

Student Pastor Models: The Incarnation of the Kenosis

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Abstract

When we talk about the Church, we usually think about the Pastors. Therefore, in order for our country to develop, the Church must recognize the importance of pastoral formation to ensure a relevant and effective proclamation of the Gospel. The present situation, however, indicates that individuals attach little importance to pastoral training. As a result, even pastors don't express much interest in considering the pastoral training center. The behavior and attitude of pastors toward their ministry have also changed. His behavior no longer meets the requirements of the Holy Scriptures. Today's pastors are becoming more materialistic. The spiritual side is no longer valued. It is important to write this article to make people aware that humility is one of the qualities needed in pastors. It sets an example for others to adopt a humble lifestyle. The humility of Jesus Christ is truly embodied in Him. In this article, we want to restore the value of theological education in the church and encourage a change of attitude and behavior in future pastors. That's why they need to be pastors who are determined to live humbly in order to serve as an example to others and to succeed in their mission. Therefore, the expected outcome of this article is to encourage pastors to imitate Jesus and to make Jesus a good example of behavior to follow. And also, to lead them to become witnesses of Jesus Christ and to live in true faith in the fear of God. However, what Pastors need to be aware of is that even if this teaching is given, it will not be fruitful if they are not spiritually mature. And the changes in them will not be achieved unless they have the conviction that they are truly people called by God to be Pastors.

Keywords

Kenosis, Incarnation, Pastors, humility, Jesus



I. Introduction

Pastoral formation, pastors and the Church are three inseparable and interdependent elements of Christian life. This means that in order to improve the life of the Church and the proclamation of the Gospel, it is necessary to form pastoral students well, both spiritually and mentally. To be a true model implies qualities that need to be cultivated beforehand in future pastors: a life full of humility, in other words, a life in kenosis. (Kronberg, 2018)

"Kenosis" is a theological term for the process by which Jesus Christ, in his divine nature, agreed to empty himself of his divine attributes and take on a human nature. (Ramarolahy & Robijaona Rahelivololoniaina, 2024). The term comes from the Greek word "kenosis," which means "emptying" or "stripping. According to Christian tradition, through kenosis Jesus voluntarily gave up certain aspects of his divine glory in order to live the full human experience while remaining fully divine. This concept is based in part

on Philippians 2:7, which says that Jesus "emptied himself" by taking the form of a servant.

This article, entitled "Model Student Pastors: Embodying Kenosis," is a study designed to highlight the ethics required of student pastors, who will be the future of the FJKM church in the near future.

The aim of this research is to cultivate kenosis in pastoral students so that they can change their behavior by knowing how-to live-in humility. Thus, this article aims to correct the way of life in pastoral ministry, to encourage students to change their behavior, and to convince them to understand the value of kenosis.

This will not be easy, since we are currently witnessing a decline in pastoral formation (Raharinosy & Robijaona Rahelivololoniaina, 2024). This is due to prejudice and condemnation from the community because of the mistakes or bad behavior of certain pastors in charge of parishes or synods. Unfortunately, they are accused of having received poor pastoral training. This raises many questions: What is the profile of the pastor that the Pastoral Formation School should produce? What is the profile of the pastor who can give satisfaction to the Church? Is the Pastoral Training School responsible for the failure of the pastor?

It is important to do this research because:

- We hope it will bring innovation to the school's pastoral program and change the ethos of the students. This innovation and change will lead them to success and progress, for if Jesus was not willing to humble himself, salvation would not be accomplished.
- None of the many researchers throughout the world seems to have studied this proposed subject in the context of the Pastoral Training School.

II. Research Methods

2.1 Kenosis and Pastoral Training in Madagascar

According to the studies made on kenosis, different researchers have had their own methods and approaches (Frederiks, 2005). In this study, however, we have chosen the ethical approach, using canonical, diachronic and synchronic methods. The tools used for the research include books, articles, interviews and surveys conducted in three pastoral formation schools: Ambatondrazaka, Fianarantsoa and Ivato.

a. Etymological Sense of Kenosis

The word "kenosis" comes from the ancient Greek verb "kénoô". Various dictionaries have given this verb kénoô many meanings, such as to empty (Carrez, 1981), to render empty (Carrez, 1981), to evacuate (Bailly, 2000), to render vain (Prigent and *al*, 1998), to remove or exhaust (Georgin, 1961). When this verb is accompanied by a reflexive pronoun, it means to empty oneself of oneself, to annihilate oneself (Lacoste, 1998, Ramarolahy & Robijaona Rahelivololoniaina, 2024). The word "kenosis" also comes from "kenwsis", which means "the act of emptying oneself" and "emptying oneself of all things".

b. According to the Theologians

Many theologians have already defined the word kenosis:

1. Some say that the word "kenosis" comes from the term for the doctrine of Christ's self-emptying at the time of His incarnation. It is self-denial, not a stripping away of divinity or an exchange of divinity for humanity (GotQuestions, accessed February 12, 2024).

Thus, the doctrine of kenosis refers to Christ's self-emptying at the time of His incarnation. It explains how the pre-existent Son became man (Cadotte, 2020).

2. Others say it's a Greek word meaning "to strip off." In fact, this noun is not found anywhere in the Bible, and the corresponding verb is found only once, meaning to be stripped, to be emptied, to be destroyed (Philippians 2:7).
3. Around the 6th century, Eastern theologians sought to discuss the extent to which the divinity of Jesus Christ had been veiled or obliterated by his humanity. They called "kenosis" the doctrine according to which Christ, who pre-existed with God, stripped himself of his divine glory in order to come, through his incarnation, to live a humble human life on earth (Petraian, accessed June 15, 2024).
4. According to Jacques FANTINO, "The kenosis expresses the fulfillment of God's plan through the obedient Christ. He assumes the human condition, but it is not the incarnation that is intended. It's the gift of his life through his death on the cross." (Fantino, 2011)
5. Emile BRITO has said: "Some exegetes interpret the mystery of the Incarnation, contained in the hymn of the Letter to the Philippians, as the descent of God into the condition of man and slave, while others connect the descent of God with the death of Christ on the cross, approaching it through the description of the Suffering Servant in Isaiah 53 (Dazé, 2012).
6. Luther translates the word "kenosis" from Philippians 2 with the word "entäußerring", which means: the act of God humbling himself, alienating himself, emptying himself. In this way, God becomes human (Bimelé, and *al.*, 1991).
7. All of these definitions revolve around Jesus' humility in the face of the world. (Ramarolahy & Robijaona Rahelivololoniaina, 2024).

c. The Significance of Incarnation

When we speak of kenosis, we must never forget the incarnation. "Incarnation" literally means "in the flesh". It refers to the act by which the Eternal Son of God took on an additional nature: humanity through the virgin birth. The result is that Christ forever retains his unblemished divinity, which he had from all eternity, but he also forever possesses in his person a true humanity without sin (Enns, 2009). It is also the act of becoming incarnate, of losing a human or animal form. Incarnation is a voluntary and humiliating fall.

2.2. Pastoral training in Madagascar

The Church of Jesus Christ in Madagascar, unlike some local evangelical churches, has theological schools where theologians and future pastors can be trained. They have their own goals and criteria for accepting student pastors.

a. The Importance of Pastoral training in Madagascar

Here are some ideas from people or churches who want to share with us the value of this pastoral training in Madagascar.

1. According to Timothée Minard:

Why promote theological education in Madagascar (and elsewhere)?

Some might ask what is the point of developing theological education in Madagascar (or elsewhere): in a country ravaged by poverty, where the most pressing needs are glaring, are there no other priorities to have? Furthermore, one could ask whether it is really useful to develop university level training when 75% of the population has not even been to college?

However, as a Christian from a rich country, it seems essential to me to encourage and support university theological education in Madagascar. Not only because it is my area of expertise, but also because it seems important for the healthy development of the Malagasy Church, and even for the development of the country.

2. The Importance of Quality Training

In 2 Timothy 2:3-5, Paul compares the demands of ministry to the life of a soldier or a top athlete. On several occasions, he urges his disciple to teach accurately by being "persuasive," "showing patience," and "knowing how to answer those who contradict" (2Ti 2:24-25; 2Ti 4:2). In short, Paul encourages Timothy to excel in his teaching.

ISTE seeks excellence in biblical and theological teaching. The training is at the university level. It is designed to be rigorous, especially in the study of Hebrew or Biblical Greek, which is essential for in-depth study of the biblical text. In addition, the Institute's leaders resist the tendency to seek titles or diplomas above all else. At ISTE, only the effort and work of the students is valued: professors are chosen for their real abilities, not for their diplomas or titles; the size of the students' wallets or the prestige of their families are not taken into account. This may seem natural to you in the European context; unfortunately, it is not always the case in the African context, where people like to be called "doctor," "bishop," or whatever.

3. Facing the Challenges of the Church...

When Paul encourages Timothy to develop quality teaching, it is primarily because the church of his day is facing various challenges. On several occasions, the apostle denounces superficial, untrustworthy teachers, lovers of money, or those who "say that the resurrection has already taken place" (2Ti 2:14-18; 2Ti 3:1-8; 2Ti 4:3-4). "For the time will come when people will no longer want to listen to true teaching, but will follow their own desires and will surround themselves with a multitude of teachers who will tell them what they want to hear. (2 Tim 4:3).

In general, the challenges of the Malagasy Church are very different from those of our secularized Western society. Religion is omnipresent in Madagascar, society is less individualistic, and the scale of values is different from ours. In this context, a specific and quality Christian reflection is not without interest for the whole Malagasy society.

Personally, I am in awe of the dedication and motivation of the Madagascan students and professors at ISTE. In a context of great precariousness, families do not always understand that a gifted student chooses to study theology instead of pursuing a much more financially promising career. Many students make a real financial effort to dedicate 4 years of their lives to education. In recent months, Madagascar has experienced one of the worst rainy seasons in its history: each day of his stay, the news reported the number of deaths from the previous day's floods, landslides, or houses collapsing on their occupants. On the last day he taught at ISTE, all the schools in the city were closed by government order after the terrible rains of the night. But that day, at ISTE, all the students were there from 8 a.m. on. Even though the roads were cut off by water and transportation was complicated. One of them had to roll up his pants to cross a flooded area. One of the teachers arrived later in the morning: his house, located in the "lower neighborhood", was flooded during the night and he had to wait for the "mud" to go down enough to cross his living room and leave his house. This is the reality of evangelical theological education in Madagascar: those who choose this path do not choose the path of ease or (financial) prosperity. Choosing quality biblical teaching means accepting living conditions close to those of a soldier or a top athlete! (Minard, 2015)

III. Results and Discussion

3.1. Pastor's Students: Practical Models of Kenosis

a. Taking Jesus Christ as an example

1. Ethics of Today's Student Pastors

Scripture describes religious leaders in many different ways. In the Old Testament, for example, the shepherd is both prophet and priest. As a man of words, his primary responsibility is to communicate God's Word to people and to teach the entirety of the Scriptures. In the New Testament, the shepherds are the apostles, the disciples sent by the Lord to preach the Gospel, and the pastors.

The life of the Church was sacred to the Apostle Paul, so he established the ethics that pastors should have, seeing the reality of the society in which he lived: a life completely at odds with Christian ethics. The way he said it was strict. Not only did he tell Timothy, but he repeated it to Titus.

Paul's advice is still relevant to our current situation because most pastors today are immature (both spiritually and morally), selfish, proud, and arrogant. It's as if being a pastor is an honor, not a job that requires humility. Those who accept to be pastors must be willing to humble themselves.

Unfortunately, many of them are irresponsible, luxury-loving, materialistic, easily influenced, and incapable of true faith in Jesus Christ.

2. Models of Pastoral Ethics

In fact, pastors should be good examples of conduct and faith in Jesus Christ to their fellow members. In Philippians 2:5 Paul says, "Have in you this mind which was also in Christ Jesus. The word "in Christ" is very important to Paul; this word should define or determine the whole Christian life. Christians must remember that they are no longer people of the world, but that they belong to Christ. Therefore, his life must reflect what Christ is. According to Elian Cuvillier and J-N Aletti, the very aspect of Christian ethics is evoked in this word of Paul (**Cuvillier, 2014**). It is no longer the human spirit that commands and guides life, but the one who is Christ. He is a completely new person, his old personality is no longer reflected in him. It is the new "noos" that works in him. He already has the Spirit of God in him. It is no longer the "psyche" that commands him, but the Holy Spirit that offers him a new life. And this is what the Apostle Paul says: "Do not be conformed to this world, but be transformed by the renewing of your mind" (Romans 12:2) and "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me. He had crucified his flesh with Jesus on the cross.

So people who are in Christ are people who have been converted by following what Christ did. His life is a copy of the life of Christ.

So, the student must change his mentality and accept the changes that the Holy Spirit has brought in him. He must always remember that he is a man of God, a close partner of God, convinced by the Word of God, who belongs to Christ and no longer belongs to the world. It is no longer Satan who controls his life, but Jesus. This includes a new life, a new character and a new attitude through the Holy Spirit. Therefore, if they ignore the true meaning of "in Christ," they will not be able to live this pastoral ethic.

Since pastors are members of the church, they cannot leave the church, but they must learn to live with it by being like a light in the midst of darkness. Therefore, they are fully responsible for the good and improvement of society. However, pastors cannot accomplish or change anything without these three qualities:

- **Love of neighbor**

One of the qualities required of Christians, especially pastors, is to love others. Jesus condensed the Ten Commandments into two commandments: love of God and love of neighbor. Love of neighbor leads Christians to consider others, as indicated in Philippians 2:3-4. The Greek word "agapeseis" was used by Jesus when He said: "Love your neighbor as yourself. The love that asks nothing in return, but in fact gives up everything, even the most precious. God is the concrete example of this, even to the point of giving up Jesus, His only Son, for the salvation of man and the world. This also requires self-sacrifice. The love required of pastors is the love with which Jesus loved the world, giving up the most precious things for others. What we want to talk about here is very material, but it is about helping each other in everyday life, getting along, building relationships. People who love their friends are not jealous, they do not hate each other, but they always seek what is good for their friends.

He who has this character is likely to bring about an improvement in the life of the community and the environment in which people live. He can create a peaceful world where people no longer harm each other. However, this will not happen until the spirit that Christ had, the spirit that He brought to accomplish salvation, is in the person.

In addition, Christians, especially pastors, need humility, kenosis. This begins in the life of the community of pastors in the seminary. A community where pastors love one another, nourish one another, support one another, help one another. True love values others more than oneself. For this reason, the love one feels for others is greater than the love one feels for oneself. A Character Far from Selfishness and Perversion.

- **Humble and reasonable**

"Gentle and reasonable" are characteristics that are no longer found in today's society. Stubborn, cruel, and irrevocable people live together in society. People think that this is due to the difficulty of life, which involves a life full of quarrels and anger, where joy and peace are not seen at all.

In today's reality, people's environment is degraded, and this affects their minds. Since pastors are special people in society and are converted and convinced of the gospel, they should have a different attitude from the world. Therefore, pastors must be people of tolerance, people of peace. This is a quality needed for people who want to restore order, harmony and unity in the Church and in society and in all areas where they exist. It is very dangerous if the pastor is the cause of confusion or if he is the one who starts wars.

The person who has the Spirit of God must be able to live or carry the qualities mentioned in Galatians 5:22-23. They should truly experience humility. His humility is a characteristic that must set him apart and be recognized by the people of the church. Thus, the student pastor is a humble person, he does not wait for someone to humble him, but he knows how to humble himself. It is a personal initiative to experience it. He himself was convinced of the Lord's call to be a pastor, and he humbles himself in his life. He is a wise, thoughtful and caring person, so he is very careful in carrying out the ministry to which the Lord has called him. The pastor must be able to make immediate decisions and always feel responsible, that is, a conscientious person in his function and who protects the glory of God in everything he does.

- **Sociable**

This is another characteristic that confirms that the pastor is truly a member of the community. Thus, pastors and even student pastors are people who should have the ability to communicate with everyone, without being isolated, able to get along with all people

according to their category (old, young, children), according to their class (poor, rich) and according to their race. The pastor is not for a few, but for all the members of society or of the Church. Pastors or student pastors are also people who are accessible and with whom it is easy to communicate. Without pride or vanity, but willing to be in relationship with everyone. People can complain, listen, and be counseled in case of problems. The pastor does the work of a psychologist, but spiritually, therefore, one must see in his life, in his appearance, that he is a trustworthy person.

b. Witnessing to the gospel of Jesus Christ

The pastor is a man of his word, a bearer of God's message, a preacher of the gospel. He must preach the gospel, as Paul said: "Woe to me if I do not preach the gospel". So, preaching the gospel of Jesus Christ is his work and his mission. So, when people see him, they see Jesus, the gospel.

1. Doing good deeds

Pastors are followers of Jesus Christ, created to do good works, works worthy of being Christians, as stated in Ephesians 2:10: "Created to do good works. People in Christ are created a new, reborn in Christ. As Dominique Angers says, "God's first reaction was spoiled by sin. In Jesus Christ, God is now making a new creature" (Angers, 2021).

The Greek word "kainos" translates the word new, that is, completely changed, the old man no longer appears. So they have a new spiritual life so that they can no longer do bad things. Everything they do shows God's glory and God's goodness. His humanity must be seen in his life. The deed he has done is enough to prove to people that he is a true Christian who has Jesus Christ living in him, as the Thinker said: "It is true that salvation comes first, but it must necessarily be accompanied by good works. First we receive the new life in Christ, then we translate it into concrete deeds" (Hale, 2005).

By doing these good works, he shows that he has the image of God or Jesus Christ in him. After all, God's goal is for the people He has saved to have the image of Christ. Here's what MacArthur says: "(...) Those whom God chooses, he determines to be exactly like his Son. In the image of his Son: God's eternal plan for those who see and are like Jesus Christ. This is the prize of the heavenly calling". (MacArthur, 2006). Therefore, student pastors are not gifted to do bad work or bad deeds, but when they work, they try to do good work, worthy of being a Christian.

2. Leading evangelism with fear and respect

It is not enough to do good deeds, but we must also preach the gospel. We do this with diligence, prudence, and dignity. We do it with the fear of God. It's not about what you want to do or what suits you, but about following the Lord's command. People who preach the gospel with fear and trembling seek to fulfill God's will. They accept to be led by their Master, who is Jesus, and will go where He wants to take them. To put it plainly, a true Christian accepts to be a slave of the Lord, doing only what He tells him to do, preaching only what He tells him to preach, which is the Gospel. He dares to teach perfectly, even if preaching the gospel may cost him his life. Jesus Christ is superior and precious above all.

3. Behaving well

People who follow the Lord are convinced people who have become new people, meaning that the preaching has changed their behavior, thinking, and actions; that is, a reformed person with behavior in accordance with the gospel. A Christ-bearing person

behaves differently from the world. The pagan nature or the old man is no longer in him, but he has put on the new nature. To live the Christian ethic is to live as a saved person. The old man who is still dictated by his needs, who is still a very carnal person. He has become a child of God, so the Holy Spirit guides him in all his actions. He is already in Christ, he has been transferred to life, as the Apostle John describes in his Gospel. According to Dominic: "We are totally transformed. The ethical implications of salvation are thus brought to the fore: being one with Christ and belonging to the new creation radically transforms one's way of life. They make a one hundred and eighty degree turn" (Angers, 2021).

In fact, the person who commits himself to this function is a converted person who already has Jesus in him, who is already in Christ, and whose ethics are defined as such. Therefore, those who prepare to be pastors must be people who know how to behave well, so as not to try to be proud and arrogant. This is why Paul told Timothy that the pastor should not be a new person in the faith, so that he has maturity and realizes that he is a spiritually mature person.

c. Fear the Lord

The fear of the Lord should be in every Christian. Christians accept that Jesus is their Lord, which means that He commands and controls their lives and has authority over them. Jesus' omnipotence allows Him to enter people's lives and do whatever He wants. Christians belong to Jesus, they have become His property and are under His authority. Therefore, they should fear Him.

1. Walking by faith, not by sight

Faith is trust, belief, certainty in the Lord.

Seeing anew is according to what is seen from the outside (form, appearance, sight, kind). Therefore, people who walk in the fear of God do not depend on outward feelings. It does not depend on what the eyes can see, which can lead to discouragement and depression, but on what is not seen, which is in Jesus Christ. The book of Hebrews describes faith this way: "Now faith is the substance of things hoped for, the evidence of things not seen." Therefore, the formation of pastors always has hope in it. He trusts in the Lord's direction of his life and journey, even though he does not see Him directly. This is related to the words of Jesus: "He is a person of faith, a person who trusts in God, so that even if his eyes have not yet seen the promise that God is giving him, he believes it and is immediately sure that he will receive it. He is not a person who has a scientific attitude and always demands proof of what he has been told, but a person who immediately trusts what Jesus says. He accepts God's guidance in everything he does.

2. Obeying Jesus Christ

Jesus Christ really lived this obedience. He truly accepted the mission God gave him, and he truly accepted it even to the point of death on the cross, the worst death. (Philippians 2:8). He truly obeyed God. A model for all. Therefore, as disciples of Jesus, pastors should learn this obedience to Him. To live in obedience to Him and to do God's will by following what He says. This means that if student pastors truly obey Jesus, their lives should not contradict what the Scriptures say. Obedience is a sign of God's intimacy with them. According to Alexander Strauch: "The children of God must surely obey their heavenly Father." (Strauch, 2007)

Student pastors must accept that they are slaves of Christ, just as Paul and Peter did. They must submit to the authority of Jesus.

3.2 Pastor Students: Victims of Modernization

The environment in which people live is constantly changing. This often affects the world of pastoral training. Despite this evolution and progress, we have seen these two different cases.

If these three characteristics are present in the students, they will become practical models of kenosis, as the results mentioned above:

- He is mature and well aware of the importance and value of this so-called pastoral ministry. Therefore, there should be a conference organized by the Pastoral Formation School. A conference that will inform those who wish to exercise this pastoral ministry of the importance and value of this ministry, before they present themselves for the examination to enter the school of pastoral ministry. Thus, during this time, there will be a teaching on God's call to the people, informing them of the responsibilities that await them, of the rules that they will have to follow and accept after passing the examination, so that they will think carefully before embarking. The purpose is not to advertise, but to prepare them beforehand so that they will not be surprised by what awaits them.
- He is convinced that he is a person called by God to be a pastor, so he is willing to change and accept to be formed as God wants. He does not claim to be wiser than God. The function of the pastor is one that requires humility, so his acceptance of this commitment and his preparation for the ministry is a way of demonstrating that he is a person who truly lives humility. The humility he has must be shown in his whole life, in everything he does. Accepting all the rules and regulations established within the pastor's ministry will be a demonstration of this humility.
- He has the same mind as the apostle Paul, so he dares to say like him: "It is no longer I who live, but Christ who lives in me" and "Be imitators of me, even as I am of Christ. He has completely lost his identity for the Lord. He gave up all his personality when he accepted this office. It was no longer his will that he carried out, but the will of the one who called him. His identity is totally hidden in Jesus. But the identity of Jesus is clearly visible. His thinking, his vision and his behavior have changed completely. He belongs to the Lord, he belongs to him completely.
- Otherwise, the expected results will not be achieved. The question arises: "Why is it impossible to achieve the goal we have set and want to achieve in this pastor training? What are the problems that need to be solved?"

a. Weaknesses of the LMD system

The issue of degrees has been a problem in pastoral formation ever since. This is not the first time it has caused problems. For a long time there has been a desire in the Church to raise the level of theological education. That is why it is stated that "it is necessary to have a higher level, especially in terms of general culture, when recruiting students for the pastoral school".

So we ask ourselves: "Is it possible to indicate the admission criteria for those who will be students of the Pastoral School? What will be the minimum knowledge and diplomas required, as is the case in European countries where only those with a high school diploma are admitted to the Faculty of Theology?"

In any case, it is difficult to apply it in Madagascar. On the one hand, the baccalaureate requirement for admission to the Faculty of Theology favors candidates from the capital and indirectly excludes candidates from the provinces and the countryside. This prevents some regions from having the opportunity to exercise this function.

Let us recall that the theological faculty of Ambatonakanga was founded in 1979. At the beginning, Father Fety Michel was in charge of this institution. The way of admitting

people who want to exercise this function of pastor is according to their diplomas. Those who have a baccalaureate, which at that time was considered a high school diploma, can enter the Faculty of Theology, but those who do not have a baccalaureate but have reached the final year are admitted to the Theological College located in other provinces (Fianarantsoa, Mandritsara, and recently in Ambatondrazaka).

If the reason for establishing the Faculty of Theology in Ambatonakanga was to raise the level of theological education, we believe that the goal has been achieved. But many are disappointed because the results of these two types of pastoral training schools are not the same. In the Faculty of Theology, variable knowledge is gaining momentum. The research work is so dominant that if the students are not careful, they will fall into pride and arrogance and their spiritual life will be diminished. But in the theological college they are considered more profitable because they live together in the same place, so they are more controlled and closely supervised both intellectually and spiritually. From the point of view of the people or the feelings of the people, the students of the college have more humility than the students of the faculty who are busy sitting on their diplomas. However, according to the decision of the Great Synod of Antsirabe held in August 2016, it was decided that all schools of pastoral formation should be treated equally. The college and faculty no longer exist, so those who can enter must have at least a baccalaureate diploma. Otherwise, candidates are encouraged to study in schools for the formation of the laity, with the aim of becoming catechists. The present school of pastoral formation follows the LMD system. As a result, research and the exchange of knowledge in every possible way is gaining momentum, there is also the development of the technology that exists today. Students are encouraged to explore. This is limited to only 30% of the education that should be given to them, but the 70% they complete through personal research. Compared to the education in its previous form, which gave 100% of the education that one should have, we see that there is a difference in the results obtained. The reason for this is the difference in the knowledge required prior to the training: some have only a baccalaureate, others have a master's degree or even a doctorate, which allows us to encounter even more difficulties in the transmission of knowledge and skills.

Since the school year 2020-2021, it has been decided that the Preparatory School will implement the LMD system, so that only holders of the baccalaureate will be accepted. At the end of the study, it is seen that the goal has not been achieved. It is not about improving the level of knowledge, but on the contrary: pride, arrogance.

Many students believe that they are competent in various fields (technology), which leads them to despise teachers and educators. Since they are convinced that they already have the ability to learn, they think that teachers are no longer indispensable. The implementation of the LMD in the pastoral formation school is also being considered, making it a formation school similar to a university. In this way, the life of the pastoral school would be the life of the university. It is important to emphasize that the seminary is not a university, but an institution that aims to prepare people for ecclesial leadership. It is impossible to achieve what we want. The importance of knowledge has become greater than that of the spiritual. By focusing on the acquisition of knowledge, students forget the spiritual aspect. The transmission of knowledge is intensified and even the teacher, if he does not care, is responsible for it. The time that FJM students spend on research is mainly spent on reading books, personal research and using the Internet. In this way, the FJKM has a clear vision of pastoral formation: "It is a call to be a pastor, so the education of pastors is the knowledge and training to respond to God's call, a call to serve the church". This does not seem to have happened yet, because intellectual knowledge is expanding. The acquisition of knowledge does not allow the student pastor to lead the church himself,

but it pushes him to arrogance. It does not force him to be humiliated before others. However, it is important for him to be aware of his responsibility as a leader, so he must be self-controlled and able to be humble before others and especially before God. Therefore, Mac Arthur's idea should make student pastors think: "A leader who is truly competent is so because of his character. We can easily recognize him, not by his credentials, but by the influence he has on others. He is someone who is convinced of his calling, who also knows that he is totally dependent on the power of God. (MacArthur, 2008)

Therefore, the LMD system, even though it is suitable for developed countries, cannot be used in the pastoral training school because it becomes a virus that destroys God's call in the student pastors if they do not control themselves. The purpose of the Pastoral School is obvious: to train individuals for church leadership.

b. Leaders' Ethics Towards Student Pastors

The behavior of those around them has a significant impact on the behavior of student pastors.

1. Pastoral teachers

Student pastors meet the teacher every day, and it's safe to say that they are constantly interacting with him or her. And it's undeniable that the teacher influences the personality of the disciples: language, actions, concepts, persuasion... Whether we like it or not, it's possible to detect in the behavior of the students' clues related to the company or to each field in which they have worked, as well as to the pastoral formation school from which they come and for which they have been trained. Often the teacher tends to give his conviction, his opinion, to the students, which causes them to change their minds without making any observations, because he thinks it's right immediately, so he doesn't bother, he just copies and pastes.

It is also certain that sometimes the vulnerability of the teacher overcomes itself, which changes the ethos of the students, making them feel a certain amount of self-esteem, instead of receiving the teaching they are given, but always thinking that they have the yes, it will be better than others.

It sometimes happens that those who are preparing to become pastors think that they are fit because they are about to become pastors and therefore have no desire to receive the instruction and teaching that is given to them. They think they already have enough thanks to their previous theological formation, such as the SETELA or SEFALA studies, or their status as catechists, so that humility is not present among them. It is difficult for them to experience this humility because they feel that they are already competent.

The responsibility for the pride of the students lies entirely with the teacher, who must reflect the students to represent this pastoral ethic.

2. Tutors for pastors

Students must have a letter of recommendation from the pastor of the church they come from in order to enter the Pastoral Training School. This letter is very useful because it is based on many factors that help to get to know the student. Sometimes, however, the situation is the opposite of the reality of the student: character, marital status... The most important thing for the pastor-tutor is to make him a part of the student pastors. Thus, his vulnerability is hidden. He doesn't worry about the repercussions that this could have on his pastoral formation and on the life of the school. So the teachers concentrate on their preparation.

In addition, the pastor who introduces the student often has this weakness: he gives the student a pre-conceived idea, gives him strange advice. It's not that he encourages the student to obey the Church and to follow his formation, but the advice he gives sets the student against the person in charge of the pastoral formation (director, teacher...) to be judged. The formation they receive, that is, the formation of the Church from which they come, does not encourage the students to be humble, but makes them even prouder. This complicates the process of learning in the pastoral school. In fact, it is preferable to begin the preparation and formation of seminarians in the Church that presents them. We would like to emphasize that the church must work together with the seminary to prepare and educate the students so that they can be successful. It is important for the pastor-teacher to be aware that if the student misbehaves, he too is responsible, but he doesn't just pass the buck to the teachers. From the time when the teaching in the pastoral school fails, the tutor willingly listens to a voice instead of trying to understand the actual situation that took place in the pastoral school. We can take an example where the pastoral teachers punish the students for their failure or stupidity, but their pastor ignores them and considers them as if they have done nothing or nothing. Thus, he has the tenacity to despise the teachers and officials, but he attaches great importance to the words of his future pastor.

c. Current student pastors: problems for pastoral schools (TPM)

1. Their ineptitude

A real difficulty for the Pastoral Formation Center is the lack of competence of the pastoral students. First of all, it has been noticed that the level has been raised and the teaching method has been updated to become LMD. This means that student pastors have at least a bachelor's degree. However, there are students who have received a higher degree than a bachelor's degree. Nevertheless, the reality is that the students' abilities are steadily declining. Students are becoming weaker and lacking in understanding.

- Here are some possible explanations:
- Lazy thinking
- Development of technology
- Not enjoying reading books
- Confidence in artificial intelligence

2. Their immaturity and irresponsibility

In the past, because of the immaturity of today's youth, the average age at which students entered pastoral training schools had risen from 23 to 33. Then and now, the maturity of 25-year-old pastors who have been church leaders is different. Now it is a little more flexible, but it was necessary to reduce it to 21 because of the LMD system and the conditions imposed by the state.

However, the future of the Pastoral Training School is extremely worrisome because of the immaturity of the student pastors. They just want to be pastors, but they don't feel competent in everything. They don't know what to do, but they always wait for orders, even instructions, before they make a decision or take responsibility for it. It's simply a matter of relationship and interdependence. They don't think they are responsible for the church. They ignore that true responsibility lies in the ability to take responsibility for everything he does. Responsibility is not about giving orders. There aren't many people who believe that he has become a pastor, he is a commander. So in order to encourage others to take responsibility, it's important that you as a pastor first take responsibility and get involved in all activities, starting with pastoral training. The pastor is a leader and a humble leader, a role model for others.

The students have been inadequately prepared by the pastoral training school because it is full of vain pastors rather than humble, reasonable ones. They are eager to do as they please and refuse to be disciplined.

3. Comparing the role of pastor with other roles

When we talk about a pastor, vocation is the first thing that comes to mind. A pastor's job is unlike any other in the world, requiring commitment and quality work, as Timothy points out. It is a job that requires faith and humility. That's why, when it comes to the pastor's job, it's not about the salary, it's about the livelihood. Pastors are paid to support themselves. Therefore, the pastor's income does not meet the standards set by the government.

In fact, many student pastors are disappointed because they think they have a degree, but the scholarships they receive don't meet their expectations. His struggle for his right to employment is based on the fact that he believes that the livelihood they receive must meet the standards set by the government. This compromises their training as they are seen as mercenary student pastors who are employed rather than model student pastors who serve others. They are proud of their diplomas, which makes them difficult to lead. They have the audacity to criticize the church and their teachers. They believe they have the truth and know everything.

The condemnation that hides behind judgment doesn't lead him to progress or change for the better, but makes him depressed and eventually falls into laziness. He doesn't have the enthusiasm he had in the beginning, and he doesn't do what the Scripture says: "Be zealous, not lazy. Be zealous in the spirit. Serve the Lord. (Romans 12:11). The real danger lies in considering one's pastoral ministry as a burdensome task. It is truly contemptuous of the pastoral function. It is far from humility.

IV. Conclusion

Finally, it should be noted that the seminarians have an absolute responsibility to carry out the evangelization of the Church. They cannot be excluded from the life of the Church and of the seminary. It is therefore essential that they assume many commitments. Sacred Scripture, in particular, contains the qualities required of Church leaders and all those who aspire to be pastors. This article has shown that humility is the most fundamental quality that a student pastor should have. He is an example and a model for others. He truly practices kenosis in his life, which means that in everything he does, you will feel and see that he is truly humble. Student pastors have the ability to be humble and are convinced that they are humble before the greatness of God who has chosen them. They imitate the Lord Jesus and follow His teachings. Their fear of God, obedience to His will, and conduct are consistent with this. Therefore, the church expects humble student pastors who know how to humble themselves, not arrogant student pastors who will only destroy God's work and God's name. In order to fulfill this ambition of embodying kenosis in the lives of student pastors, it is necessary first to integrate this theme into their theological formation, then to improve and develop their spiritual life, to intend to renounce themselves in accordance with the concept of kenosis, and finally to commit themselves to the service of others. They are also God's co-workers who are doing the right work, so they must be good and worthy of the function in which they are working. In order not to be distracted, as the Malagasy proverb says, the school in charge of pastoral formation must exercise great discretion. Since the LMD system is the current educational system established by the State, the spiritual aspect must not be forgotten. Of course,

knowledge and skills are essential. The church is often looking for qualified pastors. However, their knowledge and skills are useless if they don't lead them to bow down before the greatness of God and trust in Him. It can therefore be said that the FJKM has achieved the goal it set itself at the Great Synod of Antsirabe, as far as the present state of the Pastoral School and the level of teaching are concerned. But now questions are being asked: "Doesn't the Reformed Church called FJKM feel fully responsible for people who want to become pastors but don't have the required knowledge (baccalaureate diploma)? ". Is the FJKM Church not responsible for the disappointments or problems that individuals encounter because of their inability to access pastoral school? And isn't it humiliating for the Church to see it tormented and destroyed here and there by the pride of pastors? In the case of a high level of education in the seminary, what measures does the Church take to prevent the student pastors from becoming arrogant?

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