relationships with members of the leadership. Honour the unity of the Spirit and the body of Christ.

### **Facilitating the Spirit**

The goal of discipleship is not to establish shared dogmatic belief or conformity to the convictions of a leader, mentor or facilitator, nor to church traditions and certainly not to every aspect of this curriculum.

Discipleship is about participating in a process whereby the Spirit of Christ is able to lead, warn, direct, encourage, teach and exhort all of the participants. The goal is conformity to the Spirit of the Messiah, Jesus, and obedience to the will of the Father.

Unlike classroom learning, discipleship is not a matter of pouring out information from text books or from a teacher, in order to fill others with

the same knowledge. Everyone has different gifts and personality and are at different stages of development, so group members need to be empowered to learn in their own particular way and at their own pace.

### **Facilitating openness**

When meeting together the aim is to facilitate an environment of learning and discovery, where debate and discussion is lively, yet relaxed and uncompetitive. An environment in which all members, even the youngest and least experienced, are comfortable to openly contribute their views, burdens and questions.

By encouraging this kind of debate, it is possible to produce an atmosphere that is comfortable with strong, differing views. In which the group does not feel it necessary to always achieve a consensus of opinion. Ultimately, this openness will produce a stronger spiritual unity. Whereas, a forced conformity of views usually erupts, sooner or later, into divisiveness. Simply because people need their views to be heard and listened to.

This can be especially challenging within cultures where where conformity is highly valued and traditionally authority comes from the top downwards. However, if you afford this liberty of open discussion, it will allow fresh spiritual growth.

**\*\***Don't be afraid of it!

### **Facilitator responses**

Some suggestions:

- A facilitator should contribute to discussions simply as a member of the group. They mustn't use their position to belittle the views of others or dominate a debate.
- If someone introduces a note of disagreement, rather than stating their own views directly, it may dampen lively, dissenting discussion. If this happens, consider inviting other members to give their views of the issue.
- When it is time to move on, a facilitator or teacher should normally resist the temptation to summarise discussions, to affirm particular views or to rehearse the teaching. Doing these things risks undermining the discovery and learning process that is taking place.

- Particularly where a facilitator or presenter is an established leader, these practical expressions of humility and openness set a very important example, providing a practical reminder that we are all disciples of the Messiah together.

### **Facilitating relationship**

Discipleship needs to incorporate companionship and friendship, as an integral part of a process of learning and discovery. Time for fellowship-ping together and encountering one another's pain, trials, tests, dreams and yearnings.

Regular discipleship groups are the ideal way to begin fermenting this kind of interpersonal interaction, but these meetings need to be supplemented by informal exchanges and interactions between disciples and facilitator. Working together on practical tasks is a good way to let this take place.

One way or another, time for personal interaction and mutual listening must be found, or the process of discipleship risks becoming impersonal, disjointed and too theoretical.

### **Format**

They continued faithfully in the teaching of the apostles, in fellowship, in breaking bread and in prayer—Acts 2.42

The earliest experience of the followers of Jesus, described above provides us with a simple pattern that can be incorporated into any discipleship group. A pattern of teaching, fellowship, breaking bread and prayer.

In the curriculum's modules, this basic pattern is incorporated into a pattern of Study, Discussion and Empowerment.

### **Study**

The following elements are included in each Module or Study.

- Précis – single paragraph introducing a topic.
- Overview – short summary of the topic, showing how it fits with broader themes; including key scriptures that may be used as 'memory verses'.
- Study – detailed, biblical study; may be divided into sub-topics.

- Discussion /Study Guide – guidance for group discussions and, or questions for further study.

In advance of gathering a discipleship group, the person responsible for presenting the Study should go through it carefully: absorbing, familiarising and reflecting upon the teaching and its lessons.

If there are areas of the study that are unclear to the presenter /facilitator, don't ignore them: share them with the group. This will help to produce a lively discussion about that area of the study, encouraging others to bring forward their interpretation of the topic. Be humble; we are all always learning.

## **Discussion**

These are suggestions. Facilitators and teachers may develop alternatives.

1. Invite and allow free-moving general discussion. It may take a few sessions for the group to get used to the freedom of this format; give it time. Make sure younger people and women are included.
2. Discuss traditional proverbs that may speak to this area of discipleship. Use of the “sweet talk” of proverbs can open up fresh insights. It can also provide an unexpected, yet invariably welcome way to discuss what you are learning with elders and others, outside of the gathered group, including non-believers.
3. Discuss practical, vocational applications of this area of discipleship. Recognising that our vocation is more than our employment: it is the whole of our responsibilities towards which God has called or is calling us. Including workplaces and practices, families, communities and networks, as well as our personal vision and ministry.
4. Allow discussion to ebb and flow. Give time for people to consider their responses and return to earlier parts of the debate, where appropriate.

## **Empowerment**

Empowerment contains three elements: breaking bread; intercession and sending. It is not necessary to incorporate all three into every meeting of a discipleship group. Be led by the Spirit.

**Break bread** The celebratory breaking of bread, in order to remember the Lord Jesus and his sacrifice, is a sign and symbol of the new covenant and a profound way for a discipleship group to proclaim a shared devotion to Christ.

The 'breaking of bread' was originally fashioned, by the early church, upon the weekly Sh'bat (Sabbath) meal of the Jews. This was a time of thanksgiving for God's deliverance of Israel from the oppression of Egypt.

Although breaking bread has become more of a ceremony in today's churches, it is possible to incorporate a simple, shared meal into the routines of discipleship and to recognise this as a practical form of breaking bread. Sharing food together is a vital part of human fellowship and a practical way of sharing God's daily provision to us.

Where sharing a whole meal is not practical or possible, consider breaking bread together in a symbolic act of shared hospitality and commitment to membership of the body of the Messiah.

**Intercession** Intercession directs our vision and our compassion beyond ourselves and our own needs. Discipleship groups should incorporate intercessory prayers on behalf of neighbours, networks and communities, as well as local and national rulers and governors.

- Pray for the gospel to deeply impact and transform individuals, communities, cultures and societies throughout your nation, all of Africa, Europe, Asia and the Americas. If any member of the group has access to information about unreached peoples, incorporate it appropriately.
- Please consider praying for this Maize Plant Discipleship Curriculum. Pray that it will be used by God to edify and strengthen and bless the Messianic Community, within Africa ... and beyond!

**Sending** Finally, those who have gathered for discipleship should send one another forth in prayer and the power of God's blessing.

- Encourage disciples to use that day's teaching to infuse prayer with fresh confidence concerning God's will. Include personal and vocational concerns and specific challenges faced by members of the discipleship.
- Bless one another by speaking a blessing, either from Scripture, or as led by the Holy Spirit, 'over' a person or a community or a

specific problem, expecting that the power of God's word and the blessing of his life in us will overcome all opposition!

## **Practicalities**

Facilitating a discipleship group will be most effective when practicalities are considered and appropriate planning takes place. This planning should be done in advance, in order to allow both discipleship students and facilitators to prepare themselves appropriately.

## **Getting started**

'Maize Plant Discipleship' is ideal for discipleship groups of between eight to twelve people. This group size is small enough to allow members to grow together with a degree of intimacy and large enough to allow members space to explore discipleship commitments at their own pace.

If you begin with a group of more than twelve people committed to participating in discipleship training, consider how you could facilitate more multiple groups. Begin the process of making disciples right away, delegating and sharing responsibility for the discipleship process.

## **Involving others**

Whilst a Facilitator will usually be responsible for convening gatherings, wherever possible, others should be invited to host and, if appropriate, moderate gatherings. Likewise, different people should be made responsible for presenting the teaching and moderating group discussions.

Sharing these responsibilities avoids one person dominating proceedings. If that happens, it tends to stifle creativity and freedom of thought. Ideally, as many group members as possible should be employed, over time, in sharing responsibilities. This is discipleship in practice.

## **Timetable**

Facilitator need to plan a suitable timetable for undertaking the whole course of studies, taking into account the nature of the group and availability of time.

- Is a group affected mainly by the farming cycle?
- Is it based around school terms?

The MPD Syllabus currently comprises sixteen modules. Within each book, depending upon the topic, there are typically between two and five divisions, that can be used for separate sessions.

## **Location**

Discipleship can take place in any appropriate location that can reasonably comfortably accommodate the group. A large room in someone's home, or a community hall, with access to some light refreshments, is ideal.

A church building may be unhelpful if it causes people to have a *church-meeting mentality*. However, if one is used, think about rearranging some of the seating and the way the space is used, so that people are facing one another. This will provide a practical forum for discussions and a more intimate space in general.

Think about changing the location occasionally. Sometimes outside environments may be helpful in producing a liberating interaction. Experiment to find out what works for your group.

## **Adaption**

Be prepared to adapt both the teaching and the method of presentation, in order to properly facilitate a helpful and culturally-appropriate learning environment. Take into account the abilities and capacities of each particular discipleship group.

Here are some ideas to think about; you may have others:

1. Consider oral learners – it is part of a teacher's responsibility to ensure literature is a tool, a servant and not a task-master.
2. Allow creative people to contribute by interpreting or celebrating the message of the teaching using drama, art or song.
3. What other ways might it be appropriate to organise the time and the group in order to ensure the learning is culturally appropriate, relevant and practical?

\*\*> Think about these things as you progress throughout this discipleship experience.



# 6

## CHAPTER

# Publication

I think you are touching something that is not already existing... For example, if we talk about evangelism, it may well be a new way of approaching evangelism, but we already have many methods of evangelism. But discipleship is something that is really (an) innovative thing!– Burkinabé theological educator, 2010

Freely you have received, therefore freely give– Jesus, Matthew 10.8

### 6.1 Publishing and distribution examples

Because the text books can be reproduced freely, principal costs will be related to printing. Each group is free to determine which and how many books to print and distribute, according to their own training purposes and budgetary constraints.

Because the licence allows commercial use of the text books, agencies that organise the printing and distribution of the text books may sell them for a profit, in order to raise funds for further text books.

This allows for a variety of methods by which the text books could be distributed. Four examples are set out below.

- Based on text books of 25 A4 pages, printed double-sided, folded to A5, stapled and trimmed, with a single-colour printed cover.
- In the first examples, a cost price of 1000 CFA per text book is assumed (approximately \$2, or £1.33).
- In the last three examples, based on a larger volume of printing, a cost price of 800 CFA is assumed.

### **Module-by-module**

In this example, a church, or denomination organises printing of:

- 50 copies, of two text books, at a cost of 100,000 CFA
- These books would be distributed at cost-price, 1,000 CFA each, at discipleship seminars
- Funds from these sales would be reinvested in printing a further 100 books, for distributing at future seminars.
- If seminars took place 4 times a year, the entire series of books would be distributed over the course of two years, at a cost per year per subscriber of 8000 CFA.

### **Advantages**

1. Comparatively low start up costs.
2. Comparatively low cost per person per year
3. Steady progress through curriculum

### **Disadvantages**

1. Relatively slow to publish whole curriculum
2. Requires frequent seminars or other method of distribution

## **Whole curriculum**

In this example, a denomination organises printing of: - 25 sets of whole curriculum (17 books per set), at total cost of 340,000 CFA - Sets distributed to bible school students and, or leadership seminars - Sold at subsidised price per set, of 7000 CFA - Funds raised from sales of 175,000 CFA, towards repayment of up-front costs or future printing

### **Advantages**

- Whole curriculum available at one time
- Subsidised cost to students
- Provides profit for future printing

### **Disadvantages**

1. Requires large up-front payment
2. Some groups may require sponsorship
3. Considerable organisation of printing

## **Whole curriculum**

In this example, an NGO organises printing, on behalf of a number of churches and agencies:

- 50 sets of whole curriculum (17 books), at total cost of 680,000 CFA
- 25 sets are distributed, at cost price, to organisation A, for 340,000 CFA
- 15 sets are distributed, at cost price, to organisation B, for 204,000 CFA
- 10 sets are distributed, at cost price, to libraries, translation and other agencies and individuals, for 136,000 CFA

### **Advantages**

1. Whole curriculum available at one time
2. Costs spread across several groups

### **Disadvantages**

1. Requires up-front payments from groups
2. Some groups may require sponsorship
3. Considerable organisation of printing
4. No profit for future printing

### **Commercial**

In this example: - A business entrepreneur or social agency prints a large stock of 50 sets of the whole curriculum, costing 680,000 CFA (13,600 CFA per set; 800 CFA per book) - 25 sets are sold to organisation A at 20,000 CFA each, generates 500,000 CFA - 250 books sold to individuals and agencies at 1500 CFA each, generates 375,000 CFA - Total sales 875,000 CFA - Gross profit 195,000 CFA - Remaining Stock value 140,000 CFA (cost) /x,000 CFA (assuming 800 CFA per book)

### **Advantages**

1. Commercially profitable
2. Helps churches and Christians

### **Disadvantages**

1. Large start-up costs
2. Relies upon good sales
3. Needs commercial experience

## 6.2 Translation

The text books of the Maize Plant Discipleship Curriculum have been intentionally designed to be readily translatable.

If you would like to discuss translating MPD resources, for printing and distribution in another language, please get in touch: <http://jbclements.wordpress.com/contact>

## 6.3 Licensing

Maize Plant Discipleship by John Clements is licensed under a Creative Commons Attribution-NoDerivs 3.0 Unported License, as expressed on the following page.

- Note: This license is incorporated into all Maize Plant Discipleship text books.
- Permissions beyond the scope of the license may be available by contacting the author, at <http://johncllements.net/contact>.

### **Creative Commons Attribution-NoDerivs 3.0 Unported License**

#### **You are free:**

- to Share – to copy, distribute and transmit the work
- to make commercial use of the work

#### **Under the following conditions:**

- Attribution – You must attribute the work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work).
- No Derivative Works – You may not alter, transform, or build upon this work.

#### **With the understanding that:**

- Waiver – Any of the above conditions can be waived if you get permission from the copyright holder.

- Public Domain – Where the work or any of its elements is in the public domain under applicable law, that status is in no way affected by the license.

## **Other Rights**

In no way are any of the following rights affected by the license:

- Your fair dealing or fair use rights, or other applicable copyright exceptions and limitations;
- The author's moral rights;
- Rights other persons may have either in the work itself or in how the work is used, such as publicity or privacy rights.

## **Notice**

- For any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is to reproduce this license, including a link to this web page: <http://creativecommons.org/licenses/by-nd/3.0/>

## Further information

Additional information about *Maize Plant Discipleship* is available via the following websites:

- **Resources** <http://maizeplantdiscipleship.wordpress.com/>
- **Author** <http://jbclements.wordpress.com/>

### 7.1 MPD Syllabus

The *Maize Plant Discipleship Syllabus* incorporates sixteen modules, with a corresponding handbook:

1. The Eternal Purpose of God
2. Dynamics of Vocation, The Nations
3. Dynamics of Vocation, The Jews
4. Dynamics of Commissioning
5. Dynamics of Body Membership
6. Dynamics of Revival
7. Dynamics of Truth

8. Dynamics of Intercession
9. Dynamics of Cultural Transformation
10. Disciplines of Spiritual Maturity
11. Disciplines of Running the Race
12. Disciplines of Pressing Towards our Vocation
13. Disciplines of Economic Faithfulness
14. Disciplines of Messianic Leadership
15. Disciplines of Living By Faith
16. Disciplines of Overcoming in the Arena of Spiritual Conflict