

The Need for Entrepreneurial Skills in Catholic Seminary Formation: Encouragement from 1 KINGS 19:19-21.

George Odafe, Musa Augustine Ibrahim

Abstract

The paper seeks to assert the necessity for training on acquiring entrepreneurial skills in Seminary formation to the Catholic Priesthood. Whereas it is not an unobserved fact that the training for the formation into the Catholic priesthood is quite demanding and significantly expensive, especially in our present time, the ever-changing world, circumscribed with its challenges, shows the honest need of pastoral entrepreneurs. These pastoral entrepreneurs are those who go where God is moving, with an additional quest to weigh both the social and spiritual return in fulfilling the ultimate missionary commitment of the Church. The seminary formation today is confronted with some challenges that necessitate a thoughtful outlook that confirms the need for the training of pastoral agents who are not only spiritually minded devoid of any social skills, but also pastors who are good strategic thinkers and learners, and all that entails from vision to execution. The time we are in is in dire need of Pastors, who aside the personal love for God and His people, have strong emotional intelligence, good interpersonal and team working skills, good conflict resolution skills, and also a strong influencing skills. Thus, the paper, taking a cue from Elisha, supposes a growing need to introduce entrepreneurial education in seminaries, especially in Nigeria, to enable the Church cope with present economic challenges and also produce pastors not only sound in doctrines, but also with specific knowledge, skills and expertise in other related jobs. Employing close reading, the paper is based on the fact that like Elisha, every Seminarian already has preexisting entrepreneurial ability which serve as encouraging basis for training in entrepreneurial skills in Seminary formation.

Key words: Seminary, Formation, Entrepreneur, Elisha

Introduction

The concept of entrepreneurship education according to Gautam and Singh (2015) is more than teaching students how to become independent business owners. It is about creating and nurturing a learning environment that

promotes entrepreneurial traits and behaviors, such as becoming creative and independent thinker, risk taker, assuming responsibility, and valuing diversity. It is a process through which individuals identify opportunities, allocate resources, and create value. This creation of value is often through the identification of unmet needs or through the identification of opportunities for change. Accordingly, the dynamic economic condition has made the need for flexible individual with entrepreneurial value, attitude and mental capacity for creative thinking and innovative a *sine qua non*.

It is not an unobserved fact that the training for the formation into the Catholic priesthood is quite a demanding and important task especially in our present time. With the ever-changing world, 'pastoral entrepreneurs' are needed. These pastoral entrepreneurs are those who go where God is moving, with an additional quest to weigh both the social return and the spiritual return in fulfilling the ultimate missionary commitment of the Church (Butts, 2016). The combination of aggressive goals of business with God's heart for people is what Jackson (2003) sees as pastoral entrepreneur. Thus, he calls this kind person a "pastorpreneur" because he or she is an innovative Christian leader who is a creative dreamer willing to take great risks in ministry in order to gain great things for Christ and the kingdom.

The seminary formation is not meant for the training of leaders who are only spiritually minded, devoid of any social skills, but also leaders who are good strategic thinkers and learners - and all that entails from vision to execution. Leaders who have strong emotional intelligence - good inter-personal and team-working skills, alongside good conflict resolution skills - but more than anything a strong influencing skill (Burns, 2013). Thus, in line with this backdrop, there should be a growing need to introduce entrepreneurial education in seminaries, especially in Nigeria, to enable the Church to cope with present challenges and also produce priests not only sound in doctrinal of theological issues, but also with specific knowledge, skills and experiences towards another job or diversity in general. Should one not make it to the priesthood, it is an added advantage.

This call has become expedient because Seminarians come into formation with an already existing innate skills and dispositions to develop themselves into any facet of life with entrepreneurial value. The prophet Elisha had a certain disposition to become prophet in his farming skills, and he was in the act when Elijah called him. This article employs the vocation of Elisha in 1 Kings 19:19-21 to argue that every Seminarian called comes into the Seminary with an existing openness to entrepreneurial development. This argument will be achieved through a close reading of the pericope.

Conceptual Clarification of Terms

Entrepreneur

Etymologically, the word “entrepreneur” is derived from the French verb *entreprendre*, which means “to undertake”. Economic scholars from the time of Adam Smith, through the neoclassical era, the English Economists, the American economists down to the German School all have their various perspective of the role and function of the entrepreneur in economic development (Sheila and Arinze, 2017). Entrepreneurship according to Timmons (1999) is “a way of thinking, reasoning and acting that is opportunity obsessed, holistic in approach, and leadership balanced” (p.27). Others like Dees, Emerson and Economy (2001) expand this definition by suggesting that “entrepreneurs are innovative, opportunity-oriented, resourceful, value-creating change agents” (p. 4).

Seminary

The English word seminary is taken from the Latin word *seminarium* which translate as “seed-bed,” an image taken from the Council of Trent document *Cum adolescentium aetas* which called for the first modern seminaries (Waterworth, 1948). Viéban (1912) observes that the word can sometimes be applied in England and the United States to young ladies' academies, Protestant or Catholic, or even in Germany, to designate a group of university students devoted to a special line of work. However, when qualified by the adjective “ecclesiastical,” it is reserved to schools instituted, in accordance with a decree of the Council of Trent, for the training of the Catholic diocesan clergy. Furthermore, Viéban (1912) pointed out that whether it is a theological seminary (*grand séminaire*) which provides courses in Holy Scripture, philosophy, theology etc., and gives young men immediate preparation for ordination or a preparatory seminary (*petit séminaire*) which gives only a collegiate course as a preparation for entrance into the theological seminary, the word seminary when used alone designates either a theological seminary or a seminary including both the collegiate and the theological courses. In a simple word, seminary is a school for the training for priesthood.

Education

In an attempt to explain what education means, numerous definitions have been suggested by theorists belonging to diverse fields. Despite the diversity of definition many agree that education is a purposeful activity directed at achieving certain aims, especially the transmission of knowledge (Chazan, 2022). Scheffler (1960) posits that there are three definitions of education. The first type is called “the descriptive definition” which is a statement that proposes to denote or explain the nature of the meaning of the word called “education” by using a variety of words to explain either what the phenomenon

is or how the term is to be understood. The second is the “programmatically definition” which comes to advocate for or prescribe a belief of what education should be or should do. And finally, the third type is the “stipulative definition” whose purpose is technical and utilitarian, and basically a linguistic agreement or a kind of shortcut that enables discussion to proceed smoothly at a descent pace. Simply put, education is a process of learning and knowing that is not restricted to school alone.

Entrepreneurship Education

Shigeru Fijii is considered to have pioneered entrepreneurship education when he started teaching in this field in 1938 at Kobe University in Japan (Mwasalwiba, 2010). According to Sexton and Bowman (1984), it was in 1940s that courses in small business management began to emerge. Moreover, Katz (2003) on the other hand posits that in 1947 Myles Mace introduced the first course in entrepreneurship in USA at Harvard Business School. Along the same line, Dana (1992) claims that this phenomenon did not gain a more universal recognition until half a century later. There has been a contention in the application of the term entrepreneurship education versus enterprise education and/or a substitution of entrepreneurship education with entrepreneurial education (Jones and English, 2004). On the one hand, Garavan and O'Connell (1994) argue that a conceptual difference exists between entrepreneurship education and enterprise education. While the former has to do with creating an attitude of self-reliance and the latter is for creating opportunity-seeking individuals. On the other hand, Gibb (1993, as cited in Frank et al., 2005) sees the two terms as conceptually the same, but contextually different, for he takes entrepreneurship education as a term mainly used in America and Canada, and enterprise education in the UK and Ireland.

Entrepreneurial education has been defined by Bechard and Toulouse (1998) “a collection of formalized teachings that informs, trains, and educates anyone interested in participating in socioeconomic development through a project to promote entrepreneurship awareness, business creation, or small business development” (p.320). Kirby (2004) refers entrepreneurship education to activities aimed at developing enterprising or entrepreneurial people and increasing their understanding and knowledge about entrepreneurship and enterprise. This would imply that entrepreneurial education in no less, seeks to provide students with the knowledge, skills and motivation that encourage entrepreneurial success in a diverse of settings. Jamieson (1984) characterized entrepreneurship education as a discipline stating it as, “the teaching of skill, knowledge and attitude for people to go out and create their own returns and solve their problems” (p.19). Along the same line Matlay and Mitra (2002) were able to categorized entrepreneurship education in following three different ways:

- I. Education 'about' enterprise (Awareness Creation),
- II. Education 'for' enterprise (The preparation of aspiring entrepreneurs for innovation); and
- III. Education 'in' enterprise (The growth and development training for established entrepreneurs).

Another similar categorization has been suggested by Jamieson (1948) who also refers to such education as 'about' enterprise (as key agent of social and economic change); 'through' enterprise (teaching style which used entrepreneurial situation); and 'for' enterprise (training both potential and existing entrepreneurs).

The Church's Perfective on Entrepreneurship

The Catholic church has not been silent regarding the issues that concern common good of both man and the society. Through her social teaching (CST), she also addressed the issue of entrepreneurship. This teaching regarding entrepreneurship rest on two pillars: the principle of subsidiarity, and the right to private property. By applying these two principles in the economic domain, CST has supported entrepreneurship to provide people with the freedom to act in the economic domain (Grotenhuis, 2015).

Pope Pius XII was considered the first to use the word entrepreneurship. His address to the first Italian National Congress for Small Industry is notable insofar as it contains the Roman Magisterium's first explicit reference to the entrepreneur (Percy, 2015). To point out that private initiative reflects man's unique dignity and transcendent destiny, Pope Pius XII's (1956, as cited in Percy, 2015) underscores the irreplaceable contribution of entrepreneurship to economic life and material prosperity,

Among the motives that justified the holding of your convention, you have given the first place to a vindication of the indispensable functions of the private entrepreneur. The latter exhibits in an eminent degree the spirit of free enterprise to which we owe the remarkable progress that has been made especially during the past fifty years, and notably in the field of industry (p. 15).

Corroborating the need for entrepreneurship Pope John Paul II (1991) adds that it is "in this way, the role of disciplined and creative human work and, as an essential part of that work, initiative and entrepreneurial ability becomes increasingly evident and decisive." (para. 32)

The church is careful concerning the morality that should govern such entrepreneur. Emphasizing this morality Pope Pius XII (1956 as cited in Percy, 2015) offers that the entrepreneur must possess “the most varied intellectual gifts” that should be “united to a strong and versatile character, and in whom, above all, there is a sense of morality that is sincere and magnanimous.” (p. 15) Furthermore, in 2011, the Pontifical Council for Justice and Peace published a document entitled “The Vocation of the Business Leader,” which is a 32-page Vademecum addressed to entrepreneurs, in their daily commitment to integrating faith and work, and to professors in their formative moments in schools and universities. This document puts the notion of entrepreneurship under pressure to respond to the moral framework of CST, as entrepreneurs are part of Gods plan to make this world flourish as well. Instead of adding something from the Christian doctrine into the world of business, the pontifical council reversed it, putting the economy and entrepreneurship into the context of the world of creation and redemption (Greenwell, 2012).

The Need for Entrepreneurship Education in Nigerian Catholic Seminaries

While in the time past Nigerian seminaries have relied heavily for aid coming from Rome or other philanthropic organization from abroad for the training of seminarians, the case is now no longer the same following present dynamic economic and political condition. The present economic situation in Nigeria is beckoning on Nigerian Catholic seminaries to explore for supplementary means of generating income for financing priestly formation. Besides, the need to produce skilled, passionate and knowledgeable pastoral leaders with strong will to make the life of the people better and create a conducive place for worship, makes the introduction of entrepreneurship education in the Nigerian Catholic seminaries a necessity. The following are the need for new development:

It Will Create Great Organization (Church)

Butts (2016) observe that rapid growth of an organization is exciting, but can also create serious problems for an entrepreneurial leader. Thus, as churches grow, new crises are likely to emerge, following a similar pattern to that of business ventures. The culture and values of any entrepreneurial venture, whether a business or a church, can be a major factor in addressing the growing pains in a positive way. Collins (2001) in his book “Good to Great” claims that business and church would view things differently when it comes to the economic engine. While businesses must attain a clear insight into how they can most effectively generate sustained profitability and cash flow for churches, it is the resource challenge. Thus, Catholic seminaries in Nigeria must figure out how to generate enough money to carry out formation and training of seminarians that can most effectively impact lives. Furthermore, they also have to determine how to raise up enough leaders and skilled teachers to run this task.

Help Overcome Adversity

Overcoming adversity is viewed by entrepreneurial leaders as the turning point in their lives that set them on an inevitable course. These experiences varied in harshness and duration. Some adversities are ones leaders sought, and others are ones that found them (Bennis and Thomas, 2002). The apostle Paul had to pay the price of leadership as he struggled, suffered, and encountered opposition to the direction he was going. Paul's protégé, Timothy, was overwhelmed when Paul became imprisoned near the end of his life. Paul had been betrayed and abandoned by numerous people. Paul invited Timothy to this kind of life when he said, "Join with me in suffering for the gospel" (2 Tim. 1:8 NRSV). He goes on to explain, "What persecutions I endured! Yet the Lord rescued me from all of them. Indeed, all who want to live a godly life in Christ Jesus will be persecuted" (2 Tim. 3:11- 12NRSV). Of course, this is the course a seminarian has chosen to embark upon, since every step of obedience seemed to be accompanied by struggles and opposition. The same holds true for leaders today. Dodd (2003) explains that those who lead through the power of God's Spirit recognize that struggles and suffering are many times signs that they are on the right track, headed in the right direction, and kicking a dent in the spiritual realm of darkness. One of the keys to the effectiveness of Paul is the great price he paid in personal opposition, pain, and abuse. After going through adversity, Bennis and Thomas (2002) further explain that lifetime leaders develop a defining ability to adapt to difficult circumstances. The ability to understand new experiences, process their meaning, and integrate them into life is one of the skills that these leaders learn. According to them, the process of growth and change prepare entrepreneurial leaders for continued growth and future challenges, for no matter how punishing the crucible experiences are leaders see them as high points in their lives. Leaders are not only able to survive these struggles, but they are strengthened and inspired by them. Furthermore, Bennis and Thomas (2002) maintain that even though they are painful or difficult, leaders say they would not trade the experience for the world. Wisdom gleaned from the experience of the crucible is what separates those who become burned out from those who become successful leaders. Leaders are changed, transformed, and created anew after going through adversity. They grow in ways that change their definition of self. The leader can perceive their change and those who know them can see the difference (Bennis and Thomas, 2002).

Develops Difference Markers

True entrepreneurs are not primarily interested in making money. They want to use their expertise, skill, passion, and knowledge to make life better for other people. An entrepreneur is one who "finds a niche, seizes the opportunity, and adds value to the community" (Caldwell and Kallestad, 2004). Early definitions of entrepreneur did not have anything to do with money, but instead

emphasized innovation, new processes in enterprises. Entrepreneurship involves seeing, sizing, and seizing opportunities that will make a difference (Caldwell and Kallestad, 2004). Collins (2005) maintains that the social sector, including the Church, has one compelling advantage over the business world: fulfilling a desperate craving for meaning in people's lives. Purity of mission has the power to ignite commitment and passion from people. Thus, he challenges leaders to get involved in something they care about so much that they want to make it the best it can be, not because of what they will get but so that it will make a difference. He says, "For in the end, it is impossible to have a great life unless it is a meaningful life. And it is very difficult to have a meaningful life without meaningful work" (Collins, 2001, p. 210). It is no doubt that the deepest satisfaction in life is to know that one's time on earth was well spent and ultimately that it mattered. And, this is partly the essence of this formation into the ministry of priesthood.

It Encourages Creativity

Creativity flows directly from the character of God and the Church is God's primary vehicle of creativity on the earth to share the message of hope and transformation. Young talks about a theology of creativity within the framework of the creative trinity. Entrepreneurial leaders are compelled to live out God's creative character in their lives. God invented creativity and it is woven into the very framework and fabric of who God is (Young, 2005). The Bible reveals God's creative wonder from the very start. Genesis 1:1 says, "In the beginning God created." Young (2005) believes that the church cannot be boring if it claims to be connected to the God of the universe because creativity is so central to the character of God. Here, Catholic seminaries in Nigeria, in view of the afore-mentioned, must see themselves as that which is supposed to produce creative pastoral entrepreneurs to fulfill such demands. They should also consider what Anderson (1999) believes- that every church needs imagination, creativity, and informed intuition. New ways of thinking must be grounded in a solid understanding of the faith while being coupled with a clear perception of current trends in the culture. Accordingly, entrepreneurial leaders must work to see that creativity permeates the corporate culture of their church, for God is the Creator of originality, creativity, and passion. So, seminary needs to cultivate a culture of creativity. Entrepreneurs have been given the gift of creativity that emanates from the ultimate Creator. The entrepreneurial church is rooted in the doctrine of creation. God is involved in the work of creation. Because humanity is created in the image of Christ, it is commanded to "take dominion" in overseeing and shaping the world. Humanity is called to create, be fruitful and multiply, by becoming "co-creators" with God. Entrepreneurial leaders are carrying out God's creation mandate. Hence a wonderful task indeed taken by those in formation.

Wealth Creation and Poverty Reduction

The church is a mother both for the rich and the poor. Through her charitable outlets, she has continued to care for the needy, the sick, and the poor by alleviate pain, poverty and distress amongst her members and the world at large. Thus, with this view in mind, there is a need for the training of entrepreneurial priests who can competently and skillfully explore and/or create means to generate the needed fund for the Church to continue her mission of caring for the uncared, feeding the hungry, clothing the naked, attending to the sick, other various financial assistance, to mention a few. Duniya (2010) had argued that entrepreneurship enables individuals to use their potentials and energies to create wealth through the creation of goods and services. Poverty is a condition of living that is characterized by lack of the basic necessities of life. Also, Bougeoise (2012) observed that one of the major causes of poverty is unemployment and since entrepreneurship is preoccupied with employment generation, then by extension, the generation of employment will therefore reduce the level of poverty. This of course is a necessary knowledge to be acquired in Nigerian Catholic seminary following the lingering economic situation, so as to generate wealth that will definitely reduce the incidence of poverty by empowering the citizens and increasing their access to basic necessities of life (food, clothing, shelter, security and education).

1 King's 19:19-21'S Encouragement for the Pursuit of Entrepreneurship

Apart from the aforementioned and analyzed the need for entrepreneurship in seminary formation, 1 Kings 19:19-21 adds a piece to the needs already explained. We shall dedicate the following few paragraphs to scientifically explicate this need and the reason for it.

The Context of 1 Kings 19:19-21

1 Kings 19:19-21 forms part of the larger literary context often called the Elijah-Elisha cycle (Lunn, 2015). In this cycle, Micha Roi (2012) asserts that Elijah is portrayed in continual motion. This motion motive is expressed in the immediate context of 1 Kings 19:19-21, in which Elijah journeys to meet God on Mount Horeb (1 Kings 19). This journey follows after the treat of Jezebel (1 Kings 19:2) because he had undermined the power and influence of her Canaanite god, Baal, on Mount Carmel, by defeating its prophets and executing them after a miraculous display of fire from heaven. The feat proved that Yahweh is the true God (1 Kings 18). Fearing for his life, Elijah was urged by an Angel to journey through the wilderness to Mount Horeb for a theophanic encounter with God and divine instructions to perform certain deeds (1 Kings 19:1-18) (MichaRoi, 2012). In a nutshell, Cogan (2008) surmises that 1 Kings rounds off the cycle of tales concerning Elijah's struggle with Ahab and Jezebel over the worship of Baal in Israel; a new climax, after the victory on Mount Carmel, is reached with the theophany at Horeb and the appointment of a

successor to the prophet. At the same time, there is a sense of discontinuity between the business on Mount Carmel and that on Horeb. Elijah ostensibly took flight because of the personal threat to his life for having “killed all of the prophets by the sword” (19:1) (p. 456).

The Delimitation, Genre and Structure of 1 Kings 19:19-21

1 Kings 19:19-21 narrates an event demonstrating the end of the journey and an eventual actualization of the divine instructions. The event equally marked the transfer of prophetic power to Elisha (O'Brien and Campbell, 1998). According to Long (1984), this passage is a unified pericope in itself. It stands relatively independent of its surroundings. Its outer limit (1 Kings 20:1) depicts a complete shift of scene and subject matter marked by inverted word order and a perfect verb introducing Ben-hadad, king of Aram. The mention of Elisha plowing twelve yokes of oxen, in v. 19a, demarcates this passage from what follows.

Poetically, the unit's style is terse, the plot minimal. Its description is spare – only the circumstantial clause in v. 19a. Typically for Hebrew narrative, dialogue stands as the main action (v. 20) (Long, 1984). The genre of the text is described as “a prophetic-call legend,” identifying the charismatic source of Elisha's power. Like other call narratives (e.g., Exod 3:9–15 [E]; Isa 6:1–8; Jer 1:4–10), it moves from empowerment through irresolution to confirmation. Elisha's request to be allowed to go home to kiss his parents farewell is clearly a delaying element, provoking Elijah's challenge that Elisha make up his mind (v 20). This then happens not through some special sign from God but through Elisha's consecrative act, showing that he is already filled with the divine spirit (DeVries, 2003, 239).

The structure of 1 Kings 19:19-21 seems simple and clear: the narrative brings two characters together in which Elijah finds Elisha (I, v. 19a). The ensuing action (II, vv. 19b–20) indicates that Elisha interpreted the sending of the mantle by Elijah over him as an invitation to service, but he demurs, provoking an enigmatic response from Elijah. Finally, with a sacrificial meal (III, v. 21), Elisha takes leave of his family and becomes Elijah's attendant (Long, 1984).

The Entrepreneurial Element in 1 Kings 19:19-21

The foregoing has underscored that 1 Kings 19:19-21 is essentially about the call of Elisha, just as how Seminarians find vocation from individuals associated with service of God who inspire them to the priesthood and Seminary formation. This article's object of interest is the entrepreneurial skill Elisha was already exercising in v. 19a. This verse speaks about Elisha plowing with twelve yokes of oxen (cfr. 1 Sam 11:5). This highlights that Elisha already possessed an entrepreneurial skill at his call. The sheer number of oxen controlled by Elisha

expresses mastery, ability and wittiness. One needs a great degree of skill to engage twelve oxen in cultivating the soil.

The significance of the twelve oxen is open to varied interpretations. Ellis (1968) contends that the number indicates that Elisha came from a well-to-do family. While DeVries (2003) interprets that the number is certainly symbolic of the tribes, but it also suggests a communal venture in which all the ox-teams from the village joined in cultivating a common field. Whether Elisha's family or the community owned the oxen, he must have been good at managing them for the family or the community to entrust them to him for either family or community agricultural work. He was therefore contributing immensely to his family or community or both from his preexisting entrepreneurial skill. It was while doing this work that Elijah calls him in the symbolic gesture of casting his mantle upon him. Ellis (1968) opines that the mantle symbolized the personality and rights of the owner (Ruth 3:9). In this case, a prophet, since the hair-shirt mantle of the prophets was part of the official dress of prophets (2 Kings 1:8; Zech 13:14). Casting it upon another would indicate an investiture and initiation (p. 195).

This entrepreneurial skill of Elisha shaped the nature and form of some of his prophetic activity. A few of his miracles became associated with or shaped from agricultural images. A number of these images include the unspent jar of oil (2 Kings 4:1-7), the meal into a pottage to make food harmless (2 Kings 4:38-41) and feeding of a hundred men with twenty loaves of barley and some fresh ears of grain (2 Kings 4:42-44) (Szikszai, 1991). Therefore, being able to encourage Seminarians with an existing entrepreneurial skill will help in shaping their formation and possibly the kind of priests they become. Making entrepreneurial skill identification and further development should be an imperative part of the systems and structure of Seminary formation of future priests. Above all, seminary formation should be confidently structured and systemized to develop entrepreneurial abilities in Seminarians. For they came into the Seminary with the existing ability to be formed in this direction.

CONCLUSION

This article has attempted to present the need for entrepreneurship education in Nigerian Catholic seminaries, starting from the genesis of term 'entrepreneur': its definition, nature and the need for its incorporation into the Catholic seminaries in Nigeria fostering in young entrepreneurs. This paper has also reflected on minimum basic understanding about 'patorpreneur' and the challenges accompanying such task. Thus, it can be seen, with Nigeria as the focal point, that there is an urgent need for entrepreneurship education in Nigerian Catholic seminaries to enable the church produce pastoral agents, who are not only spiritually minded and devoid of any social skills, but also

pastors who are good strategic thinkers and learners, and can engage all that it entails from vision to execution. Besides, the time we are in is in dire need of Pastors, who aside the personal love for God and His people, have strong emotional intelligence, good interpersonal and team working skills, good conflict resolution skills and also a strong influencing skills.

This article has supported its argument with the passage of 1 Kings 19:19-21. This pericope was employed to strongly push for entrepreneurial education in the Seminary. This is imperative because Seminarians come into the Seminary with an existing ability and disposition to entrepreneurial formation, just like Elisha had before he was called into the prophetic ministry.

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