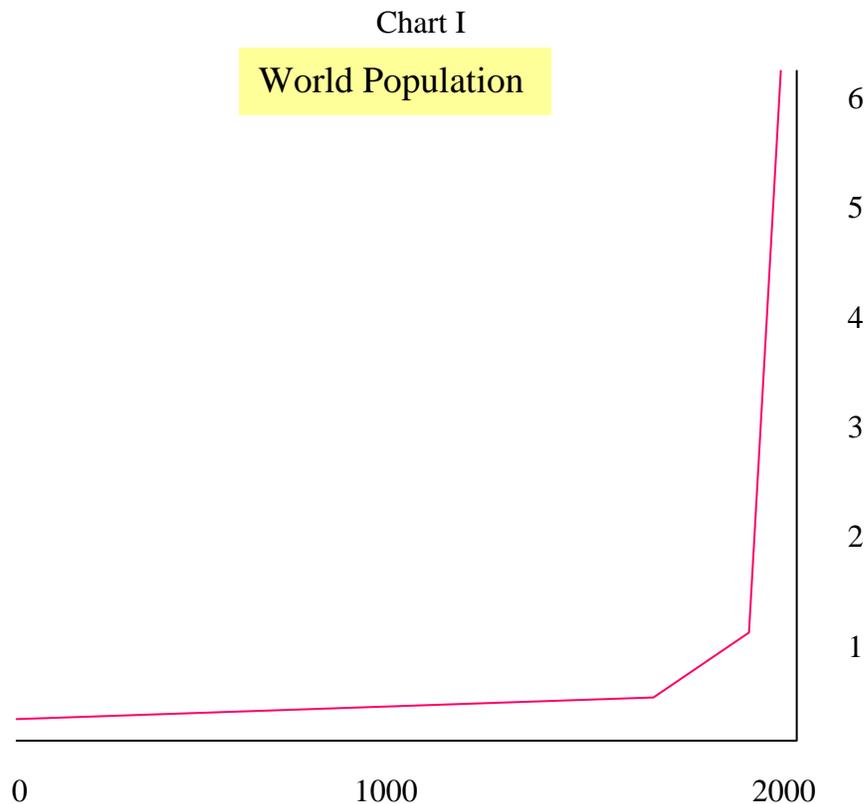


21st Century Population Factors and Leadership of Spiritual Movements

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The population of the world today is driving human exploration in ways we have never seen before. The challenges and opportunities for all aspects of life are at a critical level. No generation has every faced these issues; there are no ready made answers. We can face and be victors in the century ahead, because God is able to meet us, lead us and provide for us. If we think globally, that is, face the reality of our present and near future, then we can better plan how to act locally.

In the last one hundred fifty years the world population has grown from 500 million to six billion. The following chart shows this graphically.



The x axis is historical time from the time of Christ (0) to today (2000). The y axis is population in billions. Here is a picture of the fact that half the people who have ever lived are alive today.

The growth rate was fairly stable for many centuries, in spite of plague, war, expanding travel, etc. (Perry 1965, 41, 130. See also, Durant 1944, 549, and Kagan 1998, 203.) The gains and losses offset, over time, with a slight positive growth rate. Some places and times we have very specific information from tax records, population censuses, and food production and distribution lists. For example, in England in 1087 a census was taken for the whole island. There were 1.1 million people in England

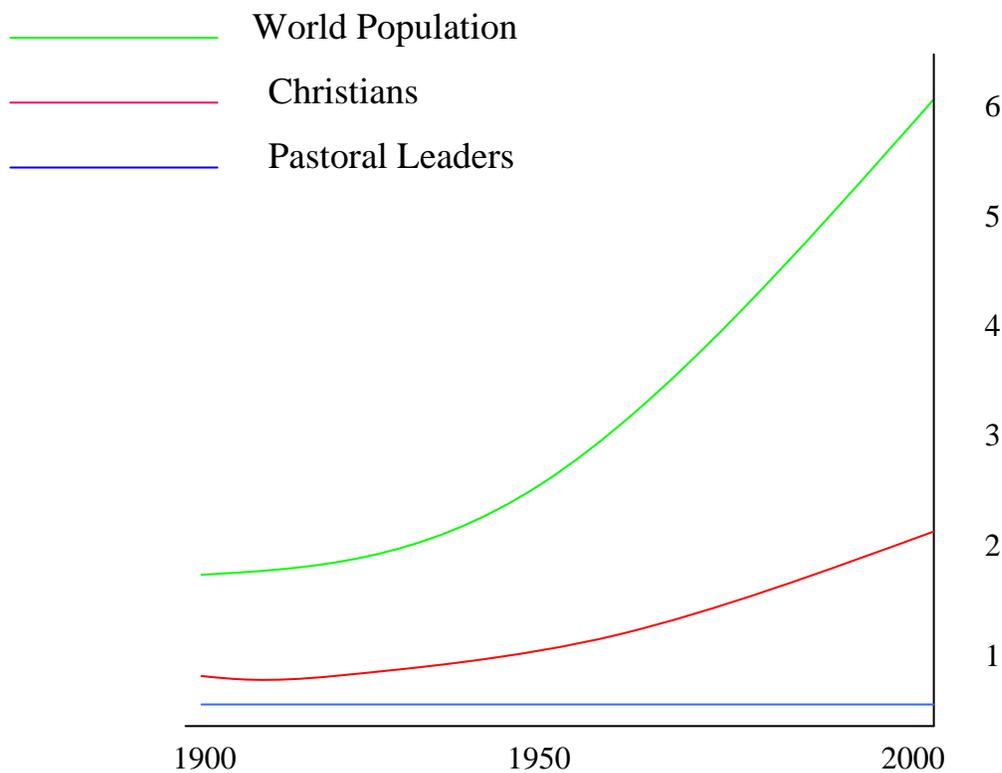
(Kagen 1998, 257). By 1500, there were only four cities in Europe with 100,000 population (Sheenan, 1974). Village life with 75% of the people working the land for agriculture, mining, and hunting was the norm. Johnstone indicates similar numbers (Johnston 1986).

A change for the conditions of population growth took place beginning approximately 1650 with the advent of modern medicine and hygiene. The death rate for infants began to decline and overall health began to improve. With the advent of the industrial age in 1850, and the ability to feed, house, care for, and employ many more people, the growth rate went up dramatically and the death rate from all causes continued to decline. In industrialized nations the ratio has reversed to 25% working in agriculture, mining, and hunting and 75% working in cities at service and industry.

Churches in 1900 averaged approximately 150 people per pastor (Trantor 1973). The Global Pastors' Network (2002) suggests the vast majority of pastors worldwide, perhaps 95%, had no graduate level training. Pastoral training for the most part was done on an apprentice model, with the new pastor learning from the senior pastor, and the other pastors of the village. In world terms most of the Christians were in Europe and the United States, with Latin America third. Africa had less Christians as a percentage of population in 1900 than in 1400 and the Middle East, Southeast Asia, and China had relatively small numbers (Kane 1972, 207-210). This changed dramatically in the early 20th century.

The twentieth century looked like this:

Chart II
The Need for Leaders



The y axis remain the same, however the x axis covers only the 20th century. Public expression of commitment to Christianity, grew throughout the 20th century until approximately two billion people named the name of Christ. By AD2000 there were approximately 4-5 million churches (Kennedy 1993, 23). This averages 400+ people per church (assuming at least one person is providing pastoral leadership - 2 billion divided by 5 million). Current estimates from the Global Pastors Network are 5 million churches and many do not have anyone serving as pastor. Actually, the bottom line on the graph represents 4-5% of the 1 billion on the right side – I cannot draw the line close enough to the bottom of the graph.

Seminaries grew to century end to approximately 150 graduate level seminaries in the world, about 75 in North America. Africa had six graduate level institutions when I was there in 1996. Only one of those was accredited. Latin America had six until the accrediting society increased the standards to meet international standards - now they have none (I have still counted them as having six). The 150 schools graduate less than 15,000 per year, and not all graduates become senior pastors.

In simple math terms if 15,000 graduate per year for 40 years, there will be 600,000 new seminary graduates in the next 40 years. We have approximately 5 million pastors now and will need 5 million more. In world terms, it is still true and will continue to be true that 85-90% of the pastors are not resident seminary trained.

One further fact of demographics is of note before I begin to talk about implications. All the predictors indicate that the present growth rates will lead to a doubling of the world population by 2050, that is, about 12 billion people (U. N. 1998). On average, every city on earth will double its population in the next 50 years.

Implications of the demographics for developing 21st century leadership

For all the evangelism, apologetics, small groups, discipleship, church planting, higher education, family planning, seminary education, materials and technology production, science, food and agriculture, globalization, etc. which has occurred in the last 50 years, more will be required in the early 21st century. The growth of populations will demand this. The countries, cities, and churches who face this and adapt will rise with the tide. Those who do not adapt will be swamped. The change will not be slow. The greatest century of opportunity for the church of Jesus Christ lies just in front of us.

The ministries within the churches of the future will increasingly be led by lay men and women. This is a strength, as it will demand that more people be brought into leadership, equipped for ministry and trusted to lead others. Some local churches and denominations will adapt; some will not (Hesselgrave 2000). The need for equipping of these men and women will demand new avenues of “distance learning,” that is, away from traditional seminaries and into the churches, marketplaces and homes of the world. This has been noted for some time (Smith 1999; Julien 1998). This learning will make new uses of technology, including the Internet. However, simply putting audio tapes or video tapes of present pastor’s sermons on the net will not help. Most of the world still does not have access to broad-band downloading and will not have access to videos on-line, etc. for decades. The cultural context within which the sermons may be heard will not match the home culture of the sermon.

The type of ministry for which we train pastors must change, immediately, leading to more distributed, integrated forms of life and service. Congregations will need social, spiritual leaders who understand the needs of the new church and the principles of the Word of God. Only such leaders will survive the coming 50 years. Individualism and differentiated social choices as global values will mean more movement of people toward the congregations which serve them and their family in locally distinct ways. The days of equipping pastors to lead a congregation of 100-150 people, as if one training fits all and to expect them to provide all the ministry to the congregation, are already over.

Ministries to the world will likewise change. If we now have two billion Christians, and by 2050 will have 12 billion people in the world, then we two billion need to reach 10 billion in the next 50 years; 8 billion will be youth, a need noted by David Livermore (2001). Virtually all of the outreach and service ministries will be headed by laypeople. Bringing light and life to the world will still take place person to person, but the forms of coming together, the methods of service and outreach, and the processes of church formation will be very different than presently exist. I believe that tens of thousands of lay people will respond to God and enter leadership. My concern is their training, most of which may be "in ministry." For example, Campus Crusade for Christ has helped start over 60 training centers and graduate schools which have more than 10,000 students in resident and distance programs. Campus Crusade has also helped plant over 150,000 churches in the past ten years (Douglass 2003). WorldLINC and LeaderU have more than 10,000 books, articles, and training materials on the web. Wheaton and other schools are providing historical documents. EbscoHost has over 1400 journals on-line. We can make better use of the resources we already have and plan to fill in what we need.

The focus of ministry will shift from reaching one's neighbor to reaching whole cities for Christ; a move which has already begun (Haggard 1997). A few churches and ministries are experimenting with these opportunities now. Some churches have seen extraordinary numerical growth, with congregations of 20,000 to 100,000. We must capture ideas and "best practices" from these new forms and methods and learn from them. Business and educational globalization and technology will create initial means of crossing cross-cultural barriers to build relations.

Each town over 50,000 could have a Christian college supported by and responsible to, the local churches. A system of high level personal discipleship, academic excellence and career training would be taught by teachers who model the academic integration of a Christian world view and have the practical experience to prepare students for active involvement in life work. Our present Christian schools and colleges largely follow the secular model of education used in the universities of the world, even as these universities are changing direction (Rice 2001; Coles 1997). The curriculum content will change drastically. All majors need to be vocationally oriented (i.e. life related). The study of the Bible and theology, would penetrate all fields as well as being taught for their own sake (but never without personal application).

The problem of theological education from the students' point of view probably centers on the facilitation of personal growth and maturity in Christian faith and a local church commitment. They recognize the need for enough rational structure to the process so that they may receive the basic intellectual and practical equipment to become effective lay or professional leaders. Yet they need enough flexibility so that they may develop those centers of meaning in church and faith which give personal coherence and make possible an orderly Christian interpretation of nature and human existence.

These local colleges would also serve the adult constituency of the towns. This would include Bible institutes and adult education. But it should go far beyond this into continuous career training, workshops, cultural development, civic involvement training, etc. The National Institute of Education concluded, "The idea of adulthood as a period of continuing change and learning is replacing the longstanding notion that adulthood is a stable period of life in which a person applies the learning acquired in adolescence and childhood."

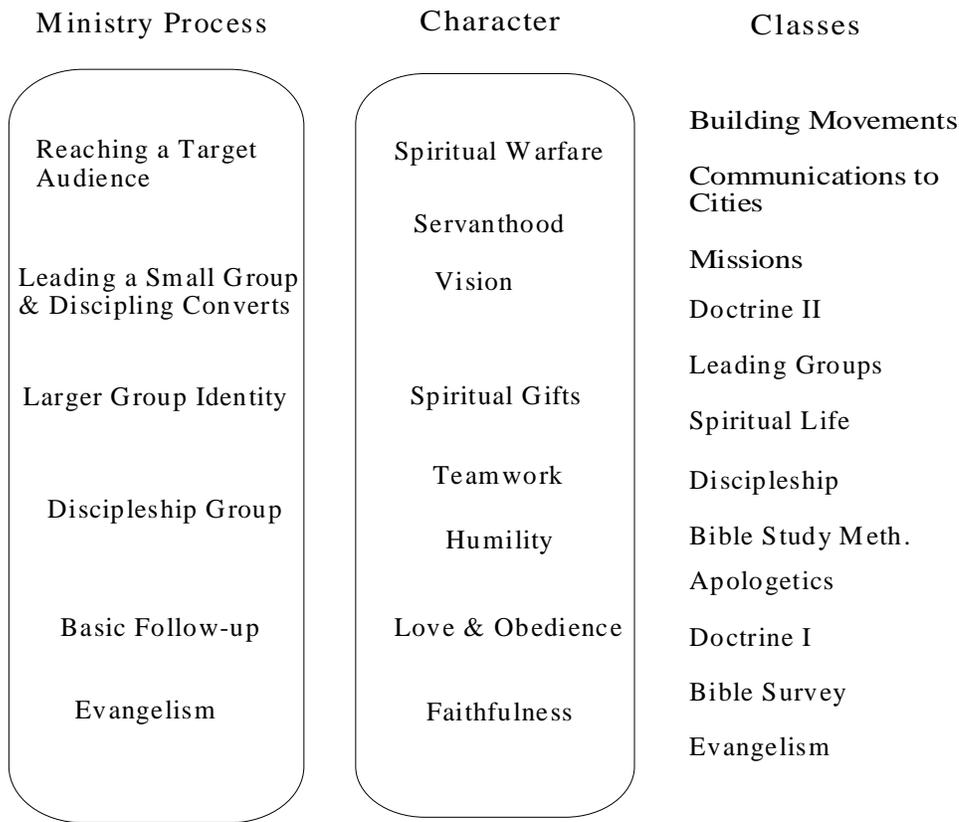
The need for specific types of leaders and education for leaders in the 21st century

If the pastors and other leaders are to adequately equip laypeople for leadership of specific ministries in the 21st century, the nature of theological education will change. In the U.S., evangelical graduate level seminary education, M. Div. Programs, for example, spend 70% of the curriculum on Bible, theology and church history (Clinton 1978; Heie 1987). 30% is allowed for any direct ministry formation, however, much of that is spent on academic, not practical, preparation. The primary goal of present education (there are a few exceptions) is to prepare people for serving as senior pastor of an existing church of approximately 100-200 people. This is no longer adequate.

Both the goals of theological education and the balance of programs must change. We need to prepare pastors for leadership of churches of thousands, who, in neighborhood teams of churches (as mentioned above) will seek to reach cities for Christ. Jacksonville, FL, Cleveland, OH, and Los Angeles, CA already have multi-church training centers for equipping lay leaders. Resident seminaries can provide a curriculum plan, books and materials on the Internet, and can approve local mentors in communities if degree programs are offered. The students then work with the local mentors to process and apply the learning. This is the only model which can meet the needs of the present and future population. The first year of seminary needs to be more practical and to become transferable to church/field situations.

We must emphasize the need to fulfill two goals: self development (academic and spiritual) and development for ministry (both philosophical and vocational). The classes which need to be offered are the ones which will fulfill these goals. The following chart presents the curriculum design for our school in Orlando.

Chart III: Curriculum Design for Leader Preparation



The faculty should be practicing models of what the school seeks to produce. At this graduate level in a professional school, the primary aim will be on producing lay pastors, senior pastors and missionaries. Pastors and missionaries who have excelled at both the academic doctoral level and in personal ministry should be the faculty. This faculty body should model the qualities of elders as given in Scripture, and their faculty meetings should be models of working together for the sake of the gospel, of 'looking out for the interests of others' (Philippians 2:4), and all faculty should be involved in the total training of the student.

The student/faculty ratio for effective equipping would probably be about 6 to 1. No seminary focused on a residential model could afford this ratio. If this sounds impossible please note that the University of Florida now has 50,000 students on site and this year surpassed that number with on-line students who enroll, take all their classes, and graduate with a bachelors from the University of Florida and never set foot on campus. UF's desire is to be "the largest provider of on-line education in the world." (Funk 1997). A class on-line does not imply a low student-faculty ratio; in fact it could do the opposite. Only a discipleship, or mentoring, model will lower the ratio.

Research scholars should be hired by denominations and Christian ministries to do research, and then make the results available to the body of Christ in a variety of ways which will be far more effective than how we distribute learning today (textbook publishing). Those few faculty who genuinely are at the cutting edge of making new contributions to knowledge ought to be supported by the churches to do just that - make the intellectual contribution. If a local church does not want to support a missionary to the intellectual world, then perhaps a denomination should establish a 'think-tank' of

scholars to research and relate back to the colleges and seminaries. The context for their work would probably be a research center. It ought not to be a seminary classroom, unless they individually also model the necessary practical abilities and desire this involvement with students. They should be available for interaction with faculty and pastors. They should be free to develop the specialty God has given them - scholarship. They will be the resources for ongoing academic training of the Christian college and seminary faculty.

The curriculum in a distributed seminary would provide *all* the theoretical and practical training the students need in order to move into successful ministry. Once the pastor is out of seminary, he would have the local Christian college, and, as needed, the seminary faculty relationships he developed, and the results of the research groups, as stimulus to continued growth.

Each division of studies is defined in relation to its place in achieving the major objectives of theological education (Niebeur 1957, 3):

1. To prepare leaders to understand and foster the mission of the Church.
2. To show that the Church exists within its society and, though molded by that society, it must nevertheless challenge its un-Christ like character.
3. To show that the Church can accomplish its task in its society only as it knows clearly of what it speaks.
4. To show that the heart of the heritage is the Bible, and the revelation of God in Christ which it contains.

The students would be selected based on their ability to handle the study and their promise of future contribution as Christian leaders, reaching cities. The seminary is to produce leaders who have the results of scholarship at their disposal in carrying out ministry.

Overall, the seminary could share the four goals of all graduate education (Bower 1980, 220):

1. The basic objective of advanced study is to help interested people to achieve, over their lifetimes, mastery of a field of knowledge.
2. Since any field of knowledge may be used in various ways, only one of which is teaching, persons who undertake advanced study should be helped to acquire reasonable versatility and mobility in their careers and in other lifetime experiences.
3. Advanced study should be conducted in ways that will help individuals become well-educated and cultivated persons as well as professional experts.
4. Advanced study in the aggregate should bring about certain outcomes for society, for example, manning the institutions of society with competent professionals and leaders, providing a pool of human resources available to meet social exigencies, serving as carriers and developers of the cultural heritage, promoting sound national economic development, etc.

This philosophy of openness to all fields of thought and life which leads to city reaching will need to operate on a world basis in every field, not just seminaries (Thurow 1992; Kennedy 1993). In religion, the result already being seen is the development of teams of leaders in cities and nations, who work together to plan and build metropolitan task forces and work forces to reach multi-million person areas with products and services (Katzenbach 1995; Vandermanst 2000). The development of teams in city-reaching and national endeavors needs to accelerate also.

Leadership of spiritual movements

A spiritual movement may be defined in distinction to a revival or an awakening (Orr 1973; McGavran 1977). Historically an awakening is a short-term, spiritual openness of a group of non-Christians which results in a sharp upswing of conversions. A revival is a renewal of spiritual sensitivity of a group of Christians which results in a new focus on spirituality and holiness of life. A movement is a sustained development of evangelism, discipleship, formation of small groups, and church planting which results in spiritually aware people who seek to reach their city for Christ. These three elements may occur separately or together. All three have usually been initiated and under-girded by prayer. The first two only occur when the hand of God is unusually active. However, building sustainable spiritual movements is the norm for the church in all generations since Acts 19, when Paul and his band reached all of Asia Minor in two years. God raises up intercessors, witnesses, ministry leaders, and pastors who are caught by the compassion of Christ for the cities and who accept the vision of reaching their own community for Christ, so that personal spiritual formation leading to transformational community renewal is a product of spiritual movement (Lorenz 2000; Averbeck in press). Our school now teaches Church History as primarily the history of spiritual movements, which allows us to include missions and institutional growth, which is often the outcome of a movement, in one class.

The leadership needed for spiritual movement may also be clearly defined. The development of teams in small neighborhoods (approximately 30 families; 100-150 people) forms the foundation for sustainable relationships, small groups, personal outreach, acts of service, and personal discipleship. In larger neighborhoods (100-1000 families) ministries can take different forms: education in larger groups, conferences, neighborhood and city outreach, specialized service projects (homeless, etc.). Worship may be distributed in neighborhood centers via land lines or satellite (Northland church in Orlando now has two video extensions and is planning six more), or may be held in larger community buildings which seat 4000-10,000. These buildings may be used for spiritual and civic events during the week. What works against this movement comes from inside: our denominational separateness & refusal to take the Great Commission seriously.

Leaders need to be equipped for all these levels and ministries. The individual gifting and calling of leaders can be balanced in the early years with biblical and spiritual development, and then specialized in later years by internships with mature mentors. This will aid the professionalization of the ministry leaders. Each city, through mutual planning for city reaching, can assess its own needs and resources and develop strategic means of reaching goals.

Conclusion: As I have reflected on our historic realities here, and dreamed a little, I have spoken strongly about some of our needs. The changes occurring in ministry due to population factors have

rarely been examined in missions literature, partly because world population has moved from 1 billion to 6 billion in the most recent century. The demands of growth in the future will find the church 10-50 years behind the curve in meeting leadership needs, or, by grace and hard work, ready to meet the needs. We do not need minor refinement in our systems. We need major redesign and specific changes. No aspect of life, even farming, will be able to ignore the changes brought about by growth. None of us who serve Christ should want to ignore these changes.

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