



PAN AFRICA CHRISTIAN UNIVERSITY

**END OF SEMESTER EXAMINATION FOR THE DEGREE OF
MASTER OF ARTS IN LEADERSHIP**

MAY – AUGUST 2017

CAMPUS: ROYSAMBU

DEPARTMENT: LEADERSHIP AND GOVERNANCE

COURSE CODE: MAL611

COURSE TITLE: LEADERSHIP IN SPIRITUAL FORMATION

EXAM DATE: SATURDAY 29th JULY 2017-TUESDAY 1st AUGUST 2017

INSTRUCTIONS

- Read the instructions and questions carefully before you write the answers.
- ANSWER **question ONE** and **any other ONE** question

Section A: Compulsory

The Testimony of a Missionary: “In my early days as a Christian, I became deeply discouraged about my inability to break free from a sin-confession-forgiveness-sin behavior cycle. Where, I wondered, was the reality of Romans 8 to be found? I only knew the defeat of Romans 7, that is, frequently committing spiritually weakening actions. During this time I came into contact with the „deeper life“ movement. Its teaching concerning the wretchedness of self and the total adequacy of Christ sent a piercing ray of hope into my battle-fatigued soul. Quickly, I stretched forth my open hands of supplication. How I hungered for a higher level of consistent spiritual experience. In a dramatic manner, I was filled to overflowing. For three months my wearied heart found rest. What a blissful and enriching experience. Prayer was like conversing with my best friend. The Bible came alive. Witnessing was a joy. “But slowly the emotions faded. Evil thoughts began to assault me. A chill wind began to blow across my innermost being. Inwardly I cringed. It seemed I had stepped on an express elevator that moved rapidly and relentlessly between the roof of victory and the basement of defeat. Why was there not a gradual climb to spiritual victory? What did scripture mean when it spoke of a Christian life that is always triumphant? How does one appropriate the abundant life of John 10:30? Are the gushing springs from within bringing forth cool, fresh, cleansing water, or is the flow often adulterated and polluted? “Is spiritual victory an elusive phantom, much like the phenomenon I observed while on a safari in Kenya? In the dust and heat of our van, how refreshing it was to look off in the distance across the miles of bush land and fix my eyes on a beautiful lake. The sun’s rays danced across the tranquil surface of this great body of water. Soon, however, it became obvious we had only seen a mirage. Is spiritual victory no more than a desert illusion?” (Taken from *The Cross and the Crescent*, by Phil Parshall, p.16)

Reflect on P. Parshall’s experience. What would you say to Parshall? What do you think Parshall needs to do to answer the questions raised—and to find an experience where he senses he is moving more consistently and deliberately toward Christlikeness? In your answer, provide him with practical suggestions and steps on how he can practice the spiritual disciplines you have learnt in this course. (10 marks)

Section B: Answer one question

1. Solitude has many functions. For some, solitude simply provides needed rest and the opportunity for reflection. Others discover in solitude a deeper awareness of how the —corporate flesh of the world has warped their understanding of ministry and discipleship. Principle is that we need solitude and we need community. Discuss

highlighting the benefits of both particularly as espoused by writers such as Richard Foster, Dietrich Bonhoeffer and Thomas à Kempis. (10 Marks)

2. Spiritual Formation is finishing the course well, coming to full maturity in Christ. It is learning to love as God loves. But there is a lot involved in getting from where I am now am to where God wants me to be. Reading the Bible shows us quickly that the Christian life is portrayed with a number of different metaphors or word pictures. Understanding metaphors of the Christian life will help us to understand spiritual formation. We are prone to becoming unbalanced in our lives if we look at only one aspect of the Christian life. The variety of images helps us see that there is more to spiritual formation than our own tradition may have taught us. Discuss five metaphors of the Christian life highlighted in the scriptures providing the text, and explain how these apply in the context of spiritual formation. (10 Marks)
3. A friend or acquaintance comes to you for specific counsel and encouragement. He comes to you because he struggles with spiritual pride and self-righteousness. How would you help a person struggling with such a problem? List five specific steps toward healing you might offer to such a person. (10 Marks)
4. The text, *Devotional Classics* describes four different kinds of people mentioned by the writer of *Theologia Germanica*. Describe each of the four demonstrating how each one has a different motivation for leading a disciplined spiritual life. (10 Marks)