

Facilitators' Handbook

Maize Plant Discipleship
MPD-HB (Version 0.2.0 – Reviewer's draft)

DR JOHN B CLEMENTS

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Contents

1	In this Handbook	1
2	Discipleship	3
2.1	What is discipleship?	3
2.2	Discipleship movements	5
3	Africa and MPD	11
3.1	Introduction	12
3.2	Doctoral research	13
4	MPD Syllabus	17
4.1	Maize Plant Metaphor	17
4.2	MPD Handbooks	24
5	Facilitating MPD	27
5.1	MPD groups	27
5.2	Facilitating MPD Groups	31
6	Publishing MPD	41
6.1	Books for African contexts	41
6.2	A new publishing philosophy	42
6.3	Publishing and distribution examples	43
7	Licensing MPD	47
7.1	Creative Commons Licence	48
8	Further information	51
8.1	Translation	51
8.2	Contact and additional information	51

1

CHAPTER

In this Handbook

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

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

CHAPTER 2

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, cited in Clements, 2013*

2.1 What is discipleship?

What is the primary principle of messianic discipleship? I believe it is set forth most clearly by the missionary apostle, Paul, when he writes these words in his second letter to his own disciple, Timothy. Words containing clear echoes 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 messianic discipleship. Firstly, the knowledge of the Messiah is not a matter of human knowledge or philosophy: it is a spiritual reality, a divine relationship, mediated by the Holy Spirit. Secondly, this spiritual treasure has been entrusted to us and must be kept safe with the help of the Holy Spirit.

Such safekeeping does not mean hiding this treasure away. Unlike worldly treasures and wealth, the personal knowledge of and relationship with the Messiah is kept safe by *carefully committing it to the stewardship and safekeeping of other faithful people*. Paradoxically, it is this sharing of our treasure with others that keeps it safe, which keeps it from becoming unproductive.

Let us seek to understand this more deeply.

Seed and harvest

The metaphor of seed, and the harvest that comes from seed sown into the ground, is central to *Maize Plant Discipleship*. In farming contexts, seeds are a form of wealth, a type of treasure. Yet seed is generally stored only for a short time before being used. Whatever is not required for food—for *daily bread*—must soon be sown to produce another harvest.

In the same way, we discover that God is able to supply spiritual life to us: the *treasure* of experientially knowing the Messiah, in our daily living. This experience of being alive to God, experiencing the grace of the Messiah and the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control of the Holy Spirit, is the spiritual equivalent of *daily bread*.

Merely enjoying God's life for ourselves is, however, not the whole purpose of our relationship with him. In fact, as we will explore in this resource, the Messianic, New Covenant Community (the whole body of the Messiah's people) has been called to know God in order to become his *Servant Community*. This means that we are called to give ourselves, our lives *to serve his purposes*. This requires discipline and sacrifice. That is what it means to be a disciple.

And this sacrificial, disciplined giving of ourselves in service to God is the equivalent of taking precious seed that could be used for food, for ourselves, and sowing it into the ground in order to produce another harvest.

Sharing treasure

This is one of the secrets to living a truly *Messianic* life, which many people seem never to properly discover or experience. It is not in hoarding the treasure of our knowledge, relationship and communion with God, but in sowing and sharing it with others, both within and beyond our own communities, that we discover and realise our vocation and authentic being.

Yet, while a farmer recognises that some seed may fall onto rocky or difficult ground, it is never his intention to sow the seed wastefully. In the same way, our spiritual treasure is not to be wasted or cast away carelessly. It is too precious to be squandered upon those who do not appreciate its value and will not use it wisely.

What is received must be shared with other people who are beginning to recognise its worth and to value its transformative power. This is what the parable calls good soil. People who will themselves be transformed through a personal knowledge and experience of the Messiah and who will continue to keep this treasure safe, by sowing it into more 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 simple, straightforward way, a missional, discipleship movement begins to take place.*

2.2 Discipleship movements

The formation of faithful disciples was at the heart of the Messiah Jesus' life and work. The whole Christian movement, which today is spreading significantly throughout the whole world, began with one small, core group of disciples, formed around Jesus.

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

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

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

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

Transforming nations

During the past two-thousand years, the messianic, new-covenant community 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 another, 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 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 dynamism fades. A church planted within a nation or culture, in a former season, ceases growing and multiplying.

Inevitably, behind its religious facades, such a church is marked by a lack of vision, a loss of communal vitality and a spirituality out of touch

with its holy roots. Traditions, which may not be bad in themselves, have replaced the vitality of a living, reproducing body of people. Even though its religious institutions may remain dogmatic towards their creeds, the Christian community itself no longer exhibits authentic, biblical zeal for its vocation: its call to serve God's purpose amongst the nations.

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 is compromised by idolatrous values. Its lifestyle is accommodated to ungodly influences. It has ceased to be different, ceased to be transformative, ceased making a significant, 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 to persuade either itself or others to forsake human idols and to wholehearted ally itself and themselves to the Messiah.

Renewal

By contrast, whenever a messianic community—whether a national denominational, regional grouping or a local congregation—seeks for spiritual renewal, reformation or revival, then messianic, visionary discipleship must be at the core of its activity and spirituality.

Disciples must be invited, formed and sent forth as part of a *world-facing* movement. The goal is much more than the maintenance of the church-as-an-organisation, greater even than serving-one-another, as part of messianic 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 congregational gatherings, among the corruption of society, among its filthy gutters, behind its social, political and religious walls, the Messiah is at work by his Spirit.

- *Out there* he is calling co-workers to come alongside him in his work of 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, messianic discipleship provides a unique ingredient that no other philosophy, ideology and faith can provide: the dynamic of the indwelling Spirit of the Messiah.

Through the Spirit, the new-covenant community is transformed into 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.

The term *charismatic* derives from *charism* (Greek), meaning *gift*. Biblically speaking, the *charisma* of the Christian community comes from its spiritual anointing. Messiah–Christ–essentially 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. It is 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 messianic, charismatic, 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. Beyond our grasp.

Indeed, it is not something that can be *grasped*, as Jesus himself demonstrated. Instead, the pathway to life is through dying. That is the message of the cross. Only to the extent that we *die to ourselves*, do we truly become *alive to God*.

~

Thus we end where we began, with the foundational principle of transformative discipleship: the seed 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 Maize Plant Discipleship: as we embrace a practical form of discipleship, incorporating a daily dying-to-self, we learn how to truly become alive-to-God.

That is the heart of Maize Plant Discipleship.

CHAPTER 3

Africa and MPD

...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 (of 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 (Facilitating A Renewal of Discipleship Praxis Amongst Burkinabé Leaders and Learners, Clements, 2013)*

3.1 Introduction

Maize Plant Discipleship is a training and 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. It originated as a *Mobile Academy of Mission*, taught itinerantly in Kenya and Burkina Faso.¹ As author and teacher, my goal was to emulate the apostolic model of mission by

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

Recently, the resource has been developed as the subject of doctoral missiological research, in conjunction with Fuller School of Intercultural Studies, following which it has been reformulated to more effectively serve the needs of missional leaders and learners within Burkina Faso and other African contexts.

Beginnings

The origins of Maize Plant Discipleship are rooted in my personal experiences, which began amongst an international, Pentecostal mission community and network, in 1988. In that context, a personal calling to invest time seeking God in prayer led to involvement with a team of people who met regularly to intercede for God's purposes amongst the nations of the world.

What took place amongst that team may be described as an intense, Spirit-led intercession that continued, in that way, for over a decade. Throughout, I exhaustively journaled words, shared between the group, of scripture, prayer, prophecy, inspiration, exhortation, encouragement and wisdom, many of which informed or inspired insights now incorporated within the Maize Plant Discipleship syllabus.

The Africa factor

Over time, a steady stream of African leaders, training or studying in the UK, joined with our prayer fellowship, almost invariably reporting how spiritually *at home* they felt with us. Later, back in Africa, memories of

¹As well as being trialled in Texas, USA and Wales, UK.

our shared experiences in prayer prompted them to invite me to visit and teach in their contexts.

The first opportunity to do so came in 2000, through a former prayer team member working in Nakuru, Kenya. There, I presented five days of seminars on prayer, intercession and mission, which were received with considerable enthusiasm and appreciation. Afterwards, participants remarked not only upon a uniqueness of insight, but also the spirit of love, in which it was delivered.

Burkina Faso

The next stage of development came through a series of visits to Burkina Faso, between 2003 and 2008, during which I taught various conferences of leaders and learners:

- In Léo: bible school students, pastors, church-planters and trainees, many of whom were living in missionary contexts, within Muslim-dominant villages.
- In Ouagadougou: associates of a national youth movement, incorporating university students, graduates, post-graduates, office workers and other young people.

Having established that a genuine spiritual dynamic was taking place, in 2008, I asked Burkinabé associates how I might make my discipleship resources more accessible and useful. They requested that I establish a regular training program *and* that I formed my teaching notes into textbooks that could be used to accompany the teaching, or studied and used in trainees own contexts. In order to maximise the effectiveness of the books, particularly from a cultural perspective, I incorporated their development into a program of doctoral research.

3.2 Doctoral research

Between 2009 and 2013, I undertook doctoral research, guided by *Fuller School of Intercultural Studies*, with a view to analysing the practicality, relevance and accessibility of my discipleship training resource from an intercultural and scriptural perspective.

My field research involved collecting data through a series of survey questionnaires, group interviews (discussion forums) and individual, in-depth interviews. In total, over seventy Burkinabé participants were consulted, a significant number of whom were national and, or denominational leaders, with significant experience of and responsibility for Burkinabé leadership training and development.

Findings

The application of qualitative data analysis methods, to my collected data, revealed a number of significant findings or themes.

1. Participants identified strongly with the concept of discipleship and a need to freshly embrace *holistic, disciple-forming practices*.²
2. Participants consistently validated the theological content of my prototype training resource as *appropriate to Burkinabé contexts*, highlighting its biblical content, practical focus and cultural sensitivity.
3. Participants affirmed the *contextual pedagogical significance* of incorporating graphical and analogical illustration, adequate time for reflection and discussion-based learning modes.
4. Participants expressed a *hunger for appropriate literature* to enhance biblical, Christian understanding. Textbooks are viewed as a much-needed accompaniment to leadership training, ideally tailored to facilitate (literate) leaders who work in oral contexts.
5. Participants identified a potential for translating appropriate textbooks into minority African languages, but highlighted significant logistical issues—including printing, promoting, distributing—required to make books practical and accessible.

These data analysis findings were combined with contextual missiological study to define the attributes of a training resource appropriate

²In 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 helpfully blurs hard edges between formally-trained leadership and informally-trained workers.

to Burkinabé leaders and learners.³ These attributes were then used to form the Maize Plant Discipleship syllabus and resource handbooks, in order to ensure that it is *practical, relevant and accessible*.

Practical

Encouraging and facilitating a focus upon purposeful actions—rather than classroom theorising.

- Encouraging contextual ownership of the call to serve God’s eternal purpose amongst their generation.
- Promoting lifelong commitment to missional discipline and action.
- Envisioning personal, communal, cultural transformation.
- Emphasising the importance of a continuous, generational formation of disciples.

Relevant

An incorporation of qualities and characteristics appropriate to contextual culture.

- Providing a biblically faithful, missional theology, integrated with Pentecostal spirituality.
- Publishing short, topical, illustrative handbooks.
- Facilitating group discussion and reflective learning.
- Encouraging adaption, especially for oral contexts.

Accessible

Lowering or removing barriers that could hinder access to the curriculum.

- Sensitive to the linguistic and conceptual comprehension of African readers.

³Visit: <http://jbclements.wordpress.com/missiology> for further details of my doctoral research, including access to the entire dissertation.

- Facilitating vernacular language translation.
- Free-at-source licencing of publication.
- Encouraging discrimination in favour of economically poor.

Continuous improvement

If, after you have examined and used MPD resources, you think we can improve upon these attributes, or our application of them, please contact us, via the MPD website:

- <http://maizeplantdiscipleship.wordpress.com/contact>⁴

⁴<http://maizeplantdiscipleship.wordpress.com/contact>

4

CHAPTER

MPD 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.

Maize represents the “daily bread” of millions of African people. The messianic community is called, like the Messiah, to become a kind of “life-giving bread” to the peoples of the world—see John 6 & 20:21.

The Maize Plant Discipleship Syllabus is structured to symbolically reflect the metaphor of a maize plant. There are three main components to the metaphor.

1. **Soil and roots (section 4.1)**

Representing the biblical, covenantal community, context and vocation of Israel.

2. **Maize plant (section 4.1)**

Representing the dynamic spiritual growth and multiplication of messianic community.

3. **Sunlight and rainfall (section 4.1)**

Representing essential spiritual disciplines that stimulate and sustain the growth of messianic community.

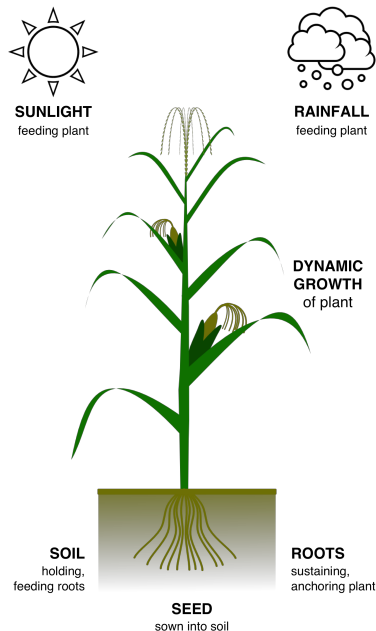


Figure 4.1: Maize Plant Metaphor

Soil and roots

Only seed sown into good soil produces a good harvest. Discipleship communities also need to be rooted in good soil. This allows us to draw on essential, spiritual nutrients and the living water of the Messiah's Spirit, anchoring us against winds of false teaching and sustaining us amidst the heat of trials, temptations and vocational responsibility.

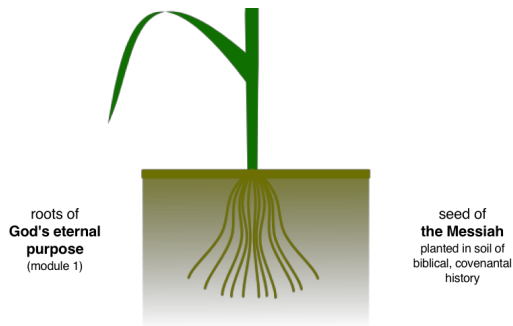


Figure 4.2: Roots

MPD-M1-Eternal Purpose

Module 1 of Maize Plant Discipleship–MPD-M1¹–provides a study of the biblical, Hebraic soil and messianic roots of new-covenant faith.

It does this by gradually unfolding a panoramic overview of the whole story of scripture, representing God's unchanging, eternal purpose.

Within this foundational illustration, the Messiah represent *the Seed* which enters the soil (of the biblical, covenantal history of the people of Israel) in order to die and to ultimately produce a rich harvest of people—a messianic covenant community—from amongst all the peoples of the earth.

¹MPD-Mn refers to *Maize Plant Discipleship–Module n*, where n = module number.

Maize plant

Modules MPD-M2 to MPD-M9 explore eight characteristic *dynamics* of messianic community.

In the metaphor of the maize plant, the growth and multiplication of maize represents the growth and multiplication of messianic community. MPD refers to characteristic processes of growth and multiplication as *dynamics*.² Hence, the *dynamics of messianic community* refer to the unique, spiritual forces that stimulate its characteristic development, growth, structure, shape and fruit.

MPD-M2-Dynamics of Vocation-The Nations

Examines the historical development the Messianic Community's vocational mission to bless the nations of the world.

MPD-M3-Dynamics of Vocation-The Jews

Examines biblical Israel, in order to demonstrate the significant responsibilities of the Messianic Community with regard to the Jewish people.

MPD-M4-Dynamics of Commissioning

Explores the dynamic of messianic commissioning, including a focus upon strategy, structures and modes of expansion.

MPD-M5-Dynamics of Body Membership

Explores basic patterns of membership, commitment and spiritual maturity within the body of the Messiah.

MPD-M6-Dynamics of Revival

Reveals a cycle of spiritual activities representing the dynamics of revival, leading to a spiritual harvest.

²*Dynamic* derives from a Greek word, *dunamis*, meaning power; it refers to forces stimulating change or progress within a system or process.

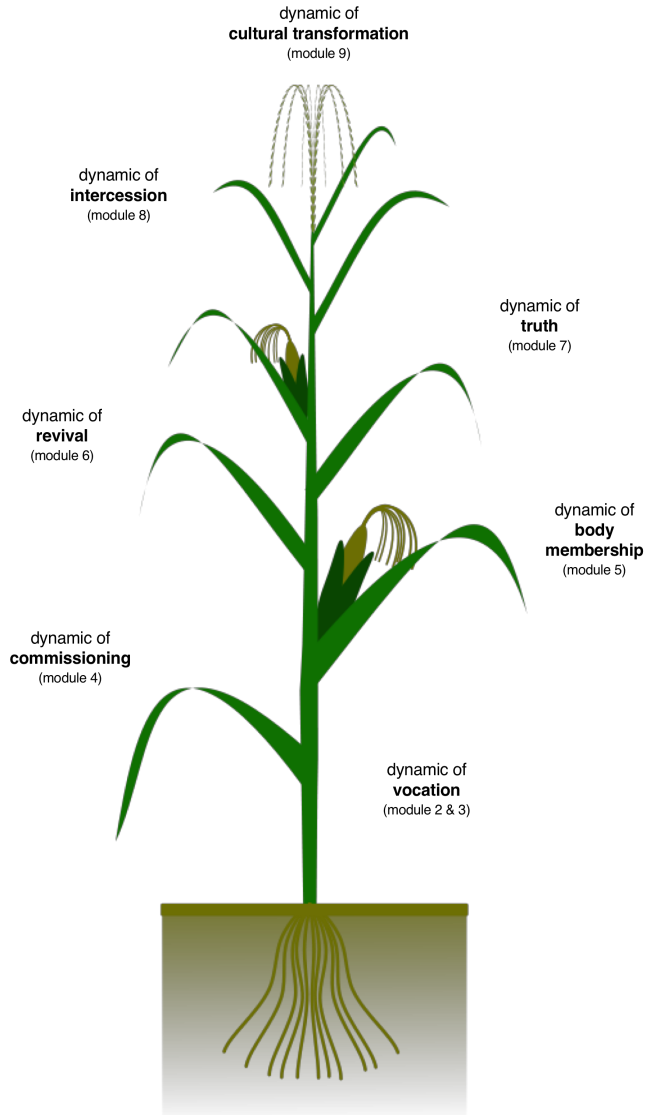


Figure 4.3: Maize plant dynamics

MPD-M7-Dynamics of Truth

Explores our encounter with truth, as we learn to walk in practical, covenantal faithfulness towards God's revelation, wisdom and direction.

MPD-M8-Dynamics of Intercession

Explores the priestly vocation of the Messianic Community to be *a house of prayer for all nations*.

MPD-M9-Dynamics of Cultural Transformation

Examines our call to work, amongst and on behalf of the nations, towards cultural transformations that signal the presence of God's kingdom.

Sunlight and rainfall

Modules **MPD-M10 to MPD-M16** examine seven characteristic *disciplines* of messianic community.

In the metaphor of the maize plant, sunlight and rainfall are representative of messianic *disciplines*, which open us to receive the revelatory Light and sustaining Living Water of God's Spirit—without which we become spiritually weak and unable to produce good fruit or a plentiful harvest.

MPD-M10-Disciplines of Spiritual Maturity

Explores three stages of encounter, discovery and growth in spiritual maturity and discipleship: (i) pastoral, devotional; (ii) missional, vocational and (iii) apostolic, intercessory.

MPD-M11-Disciplines of Running the Race

Uses the metaphor of an athlete to examine the qualifications, disciplines and inner motivations necessary for living an enduring life of service and completing *the race marked out for us*.

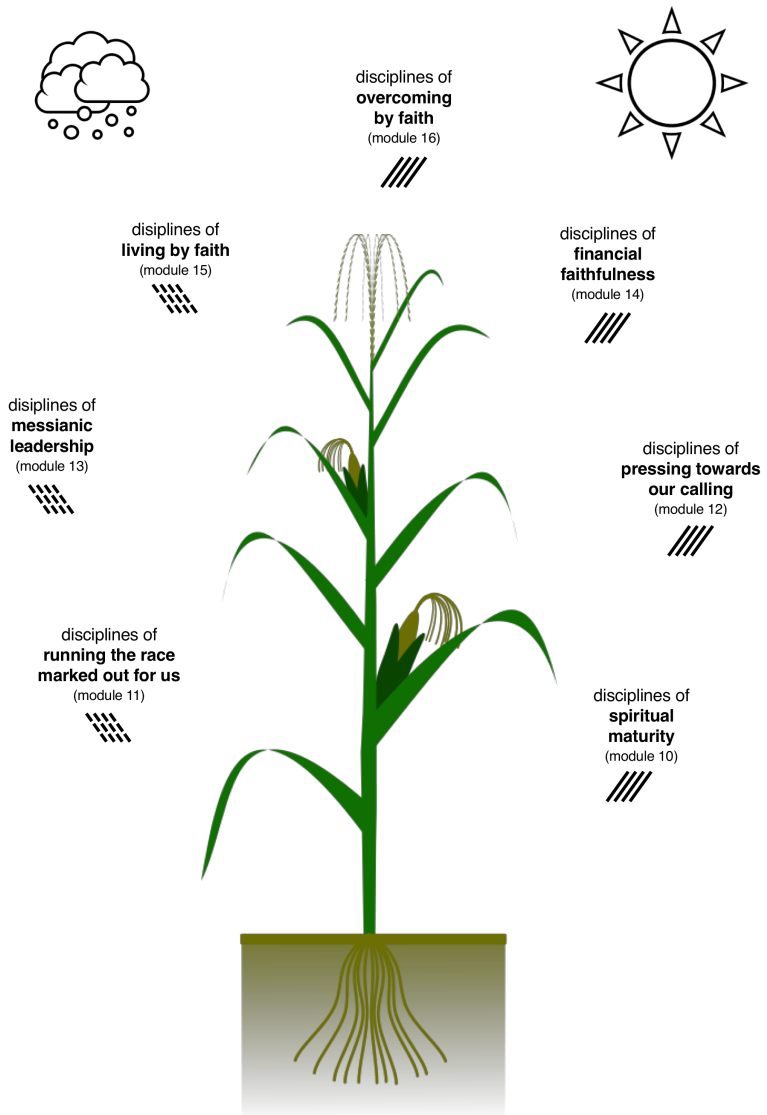


Figure 4.4: Sunlight and rainfall

MPD-M12-Disciplines of Pressing Toward Our Vocation

Explores how we can be sustained in our personal vocations through a deepening of our relationship with the Messiah, including *prayer without ceasing*.

MPD-M13-Disciplines of Financial Faithfulness

Study explores financial faithfulness in the context of covenant relationship and messianic community, highlighting biblical perspectives of wealth and poverty that are radically different to those of the world.

MPD-M14-Disciplines of Messianic Leadership

Examines the qualifications, motivations and characteristics of faithful messianic leadership, proposing a leadership model that balances *achieving* tasks, *building* teams and *developing* individuals.

MPD-M15-Disciplines of Living by Faith

Explores how messianic faith is tested and purified through trials, until we learn to see with eyes of faith, after which major challenges no longer represent threats from which to retreat, but instead opportunities to experience God's covenant-faithfulness.

MPD-M16-Disciplines of Overcoming

Employs the analogy of a sporting arena to represent the reality of spiritual confrontation and conflict with cultural idols and strongholds. In these contexts, we need to discern strategies that make room for a transformative encounter with God's overcoming power.

4.2 MPD Handbooks

The Handbooks are designed to facilitate group learning and discussion, based upon scripture readings and topical studies, so that Maize Plant Discipleship resources do not rely upon the presence of a qualified leader,

teacher or theologian, but upon facilitators willing to co-ordinate study groups and discussions – see Facilitating MPD (chapter 5).

Each MPD module is contained in a 40–50 page Handbook.

- Each *Handbook* incorporates 4 interrelated Studies.
- Each *Study* incorporates a Précis, Scripture Readings, three to five Topical Sections and a Summary.
- Corresponding *Questions* are provided for each Study, intended to facilitate group discussions, either topic-by-topic (section-by-section), or upon completion of the entire study (chapter).

CHAPTER 5

Facilitating MPD

...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 MPD groups

Maize Plant Discipleship is designed to facilitate the *self-learning* and *self-reproducing* of discipleship groups.

If you're using the MPD textbooks within theological and leadership training centres and, or congregational contexts: why not think about how you could incorporate discipleship and, or discussion groups ?

Freedom to multiply

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

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 fulfil its potential, it is essential that disciples find effective ways to be involved in the formation of other disciples. One straightforward way is to encourage discipleship groups to multiply.

- When authentic, biblical discipleship takes place in a particular context, the enthusiasm generated creates enthusiasm to move outwards into other contexts, to share experience and insight and to invite others to become disciples.
- For some people, this enthusiasm is released as they share the fruit of their discipleship among friends, homes, families, communities and workplaces. Environments in which they begin influencing others towards living as authentic disciples of the Messiah, through existing relationships, without forming another discipleship group.
- For others, the enthusiasm they feel will propel them towards stepping out and facilitating fresh discipleship groups themselves. It is important to encourage and not inhibit those who feel called to this. 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 of love and faithfulness. If freshly-discipled people are not encouraged and facilitated to move outwards and make disciples, what they have learned becomes theoretical and the generated momentum is easily lost.
- Secondly, it risks inflaming selfish ambition. This happens when disciples aspiring to positions of leadership and prominence begin

to compete against each other, over whom is the more committed (Mark 10:26–45). When people are encouraged to move outwards, into new contexts, this kind of energy dissipates naturally.

Multiplication within Acts

The scripture citations below, from the book of Acts, illustrate a pattern. Examine the context of these verses in your own Bibles and reflect upon how each statement represents a conclusion to a significant period of church expansion.

- Acts 2:46–47
- Acts 6:7
- Acts 9.31
- Acts 12.24
- Acts 16.5
- 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

Since then, it has continued to grow and spread throughout the world...

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 two *generations* of faithful discipleship one thousand 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. However, most churches simply don't make discipleship a priority. They either fail altogether to address the forming of disciples, or they limit its impact, by fitting programs awkwardly into existing congregational structures.

For example, congregations tend to reproduce and multiply only when the membership and budget is large enough, since planting another congregation requires constructing another building. Or *daughter* congregations are required to be a certain distance away from the *mother church*. This kind of growth may be more stable, but is generally less dynamic, with much slower multiplication.

See *MPD Module 4 – Dynamics of Commissioning*, for an exploration of various dynamics of expansion

This reminds us of the problem of *new wine*, which Jesus described to his disciples (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.

Discipleship doesn't require a church building to take place. And it can only *start* to be catalysed within discipleship and discussion groups. We

are truly formed into disciples when our faith, our convictions, our encounters with God and the challenge to follow the Messiah wholeheartedly begin to transform the way we live.

Discipleship must be lived and worked out practically: in our homes and our workplaces, amongst the families and communities with whom we live and work and share our lives. There, a disciple of Christ can influence tens, maybe hundreds of people who may never visit or join a congregation.

5.2 Facilitating MPD Groups

This section looks at some of the practical dynamics involved in facilitating MPD groups.

- Facilitating role
- Discipleship group format
- Practical considerations

Facilitating role

Facilitating Maize Plant Discipleship differs from much teaching and training, because it does not encourage rote learning, but is an intentionally open, reflective group-orientated learning process, in which all kinds of leaders and learners are invited to participate together.

Who can facilitate?

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

A facilitator, or mentor, does not hold a position of authority over people. They simply facilitate the gathering of people into groups, for learning and discussion. Accordingly, a facilitator:

- may be a lay-leader;
- may be relatively young;

- may be a woman;
- need not have gone to bible college;
- need not be an established church leader;
- need not be an experienced mentor.

That said, MPD can be facilitated by established leaders, mentors or discipplers—as long as they are willing and comfortable to facilitate group discussions that are genuinely reflective and exploratory.

Facilitating Spirit-led discipleship

These issues will not cause us to stumble if we humbly embrace the reality that the Spirit of Jesus is the real discipler of us all. Discipleship is never a matter of pouring out information from a teacher or from text books, in order to fill others with the same knowledge. This may be how we learned in school, but Spirit-led discipleship is different.

- Holy Spirit-led discipleship is about participating in a process whereby the Spirit of Christ is able to lead, warn, direct, encourage, teach and exhort us all, individually and corporately.
- The purpose of facilitating MPD is to allow it to be a vehicle for God's Spirit to disciple people—recognising that MPD itself represents just one part of a whole process through which the Messiah may be discipling us.
- 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.
- 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 MPD.
- The goal is conformity to the Spirit of the Messiah, Jesus, and obedience to the will of the Father—which is a lifestyle, not a dogmatic belief!

Facilitating openness

When meeting together for MPD the aim is to foster 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.

Openness can be particularly challenging to foster in cultures where where conformity is highly valued and where traditional authority flows downwards from the top. However, by encouraging open debate, it is possible for members to learn how express strong and diverse views, without creating conflict or forcing conformity.

Openness, frankness and diversity will not stifle the true unity of the Spirit, which is based on love and mutual respect. By contrast, a forced conformity will typically erupt, sooner or later, into divisiveness. This is simply because people need to feel that they have been heard and listened to—particularly when they have a different perspective.

These are some practical suggestions to help establish openness and diversity of opinion. Add your own ideas.

- A facilitator should contribute to discussions as a regular group member. They must never abuse their position by belittling the views of others or dominating a discussion.
- If someone introduces a note of disagreement, or bitterness, a facilitator—rather than risking confrontation by stating their own views directly—should consider inviting other group members to give a view of the issue.
- A facilitator should normally resist the temptation to rehearse teaching, affirm particular views or summarise discussions. Doing these things can undermine discovery and learning processes taking place.

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

Facilitating learning

Ultimately, discipleship represents a form of learning that is *called out* of students or disciples, under the guidance and direction of a facilitator, mentor, educator or teacher. People in these roles come alongside motivated learners, not to direct them forcefully, but to assist, encourage, facilitate and draw out the *learning-through-living* that is continuously taking place within those being discipled.

- A shared journey of discipleship must therefore incorporate time for simple companionship and friendship, in which we encounter together both the painful realities stretching, or testing our faith and the hopes and dreams sustaining us during periods of trial and difficulty.
- Regular discipleship groups are a good way to begin fermenting interpersonal interaction, but they usually need to be supplemented by informal exchanges that allow personal encounter and mutual listening. Otherwise learning groups may risk feeling too impersonal, theoretical or disjointed from daily life.
- Unlike formal, classroom learning, this sort of practical, interpersonal, *open-to-the-other* kind of learning is rarely neat and tidy and may even seem chaotic at times. However, it is potentially highly effective at enabling practice to inform theory and theory to inform practice.

Facilitating unity

Facilitators need to be sensitive to expectations that may be raised by their actions and to take appropriate responsibility for their impact.

- Honour the unity of the Spirit and the body of Christ.
- 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.
- Maize Plant Discipleship should not form a threat to surrounding congregations and church groups; it should seek to complement and where appropriate serve them, in the spirit of the Messiah.

Discipleship group format

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

The experience of the followers of Jesus, described in the book of Acts, chapter 2, verse 42 provides us with a simple pattern that I believe can be applied to MPD groups. A pattern of:

1. Teaching
2. Fellowship
3. Breaking bread and
4. Prayer.

Teaching and fellowship are central to MPD. Breaking bread and prayer represent important aspects of empowerment for disciples, that can be incorporated by MPD facilitators as they are led by the Holy Spirit.

Teaching

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

If there are areas of the study that are unfamiliar or unclear to a facilitator, it's important not to ignore these issues. Instead, invite the group to discuss them. 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.*

Fellowship

Within meetings, group discussion represents an important form of fellowship. The following suggestions may help group discussions to be lively, invigorating and spiritually satisfying. Facilitators are invited to incorporate and develop their own ideas.

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. Make sure younger people and women are included. (See also: Facilitating openness (section 5.2)).

2. Discuss traditional proverbs that relate to study topics.

Use of the *sweet talk* of proverbs will provide fresh insight. This can also help to provide unexpected, yet welcome opportunities to discuss what you are learning with elders and others, outside of the gathered group, including non-believers.

3. Discuss practical, vocational applications of the topical study.

Vocation is more than simply our job, or employment: it incorporates the whole of the responsibilities towards which God calls us, including workplaces and practices, families, communities and networks, as well as personal vision and service.

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.

Breaking bread

The celebratory breaking of bread, in order to remember the Lord Jesus and his sacrificial obedience, is a sign and symbol of the new covenant and a profound way for discipleship groups to visibly proclaim their shared devotion to the Messiah.

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

- Although breaking bread has typically become ceremonial in modern Christianity, it is possible to incorporate a simple meal into times of meeting together and to recognise this as a form of breaking bread. Sharing food together is a vital part of human fellowship and a practical way of celebrating God's daily provision.
- Where sharing a whole meal is not practical or possible, consider breaking a small amount of bread together, in a symbolic act of shared hospitality and commitment to membership of the body of the Messiah.

Prayer

Intercessory prayer directs our vision and compassion beyond ourselves and our own needs. Consider incorporating intercessory prayer into times of meeting together, 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 Resource. Pray that it will be used by God to edify and strengthen and bless the Messianic Community, within Africa ... and beyond!

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 group.
- Bless one another by speaking a blessing, either from Scripture, or as led by the Holy Spirit, towards a person, community or a specific problem.
- Expect that the power of God's word and the blessing of his life in us will overcome all opposition!

Practical considerations

Facilitating a discipleship group will be most effective when practicalities are considered and appropriate planning takes place. This should be done in advance, in order to gain the most from the group interaction.

Getting started

Maize Plant Discipleship is probably ideal for discipleship groups of between eight to twelve people.

- This is small enough to allow members to grow together with some degree of intimacy and large enough to allow members sufficient space to explore discipleship commitment 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.

Consider how you could begin forming disciples right away, by delegating and sharing responsibility for the facilitating process.

Involving others

Whilst a Facilitator will usually be responsible for convening gatherings, there is good reason for inviting others to act as the host, present the teaching, or moderate group discussions.

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

Timetable

Planning a timetable for gathering an MPD group. Facilitators need to plan a suitable timetable for undertaking the whole course of studies—of approximately 64 studies, in total—taking into account the nature of the group and availability of time.

- Are members effected by the agricultural calender?
- Are members effected by the academic calender?
- What other factors may need to be considered?

Location

Meeting together can take place in any appropriate location that can comfortably accommodate a group. A large room in someone's home, or a community hall is ideal.

- If a church building is used consider rearranging some of the seating, in order to change the way that the space is typically used. Especially if the building's capacity considerably exceeds the group size.

- It is important that people are able to see one another, in order to 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 well 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 suggestions to consider.

1. **Oral learners:** ensure literature is 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

Publishing MPD

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 Books for African contexts

Over the past three-to-four decades, the African Christian community has multiplied and expanded massively, such that the global Christian community's statistical centre of gravity is now located in Africa.

While this extraordinary numerical growth has taken place there has been a relative shortage of book publishing within Africa. Resources serving to edify, disciple and inspire Christian communities have been especially sparse within Francophone Africa.

Furthermore, many books are imports or translations of books written for Christians in different, generally Western, cultural contexts–wherein quite different questions, cultural values and theological imperatives are

considered significant. In short, many Christian textbooks used in African leadership training are contextually inappropriate.

Added to this, books are published and distributed in a manner principally designed to protect the commercial interests of authors, publishers, distributors and retailers. Consequently, many books are practically unattainable to those who are economically marginalised—including many dedicated leaders hungry for resources to enrich their vocational work of making Christian disciples.

These leaders mediate between two cultural worlds: those of orality and literacy respectively. Consequently, their need is for textbooks that *facilitate*, rather than hinder their movement and mediation between these cultures. Textbooks that can be readily translated into ethnic, mother-tongue languages. Textbooks that can be reproduced and distributed in a manner that favours the economically marginalised and that facilitates and energises, rather than enervates, missional activity.

6.2 A new publishing philosophy

Maize Plant Discipleship is published with such a missional philosophy at its heart: to practically foster and facilitate a widespread adoption of Christian discipleship praxis, led by contextual African leaders and learners.

MPD is not a commercial publishing venture.

Instead, MPD resources are licenced for reproduction under the terms of a free-at-source Creative Commons licence (chapter 7).

This licence allows:

- MPD resources to be reproduced, re-published (e.g. translated) and re-distributed, without breaching copyright.

Providing any reproduction:

- identifies the original author (and translators);

- retains the licence as an integral element of the republication.

In this way, the license respects and maintains the personal copyright of the author and of translators—yet also releases the tight, commercial grip of copyright owners and publishers.

6.3 Publishing and distribution examples

Under this licensing arrangement, any missional group, denomination or agency wishing to publish MPD handbooks is permitted to, without any licensing cost, *providing they keep to the terms of the licence*.

Accordingly, the principal costs for publishing agencies will be related to *translation, printing and distribution*, with each group free to determine how many handbooks they want to print and distribute, according to their own training purposes and budgetary constraints.

The licence permits textbooks printed under licence to be sold or otherwise distributed by agencies that organise translation, printing and distribution, according to their own priorities.

This allows for a variety of methods by which the text books could be distributed—as per these four examples.

- Example A : Training Seminars
- Example B : Denominational Bible School
- Example C : Interdenominational NGO
- Example D : Commercial Enterprise

The examples are based on

- text books of approximately 25 A4-sized pages, printed double-sided, folded to produce 50pp, A5-sized booklets, stapled and trimmed, with a single-colour printed cover.
- The first example assumes a cost price of 1000 CFA per text book (~\$2, or £1.33). The other examples, based on a larger volume of printing, assume a cost price of 800 CFA. The commercial selling price is an estimate.

The following sets out the advantages and disadvantages of these examples.

Exam- ple	No of modules	No of copies	Cost /book	Total cost	Selling price
A	3	50	1000	150,000	1000 per book
B	17	25	800	340,000	7000 per set
C	17	50	800	680,000	800 per book
D	17	50	800	680,000	1500 per book

Example A : Training Seminars

Church or denomination organises printing of 50 copies, of 3 text books, at a total cost of 150,000 CFA. Textbooks are distributed at cost-price.

- Sales provide funds for another 3 x 50 books.
- If seminars took place 3 times a year, the entire MPD syllabus (17 textbooks) could be distributed over two years, at a cost per trainee of: 8000–9000 CFA per year.

Advantages

- Comparatively low start up costs
- Comparatively low cost per trainee per year
- Steady progress through MPD resource

Disadvantages

- 2 years to publish whole MPD syllabus
- Requires frequent seminars, or other method of distribution

Example B : Denominational Bible School

Denominational bible school prints 25 sets of whole syllabus (17 books): total cost 340,000 CFA. Distributed to students at *subsidised* price per set: 7000 CFA, which repays 175,000 CFA (50% of cost).

Advantages

- Whole curriculum available at one time
- Subsidised cost to students

Disadvantages

- Considerable volume of printing
- Large up-front payment

Example C : Interdenominational NGO

Interdenominational NGO organises printing on behalf of a number of churches and agencies; distributes copies at cost price + 10%.

- 50 syllabus sets (17 books); @ total 680,000 CFA
- 25 sets distributed to organisation A @ 374,000 CFA
- 15 sets distributed to organisation B @ 224,400 CFA
- 10 sets distributed to libraries, translation agencies and other groups and individuals, @ 149,600 CFA.

Advantages

- Whole curriculum available at one time
- Costs spread across several groups

Disadvantages

- Requires up-front payments from groups
- Considerable organisation of printing
- Small profit for future printing

Example D : Commercial Enterprise

Entrepreneur or social agency prints 50 syllabus sets (17 books), costing 680,000 CFA (13,600 CFA per set)

- 25 *sets* sold to bible school @ 17,000 CFA
- Income: 425,000 CFA
- 250 *books* sold to individuals, agencies @ 1500 CFA
- Income: 375,000 CFA
- Total income: 800,000 CFA
- Gross profit: 120,000 CFA
- Remaining stock: 175 books, valued @ ~140,000 CFA

Advantages

- Commercially profitable
- Helps churches, mission agencies and Christians

Disadvantages

- Large start-up costs
- Relies upon good sales
- Requires commercial expertise

CHAPTER 7

Licensing MPD

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Further information

8.1 Translation

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

If you would like to discuss translating MPD resources, for printing and distribution in another language, please get in touch via the Resources website.

8.2 Contact and additional information

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

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