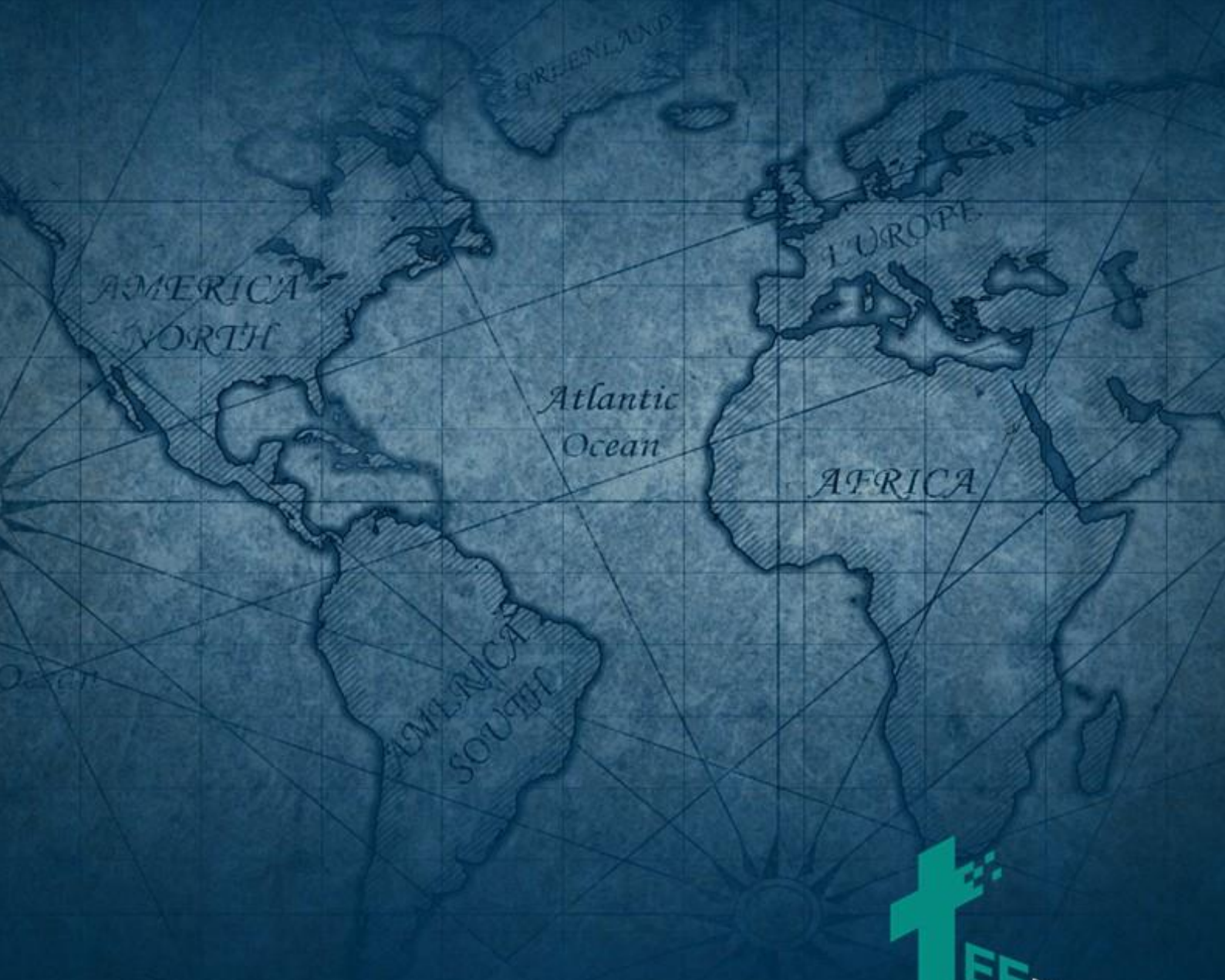
Anthology of Extension Seminary Bulletins: Volume 2 (1974-1976)



Volker Glissmann (editor)

EEnet

Anthology of Extension Seminary Bulletins: Volume 2 (1974-1976)

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TEEnet Press

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Θεολογία: EXTENSION SEMINARY

Quarterly Bulletin
Number 1 – 1974

Apartado 3
San Felipe Reu.
Guatemala, C.A.

THE ALISTE PROJECT FOR TRAINING EXTENSION SPECIALISTS

(Exactly one year ago this bulletin included a general recommendation for the development of professors and materials for theological education by extension. Almost at the same time the Asociación Latinoamericana de Institutos y Seminarios Teológicos de Extensión put together a project which is similar but far more ambitious. This is an English translation of the ALISTE project – an outline of the objectives, the program, and the candidates. Then follows a discussion of some questions that have been raised in relation to the project. A later number of this bulletin will present some of the workshop materials prepared for the first stage of the project.)

1. THE OBJECTIVES

The theological education by extension movement is very young, and it is growing phenomenally. The leaders of the movement and many of the participants are convinced that it has great possibilities, but they are also conscious that it has serious shortcomings and tremendous needs. In January 1973 the Asociación Latinoamericana de Institutos y Seminarios Teológicos de Extensión was organized in order to overcome these shortcomings and respond to these needs. ALISTE now presents this project as a contribution toward the development of the extension movement on this continent.

A. GENERAL GOALS

1. One of the most serious and just criticisms of the extension concept and movement is that it has been in large part the work of expatriates, although it was born in Latin America and is a creative response to the needs of this continent. One goal of this project is to facilitate the *formation of Latin American leaders* who will take over the leadership of the movement and guide its future development.

2. Another criticism is that extension programs have multiplied across the continent by simple imitation and by superficial transplanting of certain organizational structures and pedagogical techniques. One of the goals of this project is to provoke and stimulate *profound reflection and serious evaluation* of theological education so that it will respond increasingly to the biblical concept of the ministry and incorporate new advances in educational theory and methodology.

3. The extension movement could be simply an extension of older traditions and content, the imposition of one static form instead of another. One of the general goals of this project is to form a nucleus of leaders with sufficient understanding and creativity to make *new experiments and adaptations* in theological education by extension *so that it will be indigenous and contextualized in keeping with the multiple realities and complex needs of this continent.*

4. The formation of this project was motivated by the widespread *demand for the training of teachers and writers* for the many extension programs in Latin America. This project proposes to *train the people who will be able to carry out that task* in their respective countries, counseling, directing workshops, participating in consultations, preparing materials, and writing articles on the different aspects of theological education by extension.

5. Finally, the purpose of this project is to form with this group of leaders *a new base for the planning and coordination of the extension movement in Latin America*.

B. SPECIFIC OBJECTIVES

1. In order to reach these general goals it is important to *initiate a process of self-study and self-evaluation* in the different existing programs of theological education. ALISTE will provoke such a process as one of the preliminary steps of the project.

2. It is necessary to *find, train, and guide capable persons so that they will take the leadership of the movement*. The project includes a process of selection based on local programs and also a training program and a setting forth of new leaders in the local, national, and international circles of the movement.

3. The candidates should have *an intensive experience in an existing program* to observe it and participate in it and to evaluate it. In the second stage of the project the candidates will have the opportunity of participating in the extension program of the Presbyterian Seminary of Guatemala as observers, students, and professors.

4. The participants will *deepen their understanding of the basic elements of theological education* through investigation of their local situations, their experiences in Guatemala, and additional readings. They will develop their ability to explain and adapt these basic elements through seminars and workshops.

5. The candidates will have *to guide others in the writing of different kinds of self-study materials*. The project will give them the opportunity to write, use, and evaluate these materials.

6. These persons will have to *direct workshops and consultations on theological education by extension* and help others develop appropriate programs, personnel, and materials for diverse situations. Therefore the project includes preparation and planning and also experimentation, providing for the candidates to direct workshops and carry out consultations in different countries.

7. We propose to form *a nucleus of leaders for the extension movement in Latin America*. The project hopes to bring together the participants as a team, together with the directors of ALISTE and the members of the faculty of the Presbyterian Seminary of

Guatemala, so that together they can plan the work, carry out the studies, and direct the workshops during and after their participation in the project.

C. CONCLUSION

It should be noted that this project has been planned with specific objectives in order to give it direction and content. But *the project itself is open-ended.* It is open-ended because new Latin American leaders will take the responsibility for the future of the movement. It is open-ended because it presents the challenge of extension not as a static formula but as a new horizon and a call to creativity. It is open-ended because it will stimulate the churches and local institutions to define their own necessities and discover their own modalities of theological education in order to train their own leaders for the ministry.

2. PROGRAM

This project is designed in a very special way in keeping with the objectives pursued. It is not simply a training program. The urgent need is to find, train, and channel new leaders for the extension movement in Latin America.

A. THE FOUR STAGES

1. *The first stage* will take place in the local situation. ALISTE will circulate information about the project with guide–lines for a self–study and evaluation for theological institutions. Those that are interested in the ALISTE project will carry out this self–study in order to identify their needs, consider new possibilities and select a candidate to participate in other stages of the project. It is important that all the persons related to the institution, especially the members of the faculty, participate in this process of conscientization and commit themselves to the process of evaluation and change. In some cases the national association of seminaries or of extension will carry out this study and select the most capable person or persons. In other cases a denomination or a group of churches will do so. It is possible that one of the leaders of ALISTE will visit and participate in this process.

2. *The second stage* will be carried out in Guatemala under the guidance of the Presbyterian Seminary of Guatemala for a period of 3 months. There will be training workshops and practical experience in the extension program of that institution. The participants will do investigations and hold seminars on the philosophy of theological education by

extension, teaching methods, and the writing of self-study materials. These persons will unite with the faculty of the Seminary to form a work and reflection team. After the first weeks this team will plan workshops to be carried out in Guatemala and other countries. Following the 3 months in Guatemala, the participants will have 1 month in which to direct workshops and participate in consultations as they return to their own countries.

3. *The third stage* will take place in the local situation. The participants will make further analyses of the programs of their own institutions or associations and work with their colleagues toward the changes which may be indicated. It is understood that in the first stage these colleagues have agreed to back the project and that in the second stage the persons chosen have maintained contact with these colleagues. Then on their return from Guatemala with experiences acquired in the workshops, these leaders will be able to guide others effectively in study, evaluation, and innovation.

4. *The fourth stage* will take place the following year in Guatemala. The first group will return for 1 month in Guatemala to share their experiences and look for solutions to their problems and plan new developments for themselves, their institutions, and the theological education by extension movement. The second half of this period in Guatemala will coincide with the initiation of the second group of candidates. Thus the first group will participate in the orientation of the second group and share their experiences and inspiration and problems with them. After this month in Guatemala the first group will again have 1 month for directing workshops and participating in consultations in their own countries and elsewhere.

B. THE CALENDAR

1. From July 1973 to February 1974 – *the first stage* of the first group in their local situation.
2. March through May 1974 – *the second stage* carried out in Guatemala
3. June 1974 – workshops and consultations in various countries directed by the first group and ALISTE personnel.
4. From July 1974 to February 1975 – *the third stage* of the first group and *the first stage* of the second group in their local situations.
5. February 15 to March 15, 1975 – *the fourth stage* of the first group in Guatemala.

6. March through May 1975 – *the second stage* of the second group in Guatemala.
7. June 19 75 – workshops and consultations in various countries directed by the first and second groups.
8. From July 1975 to February 1976 – *the third stage* of the second group in their local situations.
9. February 15 to March 15, 19 76 – *the fourth stage* of the second group in Guatemala.
10. On the basis of needs and resources it will be decided whether to form a third group from July 1975 to June 1976.

C. THE PERSONNEL

1. The Central Committee of ALISTE will approve the plans, obtain funds, promote the project, and put it into practice. The members of this committee are: José Carrera Enrique Guang, Wayne Weld, Sergio Correa, and Ross Kinsler.
2. The National and Regional Coordinators of ALISTE will participate in the search for candidates and in the organization of workshops and consultations.
3. The International Coordinator of ALISTE, José Carrera, will direct the project.
4. The staff of the Presbyterian Seminary of Guatemala will be in charge of the study program and practical experience in Guatemala: Baudilio Recinos, James Emery, José Carrera, and Ross Kinsler.
5. The Latin American Biblical Seminary of Costa Rica will offer, beginning in 1974, specialization in theological education by extension which will cover 2 years and lead to a *Licenciatura* in Theology. The 2 projects will be coordinated as far as possible.

3. CANDIDATES

The success of the ALISTE project depends a great deal on the candidates selected. No matter how excellent the program is, it will not have much effect if it does not interest the right people. As is explained in the objectives of the project, our hope is to find people who will be able not only to receive training but also to become the leaders of the extension movement in their countries and regions. Following are some guidelines for the selection of candidates and suggestions for finding them.

A. WHO SHOULD PARTICIPATE IN THIS PROJECT?

1. It is understood that the candidates will be evangelical Christians with a living experience of Jesus Christ.
2. They should have a basic education and a biblical – theological foundation.
3. It is expected that these persons have maintained their identification with the local churches and with the reality of their socio – cultural context.
4. They should have had pastoral and teaching experience, and they should manifest a profound concern for the mission of the church.
5. They should be mature leaders, respected by their colleagues, sensitive to the needs of others, and gifted in leading and motivating others.
6. The people who participate in this program should have an understanding of what is theological education, a willingness to learn different methods and structures, and a desire to explore new possibilities and innovate for the good of the work of Jesus Christ.
7. Finally, the candidates should be Latin Americans by birth. A person of other nationality will be considered only if it is very special case.

B. HOW CAN WE FIND THESE CANDIDATES?

1. ALISTE will launch a search for capable persons through its bulletin and through its national and regional coordinators.
2. We shall correspond with extension organizations, associations of theological institutions, and the theological institutions directly.
3. It is hoped that other individuals and organizations will help through personal contact and by letter.
4. The extension workshops and consultations that are held will also reveal the persons who can best benefit from the project.

C. WHAT PROCEDURE SHOULD BE FOLLOWED?

1. An institution, person, or church which is interested in this project should begin by analyzing its own situation. It is important to have not only a capable person but also the backing of an organization that will work with the candidate. Both the individual and the

organization should make contact with ALISTE and participate in the project from the beginning to end.

2. The candidate should request information about the project and fill in an application form that will be provided. There will be scholarship help according to the needs of each candidate and according to the resources of the organization recommending him. These scholarships may cover the candidate's travel plus expenses and support during the second and fourth stages of the project.

3. The first stage of the program is a study of the situation of the institution and the churches where the candidate lives. If possible, a person assigned by ALISTE will visit the candidate and participate in this study. The final decision with regard to the other stages of the project (and the scholarship) will depend upon the results of this investigation.

D. WHAT COUNTRIES CAN PARTICIPATE?

The program will be carried out in Spanish, and it is planned for the Spanish-speaking countries. At first, however, we shall emphasize Central America, Gran Colombia, and Mexico. The extension movement needs at least 2 trained persons for Mexico, one for each country of Central America and Panama, one for Venezuela, one for Ecuador, etc. We plan to limit the number of participants to 10 each year in order to work as closely as possible with them and to be able to utilize them in the training of others.

Correspondence about the ALISTE project may be directed to:

Rev. José G. Carrera	Rev. F. Ross Kinsler
Apartado 3	Apartado 1881
San Felipe, Reu.	Guatemala
Guatemala	Guatemala

ALISTE publishes a bi-monthly bulletin, which is circulated in Spanish by Air Mail to members. Full membership for an institution is $24.00 annually, corresponding membership is $12.00, and membership for an individual is $6.00. The ALISTE bulletin plans to publish up-to-date

news of the project described here and of extension programs and course materials as they are developed in Spanish-speaking countries.

SOME QUESTIONS ABOUT THE ALISTE PROJECT

F. Ross Kinsler

(Several people have raised important, basic questions about the ALISTE project for training extension specialists. The following are discussed below in order to clarify the nature of the project and to stimulate others to think with us about these issues. Comments and criticisms are invited.)

A. Who are the members of ALISTE and who will benefit from the project?

The Asociación Latinoamericana de Institutos y Seminarios Teológicos de Extensión was organized in January 1973 by representatives of theological institutions working by extension throughout the Spanish speaking countries of Latin America. It is interdenominational and evangelical. Its primary purpose is to help the extension programs in this region to develop the personnel and materials and plans that they need to carry out their task.

The ALISTE project for training extension specialists should benefit not only the extension programs but all who are involved in theological education or leadership development in the churches. We do not intend to promote extension over against residence, and we are not just working with extension institutions. We believe that there are many different possible structures and methods of doing theological education, and we want to study these matters along with others who are involved in theological education – by residence, extension, or otherwise. The first stage of the project, which is described below, is a self-contained, self-study workshop dealing with some of these issues which is just as useful to residence as to extension programs. Some of the candidates for the ALISTE project come from residence institutions which already have or are thinking of adding extension programs. The materials, ideas, and experiments which come out of the project will be shared with all, whether they are members of ALISTE or not.

B. *Why do you speak of training* extension specialists, *and why do you want to form* a nucleus of leaders *for the extension movement in Latin America?*

Admittedly, this sounds like we are forming a new elite, a group of technical experts who will go around teaching people to do certain things in a certain way. Actually, our purpose is quite the contrary. We are concerned because many institutions have apparently copied a particular extension model and adopted techniques of programmed instruction without analyzing the implications of what they are doing or should be doing.

The ALISTE project is designed not to centralize the leadership in the hands of a few but to decentralize it, i.e. to develop capable leadership in all the Spanish – speaking countries of Latin America. In order for these leaders to function and help each other in the extension movement at the local, national, and international levels, however, they must get to know each other, work together as a team, and have the opportunity to lead consultations and workshops in different countries.

Also, the ALISTE project is planned not to train experts in given extension techniques but to develop leaders who can guide others in the search for new structures and methods of theological education. It is hoped that they will go deeply into the basic issues, be confronted with a wide variety of possibilities, take seriously the problem of contextualization, and develop their ability to help others consider new ways of working. This nucleus of extension specialists will be called upon not to impose a set pattern but to discover with colleagues in each situation the best way of responding to their needs.

C. *Why should the candidates go to Guatemala for 3 months*?

Someone has asked if this implies that we want everyone to follow the model of extension developed at the Presbyterian Seminary of Guatemala. A careful reading of the project will reveal that this is definitely not the case. It might be argued rather that we want to give the candidates a close enough look at the Guatemalan experience to see that it is not a fixed pattern and that it does not pretend to be the answer to everyone's needs. In any case it is important to bring the candidates together someplace, and Guatemala is one place that can provide the personnel and the practical experience for this training project.

It may also be asked if Guatemala intends to continue leading the extension movement in the future. We must point out once again that our purpose is to develop and set forth new leadership in all parts of Latin America. We want to be sure that in the future there will be more leaders and that they will be predominantly Latin Americans.

Another related question is whether we are not, by bringing the candidates to Guatemala for 3 months, falling back on the residence pattern. Actually, the 4 stages of the project should be understood as an application of extension principles. We do not pretend to take young men and form them for a ministry; we hope to find proven, gifted leaders and give them additional training and open up some doors to greater service. Most of the study does not take place at the institution (Guatemala) but in the local situation. Learning will be applied not only after but also before and during the period of training. The candidate will not be concerned primarily about exams, grades, and a diploma but about the adaptation and use of what he is learning. In fact, we have largely broken out the traditional molds of schooling and classrooms; the participant will hardly think of himself as a student; we are colleagues forming a team to carry out an important task. The 2 periods in Guatemala, 3 months the first year and one month the second year, will be like the weekly seminars of an extension course, in which students and professors discuss concepts and experience, content and practice in a mutually shared ministry as they face a common challenge.

D. *How will the project be financed, and how much will it cost?*

The first and third stages cost nothing except for the printed materials and postage. The budget for the second stage comes to $100 per month or $400 for each candidate for the 4 months plus travel to and from Guatemala. The fourth stage costs $200 for the 2 months plus travel to and from Guatemala. These figures are for individual candidates without families – because they will be away from home only for short periods.

As indicated in the project, each candidate and his institution will be expected to contribute what they can. There is also a scholarship fund, which can be used to cover any of the items mentioned and in some cases an additional contribution toward the support of the candidate's family.

ALISTE has obtained scholarship money from the Theological Education Fund and continues to look for additional contributions from other agencies. It is understood that neither ALISTE nor the candidate is in any way compromised by the source of these scholarships.

E. *Will ALISTE be able to attract the kind of leaders who will be able to make the project effective?*

The project itself states that unless we find capable candidates, the program will fail. It is still too soon to say how successful we will be, but already there are indications that the first group of participants will be outstanding. A preliminary list includes key leaders of theological education in general and of the extension movement in particular. They come from Mexico, Guatemala, Nicaragua, Colombia, Peru, Bolivia, and Chile. The final selection of the first group of candidates will be made at the end of January 1974, and the second group will be chosen at the end of January 1975.

At this point and in every aspect of the project much depends on individual and local initiative. Only as local leaders and institutions feel the importance of what we are trying to do and respond to the challenge and participate in the process will the ALISTE project reach its goals. Those who would like to receive more information, raise questions, or make some suggestions or contribution may write to the addresses given above.

One very encouraging sign is the fact that a number of institutions in several different countries have already begun to use the materials for the self-study workshop related to the first stage of the project. Whether these institutions send candidates to Guatemala for the second stage is not as important as their interest in participating in a process of reflection and evaluation and change. As further ideas and materials are developed by the participants in the project, they too can be shared and adapted.

F. *How are the first and second stages of the project being worked out?*

ALISTE has prepared materials for the first stage in the form of a self-study workshop to be carried out by each interested institution. These materials are laid out in detail so that no outside help is required. 5 topics for the workshop are:

1. A Study of Ephesians 4:11-16 – *What is the Ministry?*
2. An Analysis of the Present Situation – *What are the Needs?*
3. The 3 Basic Elements of a Training System – *The Rail Fence*
4. Theological Teaching – *Domestication or Conscientization?*
5. Developing Resources –*The ALISTE Project.*

The second stage includes 3 months of study in Guatemala and one month of workshops in different places. The 3 months of study in Guatemala will build on the previous experience of the candidates and begin with the results of the self–study workshops held in the different institutions. During this time the participants will consider several different aspects of theological education-the nature of the ministry, leadership patterns, institutional structures, training of personnel, writing self-study materials, teaching/learning methods, curriculum design, innovation – and prepare materials on these subjects for use in workshops and consultations. They will try out these materials and prepare to use them in different situations. Then they will have one month for leading workshops and consultations as they return to their respective countries. It is expected that through these experiences each candidate will develop his ability not only to use and adapt these materials but also to prepare new materials to deal with new problems in the future.

F. Ross Kinsler, *Inductive Study of the Book of Romans*, S. Pasadena; William Carey Library, 1974.

The purpose of this text is to help the student to learn how to study the Bible and use it in his ministry. It is a course of study based on the Bible, specifically the letter of Paul to the Christians in Rome. Guiding the student through an in-depth investigation of Romans, the author teaches the principles of inductive study, which can be applied to the study of other books of the Bible. He intends not only

to enable the student to study the Bible on his own but also to convince him that he can do it and to excite him with what he himself can discover and do through his own inductive study.

The text begins with a definition and a general orientation to the inductive approach to the Bible. Then in Lessons 1 to 5 the student studies the 3 steps for beginning an inductive study of a book: consider the nature, historical background, and structure of the book. The second division of the course, Lessons 6 to 10, teaches inductive study of paragraphs or short passages. The 3 principles that the student learns to use are: observe what it says, interpret what it means, and apply the message to your own life and ministry. Lesson 8 gives a simple procedure for preparing sermon outlines, and in Lessons 11 and 12 the student prepares group Bible study guides. The last part of the text, Lessons 11 to 15, includes investigations in Biblical theology, which is the culmination of inductive Bible study.

The course is programmed, and the 15 lessons are divided into 5 units each. It is recommended for extension and residence programs, but the student should work independently and have periodic meetings with a class or professor. It is possible for upper level students to complete the course in 15 weeks, but it will take 30 weeks or more at the other levels.

The text is 500 pages long, and it will be available by June 1974. It sells for $5.95, and book club members may obtain it for $3.57 from:

William Carey Library
533 Hermosa Street
South Pasadena, California 91030

The Spanish version is already available and should be requested from: Seminario Evangélico Presbiteriano, San Felipe Reu., Guatemala.

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VILLAGE MINISTRIES AND T.E.E. IN INDIA: A CASE OF UNFULFILLED POTENTIAL?

James A. Bergquist, Theological Education Fund

Various programmes of theological education by extension have developed rapidly in Southern Asia in the past three or four years. Even at this youthful stage it is important to raise a basic question about their line of development. With some notable exceptions, most of the programmes now mainly serve English-speaking, educated, degree–oriented, urbanized-and consequently largely middle class-lay people. But an analysis of the actual situation in the churches, especially in India, reveals an altogether different and more extensive area of need: to equip the unordained, vernacular-speaking, partly-trained, less highly-educated corps of catechists, evangelists, local preachers and laity who together conduct nearly 90% of the actual village ministries in most South Asian churches.

There is much to suggest that until this vast army of grass-roots workers are more adequately trained, and indeed until the prevailing structure of ministry inherited from earlier missionary days is radically altered, the churches' mission will be short-circuited. By failing to focus upon the needs of the churches at the grass-roots, the TEE movement is also failing to realize its full potential in Southern Asia.

A closer look at present TEE programmes within the context of the actual patterns of ministry may help to indicate more promising – and demanding – lines of development.

1

Even a brief examination of the typical patterns of South Asian ministry brings into stark focus the need for developing new styles of village ministry, a challenge which remains largely unmet in the programmes of traditional residential theological training, and only barely touched by various programmes for continuing education within the churches.

Apart from the churches of the Syrian tradition in Kerala and perhaps a few smaller Protestant denominations, the bulk of South Asian Protestants have developed a more or less standard style of ministry. The structure may be characterized as consisting of a series of widening concentric circles, hierarchically arranged.

A. At the innermost circle stand the ordained ministers. Seldom numbering more than 10-15% of the total paid, functioning ministry, this relatively small band of ordained people characteristically serve as the chief administrators of large parishes in the village settings in which most of India's Christians live. The chief duties of the ordained few are to conduct the sacraments, provide administrative supervision, and preach. The authority of this rather elite group is undergirded by the mystique of ordination, the criteria for which are largely defined by academic training: ordination is normally confined to graduates of B.Th. or B.D. seminaries, though a few experienced catechists in some churches are ordained as a kind of reward for faithful service. In this system, the ordained minister has replaced the older district missionary as the kingpin of the parish structure. The heavy demands of travel within the large parish and the administrative responsibility required, make it difficult for him to function as a teacher, counsellor, or indeed even to know well the scattered congregations in his charge.

B. A wider circle is made up of a vast army of un-ordained but often paid catechists, evangelists and Bible women. Their training is usually not extensive – in some churches they may have received two years of Bible training, in others only a few weeks or even days. Because they are non-ordained, normally they are not allowed to conduct the sacraments (though in some denominations "licensed catechists" are given sacramental responsibility). These people, generally poorly trained, in the practical ecclesiology prevailing are not looked upon either by the ordained ministers or the lay people in the congregation, as "real" ministers.

C. A third and wider circle is made up of local lay people who take responsibility for preaching in the absence of the ordained pastor or the "middle-rank" un-ordained catechist. Often the local lay preachers or prayer conductors have received minimal or no training.

The whole system of ministry described above has become the target of widespread dissatisfaction in most churches of South Asia – as indeed in parts of Africa, Southeast Asia and Papua New Guinea where similar patterns persist. Having grown out of an earlier missionary era, the system has resisted change within the autonomous churches of the third world. Some attempts are being made to alter the system – a variety of continuing education short courses, schemes for ordaining local laymen, etc. are widely under experiment. But the "standard missionary model" described above remains widely normative. Furthermore, relationships between the ordained few and the bulk of people responsible for village ministry is often characterized by authoritarian and hierarchical patterns, denying in practice what is confessed theologically about the "one ministry of the whole people of God."

The greatest single weakness of the prevailing pattern of ministry described above-apart from its dubious understanding of the nature and function of ordination-lies in the fact that the bulk of the church workers remain abysmally equipped. Counted as "second rank" ministers and trained to do little more than preach highly moralistic sermons, the non-ordained grass roots ministry – outnumbering the ordained ten to one – is deprived of a more fruitful evangelical and liberationist ministry. Even the training they do receive too often consists of sitting obediently at the feet of the ordained elite to absorb their pronouncements, not to develop their own critical capacities.

2

In this situation, therefore, we must ask whether the developing TEE movements are shaping their programmes to challenge the older pattern and meet the concrete needs of village ministry.

On the whole they are not, although some differences of emphasis may me noted among the three distinct streams of non-residential theological training at work in Southern Asia.

A. The best known stream, and the one which most typically is developing according to established TEE principles is The Association for Theological Education by Extension. TAFTEE

is an organization supported by at least 18 Christian groups and theological colleges in India, most of them of the "evangelical conservative" tradition. TAFTEE has helped to organize more than nineteen TEE centres, each autonomous and with its local Dean, while its central staff takes responsibility for the production of materials and the conduct of various training workshops. Within the TAFTEE-sponsored centres, reports indicate that nearly 80% of the 350-plus students are members of the "ecumenical" churches.

Precisely because the TAFTEE programmes are most urban-based and entirely (at present) in the English medium, the students at all centres are predominantly high school or college trained. Indeed no less than twelve people holding doctorates were enrolled in various TAFTEE centres during 1973.

To make these observations is not to be overly critical of the study opportunities offered under these programmes. In the case of TAFTEE, it is clear that its programme has tapped a deeply felt need within the Indian churches for more adequate opportunities for lay training. To a very large extent, the TAFTEE programmes are built upon the failure of congregations and parishes of nearly all denominations to provide lay training locally. Even in urban areas in congregations served by the more highly trained ministers, lay training – whether basic Bible study or action-directed courses – are seldom offered. Local ministers generally do not confirm in practice what is affirmed in theory, that their "higher" theological training is to be justified by a ministry of "equipping." Certainly the eager response of many laymen from the "ecumenical" churches to TAFTEE programmes bears out their sense of frustration in discovering challenging study opportunities within their local churches.

One thus does not argue that present TAFTEE and external programmes of the theological colleges are not meeting a need. At the same time, when one observes the overwhelming need for the training of the large numbers of village leaders who have primary responsibility for local worship and teaching, few of whom can speak or read English, one must wonder whether the enormous potential of TEE methods is today largely misdirected.

B. A second stream in Southern Asia may be identified with seven or eight extension-type programmes of continuing pastoral and lay education in the process of development within individual theological colleges. These programmes have no direct connection to TAFTEE,

although in some cases inspiration came from exposure to the extension-idea through TAFTEE, and several leaders have been trained at TAFTEE workshops.

This second stream of TEE-type programmes in South Asia does appear to be moving in a promising direction, largely because several of the theological colleges involved are committed to vernacular, village-level training. One example is the Mobile Training Institute of Aijal Theological College, Mizoram, which is involving its entire theological college staff in co-operation with trained parish ministers in vernacular (Lushai) courses in up to 40 centres. The programme is aimed directly at better equipping the village ministry. A similar programme is being developed at the Santal Theological Seminary of the Northern Evangelical Lutheran Church in Benegaria, Bihar. A TEE programme has begun which hopefully will cover the entire church, in which the vast bulk of congregational care is in the hands of inadequately-trained village workers. A Mobile Theological Institute of the Tamilnadu Theological College in Madurai combines village-level vernacular training for church workers with courses aimed at laymen in their ordinary vocations. A TEE programme under development at Gurjanwala Theological College in Pakistan also aims at village workers and laymen, and is beginning to move from an exclusively English programme into Urdu instruction. The oldest TEE programme in South Asia is in Bangladesh. There, after several unsuccessful attempts to start a residential theological college, an extension type programme aimed at ordination and the training of village workers in Bengali has carried on a vigorous programme for a decade. A unique experiment in Andhra Pradesh is in its beginning stages. Under the leadership of several Bishops, church leaders, and theological educators, an attempt to develop a wholistic approach to theological education in the Telugu-speaking regions has begun. Called "The Renewal of Ministry in Andhra Pradesh Programme," the project aims at creating a shared concern and responsibility for developing a more self-reliant structure of ministry within which distinctions between the ordained and traditionally non-ordained will be broken down, and within which new styles of teamwork between the more highly trained ministers and other less formally trained ministries (catechists, village preachers) will be explored within both the theological education process itself and the actual practice of ministry.

But in all these programmes there remains a tendency to accept as normal the traditional residential and academic programmes, leaving unchallenged at its root the prevailing elitist practices of ordination in the churches.

C. In addition to the two streams of TEE described above, there still persists in India the older tradition of external study for the B.Th. or B.D. degree through the Senate of Serampore College, which co-ordinates academic syllabi and examinations for about 40 affiliated theological colleges in India, Bangladesh and Sri Lanka. While external study programmes normally leave the student on his own to qualify for the same internal examinations required of the residential student – a far cry from TEE in method and intention – recently several colleges have begun to revise their external programmes in both content and method in an attempt to incorporate insights from the TEE movement.

The Serampore external B.Th./B.D. programme serves the grass-roots, vernacular-speaking, village church worker or lay person even less than the present TAFTEE programme. The external programmes aim deliberately at predominantly English-speaking, educated, middleclass lay people and pastors who are motivated both by a desire to better equip themselves for church service and at the same time (for some) to achieve a higher degree which for ministers in most churches brings an increase in pay scales.

3

Theological education by extension methods can have an enormous contribution to make to South Asia, and indeed everywhere in the Third World where the "standard missionary model" still persists in its hierarchical distinctions between the highly trained and ordained elite corps and the vast armies of little-trained and un-ordained village workers. The following lines of development may suggest some ways of focusing TEE upon this primary need as a means of expanding its potential.

A. TEE, as other forms of theological education, must shape its programmes in response to a more careful theological and sociological analysis of the actual prevailing patterns of ministry. While lay training in urban settings and TEE programmes aimed at B.Th. or B.D. degree for English-speaking students are important and useful, the actual existing patterns of ministry demand a greater priority on vernacular, village-based training. There remains an

enormous untapped potential for Christian ministry among thousands of committed village preachers and catechists, both for traditional "church-work" ministries and for ministry of lay people within their secular vocations.

B. The development of such programmes implies the need for a larger degree of cooperative planning among the churches. The unfortunate polarization between the "conservative evangelicals" and the "ecumenical churches" (reflected in part also in the history of TAFTEE) in South Asia is unfortunate, if understandable. The fault for the cleavage undoubtedly lies on both sides – an overly rigid doctrinalism on the one side, and a somewhat complacent trust in traditional "higher" academic patterns on the other side. Perhaps the fact that 80% of the present students enrolled in the TAFTEE programmes in India and several individual TEE programmes in theological colleges represent the "ecumenical" churches will provide the starting point for fuller future co-operation. It is also clear that several "ecumenical" Bishops in India are supporting the TAFTEE programme by word and practice.

C. TEE methods could contribute toward the development of new styles of teamwork between the ordained elite and the larger group of unordained village workers, hopefully leading in the end toward a more radical rethinking of the meaning of ordination. Theological colleges, on their part, through involvement with TEE programmes, could explore new ways of developing attitudes of teamwork among their graduates, thus seeking both to break down prevailing hierarchical and authoritarian habits and, instead, work toward new shared styles of ministry. Above all, such teamwork could lead toward establishing new criteria for ordination – spiritual maturity, natural leadership ability, etc. and not an exclusive academic criterion.

D. The development of more flexible and open patterns of ministry could lead toward far more self-reliant structures, not only financially less dependent but those which could be more democratic and based on local responsibility as well. Present hierarchical structures of ministry encourage what many people view as unhealthy centralization, where all initiative is thought to rest with the Bishop and church council, not the local minister and congregation.

E. On the whole in Southern Asia, the TEE movements are not being led and spread by Asian nationals. It is a worrying feature, for TAFTEE organizers and others, that TEE leadership originated and remains largely in expatriate hands, particularly on the course-writing levels.

The question, of course, is not simply one of replacing expatriates by nationals, but of thrusting leadership into the hands of mature and experienced people who are trusted by the churches and open to the search for genuinely liberating styles of grass roots ministry. TEE in South Asia can either continue to accept the present, inadequate, elitist structures of ministry. Or it can become a force for change by developing a kind of training which refuses to accept the distinction between "higher" and "lower" forms of ministry. The pressing need is for TEE to demonstrate a form of training which will develop the capacities of the village leaders to become agents of renewal for mission. The need for TEE in South Asia is nothing less than to focus its programme upon the point of greatest failure in the traditional residential training programmes.

A FIRST EVALUATION OF THE ALISTE PROJECT

F. Ross Kinsler

During the month of February the writer traveled through Central and South America representing the Asociación Latinoamericana de Institutos y Seminarios Teológicos de Extensión in connection with the project for training extension specialists. Following is a brief report of that trip, a first evaluation of the ALISTE project, and some comments about the extension movement in Latin America. The objectives and plans for the ALISTE project are presented in the previous number of this bulletin.

1. TRIP THROUGH LATIN AMERICA

The ALISTE project includes plans for visits to the institutions and individuals that participate in the project in order to know directly their situations and needs, to discuss with local leaders their programs and their participation in the project, and to provide a genuine base and effective orientation for the project. Of the 11 candidates this year 4 live in Guatemala, and I was able to visit 5 more. The 28-day excursion fare gave me time to see several institutions and individuals who will be participating in the project next year also. The stop-overs in Honduras, Nicaragua, Costa Rica, Bolivia, Argentina, and Brazil were very brief but permitted conversations with major theological institutions. I spent 2 weeks in Peru with candidate Alejo

Quijada for extensive contact with leaders and institutions of the Iglesia Evangélica Peruana. In Colombia I met with members of the Central Committee of ALISTE, the Secretary of the Colombian association of theological institutions, and the Coordinator of Lutheran extension programs in Latin America.

This contact with the grassroots of the extension movement was invaluable. We discussed the particular circumstances of each program. It was obvious that cultural differences and geographical distance require major adaptations of the extension structure in places like Peru, Bolivia, and Argentina. We considered the brief and sometimes stormy history of extension in each country. Evidently in some places the concept of extension has been interpreted dialectically as the enemy and supplanter of residence institutions, and this has brought about considerable tension and set-backs. We tried to analyze the contribution of TEE to the life of the churches. In some cases claims and idealism have far outstripped actual performance, and serious evaluation is needed. We had to deal with factors outside the extension movement itself. The presence and attitude of missionaries can be a major problem; the dominance of a particular concept of the ministry is in many ways decisive; traditional patterns of schooling continue to prejudice attempts at innovation; the spiritual dynamics of a church inevitably affect its leadership development.

Through this personal contact and exchange we were able to see what is actually happening in the extension movement and share experiences and concerns and innovations. We were able to discuss and clarify and orient the ALISTE training project, which has been developed to respond to the multiple needs of extension programs throughout all these countries. And this experience enabled us to strengthen the lines of communication and deepen the sense of mutual trust and vision among our institutions and churches.

2. THE ALISTE PROJECT

The trip through Latin America confirmed the urgent need for the ALISTE training project and the basic structure of the program. It provided important input for planning the future stages of the project. It serves as a first evaluation of the project, especially in terms of the participants in the project and in terms of the opportunities we face.

The self-study workshop on theological education which was planned for the first stage of the project has made a significant contribution in the selection of candidates, as basic orientation to the project, and as a stimulus for reflection and change in many institutions and churches. Unfortunately we do not have a record of the number of workshops that have been held, but the materials have been widely distributed, and the candidates have written up detailed reports of their experiences. One commented: "The participants demonstrated profound interest in the workshop; they are very capable people; their analyses were very realistic and their solutions very appropriate." Another wrote: "We understood the biblical concept of the ministry better; we brought out our deficiencies; we considered with much interest the elements of learning and the necessity of applying them in our teaching. We established new purposes for our work, and above all we ended with continuing concerns."

The most encouraging aspect of the project so far is the number and stature of the candidates who have entered fully into the program. Not only are they outstanding leaders, they are fully supported by their institutions and churches. Of the 11 participants 6 are directors of institutions, all of which already have extension programs. 3 of the other candidates are expected to set up or coordinate national extension programs when they return (Peru and Mexico). The remaining 2 willbe working directly with established extension programs. A profile of these leaders for the extension movement is provided on a separate page.

The second stage of the first cycle of the ALISTE project is now underway at the Presbyterian Evangelical Seminary of Guatemala. The program, designed by James Emery, focuses upon 3 major objectives or areas of concern. The participants are preparing themselves to guide others in the analysis of programs of theological education, to orient writers in the designing and elaboration of didactic materials, and to train teachers and directors for the many extension programs in Latin America. In general our purpose is not to establish specific structures and methods or formulae for theological education but to foment a process of evaluation and renewal and change in each institution in response to its own contextual needs. During the first of the 3 months of intensive study in Guatemala the group has shared a rich variety of experiences; a deep bond of fellowship and teamwork has been forged; and the basic areas of concern have been considered together. For the remaining 2 months each person will work individually on a project of analysis of theological education and a project of curricular design for his own country with the help of advisors and weekly seminars. They will

also continue to observe and participate in the Presbyterian extension program and hold workshops at several institutions in Guatemala.

The participants have already formed 4 teams and are making plans for workshops to be held during the month of June in Mexico, Central America, and several countries of South America. This is an important part of the training project for it will give the participants an opportunity to share their learning experience with others and lead them in a similar process. They will thus make use of their travel to their respective countries, and in some cases they will be accompanied by ALISTE personnel. Individuals and institutions that would like to participate in these workshops should contact us immediately (Apartado 3, San Felipe, Reu., Guatemala).

On returning to their own institutions the candidates will be expected to lead their colleagues in a process of reflection and evaluation, and out of this process many new insights and innovations will come. The success of this third stage is practically assured by the interest and support which had already been manifested, although there is no telling what specific plans and changes will be made.

Out of the recent trip through Latin America came a very important suggestion which is already being incorporated into plans for stage 4. Originally we planned to bring the entire group back to Guatemala one year later for one month to share experiences and concerns, evaluate the project, and participate in the formation of the second group of candidates. Virgilio Soleto and Tomás González (Bolivia), however, have proposed that we decentralize this part of the program in order to reduce travel costs and to permit more local participation. So next February we will probably bring together the 5 candidates from Chile, Bolivia, and Peru in one place, and the 6 from Mexico and Central America in another place. This will contribute to the consolidation of teams that will be able to carry on the objectives of the ALISTE project on a regional basis after this project is concluded.

3. THE EXTENSION MOVEMENT

Our experience with the ALISTE project, including the recent trip through Latin America, has focused upon a progressive development of the extension movement in several dimensions. First, there has been a more or less radical change of structures. This change permits local leaders to study and to enter fully into the ministry. It brings about new relationships between

theological studies and practice, between clergy and laity, between leaders and members, between institutions and churches.

Second, extension has forced many people to look for new methods and technology in theological education. The traditional lectures, readings, and library investigations have in large part been replaced by self-study materials and periodical seminars. And there is widespread concern for clarity of objectives, careful curricular planning, and evaluation of results in terms of effective ministry.

Third, we are discovering a new relationship between teacher and student. The experience and maturity of the students lead naturally to an appreciation of the fact that both teachers and students are primarily colleagues in the work of Christ and that all are learners. This in turn produces new dynamics and greater depth to learning.

Fourth, we are coming into a new validation of our programs. The hegemony of the academic hierarchy is gradually giving way to a concept of contextualization. People are beginning to recognize that in some contexts raising the level is harmful, that an extension program can be as effective as a residence program, that some situations may call for correspondence courses or short-term institutes.

Finally, there is evidence on all sides of openness. For a time it seemed as if the extension idea was being spread too rapidly, a simple transplanting of prescribed techniques and structures, and the more sophisticated institutions seemed to reject the movement altogether because of this simplistic and at times propagandistic approach. Now experience is beginning to catch up with and modify idealism in the movement. Dozens of new programs spring up each year, and new departures are challenging us to go beyond the original formulas. The values of residence training are being reconsidered, and major, traditional seminaries are taking into account the insights of the extension concept and experimenting with extension models and contributing to the extension movement. It is now evident that the basic issues and needs that we are struggling with in the ALISTE project are common concerns to all who are involved in theological education and that we will be facing these problems together in the future. This openness with regard to the methods, structure, and philosophy of theological education is at least partly a contribution of the extension

movement, and it is the greatest challenge in the whole field of theological education at this historic moment.

EXTENSION NEWS

Costa Rica

A TEE workshop was held March 11 and 12 in San José among Episcopalians, Pentecostals, Nazarenes, Bible Churches, Mennonites, and Methodists and with the collaboration of the Latin American Bible Seminary. The Methodist Church of Costa Rica will launch a national extension program in April with 9 centers, about 70 students, and 8 pastor-teachers.

Argentina

The Anglican Extension Seminary continues to advance in its unusual curriculum designed for Certificate A and Diploma levels, and these materials have already been used with success in several countries. The series of 6 programmed books (each with 25 lessons), is called "Compendium of Pastoral Theology Based on the Life of Jesus Christ According to Matthew." It incorporates and integrates doctrine, history, homiletics, etc. along with Bible study. The project is based in northwestern Argentina and is a joint effort of Baptists, Methodists, Pentecostals, and other groups as well as Anglicans. Further information can be obtained from Terry Barratt, Casilla 134, San Miguel de Tucumán, Tucumán, Argentina.

Mexico

The Extension Theological Seminary of the Southeast, based in Mérida, has grown this year to cover 3 presbyteries. Almost 400 students meet weekly in 13 centers scattered over 3 states of Mexico and Belice (British Honduras). The tiny nucleus of people that administers this vast program is motivated by the vision of a growing church. The majority of the students are the leaders of their congregations, and many are candidates for ordination as pastors. This year they will hold their first graduation after 5 years of hard work, and it is hoped that about 30 will graduate. We shall await more information from Mrs. Elva Legters, 61 Calle 529, Mérida, Yucatán, Mexico.

Brazil

Dr. Lois McKinney is initiating and directing a major project for training qualified Brazilian writers of extension materials. The candidates will work for one year as full-time interns, participating in seminars and workshops, carrying out basic research in content and methodology and evaluation, and preparing 2 texts each. The project is being financed by the Committee to Assist Missionary Education Overseas (CAMEO), and it is being sponsored by the Associacao Evangélica para Treinamento Teológico por Extensao (AETTE). Dr. McKinney's address is: Caixa Postal 30,259, 01000 Sao Paulo, S.P., Brazil.

U.S.A.

A seminar on Programmed Instruction for Theological Education by Extension will be offered again this year during the Summer Institute of Missions, July 29-August 9, at the Wheaton Graduate School under the direction of Ted Ward, Sam Rowen, and Harold Alexander. There will be one section for basic instruction and another section for advanced students. Total cost is $180.00 and some partial scholarships are available. For further details write to H.W. Norton, Wheaton Graduate School, Wheaton, Illinois 60187, U.S.A.

Asia

At the TAP-Asia Theological Consultation, held in Hong Kong December 27, 1973 to January 4, 1974, important decisions were made regarding the TAP organization and specifically with regard to extension. The Theological Assistance Program changed its name to Asia Theological Association. Pat Harrison was named TEE Coordinator, a full-time position, and an informal TEE resources committee was set up for Asia and the South Pacific with Ian McCleary as Chairman. Their addresses are as follows:

Miss Patricia Harrison
11 Garibaldi Street
Armidale, N.S.W. 2350
Australia

Mr. Ian McCleary
23 De Costa Layout
Bangalore 5
India

Brazil

The Baptist Seminary of the Amazon has an extension program with 65 students in 9 centers spread out among 7 cities in 4 states covering 4000 miles. Headquarters: O Seminário Batista do Amazonas, Caixa Postal 372, Manaus, Brazil.

Philippines

The Lutheran Church of the Philippines began its extension program in July, 1973 with men and women students whose ages range from 17 to 65. Some are interested in becoming pastors; others want to become better equipped for service in their own congregations. The faculty of the residence seminary in Baquio is preparing a uniform curriculum which will be used both in residence and extension. They hope to expand the extension program to every district of the church and to extend the work of the church to every village and suburb of the Philippines.

Brazil

The Associacao de Seminários Teológicos Evangélicos will hold a workshop on programmed instruction June 24-29 in Sao Paulo. They have invited a team of specialists from the University of Sao Paulo to direct the studies and F. Ross Kinsler of Guatemala to participate in discussions about theological education by extension.

GILBERT A. REIMER

1938 – 1974

On February 17 the body of Gilbert Reimer was found in the Canal Zone, Panama, several days after he had disappeared and was tragically murdered. A Canadian pastor and missionary of the Gospel Missionary Union, Reimer was 35 years old and had worked in Panama since 1962. At the moment of his death he was serving as director of Bethel Seminary in El Amanecer, La Chorrera, which has an extension program, and he was also the ALISTE coordinator for Panama.

Alaska, USA

The Presbyterian Outlook reports a new approach to ministry in the Episcopal Diocese of Alaska in which laymen are doing more and more of the preaching, teaching, and leading of worship and clergymen are serving increasingly as trainers and enablers. Already 18 laymen have been ordained as "sacramental ministers" authorized to celebrate baptism and the Lord's Supper. Some recommended this experience as a model for other areas of North America because apparently in the future only very large congregations will be able to support a fulltime minister. In a more positive light the plan encourages more people to participate more fully in the ministry, and it is a return to the New Testament experience in which all the functions of ministry develop from within the congregation. The existing clergymen serve as roving faculty members supervising and training the lay leaders in their tasks. The Bishop states: "We're beginning to picture each congregation as a miniature seminary where everybody receives constant training and spiritual empowerment and renewal and from which nobody ever graduates."

Canada

The Association of Evangelical Baptist Churches have launched an extension seminary program in French Canada this year with over 100 students. They have translated and published *Inductive Study of the Book of Mark* by F. Ross Kinsler. For more information write to: W.L. Phillips, Coordinator, Séminaire Baptiste Evangélique Canadien, 10,211 Basile-routhier, Montréal 357, Quebec, Canada.

Malaysia and Singapore

The new address for the TEE coordinator for Malaysia is: Rev. Duain Vieron, Box 1068, Jalan Semangat, Petaling Jaya, Malaysia.

30 church leaders from Singapore and Malaysia met in Singapore February 11-16 for a seminar on church growth, evangelism, and TEE. The delegates were Baptists, Lutherans, Anglicans, Methodists, Presbyterians, Evangelical Free, and Assemblies of God.

Ecuador

After holding a church growth workshop in Quito recently, Wayne Weld reported phenomenal growth among the Quichua Indians, the major indigenous cultural group in Ecuador. On the basis of the growth from 200 to 4200 baptised believers over the past 5 years, he makes a "conservative" projection of 20,000 members by 1978. A major factor in this development could be the extension program of the Gospel Missionary Union, which already has 200 Quichua students.

Participants in the ALISTE Project First Group 1974-1975

	NAME AND ADDRESSES	COUNTRY	DENOMINATION	EXPERIENCE (years)	PRESENT POSITION
1.	Tomás González Casilla 1196 Cochabamba, Bolivia	Bolivia	Unión Cristiana Evangélica	Pastor – 9 Professor Residence – 1 Professor Extension – 2	Professor George Allan Extension Seminary
2.	Virgilio Soleto Casilla 1196 Cochabamba, Bolivia	Bolivia	Unión Cristiana Evangélica	Pastor – 9 Professor Residence – 1 Professor Extension – 2	Director George Allan Extension Seminary Secretary UCE
3.	Sergio Correa Moneda 1898 Santiago, Chile	Chile	Presbyterian	Pastor – 20 Professor Residence – 2 Professor Extension – 2	Director Extension Biblical Seminary, Permanent Secretary National Presbyterian Church
4.	Marcos García Instituto Bíblico Quiché San Cristobal Toto., Guatemala	Guatemala	Primitive Methodist	Pastor – 12 Professor Residence – 4 Professor Extension – 3	Director Quiché Bible Institute
5.	Carlos Menchú 5 Avenida 1-53, Zona 1 Huehuetenango, Guatemala	Guatemala	Baptist	Pastor – 5 Professor Extension – 2	Pastor Professor Baptist Theological Institute
6.	Baudilio Recinos Apartado 3 San Felipe, Reu., Guatemala	Guatemala	Presbyterian	Pastor – 15 Professor Extension – 6	Director Presbyterian Evangelical Seminary, President National Synod
7.	Francisco Son Apartado 102 Quezaltenango, Guatemala	Guatemala	Church of God	Pastor – 19 Professor Residence – 13 Professor Extension – 2	Director Church of God Bible Institute
8.	Eufracio Pérez Apartado 20-079 México 20, D.F., México	México	Disciples of Christ	Pastor – 13 Ex. Sec. Mex. As. Chs. – 3 Professor Residence – 2	Professor United Evangelical Seminary, Candidate *Licenciatura* in Theology
9.	José L. Barrera Apartado 25 Diriamba, Nicaragua	Nicaragua	Apostolic Church of México	Pastor – 7 Professor Residence – 2 Director Publications	Director Christian Education for C. America, Mexican Missionary to Nicaragua
10.	Alejo Quijada Apartado 901 San José, Costa Rica	Perú	Iglesia Evangélica Peruana	Itinerant Pastor – 5	Candidate *Licenciatura* in Theology, Invited to be National Coordinator of Extension of the IEP

11.	Dorothy Quijada Apartado 901 San José, Costa Rica	Perú	Iglesia Evangélica Peruana	Missionary – 12 Professor Residence – 4	Professor Latinoamerican Biblical Seminary

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Θεολογία: EXTENSION SEMINARY

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Apartado 3
San Felipe Reu.
Guatemala, C.A.

LET'S MULTIPLY CHURCHES THROUGH EXTENSION EDUCATION CHAINS

George Patterson, La Ceiba, Honduras

(Editor's Note: Two years ago the author contributed a key article to this bulletin, "Modifications of the Extension Method for Areas of Limited Education Opportunity," and he has received numerous responses from all parts of the world. He now presents from his own experience the fascinating possibilities for church growth through TEE. It should cause all of us to consider seriously not only how many students we have or what we teach them but especially what our students are able to do in extending the chain of education and church growth. For further information or samples of materials (in Spanish) write to Rev. George Patterson, Apartado 164, La Ceiba, Honduras.)

Do you have segments of population within your area of responsibility which still lack active, growing churches? Then you may want to add to your present education program an *extension chain*. Evangelism and education can be integrated so that both ministries reinforce each other in the same activities to initiate and sustain a self-multiplying chain of new churches. First let us define the terms used in such a program:

Mother church: a congregation which mobilizes men in another locality to raise up and pastor their own church.

Daughter church: a congregation raised up within an extension chain by a mother church.

Extension center: a place other than a residential seminary or institute where classes are held (usually by one or more churches) to train and mobilize Christian workers for immediate service.

Sub center: an extension center operated by a *student* of another center.

Extension chain: the process of church reproduction in which a mother church with an extension center starts one or more daughter churches which in turn become extension centers and start more churches. For example, the Baptist church in Olanchito, Honduras, raised up several daughter churches through its extension program. One of these, in Jocón, raised up four churches (grand-daughters). One of these, in Macora, raised up another church (great-grand-daughter) in San Lorenzo, which is raising up other churches nearby. It took from between three months to two years to add each link in the chain.

The links are not individual witnesses but congregations. The most effective unit for spiritual reproduction is the local church. An individual should witness for Christ as an arm of his own congregation. Making obedient disciples as demanded by the Great Commission requires a team effort. Persons with different spiritual gifts work together. The *body* reproduces itself. The daughter church inherits the seed of reproduction from the mother church to produce granddaughter churches.

Dead end link: a local church in an extension chain which fails to become a mother church in its turn.

Lay pastor: a volunteer, part-time worker locally trained and licensed by his own congregation to baptize, officiate the Lord's Supper, and serve as pastor. He lacks the formal training normally required for ordained pastors and does not use the title Reverend.

Reteachable materials: self-teaching textbooks made especially for in-service training of a pastor, who reteaches the materials to his church or to his own extension students, who may reteach the same studies the following week to their own students in other subcenters.

Principal of an extension chain: the first teacher in an extension chain. Both educator and church planter, the principal must initiate and direct the flow of reteachable materials ideas and activities. He may be the only teacher in the chain with previous theological education.

His students become extension teachers under his direction as soon as they have begun raising up their first daughter church. For example, the principal of the chain in Honduras teaches 3 student-workers in two centers. These men reteach the same materials to another 20 men in 8 subcenters in daughter churches. Some of these 20 pastors-in-training teach another 25 men in more remote villages. The chain provides pastoral training in 30 congregations. To make the outer links grow and multiply requires edifying teaching all the way along the chain and thus helps the older churches to keep growing, too.

Student-workers: a Christian worker who receives in-service training on the job. He does not study just to prepare himself for the future but puts his extension studies into immediate practice.

STEPS YOU CAN TAKE TO START AN EXTENSION CHAIN:

1. CHECK IF YOU HAVE WHAT IT TAKES FOR A PRINCIPAL OF AN EXTENSION CHAIN

A. *Pastoral experience*. The principal supervises the in-service training of pastors all along the chain. Through your students you will direct the activities of many new churches. If you lack pastoral experience, you must work with a pastor as a team.

B. *Extension know-how*. You must secure or write reteachable materials geared both to your student's progress and his church's needs; you must do in-service training.

C. *Evangelistic vision*. You must keep the churches multiplying. God wants His Church to take root in every town and neighborhood in your field of responsibility. A healthy, obedient church is like a growing plant "whose seed is in itself." It *has* to grow and multiply. That is her nature, built into her by her Creator. Every teacher in the chain must share this vision with you.

D. *Willingness to work under the local churches*. You and your students must be authorized by your own churches to raise up new churches; God does not use self-appointed apostles

nor self-ordained pastors. Each student-worker must acknowledge that it is his church which sends him and not he himself. His church reproduces herself in the daughter church, not he himself. He is only a channel between the mother and daughter churches through which the Holy Spirit communicates the gospel in human words and love.

E. *Resources and willingness to travel*. You must visit and observe regularly all the works in the chain, in order to counsel and prepare reteachable materials for their current needs.

2. MAKE WORKABLE PLANS

A. *Know your field of responsibility.* You, and every one of your student-teachers after you, must define in exact terms your own field of responsibility. Draw a map and identify those segments of the society, geographical and social, for which God has made you responsible. It may be one town, or an area with several new and struggling churches, or a minority group within a larger society, or a very large field with many, many segments of population that have no churches.

B. *Know exactly what Christ orders your church to do in your field.* The Great Commission requires us to start new churches (congregations of obedient disciples) in every unevangelized locality. This conviction forces us to plan clear strategy.

C. *Plan the necessary steps, as an extension principal, to fulfill all that Christ has ordered.* How will a mother church train the workers in the daughter church? Will they come to the mother church for extension classes? Or will the teacher go to the daughter church? If your field of responsibility is too large or socially complex to reach with one chain, you will have to train other principals. Such large field must be divided into sectors small enough to reach from one strategically located center in each one. Establish churches first in these strategic locations, to serve as future extension centers. Break your plans down into easy, workable steps. Fit them into your time and budget.

D. *State your final goal in definite, realistic terms*. Having made workable plans to do what Christ has ordered in your field of responsibility, define your goal accordingly. Have faith in God's unlimited grace to aim for a chain reaction of church growth and multiplication which continues like a forest fire, generating its own heat as it spreads. Each town and neighborhood in your field of responsibility must have a well edified church (such as seen in Eph, 4) whose

own local leadership no longer depends on outside pastors. If you cannot plan clearly for this goal, then you had better rethink what is your field of responsibility. Perhaps you are claiming too much area for yourself or your denomination. If your plans are not crystal clear, neither will your goal be. If your goal is not clear, any churches which you raise up will probably be dead end links.

3. RAISE UP THE FIRST DAUGHTER CHURCH YOURSELF

A. *Make personal contacts in the new locality*. You will go yourself to help start the first link in the chain. Set the example. But take with you some believer who has close friends or relatives in the new locality. Do not use special campaign methods, public invitations, loud speakers, special tract campaigns or any other gimmick, until you and all your students have fully mastered the fundamentals of personal, effective witnessing. Each witness presents Christ first to his own family and friends (or to the family and friends of some believer who accompanies him).

B. *Matriculate qualified students*. Continue evangelizing until you have several men baptized. Then matriculate one or two of them, *after* they have started witnessing. In extension chains men are trained *in* their work, not *for* it. Limit the matriculation to those men who are actively obedient to Christ's commands. One or two is best. More than four will result in another Sunday School class. In each class you must deal with the details of each man's church work; you can't do this with a crowd. Nor will a student take full responsibility for the work if he shares it with many others.

Do *not* matriculate single young men for an extension chain. You will soon have a dead end "preaching point" with mainly women and children unless the leaders of a new work are local, mature, family men of the type recommended in 1 Tim. 3:1-7.

You may have to teach your student to read. Don't hesitate to train a humble, uneducated peasant if he is typical of his group. Just be sure he has the respect of his neighbors. Such men make the best lay pastors for people in the same social group. They identify. They also make the best extension *teachers* for training other lay pastors of the same social class. That's how the Baptist and Methodist churches grew and multiplied so on the old American frontier.

C. *Mobilize the new student-worker to raise up and pastor his own church.* Let him direct his new congregation from the very beginning (Acts 14:23). For this you must spend at least half of every class discussing the church work of your student: his experiences witnessing, his travels, his problems, his plans, etc. Hear his complete report and write down plans for his next period's work. Gear your teaching to his immediate needs as they arise. You will usually have to forget the lesson you have so carefully prepared and deal with something else more urgent – this will be your test as an extension chain teacher: to be able to put your student's needs before what you would *like* to teach.

At first the men will learn only how to witness; then they will prepare new believers for baptism, organize the church, learn discipline and save the Lord's Supper. New believers should not preach. They can sing, pray, read the Bible and give testimonies. Until there is someone ready to preach, the Lord's Supper should serve as the center of their worship. It will not corrupt new believers to serve the Lord's Supper, but it will swell their heads to preach. Let their preaching develop naturally out of their witnessing. First they win their friends by humbly presenting Christ with their own Bibles. Soon they begin telling their friends Bible stories. Then they teach simple Bible studies using the reteachable extension materials. Gradually this practice in communicating the Word evolves into preaching, avoiding the stilted preaching manner provoked by premature pulpit assignments.

Remember, the local men raise up their own church, not you. Not any outside pastor! Break this rule and you break the extension chain. You will have a preaching point instead of a church; a sure dead end link. Impress this continually on your student-workers.

D. *Organize the church with only the essential requirements*. What did Christ order His churches to do? We are saved by faith, not by keeping commandments. But once we are in the Body of Christ, we must obey them (Matthew 28:18-20). From her infancy the new congregation must be an obedient church, practicing all things Christ commands His Church:

repentance from sin
baptism
practical love
the Lord's Supper
prayer
giving
witnessing

They can be summarized under these seven general commandments. It's that simple. Keep it that easy. Nothing more; nothing less! Don't make a church wait for a certain number of members, or until she has an ordained pastor, before she can start obeying her Master's commands! How paralyzing!

We must distinguish between these *divine commandments* and other so called commandments which are actually only *Apostolic practices* or simply *evangelical traditions*:

1. *Divine commandments* (listed above): an obedient church must do.
2. *Apostolic practices* (traveling by boat, serving the Lord's Supper daily in homes, speaking foreign languages, baptizing converts *immediately*, etc.) cannot be prohibited as they are Biblically sanctioned; but neither can they be commanded since only the Lord Jesus Christ has the authority to make commandments for His Church. They are not the required basis for a new church.
3. *Evangelical traditions* (use of choir robes, Sunday School, seminary, preaching outlines of systematic theology, raising the hand to "accept Christ," many ordination and baptism requirements, the "pulpit," etc.) cannot be commanded since they are not explicitly mentioned in the Bible. We must discard them if they stand in the way of simple, immediate obedience to the commands of Christ for His churches (Matthew 15:9). In certain cultures some of these good traditions impede direct obedience to Christ. Direct all your teaching toward helping your student obey the simple commands of Christ for His churches. Never start a daughter church with detailed bylaws inherited from a mother church in a different area or you will produce a dead end link. An extension chain will cross social and language barriers with little problem if you limit the new church requirements to the mere commandments of Christ.

4. TEACH AS CHRIST DID

A. *Teach primarily by your own personal example*. Like Christ, the teacher in an extension chain never asks his students to do anything which they have not seen their teacher do first. You will have to walk to homes to witness, if you expect your student to do it. The force of your example is the impetus for a live chain. Use only equipment and methods which your student can use. Don't raise up a church using films and then ask your student to do it without films. Don't preach analytic outlines which require years of training and then ask him to

preach simple messages because of his limited preparation. If you want him to preach simple messages, you had better do it, too. Follow the example of Paul, who told his converts to imitate him.

B. *Motivate your students by using an obedience-oriented curriculum*. The student in an extension chain does not do his assignment for his teacher, but for Christ. All his studies aim to fulfill His commands. All the essential elements of the traditional curriculum are taught, but in their *functional* order. Doctrine, history, Bible, etc. are introduced where they relate to the immediate needs of a growing, multiplying congregation. Long courses of several months must yield to weekly units which fulfill your student's changing needs. One week "core" units can unite elements of different subjects in such a way that the average lay pastor can relate them to each other. The extension chain textbooklet *Atanasio* unites Church History, Doctrine, Polemics and a homiletical exercise in one brief comic book format, small enough to be carried in the pocket and read little by little during the week, for reteaching the following Sunday.

You need not motivate your extension chain student with grades and diplomas. He does not "graduate" until his chain has produced a growing church in every town and neighborhood of his field of responsibility.

Do not make the *first* goal of your students doctrinal perfection. This invites pharisaism. We want doers of the Word and not hearers only. We need pastors, not pulpiteers. Keep the curriculum aimed primarily at obedience or you'll produce dead end links. An obedience-oriented curriculum is easy to prepare; the Bible is written this way: every doctrine is presented in a context which demands its corresponding practical duty.

C. *Let each student progress at his own speed*. The entire chain cannot study one standard course at the same time. The chain is too complex and teaching conditions too varied. One rigid system will not meet different student's needs.

D. *Make sure each week's study produces the most urgently needed practical work*. If necessary write your own materials which require their immediate application. First list your educational objectives. Be sure your list grows out of a careful study of the needs of your students, based primarily on the commands of Christ for His Church. Then prepare weekly

teaching units which will, in the shortest time possible, meet all the essential elements of the traditional seminary curriculum. But not in the same way! Do not try to deal with only *one* subject in each unit. Such antiquated teaching can never adapt to the vibrant, exciting and novel involvements of a living chain. You must build each unit of study around one specific *activity* done in fulfillment of one of the commandments of Christ for His Church. This practical work is the "core." The core of a beginning unit is simply *witnessing*. But it would teach things listed under several different educational objectives. Under "Bible" it partially fulfills the objective *knowledge of the Gospels* as a study of the life of Christ to present Him to others. Under "Theology" it contributes to *knowledge of Soteriology* as a study of the plan of salvation. Under "Personal Evangelism" it teaches some knowledge of Church Growth principles as a study of to whom one should witness first (selection of good soils). Under "Pastoral Theology" it imparts some *knowledge of the duties of a church member* as a study of necessary follow up activities (baptism, stewardship, etc.). All of these are integrated into the one unit of witnessing, in obedience to Christ. Such a curriculum requires much less textbook reading and classroom time. It permits frequent review of the same doctrines in varied contexts and applications. In the writer's chain, it solved the problem of student motivation, both for studying and practical work. To write such units, you must list your educational objectives on one axis of a large graph. (The writer's graph almost covers one wall. After almost every trip to the villages, he adds some new objectives to cover some urgent need.) On the other axis list the weekly units which you will teach. Then indicate under every unit all the possible objectives it can help meet (see the abbreviated graph on the following page). You can teach such weekly units by assigning sections of regular extension textbooks, but you will need to supplement them bringing in the other necessary elements to enable the men to do their assigned activity.

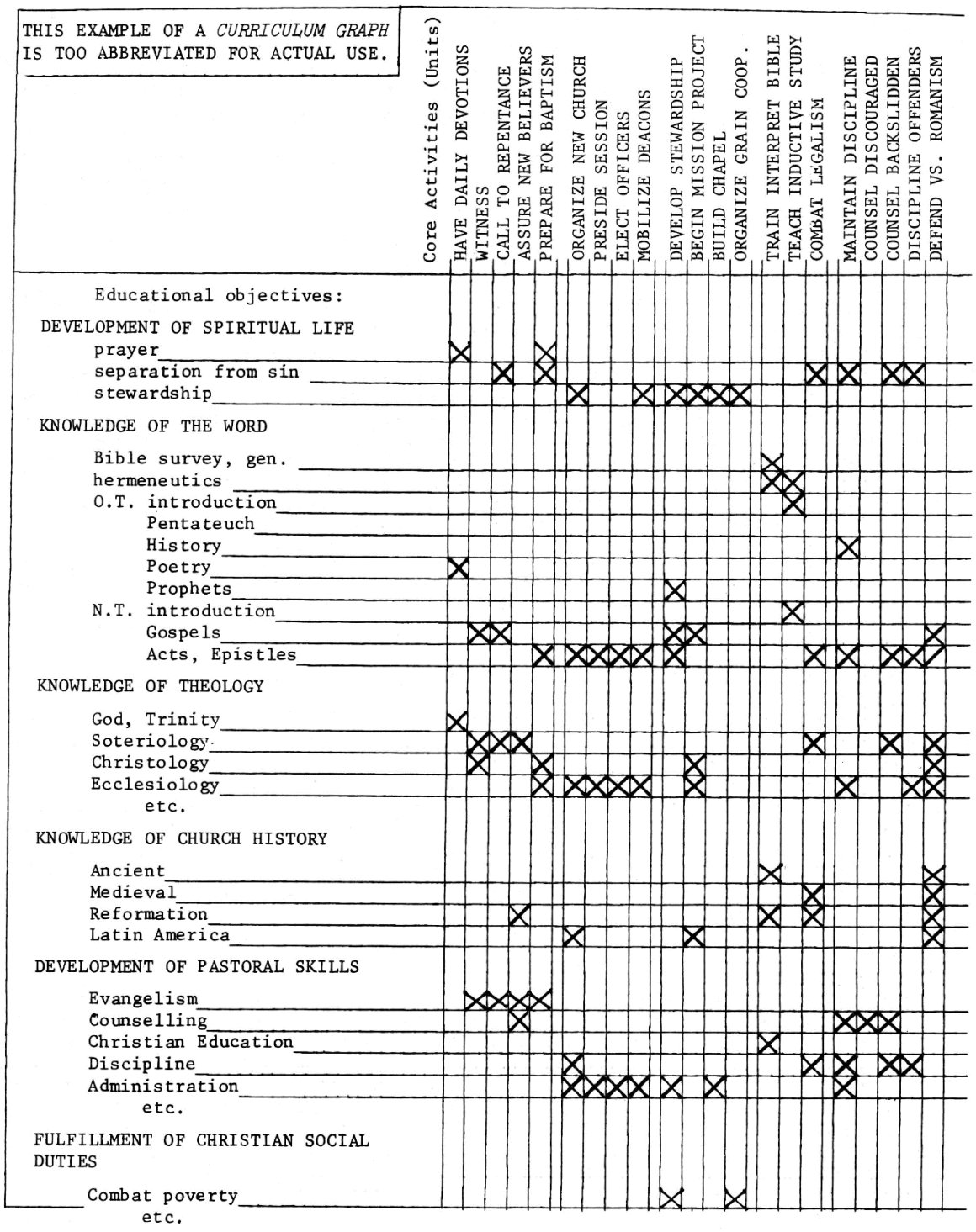
5. HELP EACH DAUGHTER CHURCH BECOME A MOTHER CHURCH AS WELL

A. *Urge the newborn church to mobilize its workers for continued reproduction*. Keep extending the chain. Don't lose the happy momentum of a spontaneous movement of church growth. Teach the new workers to obey the Great Commission. Ask the new church to send out workers to start their own daughter churches. Get an official vote for this.

B. *Promote the extension students to student-teachers*. Not every student has this capacity; but try them. The slower man may surprise you. It helps little to be bright if one cannot take heavy responsibility. Once he realizes that he stands at the head of a new section of the chain, a mediocre student will often start new churches with a zeal and facility which surpasses his teacher. But keep out of his way when he takes his first solo flight. Do not control his movements; let the work get out of your hands. Let him reteach the same studies which he has learned from you to his own new students (2 Tim. 2:2). Let him repeat every-thing he has seen you do, in the same way. He does not need to complete the entire pastoral course before he opens his own sub center; he needs only to keep a unit ahead of his students. He teaches them what is still exciting in his own experience.

When a worker matures spiritually, his congregation may recognize him as pastor. He should have the laying on of hands (Acts 14:23). This gives him more confidence as an extension teacher. Do not hesitate to make such a layman an extension teacher. He has already helped raise up his own church in the chain (the one truly qualifying test to see if he can teach others to do the same).

C. *Do not let building programs stop the chain* (don't let anything stop it). In urban areas where new chapels cost too much to build as fast as a chain requires, groups must meet in homes or rented halls. When they grow too big, they divide. But you must teach them how to do it orderly and prepare the leadership for the newly divided congregation ahead of time. Plan ahead!



D. *Evaluate constantly the progress of each student and teacher in the chain.*

1. Keep a check list on the studies and practical work of each student and teacher. Bring it up to date in each class. Each student-teacher also keeps a check list for his own students and always gives a report of their progress to his own teacher.

2. Analyze any dead end links. Go over this entire list of steps to see where you failed. If the link is incurably broken, bypass it. Do not waste time with non-reproductive churches.

3. Visit all the works regularly as a silent observer. Then send out reteachable materials that apply the Word to their current needs.

E. *To continue the chain indefinitely, seek out student-teachers who will simply repeat these same steps*. They lack pastoral experience and education, but in this they lean on the principal. You must back them and encourage them. You might help pay their travel expenses. But above all, you must give them full responsibility in their own area. This Paul-Timothy relationship continues all down the chain. Give them the example to follow, then step back and let them do it. Each teacher must give full responsibility to his own Timothy. Don't let the teachers keep doing all the preaching in their subcenters. That's what they are training their students for! Don't let the whole church attend the extension class. Let the local student reteach what he has learned in the class to the rest of the people. If the extension teacher always preaches and directs in his student's place, he weakness their ministry and ends the chain. Once he gives the direction of preaching as an extension assignment, they do it from then on.

TEE IN ASIA – A STATEMENT OF DESCRIPTION AND INTENT

(The following statement was prepared by participants at the Pan-Asia Theological Consultation in Hong Kong in January, 1974. It has been published in Theological News and Extension.)

An underlying theological conviction of TEE movement is that the ministry of the church is the function of all believers, including the ordained ministry and the whole spectrum of laity. A perspective of TEE is that situations vary greatly; in some places the ordained pastor is barely literate and in other places the layman is a highly educated graduate. The corollary to this conviction and perspective taken together is that the church should provide theological training for a wide range of ministries exercised by men and women who have reached very different levels of educational achievement. The resulting variety in TEE is already evidenced

in Asia, with some movements providing training for newly literate pastors while others are providing training for educated laymen, etc.

TEE a distinctive form of education

The primary student constituency of TEE is the present and potential leadership of the churches. Training is given to these leaders while they are still productively related to society, thus distinguishing TEE from residential education. The primary learning is achieved by the student in private study, which distinguishes TEE from night school or evening classes. The students meet together regularly with the tutor and in other ways to consolidate and deepen learning, which distinguishes TEE from correspondence courses. TEE is thus an educational method distinct from others in the field of theological and Christian education. It is the conviction of those promoting TEE that it need stand second to none in its academic standards and educational effectiveness.

Educational aspects of TEE

Educationally TEE is committed to the use of inter-active study materials, which take the place of the teacher of a residential program. "Materials" must be understood to include audio-visual materials although at present nearly all TEE material is on paper. The courses are administered by an appropriately qualified tutor. TEE curriculum and objectives are determined by the needs of the students for whom the education is intended. It thus adapts to the student's needs rather than requiring the students to adapt to it. TEE movements are committed to progress towards the use of courses designed specifically for the achievement of stated behavioural objectives, a process which will result in increasing clarity of thinking by the educator and more accurate evaluation of student's achievement.

The administration of TEE programmes

Administratively, TEE movements vary greatly. Some are denominational, others the united effort of several denominations. Some are connected with a residential programme, others are not. In some countries several TEE movements operate autonomously with varying degrees of cooperation; in one country a number of different Christian bodies have united in one nation-wide TEE programme. Despite the variety, all TEE movements have common

administrative features as follows: a. The tutor-tutorial structures mentioned above; b. Wider gatherings of students for fellowship and learning together; c. Close ties with local church structures.

Accreditation of TEE

Although this is felt to be desirable the following points must be made in a consideration of TEE accreditation:

1. Accreditation must be on the basis of examination of the objectives set by the TEE movement concerned and evaluation of the achievement of these. TEE movements insist that an adequate evaluation of success can be made only on the basis of the extent to which its students achieve the objectives for which the education is designed. These objectives will be in the area of knowledge, attitudes, and skills. Evaluation cannot be based on the shape or form of the educational administration.
2. TEE movements cannot accept affiliation with a residential programme as a requirement for accreditation. Traditionally accepted criteria for accreditation may be invalid for TEE, e.g. size of library, residential or classroom facilities.
3. The area of curriculum and course design is at present wide open for creative discussion and development. TEE movements have many questions to ask, but as yet few answers.
4. TEE movements are at present responding to very varied levels of educational need.
5. The above two points indicate that, for the present, accreditation of TEE movements would be exceedingly complex and possibly impractical. Caution should be exercised lest any hasty move for accreditation inhibits rather than encourages creative research into curriculum.
6. Since the major purpose of accreditation is to gain acceptance by the church of the qualifications of TEE graduates, some movements will prefer to seek accreditation within their country rather than with an international body having a distinctive theological label.
7. TEE movements instead favour careful development of their programmes so that they achieve first credibility in the country of operation. Meanwhile they will maintain contact with each other to assist this development and, at the appropriate time, come to conclusions as to the type of accreditation desirable.

Some misconceptions of TEE

1. That TEE is only for laymen. TEE aims at theological training of all levels of people in the church for all needed roles of leadership. In actual practice it has arisen in many parts of Asia specifically for the training of pastors. The characterisation of a programme of training is on the basis of the kind of student produced, not the kind taken in. There is no foundation for the statement that residential schools are more suited to educate pastors while TEE is more suited to educate laymen.

2. That TEE is always found in connection with a residential school and that this is the logical and natural place. This view is not Asian. In Asia a great many TEE programmes have arisen and are arising in churches and among Christians who do not have nor desire the establishment of a residential school. TEE recognises the particular need and function of the residential school and does not have as one of its objectives the supplanting of residential schools. Neither does it have the desire to be merely a supplement or poor relation of the residential schools.

3. That TEE has little substantial theology and few theologians. Those who originated and continue to develop TEE movements have for the greater part come out of residential schools, and thus it is not true to say that TEE is void of theologians. Further, TEE has one of its prime objectives the developing of an Asian theology. Although theology in its rational sense as that of a critical examination and explanation of the Christian faith may appear to be a possession of residential schools, in fact theology in its fullest sense as the expression of faith through thought, will, and affection finds an important and proper place in TEE. TEE theologians are spending a great deal of effort in the interpretation of traditional statements in the light of behavioural objectives.

4. TEE is being imposed upon Asia by western missionaries. It has already been made clear that the felt need for TEE is coming from the churches. TEE movements can only operate where there is the cooperation of church leaders. This presupposes that it is the Christians of Asia who are embracing TEE. TEE leaders must be theological educators, and these are largely men who have hitherto been involved in residential schools. These schools have a desire to decrease their percentage of expatriate staff. For Asian theologians to leave the residential schools at this stage and move into TEE would not be

in the interests of the residence programme. This is why it has been largely missionaries who have been willing to leave the residential schools and become involved in TEE. Many TEE movements feel that the best plan for developing Asian TEE leadership is to train men specifically for TEE and not to expect residence schools to release their own Asian staff who have taken years to prepare for the residential programme.

EXTENSION NEWS

Costa Rica

The *Latin America Evangelist* for January-February 1974 reports that Ruben Lores, recent president of the Seminario Bíblico Latinoamericano, is now doing advanced studies in the U.S. and will return later this year to devote himself to theological education by extension.

Argentina

The Seminario Internacional Teológico Bautista, with 3 years of experience in TEE, now has 15 centers with approximately 250 students. The purpose of this program is "to provide serious theological instruction for those who have been called by the Lord and who cannot attend a residence seminary, including lay pastors, leaders, and workers who are actually serving in their churches, and seminary graduates who wish to continue and deepen their theological preparation." The basic plan runs for 3 years, 2 trimesters per year, 3 4-week courses each trimester. The program is flexible, however, and offers special music classes and discussion of current issues. For further details write to Dr. Jack Glaze, Ramón L. Falcón 4080, Buenos Aires, Argentina.

Brazil

47 delegates attended the annual assembly of the Associacao Evangélica Teológica para Treinamento por Extensao February 6-7 following a writers' workshop. John Klassen was re-elected as executive secretary.

U.S.A.

The American Association of Theological Schools reports that there are only 387 Hispanic-American theological students matriculated in all the Protestant and Catholic seminaries in the U.S., including Puerto Rico. This is 0.8% of the student population, and 7% of the general population is Hispanic-American. The AATS would do well to investigate the local-church-based training institutes in the Pentecostal Churches and other indigenous congregations. It may be that there are in fact thousands of men and women being trained for a more functional ministry through these non-formal educational programs.

Ecuador

Wheaton College Graduate School has inaugurated an extension center for master's degree level studies in communications in Quito. The program will take 2 years to complete, covering 13 courses taught by seminars, video tapes, visiting faculty members. The main purpose is to update the personnel of HCJB staff. Initial enrollment is 26.

ALISTE

The Asociación Latinoamericana de Institutos y Seminarios Teológicos de Extensión planned a series of extension workshops in Mexico, Central America, and South America during June and July. A team made up of Eufracio Pérez, José Luis Barrera, and James Emery visited Torreón, México City, Tepic, and Culiacán in Mexico. A second team, including Francisco Son, Carlos Menchú, and Marcos García, remained in Guatemala. A third team, including Alejo and Dorothy Quijada and Baudilio Recinos led workshops in El Salvador, Honduras, Nicaragua, and Costa Rica. The fourth team, made up of Sergio Correa, Tomás González, Virgilio Soleto, José Carrera, and Ross Kinsler visited El Salvador, Costa Rica, Panama, Colombia, Ecuador, Peru, Bolivia, and Chile. The purpose of these workshops is to train extension leaders in each country, to share diverse experiences and models of extension programs, and to stimulate fundamental reflection on the nature of theological education. Most significant is the fact that these and future workshops will be directed almost entirely by new Latin American leaders, participants in the ALISTE project for training extension specialists.

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OPEN THEOLOGICAL EDUCATION

F. Ross Kinsler

(Editor's Note: This article was originally written for ***Theological Education***, the Journal of the American Association of Theological Schools.)

Theological education by extension came into existence in response to a vast, urgent need that was not being met by traditional seminaries and Bible institutes, viz. the training of mature, local church leaders who were (and are) largely excluded from residence programs. The movement spread rapidly not only to meet that need but as an alternative pattern of theological education, covering the whole field, i.e. preparation for candidates for the ministry, lay leadership training, continuing education for pastors, etc. Some theologians, educators, and anthropologists began to believe that extension could not only extend theological education to many more people but also reach specifically the people who should be reached and do a more effective job by teaching them in the context of their own churches and communities. From the beginning, there was fuel of controversy, and polarization has taken place in varying degrees and forms. In general, however, the challenge and issues raised by the extension movement have provoked a healthy and necessary process of reflection, evaluation, and change, and many theological educators on both sides are now seriously and radically considering ways to improve their work. The dialectic is moving toward a new

synthesis in which all are becoming increasingly open to new concepts and experiments and innovations in theological education.[1]

At this historic moment perhaps the most significant insights coming to us from other educational fields can be grouped under the heading "open education." For some time we have noted that the theological education by extension movement runs parallel to or is part of a worldwide revolution in education, and we have drawn valuable support and useful models from non-theological fields. The present article will make use of concepts and models of open education that can be very helpful in the field of theological education, particularly with a view to going beyond the residence-extension polemic.

First, we shall consider the structure and methods of theological education on the basis of a case study, the Open University of Great Britain. Then we shall look at what is going on in the widely discussed open primary schools in order to stimulate our thinking with regard to motivation and curriculum design in theological education. Third, we shall analyze the role of the student and the role of the teacher in theological education in the light of a model worked out by 2 open school educators. Finally, we shall borrow from open education philosophy in a consideration of evaluation and validation in theological education.

It would not be presumptuous to say that theological education not only has much to learn from other fields of education but also something to contribute. We shall gain much from the new developments in open education specially. But we should keep in touch with these developments also because we can contribute significant insights and models from our own experience. The extension movement in particular provides a viable model for non-theological educators to look at both in Third World countries, where traditional schooling can reach only a tiny minority of the population, and in the industrialized nations, where there is widespread disillusionment with the schooling establishment.

The primary purpose of this article is to encourage residence and extension theological educators, through the formation of a new concept which we shall call "open theological education," to join forces in the unending search for new structures, methods, and models

[1] Ralph D. Winter, ed., *Theological Education by Extension* (South Pasadena: William Carey Library, 1969), documents the extension movement up to 1969. Ralph R. Covell and C. Peter Wagner, *An Extension Seminary Primer* (South Pasadena: William Carey Library, 1971), give a much shorter resumé. The *Extension Seminary* (San Felipe, Reu., Guatemala) is a quarterly newsletter which circulates current thinking and news.

for better service to the churches in the development of genuine leadership and the sharing of ministry among the whole people of God. Included in each section are practical suggestions that can be used to introduce open education concepts to people who are related to theological education.

1. STRUCTURES AND METHODS

A. The Open University of Great Britain[2] is a bold step forward in higher education and a fascinating case study for all who are interested in new structures and methods of adult education.

Apparently the idea of an Open University began to take shape in 1963, and preliminary decisions were made by the British government in 1966. By 1969 huge allocations were going into the project, the bulk of the staff was recruited, and course production began in earnest. In 1970 applications were received for the first year of classes in 1971. 43,444 people applied, although only 25,000 students could be accepted. By 1974 the facilities had expanded, and the enrollment of students in accredited degree courses was well over 40,000.

The Open University offers 3 programs: undergraduate, post-experience, and post-graduate. The vast majority of the students are taking the basic university courses under six faculties: Arts, Maths, Science, Social Sciences, Technology, and Educational Studies. The post-experience courses are for advanced knowledge or updating in specific fields for people who do not wish to study for a degree. The University plans to offer post-graduate studies for advanced degrees, including the Ph.D.

It is exciting to see how the Open University has broken with traditional structures and methods of higher education in order to achieve its primary goal: openness to people. The British educational system was until recently one of the most selective, class-conscious, oligarchical in the world. Now the Open University proudly opens its doors to people of all walks of life and designs its programs especially for those who are older, fully employed, and tied down with family and other commitments. Whereas previously less than 10% of the population reached the universities after scaling the schooling ladder, now anyone can apply

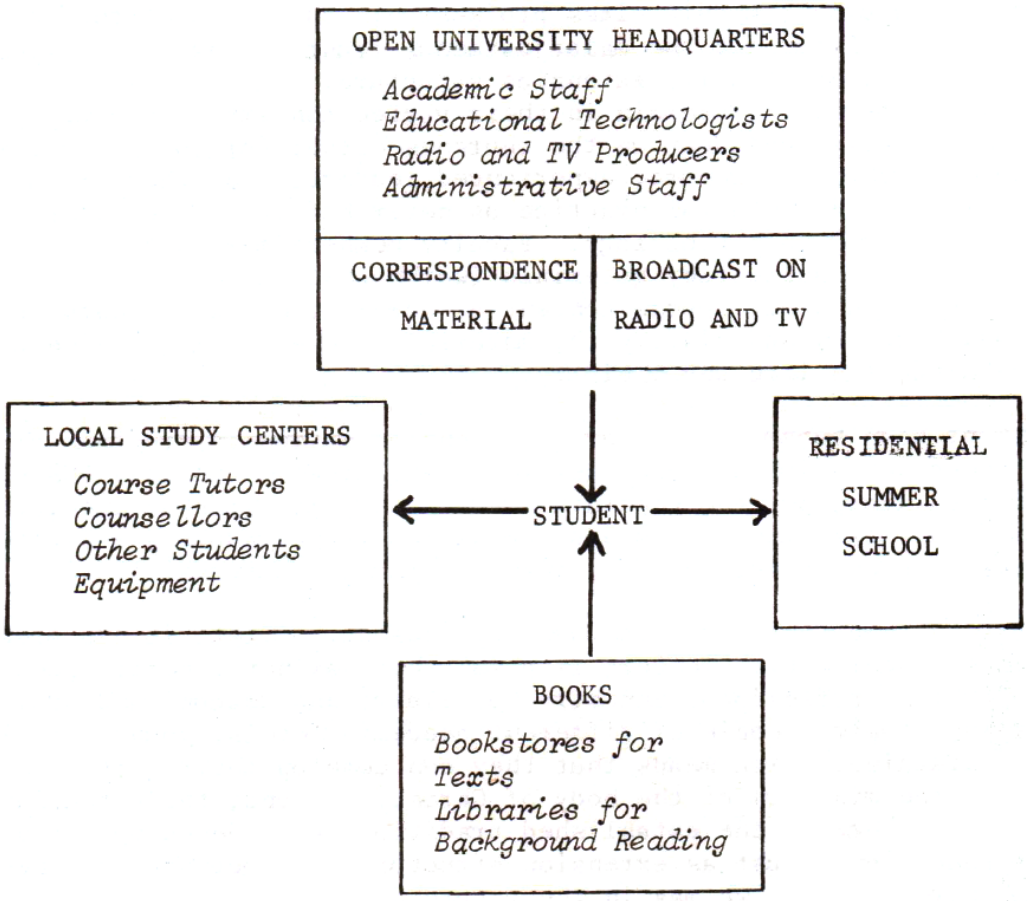
[2] Information about the Open University was obtained from the Director of Information Services, The Open University, Walton Hall, Walton, Bletchley, Buckinghamshire, England.

directly to the Open University with no formal educational qualifications. Now not only the young and the privileged but also working people can obtain a university education.

This particular experiment in higher education brings together imagination, heavy economic investment, and the best educational and technological resources available anywhere. Obviously few organizations or even nations have at their disposal such resources. But the striking lesson of the Open University is its openness to new methods and structures. This can and should be emulated everywhere, especially where resources are very limited.

The Open University program is built around the student who is over 21 (an experimental group 18-21 is being tested), is probably employed full-time, and studies mainly at home in his spare time. "The most important element in the instructional system is the correspondence package, which most students receive every week." A full credit course is made up of 32 weekly units; each unit includes study material and assignments and takes 10 to 14 hours to complete; some exercises are programmed and include feedback, while others are sent in for checking by computer or for marking and comments by a tutor. Weekly radio and television programs are integrated into the home study materials, especially for lower level courses. There are about 300 study centers all over the country, equipped with television and radio receivers and in some cases replay facilities and computer terminals. At these centers students meet in the evenings with tutors and counsellors for help and supervision. Another essential part of the instructional system is summer school; lower level students are required to spend one week in residence for each full course. This provides an intensive study experience on a university campus, allows staff and students to meet together and share group study, and provides science and technology students an opportunity for laboratory work. The latter are also provided home experiment kits for use during the year, and these include chemicals, equipment, and specially designed instruments.

In short the Open University combines correspondence courses, radio and television, tutorial help, extension centers, and short periods of residence in an integrated, decentralized program of higher education. This varied system is represented by the following diagram, taken from one of the manuals of the University.



Through this open structure the institution has been able to offer a university education to the whole population of Great Britain, not just the privileged few. In addition the Open University states, "We are also open to new ideas in the field of teaching methods and technical innovations." At the heart of the program an Institute of Educational Technology has been established to prepare and revise constantly the course materials and methods through a process of evaluation. Since the program is decentralized and accessible to all and far more economical than traditional university training, it will continue to grow. It is already the largest university in Great Britain; if it remains open to new structures and methods, it may one day reach more people than all the other universities put together.

B. The value of this case study for theological education is self-evident, especially at the present stage in our discussions over residence and extension. Rather than defend one way or make simplistic contrasts between 2 ways of doing theological education we should consider many possible alternatives and combinations and search for the most effective structures and methods for each situation. If the governmental and educational authorities of Great Britain, with almost unlimited resources at their disposal, felt free to use

correspondence and home study as well as extension centers and residence for a fully accredited system of university education, surely theological educators can lay aside their prejudices and see the value of different structures and methods. If theological educators will look for more open structures and become more open to the use of different educational methods, their programs will doubtless become much more diverse and reach far more people in the future.

The Presbyterian Seminary of Guatemala maintained a traditional 3-year residence program for 25 years. It had become increasingly evident that this program was not meeting the needs of the churches-for several reasons. The structure limited the student body to a handful of young unproven men; it uprooted them from their communities and sub-cultures and homogenized them for an urban, middle class profession; then it sent them out to poor, mostly rural congregations. Naturally the maladjustments, frustrations, and losses were many. In 1963 the Seminary initiated its extension structure. In 4 years the enrollment grew from 6 to 200; the students now remain in their varied contexts and study parttime; they do not become economically dependent on the churches either for their studies or for future service; they are generally mature, experienced leaders; and they are able to relate theological studies to ministerial practice as never before. This change in structure brought about changes in methodology. Faculty members meet with local groups just once a week for 2 to 3 hours; self-study materials (workbooks to accompany the textbooks) guide the students through the basic course content at home; the weekly center meetings are discussion seminars which review and clarify the material studied during the week and integrate it with the student's life and ministry.

The Guatemala experiment soon became the model of dozens of extension programs all over Latin America. The needs were similar, and they were very great. Probably 80% of the protestant congregations throughout the continent were led by men with no theological training. The traditional Bible institutes and seminaries were producing a limited number of graduates who largely competed for the few, more prosperous churches.

The extension movement is important for 2 fundamental reasons. First, it has opened up theological education to local church leaders in a way that has never before been possible. Not just candidates for the professional ministry but elders and deacons and ordinary

members minority groups, working people, people of different academic levels, young and old, all have access to theological training, which means that they can develop their gifts and become fully incorporated into the ministry of the body of Christ. Second, the extension movement is important because it has broken the established traditions and opened up new possibilities for theological education. Just as extension structures and methods have been able to meet certain needs as never before, we may in the future discover other structures and methods that will complement or surpass the work of both residence and extension seminaries. At this moment extension leaders are tempted to think that they have the only valid system and to try to impose it on every situation. But the real challenge of today is to remain open to new possibilities.

Openness to new structures and methods should be a stimulating, if at times disconcerting, challenge to all of us. The following is a simple workshop exercise which can be used to present this challenge to a group of theological educators or churchmen. **First, make a simple survey of the leadership needs** of a specific region or country and define an appropriate goal for theological education in that region. Let the participants themselves come up with the description and the goal. Second, make a list of the resources available to the churches in that area for leadership development and training. The group should not limit its thinking to the traditional concept of an academic institution; they may include the resources of the local church (such as the Sunday school), publications and other means of communication, regional church gatherings, etc. To stimulate their thinking you may point out cases where the growth of congregations and the spontaneous development of leaders is inversely proportional to the formal theological training available. Third, analyze the factors that limit the possibilities for theological education programs in that region. The participants may come up with economic, geographical, cultural, ideological factors, etc. There may **not be** sufficient funds to set up and run a residence program; distances may be too great and transportation too difficult for an extension program; the local leaders may be illiterate or too busy to study more than 2 or 3 hours a week. The final stage in this exercise is to design one or more possible programs of theological education for the region with the resources available and within the given limitations. Be sure to encourage the participants to be original and creative and not confine their thinking to existing patterns. For the earlier steps in this analysis you may ask the participants to work out their ideas individually, then discuss their findings together. For

the final stage it may be more effective for them to work out their proposals in small groups, then compare the results.

All of us need to think through periodically the possibilities for theological education structures and methods. We should analyze our own programs and reconsider our own situations, and we should study what others are doing in other places. As theological education becomes more open, new models with new structures and methods will lead us to greater diversity and greater service.[3] In the past theological education has been debilitated by 2 serious faults: a structure and methodology which limited its benefits to an exclusive minority and a mentality which accepted only this structure and methodology. Today's challenge is to open our minds to new structures and methods and to build structures and discover methods that will open up theological education to the whole people of God.

2. MOTIVATION AND CURRICULUM DESIGN

A. The concept of the open school or open classroom[4] is more controversial than the concept of the Open University, and it deals with issues that are more complex. The following analysis is based on articles and personal experience related to open primary schools. It will focus on motivation and curriculum design and lead to a consideration of this aspect of theological education.

Walk into an open school, and you will see immediately that it is different. No rows of desks... and no rows of pupils listening to a teacher. No bells and no schedule of classes. In fact, few or no classes at all. And perhaps no grade levels. It may seem as if there is considerable confusion, certainly much more free moving **about than you have ever seen** in a traditional school, and probably more noise than you would think proper. There will be a large quantity and variety of materials on display, laid out on tables and shelves, or simply piled up within reach. And lots of talking is going on all the time. Each child probably works on 2 or 3 major projects during a given day and makes regular use of books and magazines, art materials, programmed instruction, games, plants and animals, etc. Most notable, if you think about it,

[3] In the U.S., for example, there is an oversupply of seminaries and seminary graduates for the professional ministry. If one seminary were to invest its entire resources in an open, decentralized program, it could reach tens of thousands of local church leaders and perhaps revolutionize the ministry.

[4] Charles E. Silberman, ed., *The Open Classroom Reader* (New York: Random House, 1973) is the most extensive sourcebook on open education to date.

will be the amount of individual involvement – active, self-directed, and sometimes supervised.

The overall content of what is studied in an open school is not so different from what children study in other schools. But the curriculum design is very different. To a great extent the curriculum of a traditional school is closed; the state, the school, and the teacher determine beforehand the courses to be offered, the texts to be used, the calendar and schedule of classes, and the specific content and procedure of each period. The open school curriculum begins with the conviction that each child has his own interests, learning style, abilities, and needs. And it offers him the opportunity to study different things – on his own, with a friend, or in a group – as these interests develop. It is to a large extent open.

The Integrated Day Center in Guatemala City occupies a large 10-room house with its 52 students, 3 full time teachers and a kindergarten teacher, 3 assistants, a secretary, and several parttime helpers (mothers), plus a dog, a goat, a guinea pig, and about 20 mice. The curriculum focuses upon 5 learning centers: for math, science, reading, art, and life, which combines language arts and social studies. Each center (one or 2 rooms) tries to stimulate interest and provides materials for exploration and study. In the math center, for example, you will find beans, pebbles, scales, geo-boards, cuisenaire rods, liquid measuring devices, some math games, and math books; on the walls you will see graphs, number puzzles, questions to provoke your curiosity, and reports on math projects. Each student begins the day by planning his schedule with the help of a homeroom teacher. He will check the master schedule to see if there is a special movie, play practice, or a committee meeting; he will probably include a special class in math or "life" or science (there is one special class for each age level in each of these areas each week); he will not forget to water his plants up on the roof; and his homeroom teacher will generally encourage him to include some time for all 5 learning centers. These activities laid out before him, he then goes off to the different centers to take up material he has been working on regularly, to browse through magazines and books, or to carry on a long-term project.

Educators have long recognized that motivation is the vital key to learning, and open classroom educators have demonstrated how to relate motivation to curriculum design. Rather than pre-determine and then impose a program on the students regardless of their

interests, it starts with their interests, allows them to plan their learning experiences, and encourages them to broaden and deepen their whole field of interests. Rather than subject the students to a rigid schedule of classes, courses, and grades, it offers them a world of learning opportunities, allows them to choose their own subjects, and generally encourages them to give as much time as they need for any given project. Rather than assign material to be copied or read and "learned," homework to be done slavishly night after night, and exams to be taken and courses to be passed, it places at their disposal a stimulating environment, as many educational materials as possible, and teachers who can actually work with them as personal advisors in the different learning centers. Rather than push 20 or 30 or 40 students through a set program in lock step, the open school curriculum is designed to guide each one along an individual path toward his own goals.

Many questions remain unanswered in this brief description of open schools, and it is not possible to deal with them all here. Some of the more basic issues will be touched on in the following section as we consider the role of the student and the role of the teacher and in the final section as we deal with evaluation and validation.

B. The open school approach to motivation and curriculum design can be very suggestive for theological education. Obviously residence and extension seminary programs fall under the criticisms of open school educators, with a few belated exceptions. And both residence and extension theological educators can learn something basic about curriculum design from the open schools.

The typical seminary or Bible institute has a long list of courses, generally divided into standard categories or departments, probably not integrated or coordinated, based on obscure reasoning, and only tenuously related to the practice of the ministry. Even the rash of curriculum revisions that has characterized some institutions in recent years is mostly just a reordering and rearranging of the same old stuff to be passed on to the students gratuitously. Founders and leaders of extension programs, faced with the possibility of designing completely new curricula, have frequently tied up the old course material in new, more rigid, programmed packages. Theological curricula are largely closed and uninspiring.

What should be the natural motivation of ministerial candidates as they study the Gospel story from Genesis to the 1970's, from Adam to Abraham to Moses to David to Jesus to Paul

to Augustine to Aquinas to Luther and Calvin to Wesley to Barth and Bonhoeffer (in whatever order), from the woes of Jeremiah to the scandals of Watergate, from the spontaneous expansion of the Apostolic Church to church planting in nearby villages or suburbs today, from the First to Twentieth Century Gnostics and Judaizers, etc. What a world of fascinating material for the theological student to explore, investigate, correlate, and incorporate into his own life and ministry! But we have distilled all this appetizing material into heavy textbooks and dry lectures or mechanical manuals. We have determined what the student must study, the order in which he will "take" it, the exact number of hours he will give to each subject, and the specific exercises and examinations he will have to go through.

Open school educators have noted that young children learn a fantastic quantity of information and skills in the pre-school years but that by the time they have been in school for 3 or 4 years their natural curiosity and learning drive have to a great extent been killed. Isn't this what happens in seminaries and Bible institutes also? After 3 or more years of theological processing, relatively few graduates continue any regular program of self-motivated study throughout the rest of their ministry.

One way of introducing the idea of an open theological curriculum would be to hold a workshop in which faculty members and students would be challenged to design alternative ways of presenting the curriculum as a whole, department areas, specific courses, and/or inter-disciplinary studies. Before assigning each group or individual a task, it would be helpful to describe and discuss an open school program (as above) and perhaps give some more specific examples from the 3-R's or in the field of theological studies. The basic principle which should be incorporated into each project is to begin with the student's interests/concerns/problems/needs.

Following are some brief examples that may be useful to stimulate further exploration. In the area of Bible, instead of requiring all students to study certain books of the O.T. and N.T. according to prepared syllabi, let each one choose the books that he would like to study (individually or in teams), work out his own methodology (with an advisor), and present his findings to the class, indicating especially how he plans to use this material (and the methods) in his ministry. In church history rather than force all the students to go through the entire text chapter by chapter, each student could study a specific period, a great person, a specific

controversy or problem, etc. In theology each student could investigate a specific doctrine or doctrinal issue that he is concerned about and develop a presentation of that issue for use in the class and in his church. In Christian education separate units could be planned on the Sunday school, group dynamics, small group Bible studies, the family, community problems and Christian witness, youth activities, leadership training, etc., and the student could select any 4 or make up his own units. A course in ethics could be designed so that the students would form teams to investigate and report on different moral questions or problems they are facing.

Opening up the theological curriculum should foment the student's natural motivation, and, as most educators agree, motivation is the *sine qua non* of learning. What the student wants to learn, chooses to investigate, discovers for himself, analyzes, relates to his own life and ministry, and presents to a class will be far more significant and permanent and useful than what someone else tells him to learn, investigates for him, and explains to him. Some skills and areas of knowledge require more systematic development and guidance than others. Traditional and programmed texts, lectures, and other materials and methods are not necessarily excluded by any means. But it is quite evident that the effectiveness of theological curricula will be directly proportional to their openness to the student's interests.

Theological education by extension faces a peculiar challenge in this area. On the one hand extension students are generally highly motivated, and their motivation is primarily directed toward service in the churches. If they are leaders already, they must deal constantly with the practical problems, basic concerns, and multiple needs of the ministry. This provides an excellent basis for the theological curriculum. On the other hand the extension structure gives them only limited time for study and very brief contact with fellow students and teachers. If the extension center meeting is held for just one 2-hour period per week, it is very difficult to deal with the many, diverse interests of all the members.

In an extension center the students are generally encouraged to take the same courses in order to make optimum use of class time, but at least the group can decide what courses to take and their sequence. The course content may be largely programmed or prepared for home study; this is to enable the students to cover the basic material at their own convenience and to free class time for discussion of student concerns, usually in relation to

the courses. The group may decide to suspend the regular coursework at any time in order to deal with problems they are facing; there need be no set calendar and no rush to finish the courses. The main focus of the program should be not what goes on in the class but what is happening in the churches.

An open theological curriculum – in residence or by extension – should be based on the students' interests, problems, and needs. It should begin with their needs and respond to their interests as they develop. It should help them solve their problems and carry out their ministry. As we open up the theological curriculum, we should tap an artesian well of motivation in our students that will carry their learning experiences well beyond the classroom, courses, and graduation.

3. THE ROLE OF THE STUDENT AND THE ROLE OF THE TEACHER

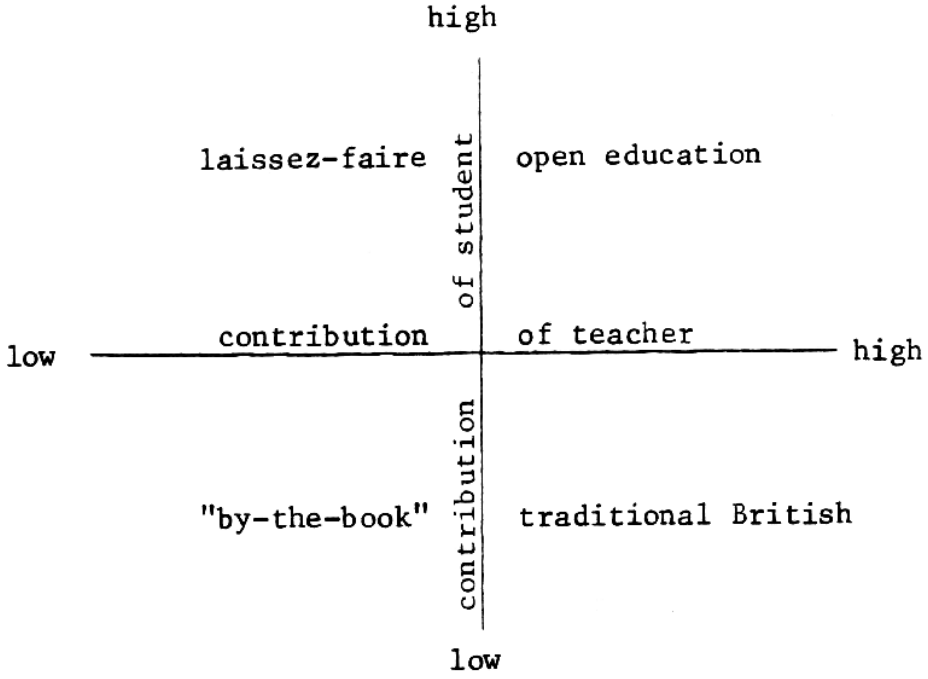
A. Probably the most crucial aspect of open education is the relationship between student and teacher. The role of the student and the role of the teacher are both radically changed. Defining these new roles is not easy; working them out in actual practice is of course even more difficult. It is high time that theological educators and students begin to struggle with these issues and try to redefine their roles.

The description of open school curricula in the previous section brings out the fact that open schools are child-centered or student-centered. The student is active not only in the sense of participating in the learning experiences but also in determining the content, direction, sequence, and pace of these learning experiences. This description can easily fall into the popular concept that all learning systems can be located along a continuum with "teacher-centered" at one end and "student-centered" at the other end. According with this simplistic analysis, if the student takes on greater responsibility, the teacher must take less responsibility. Or if the teacher takes an active, authoritative role, the student necessarily plays a minor, passive role.

But the open school is as much teacher-centered as it is child-centered. In fact, the teacher is required to play a far more active, creative, demanding role in an open classroom than he does in a traditional classroom, where the schedule, course work, and materials are all laid out for him ahead of time and all the students follow the prescribed program simultaneously.

Open school advocates are as much concerned about liberating the teacher from an oppressive, closed system as they are about liberating the student. They are trying to develop a person-centered environment in which both students and teachers are thinking, feeling, active, growing human beings.

To express this concept and differentiate it from other kinds of schooling, the following model was designed.[5] Instead of placing student and teacher at opposite ends of one continuum, it presents the role of the student and the role of the teacher as separate though related factors. The student may play a relatively active or passive role in the learning process, and the teacher may play a relatively active or passive role in the learning process also.



The originators of this model locate open schools in the upper right-hand quadrant because both teachers and students are profoundly involved in the development and direction of learning. They place laissez-faire or free schools in the upper left-hand quadrant because the children largely determine what goes on in the classroom, and the teachers are limited to understanding and responding to the children and accepting whatever they decide to do as the curriculum. For the lower right-hand quadrant they suggest the traditional British schools as typical because there the teacher is often an active professional who chooses carefully his

[5] Anne M. Bussis and Edward A. Chittenden. "The Teacher's Manifold Roles," *The Open Classroom Reader*, pp. 213-232.

curriculum materials, diagnoses the students' progress, develops his own way of teaching, and may emphasize topics that interest him; the student plays a correspondingly minor role in decision making, curriculum development, and class direction. The lower left-hand quadrant is characterized as "by-the-book" and refers to those classrooms where both students and teachers slavishly and mindlessly accept and go through the prescribed classes, texts, exercises, examinations, etc., day after day, year after year, whether or not they are interesting, reasonable, relevant, or meaningful. Perhaps few schools should be located in the extreme corner of any quadrant. It is more likely that the majority will be found converging toward the center with some aspects crossing over into neighboring quadrants. But the model is a useful device for conceptualizing and analyzing the role of the student and the role of the teacher in different educational systems, and it helps to bring out the special contribution of open education.

What then is the role of the teacher in an open school? There is no easy formula, but several functions should be mentioned. 1. The teacher prepares an environment where learning can take place. Since the students are not required to study a particular set of courses and materials, the teacher makes available equipment, literature, things that will catch and hold their interest. Since each student is encouraged to follow his own path to learning, there must be many and diverse materials available. It is not possible and it is not necessary to have unlimited resources, but the teacher must be sensitive to the nature of the materials he does find. Much has been written on the use of common things such as sand (wet and dry), water (for measuring, etc.), and objects to be found in every basement or attic. An open school teacher has an enormous task making provision for learning. 2. He is also an advisor who counsels, guides, and extends the learning experiences of each students. If the students were left on their own in a classroom with all these materials and instruments, they might be careful, creative, dedicated to learning, but it is more likely that their interest would soon wander, materials would get strewn around and mixed up, objects would break, conflicts would develop. The teacher is a very necessary partner who helps the student identify his interests, decide on a project and a fruitful path of investigation, see the potential value of the materials that are available, and go beyond the learning implications that are at first evident. Here again the open school teacher's responsibility is very complex and demanding. Instead of following neatly defined paths of learning sequence in science, social studies, etc.,

he has to be able to break into these fields (and interrelate them) at any given point. 3. In order to carry out these teaching functions the teacher himself must be deeply involved in these learning events. If he is simply trying to entertain the student by putting attractive objects and activities before him, he will soon be exploited by the student and run out of material. If he is an authoritarian figure always insisting that the student keep working, he may never learn what the student really wants to do. If he is only superficially interested in the student's projects, the student will soon find out and lose interest or break off contact. The open school teacher must be warm, honest with the students, and excited by what goes on in the classroom as he himself discovers new relationships, works on new projects, and sees new possibilities for learning. In other words, the teacher must be a growing person in order to help others grow.

The open classroom provides a genuine opportunity for students and teachers to be active, creative, growing people. The demands on both are formidable; the relationship is complex; the problems are many. But as students and teachers work out these roles, learning can take place at the highest level of human existence.

B. What is the role of the student in our seminaries and Bible institutes, and what should his role be? What is the role of the teacher in our theological institutions, and what should his role be? The model designed for analyzing open schools can be useful to us as we analyze our present situation and as we look for ways to improve our work. The experience and experiments of open schools may help us redefine our roles and work out these roles as we move toward the formation of more open theological education.

The 2-dimensional model showing the contribution of the student and the contribution of the teacher in the educational process could be presented for discussion on at a workshop for theological students and professors. The participants should try to locate their own institution(s) somewhere in the model, and they could also consider how other institutions compare with their own. There may be differences of opinion; in many cases there will be no simple answer; there will probably be some crossing over from one quadrant to another. This analysis could lead to a second session in which small groups would make a study of the student factor or the teacher factor. In other words, one group would list the ways in which the student is active and the ways in which he is passive, then try to come to some consensus

as to the present role of the student in their institution(s). Another group would do the same with regard to the role of the teacher. These groups should then come together to share their conclusions and draw up some guidelines for student-teacher relationships in the future.

In some ways theological education is very different from and has tremendous advantages over primary education. The students are (or should be) adults, and they are seeking training for a vocation to which they are committed. They already have (or should have) practical experience in the churches, and for years they have observed others in the practice of the ministry. To a large degree they know (or should know) what they need and are motivated to work toward that goal. This is an ideal situation in which students and teacher can sit down together and work out a plan of study that will respond to their expectations and fulfill their needs. The teacher, following the pattern of the open school teacher, should prepare resources for study; he should serve as an advisor, counseling, guiding, and extending the learning experiences; and he should be deeply involved in these learning events. Since the teacher himself is committed to the same vocation, he should have no difficulty identifying himself with the students as a partner in the learning process and a colleague in the ministry.

The sad truth of the matter is that we have largely ignored and depreciated this fundamental relationship between students and teacher. Following the ways of traditional schools and society, we have kept the professor on a pedestal and the students at his feet (physically, psychologically, spiritually, and even economically). We have continued to domesticate the students, making them recipients of knowledge rather than investigators, imitators rather than creators, dependent rather than independent thinkers. And we have passed on to them a non-functional image of the ministry by which they strive to become our successors in our institutions or our emulators in the churches, repeating this stagnant relationship rather than creating dynamic ministry in the body of Christ.

Those who work in theological education by extension have the greatest opportunity for breaking this tradition... and they must carry greater blame if they fail to do so. 1. As soon as you become involved in extension teaching, you realize that your role has to change radically. Class time is reduced to one period (2 or 3 hours) per week in each center; it is impossible to get across even the basic course content in that amount of time; lectures are eliminated entirely. The professor has to become a provider of study materials, and since he does not

have to stand in front of students for several hours a day he actually has time to prepare them. Faced with the task of placing in the students' hands all that they will need – not just information and concepts but a learning sequence for self-study – he is forced to go more deeply than ever before into the subject matter itself and into the nature of learning. 2. The change to extension also means a striking change in the student body. There are still young men preparing for the professional ministry, but they are not living in and dependent on the institution. The majority of the students are married and have families and support themselves working fulltime. Most have had experience as church workers, deacons, or elders; some have held important positions in the church and in society. You meet with them week by week not to discuss irrelevant theological controversies or memorize facts but to deal with the life and mission of the church. Much of the course material is "old hat," but it comes alive as these students relate it to their own experience in the churches. Because they bring to the class a wealth of practical experience and have studied the lesson content on their own before class, they become full participants in the discussion. The professor, instead of being the source of information, becomes a participant also and an advisor, counseling and guiding the students; responding to their concerns, and learning with them. 3. The extension structure gives us a new, living context for doing theological education. The professor does not have to drum up interest in his subject and try to relate it somehow to the local church. He simply goes out to where the action is and meets with those who are doing the job. This isn't an "academic" exercise; the success and sometimes the survival of the churches depend on these men and women. There is no trouble getting the professor involved in these learning events; he is as much inspired by these encounters as the students are.

The importance of this kind of a relationship is not just pedagogical. The way we teach determines to a large degree the way our students will lead their congregations. Church leaders are called not to do the work of the ministry but to "equip the saints for the work of ministry, for building up the body of Christ." If we are able to develop an open relationship with our students, they will be far more likely to develop an open relationship with their fellow members in the churches.

4. EVALUATION AND VALIDATION

A. No consideration of open education would be complete without some discussion of the thorny problems of evaluation. And no program can be validated unless there is some way of looking at the overall results. In this final section we shall consider some examples and concepts of open school evaluation and them compare them with what we are doing in theological education.

Traditional schools depend almost entirely on the proverbial carrot strung out in front of the student and the perhaps more forceful whip hovering close behind him. The whole educational system is permeated by these 2 extrinsic stimuli. If you miss a class or don't pay attention in class, forget to do your homework or lose your notebook, fall down on an exam or rouse the teacher's ire, you may get a low grade or fail the course; if you flunk several courses, you will be held back a grade; if you drop out of school, you are considered a drop out from society. On the contrary if you keep on your toes and do the extra assignments and please the teacher, you can come out near the top of the class, pass the courses with flying colors, move on up the academic ladder year after year, and finally graduate "with highest honor." As if this were not enough, there are parents who reinforce the system with attractive rewards and severe punishments at home and laws that make absence from school a criminal offence. This whole scheme works because society is built the same way; everyone is trying to climb the economic, professional, prestige ladder. Schools are *preparation for life*.

Open school educators challenge this system from top to bottom.[6] School should not be a beginning cog in the social machine. Children should not be at the mercy of our adult rat race. Learning should not be manipulated through threats and appeasement. The classroom should not be an education factory where children are forced to sweat out a 6-hour day (up to 8 or 10 with homework and other activities) in competition with their friends. So open schools throw out examinations, grades, and report cards – at least in their usual forms.

Open schools start with the premise that schooling is not just a preparation for life; *it is life* for those people who happen to be 6 to 18 years old. Society may dictate that children go to school during those years, but everything possible must be done to make those years happy,

[6] One of the most incisive radical critics of contemporary U.S. schools and society is John Holt. See especially his *Freedom and Beyond* (New York: Dell Publishing Co., 1972). See also the writings of Ivan Illich.

loving, peaceful, an end in themselves; not a drudgery, a tunnel, a necessary evil, a ladder to climb, and almost unending series of obstacles to be hurdled on the way to adult life. Quite obviously if a person has not learned to enjoy life during all those years of schooling, he has little chance of enjoying it later on. If he has been formed primarily by competition and artificial stimuli in school, he will probably perform the same way thereafter.

Examinations, grades, and report cards can be eliminated with the stroke of a pen. But what should be put in their place? How do open schools evaluate their work? There is no simple answer, although we can say that open school evaluation fits into the framework of curriculum design and student-teacher relationships that have been described above. Open schools are concerned about much more than the academic, intellectual development of the child.

The Integrated Day Center in Guatemala uses several methods of evaluation that involve students, teachers, and parents. The most basic and constant level of evaluation is the daily work relationship between student and teacher. As a teacher listens to, observes, advises, and helps a student, he is in fact considering the student's attitude toward himself and others, his interest and progress in learning, his comprehension and capabilities. He talks over these matters with the student from time to time as opportunities arise. The student takes pride in his work not because of grades, not primarily in comparison with others, but as the achievement of his own goals and the expression of his own personality and ability. In specific areas of systematic learning, such as reading and math, he makes use of programmed materials that allow him to measure his own advancement step by step. At the end of the week the students all write a brief note home to their parents indicating what they have done during the week. This enables them and their parents to see and perhaps discuss what they are learning. At the bottom of this note the homeroom teacher may add some comments – but never a grade. Twice each term the teachers sit down with the students one by one to write up a more complete evaluation of their participation and progress and feelings in the different learning areas and in school in general. Later the parents go over their children's evaluation with the teacher.

Perhaps it is too early to say whether open education is a success and will replace traditional schooling; those who enter into the movement (parents, teachers, students) will have to

validate it for themselves. The following personal testimony of one family may be helpful. Paul is 9, fairly cooperative, and interested in learning. He spends a great deal of time with one special buddy working on projects, talking about all kinds of things, or just fooling around. Babs, his favorite teacher, believes that one way to judge the effectiveness of the program and of a particular child's learning experience is to watch his degree or level of involvement. She is fascinated by what kids learn through play, conversation, and friendship. One day, though, when she saw Paul wandering about the back yard, she suggested, "Don't you think you'd better get to work on something, Paul?" His answer, expressed with some seriousness and some humor, was, "Babs, I'm thinking!" Fair enough, she decided, for she does not want to fall into the trap of making kids keep busy just to be busy or of believing that if they are busy they are learning something or of reinforcing the popular idea that school is for work (a drag) rather than play (fun).

John is just 11, a hyperactive child, bright, but still has trouble reading, which makes learning difficult in several areas. At the other schools he attended he was being left completely behind, as has happened to thousands of hyperactive children, not for lack of intelligence but because of a physiological inability to sit still and pay attention to what the teacher was presenting hour after hour, day after day. The danger was that he should begin to think he was dumb or react to the system in other harmful ways. Now at the IDC he is free to work as long as he wants on any project; he can get up and move around as long as he doesn't bother other children; and he can receive special, personal attention. As far as learning to read and write, the best they have been able to do is let him stay home for the first hour every day and study with his mother, but even that has been very helpful. He is gradually getting over the hump in reading and everything else.

Beth is 12, small, pretty, and intelligent, also very independent and perhaps opinionated. She was getting to hate school, especially the arbitrariness of the program and the uselessness of so much memorization. At the IDC se has progressed in all subjects at least as much as she did in the other schools, and now she likes school. One of the first things that happened was that she "discovered" reading; she just "took off." Her teachers didn't pay much attention to this, except to talk with her once in a while about reading too much and slighting other activities. Then toward the end of the second semester one teacher went around asking each student how many books he had read during the term. To everyone's surprise Beth had read

at least 46 books. Not only that, but she now reads faster than her father. Since she loves to read, this one ability is, we believe, more valuable than a Ph.D. The sequel is also exciting. Although Beth soon learned to love reading, she disliked writing, even to report on the books she was reading. Then she and her girlfriend began writing projects – without the teacher even knowing, much less suggesting it. She wrote an 85-page book on "The Amazing Adventures of the Mice Family," complete with introduction, 13 chapter headings, illustrations, and her own binding and cover.

These experiences are what validated the open school for one family. Obviously other children have different experiences; that's just the point. In fact, it is interesting to note that these experiences happened not so much because the school planned them, but because it let them happen – and that traditional schools would not have let them happen. Learning experiences like these go so far beyond examinations, grades, and report cards as to make them insignificant. They awaken in parents and children as well as teachers a sense of challenge, a call to involvement, and an appreciation of the demands and nature of genuine education. They even pose the possibility that our children, rather than just fit into the socio-economic machinery some day, or turn out as non-conformists and misfits, may actually become creative, independent innovators, capable of changing society.

B. In the light of the above concepts and examples we must raise serious questions about theological education. How do we evaluate our course work? And how do we validate our programs as a whole? The open school provides a perspective from which to criticize present practices and form new criteria.

One prominent educator who knows and is sympathetic to the work of theological education, after participating in workshops and consultations in the U.S. and Third World countries, came to the conclusion that our seminaries and institutes teach students to memorize lists – because that is what we ask for in our examinations, which are the principal method of evaluation in our institutions. Others have expressed concern over the widespread drive for higher and higher academic standards: raising entrance requirements, lengthening bibliographies, and emphasizing accreditation and degrees. They point out that this tendency is obviously contrary to N.T. values, especially for Christian leaders. Some have in recent years repented of the heavy investments made over the past 25 years in theological education,

especially in the Third World, precisely because they have contributed to the formation of elitism in our institutions and in the churches and to the decontextualization of the ministry. The values of secular schooling have to a great extent permeated the theological education establishment.

It might be useful to present the problems and challenge of evaluation to theological educators and churchmen in a workshop experience. You could discuss with them first the need for evaluation; let the participants list several reasons for evaluating their programs. Then discuss with them the dangers of traditional methods and systems of evaluation; you might use arguments such as have been presented here. Finally give them an assignment like this for small group study: "eliminate examinations and grades and design an entirely new system of evaluation." As they discuss evaluation, they will of course have to define the goals of theological education and the mission of the church.

When we try to judge or validate our programs as a whole, what do we look for? Generally we look for results in terms of effective ministry, and this probably has little correlation with good grades in seminary.[7] It may even turn out that the students who work hardest for grades are the least effective, on the long haul, in the ministry. Certainly there is an enormous gap between the church history exam or the theology paper or even the weekly exegesis assignment and the actual practice of the ministry. What is needed, probably, is a detailed analysis of the roles of church leaders, a fundamental revision of the curriculum in keeping with those roles, and then a new system of evaluation that will enable students to measure their progress in terms of effective ministry.

As noted in the previous sections of this paper, theological education by extension presents a unique situation and unique opportunities. The program itself is not preparation for ministry but in-service training. Its relevance can be tested by present experience, not just by conjectured future application. It can be validated by students, teachers, and the churches themselves as they participate in study and ministry together.

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[7] Paul Goodman, "No Processing Whatever," *Radical School Reform* (New York: Simon and Schuster, 1969), p. 98: "The evidence is strong that there is no correlation between school performance and life achievement in any of the professions, whether medicine, law, engineering, journalism, or business."

The Extension Bible Institute in northern Honduras has developed a program for men of very limited educational background that is in some ways very similar to open education.[8] There is no established curriculum, only small, one-week study units that are developed and used as the students confront specific problems in their work, which is to raise up new congregations. These brief study units are inter-disciplinary, problem-centered, and programmed for self-study. The professor meets regularly with 3 men to discuss their work and place in their hands study materials as the reads arise. These men teach the same materials to another 20 students in 8 centers, who in turn teach another 25 men in remote villages. The extension education chain is actually a chain of church planting. There are no examinations, no grades, no diplomas; no one ever graduates. Evaluation is entirely focused on effective ministry. The task will be completed only when every village and suburb of northern Honduras has a thriving congregation. The program is being validated by the establishing of new congregations and the growth of old ones.

Examinations may be useful, even in open education, if they are understood within the framework of personal growth and effective service rather than as competition for grades and prestige. But personal interviews, group discussion, questionnaires, and other methods are also necessary. In Guatemala we have discovered that most extension students are not very interested in competition or grades, although those who are church workers are concerned about graduation, which is usually a requirement for ordination and fully recognized pastoral ministry. We try to maintain the focus of our work, as professors and students, on effective service in the churches.

Our Inductive Study of the Book of Romans,[9] for example, is programmed to meet one of the greatest needs in our churches; our students want to learn how to study and use the Bible. As a pre-test they are asked to describe how they would investigate the book of Romans for use in their preaching and teaching ministry. Then they discuss in terms of specific objectives how they could study Romans and other books of the Bible inductively. The first group of lessons deals with the book of Romans as a whole; the second division presents procedures for studying and using paragraphs; the final division goes into Biblical theology. Evaluation is

[8] George Patterson, "Let's Multiply Churches through Extension Education Chains," *Extension Seminary*, No. 3, 1974, and "Modifications of the Extension Method for Areas of Limited Education Opportunity," No. 4, 1972.
[9] F. Ross Kinsler, *Inductive Study of the Book of Romans* (South Pasadena: William Carey Library, 1974).

carried out informally through weekly discussion of the lessons and their application. Many of the students use the book of Romans in their preaching and teaching and share these experiences with the class. At the end of each major division the students work out a completely independent study of new biblical material in order to demonstrate (to themselves primarily) their ability to do inductive Bible study on their own. There is a final written evaluation designed to bring out the potentiality and the practicability of inductive study and to point out the weaknesses in the program. Real validation of the course depends upon the students' getting "turned on" so that they will study and use the Bible (not just Romans) effectively in their future ministry.

It may take some time for theological education, even theological education by extension, to break with traditional methods of evaluation and find new methods that are appropriate and effective. Meanwhile, we may have to "play the game" of examinations, grades, and diplomas, even though we find the real values elsewhere and even as we develop other criteria. But we must not forget that the traditional methods can be detrimental to the whole educational system and prejudicial to basic biblical values. Just as open schools are searching for new, more human ways to validate their programs, open theological educators must find new, more Christian ways to validate their programs.

CONCLUSIONS

A. Theological education stands today at an important crossroads. The tension between residence and extension adherents is symptomatic of deep-seated crises and unprecedented opportunities. There is an economic crisis; it is doubtful whether traditional seminaries and Bible institutes can meet rising costs even in the U.S.; and it is evident that this system, which has been exported to the Third World, is not financially viable there. There is a pedagogical crisis; theological institutions as well as other educational establishments are being challenged as never before; classrooms must become more human, and schools must place themselves at the service of the people. There is an ideological crisis; the elitism and dependency fomented by our institutions are under direct attack. And there is a biblical crisis; the professional, oligarchical, clerical pattern of the ministry is being replaced by the N.T. concept of the body of Christ, in which there are many gifts and all are called to minister. Theological institutions must change.

On the other hand theological education faces new, unprecedented opportunities for service to the churches. Cassette recorders, transistor radios, off-set printing, and other means of communication can make educational material available to thousands of local church leaders at minimal cost – among sparce, rural populations as well as in urban areas, throughout India and Brazil as well as England and the U.S. Educational technology is producing a growing array of self-study materials and equipment that can be placed at the service of theological education. New educational systems, such as the Open University of Great Britain, provide models that suggest fascinating possibilities for future development in theological education. All these factors are breaking down prejudices and bringing about increasing acceptance of innovation and openness to change.

To hold on blindly to traditional ways and vested interests at this historic moment would be suicidal. To invest our energy in polemics between residence and extension theological education would be myopic. The possibilities are much wider, and the stakes are much higher. We are challenged to join forces, not dissipate them. We are called to open up theological education for today and for the future.

B. In this paper we have made use of the experience, concepts, and models of open education. Open educators are dealing with the fundamental concerns facing our schools and our society, and their perspectives are specially provocative for theological education. Their criticisms hit hard, for our institutions have imitated many of the fallacies and incorporated many of the values of secular school systems. But if we are ready to face these criticisms, we may also be able to utilize the insights and contributions of open education. We can at least find out what is happening in open education,[10] introduce these ideas to our theological faculties, and experiment with these models.

At the same time we should look for additional experiences, concepts, and models in other educational fields and in other sectors of contemporary culture. The field of non-formal education is bringing together fundamental insights into adult education that may be decisive for the formation of school systems and development programs in the future, especially where economic resources are limited. Agricultural extension programs have long pioneered

[10] Edward B. Nyquist and Gene R. Hawes, ed., *Open Education: A Sourcebook for Parents* (New York: Bantam Books, 1972), contains a wide selection of writings by key authors in the field plus bibliography.

with decentralized training, adoption and diffusion techniques, literature and radio, and the role of technical advisors. Industry and the military have an enormous reservoir of experience with on-the-job training. Radio and television have been harnessed for educational purposes at the alphabetization, pre-school, primary, secondary, and university levels. Some countries are training unschooled para-medics empirically in their own cultural environments. The cooperative movement is an important educational process which deals with fundamental social and economic problems as well as specialized orientation.

The open education movement offers some of the most significant contributions to educational development today, but it certainly is not the only source of insight and innovation. It is time that theological educators look beyond the professional academic model developed over the past 200 years in Europe and the U.S. as they plan for the future.

C. In our analysis of open education we have considered 4 major factors: structures and methods, motivation and curriculum design, the roles of student and teacher, and evaluation and validation. These 4 factors are interrelated and should be integrated in the formation of any educational program. Thus the open classroom curriculum requires new relationships between student and teacher and also a new approach to evaluation. On the other hand many open schools fall under serious criticism because they are so costly that only wealthy countries or upper class people can afford them, i.e. they are structurally closed. Conversely theological education by extension has been revolutionary in opening up theological education to the whole people of God, but many extension programs impose a closed curriculum through traditional methods of teaching and evaluation. A truly open educational system, theological or otherwise, must find ways to deal with all 4 of these factors.

D. In order to introduce open education to theological educators, students, and church leaders, we have made some suggestions for workshop experiences dealing with each of the 4 major elements presented in this paper. The literature on open education contains many more practical suggestions that can easily be adapted for use at seminaries and Bible institutes. In fact, examples taken from the regular school subjects can in many cases be utilized and the application of these examples left for the participants themselves to work out. As new theological models, games and simulations, projects, and group exercises are developed for presenting open theological education, these should be circulated also.

E. Throughout this presentation we have noted the special significance of the extension movement in theological education. Up to now its importance lies primarily in the fact that it has transformed the traditional structures and methodology of many seminaries and Bible institutes. Its contribution will be far greater in the future, however, if it will take advantage of the momentum for change by continuing to introduce new concepts of curriculum design, student and teacher roles, evaluation, etc. In fact, the basic changes in structure and methods that have already taken place lead quite naturally to these other changes.

If the extension movement continues to grow and experiment there is no telling where it might lead and what it might achieve. In just 11 years it has taken root and extended its branches around the globe; it now includes perhaps 200 programs with 20,000 students on all 6 continents.[11] In another 11 years it could grow to 1000 programs and 100,000 students. Models and materials and methods developed in Latin America have been adapted and have sparked new variations in other situations. Workshops are being held constantly in many different places, covering different aspects of the task – among professors and administrators students, and church leaders. Many extension theological educators are now involved in a dynamic process of reflection and change. The extension movement is producing increasing openness in theological education.

F. The final conclusion of this paper is a recommendation regarding the name "theological education by extension." No doubt this name has served a worthy purpose. It has identified the movement we have just described, indicating its nature and purpose, i.e. to extend theological education geographically, culturally, academically, ecclesiologically, etc. And it has captured the imagination of thousands of church leaders with a new vision of what theological education should and can do, i.e. provide training for the whole people of God and enable many more members to be fully incorporated into the ministry and mission of the church. But the purpose and vision of this movement go far beyond a simple change in structure (the word "extension" seems to imply just a change in structure). And we need to bridge the gap between extension and residence and join forces in the search for more adequate and more effective programs of theological education.

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[11] Wayne C. Weld, *The World Directory of Theological Education by Extension* (South Pasadena: William Carey Library, 1973), contains data about many but by no means all of the existing extension programs. Included also is a bibliography of literature about the movement.

Paulo Freire has pointed out that the term "extension" can be not only inadequate but detrimental.[12] His analysis associates the extension concept with transmission, condescension, messianism, cultural invasion, manipulation, etc. It is easy to see that in popular usage the word extension can give the idea of extending and imposing something that has already been determined, designed, and fabricated. This raises serious questions as to the nature of theological education by extension and as to the wisdom of using this name.

It is certainly true that some extension programs have merely extended the old system of theological education so as to impose it on more people. But the challenge facing theological education today is to take an open attitude to structures and methods and to design programs that will be open to the whole people of God, to take an open attitude toward curriculum design so as to build on the students' interests and needs and motivation, to take an open attitude toward the role of the student and the role of the teacher so that both can become fully involved in determining and developing the learning experiences, to take an open attitude toward evaluation and to discover more relevant, more human, more Christian ways to validate our programs. If theological education by extension should take on this enormous, unending challenge and join forces with theological educators of all traditions, then perhaps we should look for a new name. The name which comes very naturally out of this study and which expresses this vision is: "open theological education."

[12] Paulo Freire, *¿Extensión o Comunicación?* (Montevideo: Tierra Nueva, 1973).

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CENTERS FOR STUDIES IN THEOLOGICAL EDUCATION AND MINISTRY: A Preliminary Proposal

F. Ross Kinsler

1. INTRODUCTION

The following proposal is at this stage merely an invitation to share some ideas about the future development of theological education in the Third World. It is still very preliminary and not well integrated. It comes out of the extension movement and tries to catch at a number of threads that seem to be within easy reach for anyone who sees the challenge to weave them into a significant program. This proposal may help to bring into focus the possibilities for future development of theological education; perhaps others will take up the challenge in several different ways.

The extension movement has in many places initiated a process of reflection and innovation that is becoming increasingly far-reaching. For some it was originally just a change in structure, but this change required a new teaching methodology. A new kind of student has entered into theological studies in large numbers, which in turn calls for a new kind of teacher. As never before (since the dawn of seminaries and Bible institutes) it has become possible to relate theological institutes to the churches, to integrate study and ministry, to "do theology" in the context of the life and mission of the church. The demand for new materials for theological study had led numbers of theological educators to consider seriously for the first time not only

what should be studied, but also how it can be learned most effectively. Fundamental questions are being raised about objectives, basic curriculum design, and evaluation. Even the most hallowed concepts of "the call" and ordination are being called into question, and the situation of the ministry is in some places already changing due to the effects of extension programs. Large numbers of churchmen and theological educators in many different places are now becoming involved in these developments, participating in workshops, reading articles about various aspects of theological education, and introducing new practices and new perspectives in their own programs.

The time may be ripe for individuals, institutions, churches, and/or associations to take the initiative for this process of development in theological education in their own regions, to make full use and critical evaluation of what is being said and tried elsewhere, and to contribute to local programs and to this world-wide movement through study and experimentation. One way to do this would be to establish centers for studies in theological education and ministry.

2. MORE SPECIFIC REASONS FOR THE PROPOSAL

A. As the extension movement spreads around the world, it is evident that some are simply transplanting a prescribed program without sufficient analysis of their own situation and needs, the nature of leadership development in their own culture, the processes of innovation, the formation of curriculum, etc. The new patterns of theological training would be far more effective if they grew out of investigations and experimentation by local people rather than being imported and promoted by visiting "experts" and expatriates.

B. Extension programs are capable of reaching much larger numbers of local leaders and candidates for the ministry. Although the training process may take much longer for the average student, some institutions are rapidly reaching a whole new generation with basic ministerial training. It is now possible and necessary to look beyond that task to other dimensions of theological education, such as continuing education of pastors, theological indigenization, renewal of the churches for mission, etc.

C. As extension programs take over an increasing load of the basic ministerial training, residence seminaries should look for new purposes and functions. Rather than consider themselves obsolete or left behind, they may well discover more creative and effective avenues of service. They may have tremendous resources at their disposal; they must decide how best to invest them.

D. Some residence institutions have added extension departments; others want to adopt and adapt insights from the extension movement; still others are critical, defensive, or indifferent. One option open to them is to get involved with the movement so as to make significant contributions to its future development.

E. Residential institutions have some special values that should not be lost. These values should be identified and analyzed and put to their best use, just as the dangers of this approach should be identified and analyzed and avoided.

F. It has been stated that residential institutions are best equipped for specialized, long term studies in theology. If our outstanding theologians were relieved of the multiple, time consuming tasks of residential pastoral training, perhaps they could really do this job effectively and still contribute to basic pastoral training through the preparation of primary materials, instruction materials, and personnel (for extension programs).

G. Large numbers of persons who take advanced theological studies do so in preparation for teaching in seminaries and Bible institutes. In the past they have concentrated almost entirely on cognitive formation, on theology per se. They should also be developing their competence as theological educators.

H. As noted above there is an increasing flow of information about new developments in theological education around the world. It would be valuable, perhaps urgently necessary, to get hold of that information and evaluate it locally, to relate it to local developments, and to initiate a process of reflection and experimentation in each situation.

I. There is a critical universal need for national leadership in the development of theological education. Due to well known factors this is the last major field of expatriate dominance, and the extension movement has suffered greatly from that dominance. Nationals must

take the leadership not only for theological formation but also for the development of new patterns of theological education.

J. As nationals are trained for leadership in theological education, they need a vehicle for investigation and innovation. This vehicle must be flexible and realistic in order to function effectively within the limitations of their own situations and to respond dynamically to the rich cultural diversity of very different contexts.

K. The old system of values and the hegemony of hierarchical accreditation are gradually breaking down, and the concepts of contextualization are gaining acceptance. But this thrusts upon us the urgent task of establishing new criteria and local values for theological education.

L. Today more than ever we need to discover tools for evaluation in order to maintain and increase the effectiveness of our theological training programs in service to Christ and His church in mission to the peoples of the earth.

3. THE CENTRAL CONCEPTS OF THE PROPOSAL

In recent years there has been a fundamental change in the concept of the teacher; instead of being the source of information he is becoming the facilitator for learning, preparing the environment, providing and explaining materials, motivating and guiding the student. In a similar way this proposal recommends the formation of a new kind of theological program. Rather than being the source of theological knowledge and instruction, these centers would be facilitators of theological education, mobilizing and providing resources, organizing and participating in training projects, setting up and carrying out research projects, experimenting with and evaluating new media and techniques, etc. If these centers were free from the all-encompassing of a basic year-round program of ministerial training, they could be free to invest their resources in planning, research, and administration for many different programs.

These centers for studies in theological education and ministry would make use of the insights of open and non-formal education, leaving much of the task of leadership formation to others, especially to the participants themselves. Rather than pretend to inform and "form" candidates for special ministries, they would leave the basic responsibility for leadership selection and maturation to the churches and the individuals themselves (where it should lie).

Then advanced theological study would be part of a process of self-development: it would not be confined to or identified with an institution; it would to a much greater extent depend upon the motivation of the student and respond to his felt needs in the process of his ministry.

The centers could develop program modules for specific goals through specially designed experiences and materials. These units would be administered by the centers themselves or by others. They would only be a part of and fit into the whole scheme of theological education of a given denomination. The bulk of basic ministerial training would be left in the hands of extension and other programs. Instead of trying to do the whole job of theological education the centers would help the latter do their job through the training of personnel, the preparation of self-study materials, etc.

The centers would attempt to initiate research and evaluation in theological education, leadership development, and the ministry. In spite of the huge investment that goes into theological education and the support of the ministry and in spite of the tremendous influence exercised by our patterns of theological training and ministry, very little research has been done in this area. At a time of rapid changes in theological education evaluation is urgent. In order to be effective, these studies must be made not by specialists outside the churches or even for the churches, but by leaders of the churches themselves. The centers for studies in theological education and ministry help these leaders do research and introduce changes, providing evaluative tools, information and models, special study materials, and training experiences.

4. POSSIBLE TASKS FOR THE CENTERS FOR STUDIES IN THEOLOGICAL EDUCATION AND MINISTRY

A. Publish a bulletin with articles, news and bibliography related to theological education and ministry.

B. Look for and publicize new experiments, concepts and materials for theological education and the practice of the ministry.

C. Develop materials and procedures for self-study and evaluation by theological institutions and churches.

D. Make surveys and investigate different aspects of theological education, the ministry, the mission of the church, etc.

E. Maintain current files of bulletins, reports, papers, syllabi, course materials, etc. from institutions in the area and elsewhere.

F. Explore ways to relate theological education to local church leadership development processes (discipleship, Sunday School, church officer training, etc.)

G. Plan and direct (or help others to do) workshops on different aspects of theological education and the ministry.

H. Sponsor (or participate in) consultations at different levels (from the local church level to international) and on various topics (curriculum design, educational technology, the nature of the ministry, leadership needs of the churches).

I. Set up training projects for leaders of theological training programs.

J. Hold seminars and/or retreats for pastors, lay leaders, others.

K. Develop internship programs for personnel for different kinds of theological education.

L. Encourage others to write, share, and criticize concepts of the ministry, theological education, theology.

M. Explore and interpret concepts and developments in other educational fields for possible application in theological education.

N. Provide stimulation and recognition for church leaders and theological educators; build a fellowship and teamwork among them.

O. Foment the reading of theological, current and local literature through book-reading or reduced-rate book-selling.

5. HOW TO OPERATE A CENTER FOR STUDIES IN THEOLOGICAL EDUCATION AND MINISTRY

All of the foregoing material may give the impression that we are proposing the establishment of more institutions with more specialized personnel and increased budgets. On the contrary, all of the tasks listed above can be carried out with no full-time personnel, a very minimal expense budget, and no new buildings or equipment. One person can to some extent carry out half of those tasks in his spare time: a traditional or extension seminary could set up a task force among its own faculty members, or an institution could give over its entire resources to these concerns. (In every capital of Latin America there are numerous educated pastors who are not occupied in the ministry and who might be challenged to take on this kind of a task in their free time).

A center could operate at different levels: denominational and interdenominational, regional, national and international. In Latin America, for example, the associations of theological schools carry out some of the proposed functions (at high cost); the Lutherans, Baptists, Nazarenes (and perhaps others) have set up continental committees to coordinate theological education along denominational lines: the Latin American Biblical Seminary in Costa Rica has established a specialization in extension theological education and has held a consultation on alternative forms of theological education; the small faculty of the Presbyterian Seminary of Guatemala publishes the Extension Seminary Bulletin, is directing the ALISTE project for training intension specialists, participates frequently in workshops and consultations, has produced extension courses which have been translated into several languages, and prepares papers and workshop materials for general use. Many seminaries and Bible institutes have periodic activities for pastors and publications for promotion purposes. Ecclesiastical assemblies, organizations, and agencies offer sounding boards for new concepts and studies related to theological education. But surprising as it may seem, none of these agencies has taken the initiative to set down systematically a strategy for future development in theological education.

The base for a center for studies in theological education and ministry may be any one of a number of places, as noted already. The resources may be very limited or very large. The starting point may be simply a mimeographed, tri-monthly bulletin or a multi-faceted

program. In each case, the center should be flexible and build on its own experience, evident local needs, and developing interest.

From the beginning the organizer of each center should be fore-warned of the tendency to institutionalize and thus stultify new programs. This centripetal force should be counteracted by the central concept of this proposal, which is to help others do the basic tasks of theological education. Rather than concentrate on increasing resources and programs and personnel at the center, the center should stimulate others to experiment and if possible spin off its own project to other institutions. Only in this way will the center be free to explore new areas and. respond to new development.

6. CONCLUSIONS

As noted at the beginning, this proposal comes out of the extension movement. This movement has brought upon us new problems and new possibilities; it has broken some of the barriers of tradition and opened the door to change in theological education. We should now open the door wider, take advantage of the momentum for change, and explore the many possibilities for development in the future. We should set up some vehicle to permit us to study the implications of the changes that have already been initiated and the changes that are now possible. We should be both responsible for this process and responsive to it.

The proposal is also an attempt to bridge the gap between residential theological education and the extension movement. If the traditional institutions are given a fair chance to study the facts as well as the propaganda of extension and to examine critically their own program, they will probably be more ready to place their resources at the disposal of the extension movement. The possible benefits for both branches of theological education are great. And this may bring us to a new synthesis, a new unity of purpose in what may in the future be called "Open Theological Education".

One of the most commented problems of theological education in the Third World has been its dependence upon and imitation of the U.S. and Europe. The present proposal should help Third World churches to break that pattern, take the initiative for the formation of their own program, and jump into the lead for future development in theological education around the world. Although the U.S. and European churches continue to have far greater resources for

experimentation and research, the Third World churches are less weighted down by institutional inertia and under greater pressure to take new options (for ideological, economic, and other reasons). This is evident by the rapid spread of extension in the Third World in comparison to the U.S. and Europe, where the need for extension is just as great, though for different reasons. It is interesting to note that one outstanding Latin American leader has already proposed the formation of a center for studies in theological education that would not only serve this region but also relate to Africa and other continents.

Educational specialists have pointed out that there is a strong tendency in the Third World not only to imitate the U.S. and European patterns, but also an uncritical belief in education as the panacea of development. They point out that large percentages of limited national budgets are being invested to expand the traditional schooling systems in a tremendous effort to "catch up". The unfortunate results of this tendency are that these countries are chasing after an illusory goal, schooling more people who will largely be frustrated, not usefully employed, and perpetuating a social system which is elitist and counter-developmental. The parallels in theological education are all too evident. Third World churches want to emulate or at least equal seminary education in the U.S. and Europe; they strive to raise the academic level of their institutions and they produce graduates who are ill-equipped for their actual needs and unable to live on the salaries available in their churches. To try to sell these churches new patterns of theological education (such as extension) is not often effective. They must carry out their own research, make their own experiments, and come to their own conclusions. The proposed centers for studies in theological education and ministry could facilitate that process.

It is noteworthy, also, that both the ecumenical and conservative branches of world Christianity are right now making heavy investments in advanced centers of theological education in the Third World. Unfortunately these advanced centers follow to a great extent the traditional patterns, adding one more tier above the present hierarchy of elitist training and concentrating further the limited resources for theological education for the benefit of a much smaller circle of content specialists who are thus pushed further from the basic reality and needs of the churches. The present proposal offers an alternative approach to advanced centers which would focus on the problems and possibilities of theological education itself,

facilitate future development of programs at all levels, and perhaps even reverse the trend toward elitism and contribute to a renewal of the ministry of the whole church.

James A. Bergquist and P. Kambar Manickam, The Crisis of Dependency in Third World Ministries, Madras: Christian Literature Society, 1974.

This 149-page book is "A Critique of Inherited Missionary Forms in India", as the authors indicate in the sub-title. It should be required reading for all who are concerned about change in theological education and renewal of the ministry in the Third World. Extensive research, statistics, and analysis are brought together to demonstrate how Western patterns, adjusted inadvertently by new circumstances during the missionary era, have solidified and are now stifling the life and ministry and mission of the churches in India. The authors conclusions seem to point to theological education by extension as a possible solution to this fundamental problem. Copies of the book may be obtained for about $1.60 U.S. (plus postage) from the Christian Literature Society, P.O. Box 501, Madras 600 003, India.

SELF-STUDY WORKSHOP ON THEOLOGICAL EDUCATION

First prepared in Spanish for the ALISTE project for the training of extension specialists, these materials (34 pages) are now available (for $1.00 by surface mail) in English as well as Spanish. Their purpose is to contribute to a process of self-study and evaluation among seminaries and Bible institutes, associations, churches and individuals interested in change and development in theological education and ministry. Not only the directors of institutions, but also professors and students, members of the boards, and the leaders and members of churches should participate in this process.

Five basic topics are presented with materials for a two or three hour session on each one. Generally, this is an introductory presentation of the topic, individual or small group study, and finally a general discussion. The five topics are:

A. Study of Ephesians 4:11-16 – What Is the Ministry?

B. An Analysis of the Present Situation – What Are the Needs?

C. Three Basic Elements of any Training System – The Rail Fence Analogy

D. Theological Teaching – Domestication or Conscientization?

E. Developing Resources – Where Do We Go From Here?

Only a limited number of copies is available, so please do not order more than one per institution. When preparing a workshop, only the questionnaires need be duplicated. All these materials may be reproduced freely.

F. Ross Kinsler
Apartado 1
Quezaltenango
Guatemala

NEWS OF EXTENSION

India

The Board of Theological Education of the National Council of Churches of India invited F. Ross Kinsler of Guatemala to make an extended trip to India, including brief visits to theological institutions in several parts of the country, a national consultation, and an extension workshop. The entire trip, which included additional stop-overs in Europe, Asia, and the U.S., lasted from October 7 to November 23, 1974. Persons interested in receiving a lengthy report of that experience may write to him at his new address: Apartado 1, Quezaltenango, Guatemala. The final recommendations of the national consultation will appear in the next number of this bulletin.

Philippines

The Philippine Association for Theological Education by Extension planned a workshop on programmed instruction and the extension center program, November 25-30, 1974 in the Manila area. Its annual meeting will be held in Quezon City, February 18-19, 1975.

Costa Rica

The Latin American Biblical Seminary held a consultation workshop on "New Educational Perspectives in Theological Education" in San José, Costa Rica, October 9-11, 1974. James Emery presented a paper on "Non-formal Education and the Seminaries", Rubén Lores presented his findings on "New Trends in University Education", with special emphasis on non-traditional study, and Ross Kinsler's paper on "Open Theological Education" was discussed. Definite proposals for non-formal theological training programs were discussed and are now taking shape at the Seminary.

Colombia

The Union Biblical Institutions of Colombia and the United Biblical Seminary plan to hold a consultation on "Alternatives in Theological Education" February 3-6, 1975 at Medellín. Some of the alternatives to be discussed are: extension, open theological education, non-formal education, discipleship, correspondence courses, cassettes, radio.

Mexico

Dr. Raymond Rosales has returned from the U.S. after completing doctoral studies at San Francisco Theological Seminary, to take up his duties as Coordinator of Co-Extension, the committee which coordinates Lutheran extension programs in Latin America He also publishes the Co-Extension Bulletin (in Spanish). His address is: Apartado 20-416, Mexico 20, D.F., Mexico.

USA

CAMEO will sponsor its Fifth Annual Programming Techniques Workshop April 15-25, 1975 at the headquarters of the Conservative Baptist Foreign Mission Society in Wheaton, Illinois. The

two week course will be taught by Miss Margaret Sharpe. For information write to Dr. Raymond B. Buker, CAMEO Coordinator, 2210 Park Place, Boca Raton, Florida, 33432, USA.

Missionary Internship will sponsor its Fourth Annual Workshop on Theological Education February 24-28, 1975, at Farmington, Mich. Instructors are Rev. Samuel F. Rowen and Mr. Duane H. Elmer. For information write to Missionary Internship, P.O. Box 457 Farmington, Michigan 49024.

Theological Education, the journal of the American Association of Theological Schools, dedicated its summer 1974 number to theological education by extension. The main articles were written by exponents of the extension movement with one rebuttal in defense of the traditional seminary.

The Indian Church Career Project is planning to launch a major extension program for the major U.S. Indian churches called "Indian Satellite Theological Seminaries". Their report states flatly that these churches (United Presbyterian, Reformed Church of America, American Baptist, Episcopal, U.C.C., United Methodist, and Christian Reformed) "will be virtually without ordained Indian clergy within a decade unless the present methods of church career development are changed, and soon." In 1974 these denominations had only 65 pastors for 452 churches – and only 4 Indian-students in all their seminaries. The traditional way of sending promising young men to college and then seminary would cost an estimated $31,000.000 for 100 new pastors; but even then it is doubtful whether the majority of the candidates would ever return to serve in their own communities or whether the churches would be able to support them at their new educational level. The proposal is to train 100 local, mature Indian leaders by extension in 4 years at a cost of $552,000. They would not be cut off from their communities during their study program, and they should have no difficulty being supported by their churches when they finish.

Ecuador

The Gospel Missionary Union's extension program now has about 600 students enrolled, most of them Quechua Indians. Nearly 45 Quechuas are serving as teachers among their own people.

Taiwan

The China Evangelical Seminary reports an enrollment of 120 extension students in five regional centers. Some 15 denominations and independent churches are represented. The Basic Christian Study program is made up of 11 courses or 32 credit hours.

SUBSCRIPTIONS / POSTAGE RATES / ADDRESS CHANGES

For the benefit of new readers and to remind others: because of lack of personnel we cannot provide "subscription" service as such: the sending our of notices of expiring subscriptions, etc. The Bulletin sustains itself by voluntary gifts from its readers, and we suggest a dollar a year as a minimum for those who care to do so. We cannot air-mail receipts for these donations in most cases: it would cost us 65 cents to send a receipt to Asia for a donation of one dollar, as an example. Therefore, your cancelled check is your receipt, except in cases of large donations.

Because of the increase in postal rates, we must charge if you wish air mail service. Yearly rates are the following (in U.S. dollars):

0.50	Central America and Mexico
	South America (Colombia, Venezuela, and Ecuador ONLY)
	U.S.A.
	Caribbean (Cuba, Haiti, Jamaica, Neth Antilles, Dominican Repub.)
0.75	Caribbean (Bahamas, Bermuda, Puerto Rico, Trinidad, all others)
1.00	South America (all except above 3 and Brazil)
	Canada
2.00	Great Britain and Europe
	Africa north of the equator (including Gabon, Kenya, Zaire)
	Brazil
	Near East
2.50	Africa south of the equator
	Asia (except ALL island nations)

3.00 Pacific Islands (includes Hong Kong, Borneo, Indonesia, New Guinea, Australia, N. Zealand, Singapore, Philippines)

Address changes are taken care of immediately upon their receipt. However, you may still receive bulletins at the old address for two or three issues more after you have sent in your notice. This is because of the slowness of boat mail especially to Europe, Asia and Africa. If you miss bulletins because of this, we will be glad to send replacement copies upon your request. We would like to send the bulletin by air to everyone, but the above postal rates make obvious the reason why we cannot do so.

Extension Seminary 1975:2

Θεολογία: EXTENSION SEMINARY

Quarterly Bulletin
Number 2 – 1975

Apartado 3
San Felipe Reu.
Guatemala, C.A.

NATIONAL STUDY CONSULTATION ON THEOLOGICAL TRAINING OF THE WHOLE CHURCH AND NEW PATTERNS OF TRAINING

Yeotmal, India

(Editor's Note: These are the final recommendations of a consultation held November 1-5, 1974 at Yeotmal, India. The consultation was sponsored by the Board of Theological Education of the National Council of Churches of India; some 30 delegates, representing the major theological seminaries, the churches, and other agencies participated. The full report, including resumes of the papers presented and summaries of the working groups as well as these recommendations can be obtained from Dr. Saphir P. Athyal, Union Biblical Seminary, Yeotmal, Maharashtra 445001, India.)

1. THE MINISTRY OF THE WHOLE CHURCH

Christ calls the whole church to ministry, the members of each congregation should be equipped for diverse ministries, and those who are gifted and trained should lead others to discover and use their gifts. Present patterns of ministry and theological training in India are inadequate both for the upbuilding of the body of Christ and for mission in the world, Therefore, we urgently recommend that the following steps be taken:

A. In each diocese or conference men who are adequately trained in theology should be assigned for an intensive, itinerant ministry of preaching and teaching so as to equip the whole church for its mission of evangelism and social action. Their administrative

responsibilities should be turned over to other qualified people, especially in urban areas.

B. In each congregation local leaders of good report and those willing to offer their service to the church should be ordained or licensed to provide the pastoral-sacramental ministry. Such persons should be those who have their own employment for support and take up church service voluntarily.

C. The preacher-teacher should give high priority to the basic and continuing training of local pastoral and sacramental ministers in all the congregations, especially in rural areas.

D. The congregations should encourage each member to discover and use his gifts for upbuilding the church and its mission in the world. Study and action cells should be formed for growth and service, with the help of suitable study materials.

E. Groups of men and women from particular professions (law, medicine, business, education, etc.) should meet together to share experiences and concerns, reflect theologically upon them, and fulfill their Christian vocation.

F. The urgent need for human development and social justice demands that Christians serve as agents of change through involvement experiences, participation in service projects, and cooperation with those who are working to change the structures of oppression.

2. THE ROLE OF THE THEOLOGICAL COLLEGE

The renewal of the ministry and the development of new patterns of theological training require the full cooperation of the theological colleges. These institutions must use their resources for the benefit of the whole church through the formation of men and women who will equip others through the development of and cooperation with new kinds of training programmes at all levels, and through the training of personnel and preparation of instructional materials.

A. Plans should be made for consultations between each college and the churches it serves to establish the goals for training and to find the types of ministries needed to

fulfil the mission of the church. We note that this has already been done in the Andhra Consultation and recommend that colleges initiate this process.

B. The Serampore Senate should revise its requirements in order to prepare students for the actual ministries needed. The theological curriculum should provide for the maximum freedom and flexibility for colleges to work out functional goals. Each course should be defined in terms of specific objectives. New criteria should be developed for evaluation and recognition of residential, external, and extension programmes at several levels.

C. The Senate and colleges should arrange for a definite period (up to one year) of field-based training for all residential students.

    1. In order that this may be of formative value, there must be:
        a. previous orientation
        b. guidance during the period
        c. reflection following the experience

    2. To ensure that theological study continues during this experience and to avoid lengthening the total training, provision should be made for study using self-instructional materials. These could be prepared by faculty members at several colleges as a joint project. Similar materials would also be available for use in the residential period.

    3. This will require flexibility in residential requirements to allow for experiment.

D. The theological colleges should give special attention to the development of more adequate external degree programmes (BTh, BD) using the insights and methods of the extension movement.

    1. Library facilities should be extended through lending services and regional libraries

    2. Self-instructional materials should be prepared to guide the students toward the objectives of the programme.

3. Tutorial services should be made available in all the major centers.

4. Seminars should be held regularly (at least once a month) in each area of the country.

5. At each college personnel should be given sufficient time and budget to coordinate these programmes.

E. Every college should have a programme or be involved in existing programmes of education for the local church(es) and for the whole church. This may be by extension methods. This programme should include both faculty and students with a view to students developing a teaching ministry. This will require a programme of teacher training for both faculty and students.

3. NEW PATTERNS OF TRAINING

New patterns of training are being developed in India and elsewhere which are essential in mobilizing the congregations for ministry and mission. Therefore, we urgently recommend that the churches, the theological colleges, the BTE and Serampore Senate join hands in the development of these new patterns.

A. An All-India committee for theological education by extension should be organized under the BTE and Serampore Senate (or the projected one national organization).

1. To provide for the sharing of ideas, experiments, and resources.

2. To plan periodic seminars and workshops for orientation and training.

3. To encourage experimentation, research, and evaluation in all aspects of theological education and the ministry.

4. To keep the churches and those involved in training informed of developments in theological education and in other fields in India and around the world.

B. The BTE and Serampore Senate should raise funds to support the work of a full-time traveling secretary and the plans that will be drawn up by the national committee for theological education by extension.

C. Churches, theological colleges, and bodies engaged in extension training should make more systematic use of community service agencies, frontier centers, and lay training institutes.

D. All who are engaged in training the church for ministry and mission should participate in the process of forming new training programmes, in building team-work among those who are engaged in diverse ministries, and in challenging the whole church for mission.

EXTENSION PROGRAMS IN INDIA

Trivandrum

The Kerala United Theological College initiated an extension program in 1974. There are 3 centers with 80 students studying simple courses: "Know Your Bible", "Know Your Faith", and "Know Your Church". The program is meant for laymen. A much wider and more urgent need is for full ministerial training by extension. The Seminary serves the 3 Malayalam-speaking dioceses of the Church of South India, where the Christian population is large and the number of ordained pastors is relatively small. The South Kerala Diocese, for example, has 103,000 members, 271 congregations, and only 76 ordained pastors plus 118 fulltime evangelists and catechists. At present 22 young men are studying in the Seminary's residence program. An extension ministerial training program could enable the hundreds of evangelists and catechists to become ordained pastors and reach many more candidates as well as laymen.

Madurai

The Tamil Nadu Theological Seminary, which serves the Tamil-speaking areas of India, Sri Lanka, and Malaysia for 6 dioceses of the Church of South India and 3 Lutheran churches, has 166 students in residence. In 1974 this seminary began an extension program called "Theological Education for Christian Commitment and Action." They are taking their 150 students through 10 brief courses over a period of 2 years covering 5 areas: "The Word of God Today", "The People of God at Prayer", "The People of God in Community", "The People of

God as Neighbors", and "The People of God in the World of God". Each short course consists of one weekend encounter between a faculty team and the students in a center with lectures, Bible study, workshops, and readings. The students carry on with readings and assignments during the 2-month interval between faculty visits. Experience shows already that they are reaching capable lay leaders in the churches, that these students are able to do serious study, and that their experience and concern and daily problems bring vitality to the study program. But the program is definitely limited to "laymen" and does not challenge the basic structure of the ministry or meet the basic pastoral needs of the many congregations.

Bangalore

The Association for Theological Extension Education was organized 4 years ago by representatives of conservative groups. It now has about 20 centers scattered widely throughout India with 350 students, some of whom have already completed 18 or 12 of the 30 courses offered. TAFTEE has developed an impressive array of programmed workbooks, a tiny but efficient administrative organization, and an enthusiastic, largely voluntary teaching staff. For practical reasons the program has so far functioned at the university level using the common medium of English, but already advanced students have begun teaching sub-centers of extension students at lower academic levels – as part of their course work! As materials become available in the major Indian languages, TAFTEE will begin to tap the enormous pools of local church leaders desirous of theological education, especially the poorly paid, unordained church workers who have up until now been disenfranchised by the elitist structures of the ministry and the seminaries.

Hyderabad

The Andhra Christian Theological College serves the Telugu-speaking state of Andhra Pradesh. Although it is large and apparently successful, this seminary has begun to face the crisis of the ministry and to propose radical changes. In 1974 a consultation with leaders of the church of South India, Lutheran and Baptist churches revealed that the inherited patterns of training and ordination would never supply capable leaders for the majority of the congregations. In the past the seminaries have provided lengthy education, for a relatively small number of ministerial candidates who were to equip others through their preaching and teaching; after

graduation these men have been so caught up in administration and visiting from 5 to 25 congregations that they have had no time to use their training. And most congregations have remained unattended, some of them deprived of the Lord's Supper for 2 to 5 years at a time. A new plan is evolving now in which local congregational leaders will be trained and ordained for a pastoral sacramental ministry. The graduates of A.C.T.C. will be ordained for a preaching-teaching ministry, responsible for the equipping of the aforementioned congregational leaders and others for ministry. This will probably take some form of extension, which is the only way to reach the thousands of congregations throughout the state.

Santal

Recognizing that the traditional pattern of training and ministry was not capable of meeting the needs of their churches, the Santal Theological Seminary initiated in 1974 an ambitious extension program. Their goal is to provide training for local leaders for the teaching, pastoral, sacramental ministry in every congregation and sub-unit throughout the whole church. They serve some 300 Lutheran congregations (with many more sub-units) among the Santali, Bengali, and Boro peoples in the state of Bihar. Their strategy, based on 2 Timothy 2:2, is to teach a core of paid pastor-supervisors, who will teach local leaders, who will in turn teach their congregations, who will teach the world. During their first year 133 students studied a total of 168 courses in 16 extension centers. Prospects for the future include possible expansion across the border into Bangladesh, where their sister church is growing rapidly. (Rev. Harold Engen, P.O. Benagaria, Santal Parganas, Bihar, India 816103)

WORKSHOPS IN BRAZIL

F. Ross Kinsler

(The writer was invited to participate in the following workshops last year in Sao Paulo, Brazil. These reports point out several important issues concerning the extension movement.)

1. ASTE WORKSHOP ON EDUCATIONAL TECHNOLOGY

The Associacao de Seminarios Teológicos Evangélicos of Brazil held a workshop on educational technology (primarily programmed instruction) in Sao Paulo June 24-28, 1974. Specialists from the University of Sao Paulo directed the workshop, and 30 theological educators, representing the major seminaries and institutes of the country attended.

This workshop was especially significant for 2 reasons. It was the first time that many of these theological educators and their institutions had been seriously interested in and confronted by educational technology. This experience forced them to examine and question their own teaching methods and offered new insights and techniques.

The workshop was also an important step toward understanding and cooperation between the traditional, prestigious seminaries (ASTE) and the young extension movement in Brazil (Associacao Evangélica para Treinamento Teológico por Extensao – AETTE). These 2 organizations had never officially met until earlier 1974, when AETTE invited the executive secretary of ASTE to give a paper at their annual meeting, and this workshop, when ASTE invited AETTE to send a limited number of participants. The traditional seminaries had not given the extension movement and programmed instruction much importance, and they had set the university level as a requirement for full membership in ASTE. As a result of this workshop there should be much greater appreciation and communication between these two branches of theological education in Brazil. It is interesting to note that an almost identical workshop, directed by the same specialists, was held by AETTE 4 years ago.

The University of Sao Paulo team presented a well-planned, comprehensive program, starting from behaviorist experiments and philosophy, utilizing programmed materials from the social and physical sciences, and leading to small group projects in theological subjects by the participants. The professors seemed to be open to discussion, and they alternated systematic

presentations with open forums. Interest was high throughout the 5 days, and participation was good.

Criticism should be raised regarding the scientific and philosophical bases of the presentation. The starting point was, predictably, experiments with rats in cages, and commercial propaganda was often referred to in the examples. The primary terms in explaining programmed instruction were stimulus-response, feedback, and reinforcement. Even in the open discussions the professors had difficulty going beyond this mental framework.

If the observations regarding human learning were not linked so directly and insistently to this behaviorist conception of man, the presentation of programmed instruction and educational technology would be far more effective. Certainly we should learn to clarify objectives, define specifically what students should be able to do at the end of a program of study, distinguish between critical and non-critical elements, choose clear examples and counter-examples, plan effective, logical sequences, enable the students to test their comprehension and application throughout the process, and evaluate results. But it is not necessary to equate this kind of systematic instruction with the manipulation of animals or call it modifying behavior. Rather we must insist upon the autonomy of the student as the subject, not object, in theological education – and in every other kind of education. He must be an active participant, not simply in mechanical response to stimuli but in choosing his objectives and in following the learning process critically and in evaluating his own terminal behavior. Human learning must be human, and to be human it must be self-directed and liberating. Otherwise it will become the tool of despots and exploiters.

What concrete results will come out of this workshop remain to be seen. Probably few of the participants will ever attempt to write any programmed materials. For those who do, this experience will be remembered as decisive. Many others will take more seriously their teaching responsibilities. And perhaps all who attended have been motivated to look further into the nature of learning and seek better methods of instruction. ASTE has made a significant step forward and must now consider what further steps to take in this direction.

2. AETTE WORKSHOP FOR EXTENSION CENTER LEADERS

The Associacao Evangélica Teológica para Treinamento por Extensao held a workshop for extension center leaders ("orientadores") July 2-4, 1974 in Sao Paulo, Brazil. Dietrich Reimer, President, and John Klassen, Secretary, directed the program, and 30 to 45 persons attended the various sessions. Invited to give the major presentations were Lois McKinney, Julieta Breternitz, and Ross Kinsler.

The workshop was specially significant because it was the first time that AETTE has focused its attention on the role of the extension center leader. Since its inception in 1968 the Association has been concerned primarily with the training of writers for the preparation of programmed texts. Many believed that the center leaders were unimportant. But experience in the movement has demonstrated that an extension program can be very successful with poor written materials if it has capable teachers and that a program with good materials can fail if it has poorly trained or disoriented teachers.

This workshop was also AETTE's first attempt to reach down into the lower ranks of the extension leadership and involve these local center leaders in the training and reflection process. In the past only directors and professors of the extension institutions were really involved in the movement through workshops and consultations.

The major themes covered were:

The International Panorama of the Extension Movement
Group Dynamics – Simulation and Role Playing
The Role of the Center Leader
The Purpose of the Programmed Text
Alternatives to Programmed Texts
The Extension Center Meeting
A Philosophy of Learning
Application of Teachings in Personal Life, the Congregation, and the Community

These subjects were presented through varied activities: plenary sessions, small group discussion, demonstrations with discussion, etc. Additional panel discussions dealt with other

aspects of theological education. And programmed materials prepared at several of the institutions represented were on display.

In general, the participation was very lively and effective throughout the workshop. No doubt many of those who attended took home new insights, new practical suggestions, and new concerns. On the other hand, the discussions were dominated to a large extent by the directors of the programs represented, several of whom are expatriates, so that the local center leaders present did not participate fully. This imbalance was a natural result of the varied background of the participants.

Certain concepts remain to be clarified in the extension movement in Brazil. Many people, including some who are deeply involved, still speak of theological education by extension and programmed instruction as if they were synonymous. Programmed materials may well be a vital element in any given extension program, but they are only one element in the process, and there are alternative ways of providing that element.

Another issue still to be resolved in the minds of many is the legitimacy of extension as a serious alternative to residence training. The Baptists, for example, have gratuitously legislated that their extension program, which contains the basic courses for ministerial training, is for laymen and that candidates for the pastoral ministry must attend residence or evening classes. Obviously extension is a threat to the established ecclesiastical structures and to the traditional institutions; it is easier for a Baptist to become ordained in the U.S. than in Brazil today. On the other hand, as hundreds of local church leaders enter into extension studies, their leadership in raising up and strengthening congregations all across Brazil will bring about their full recognition in the ministry, validate the extension approach to theological training and break through the established structures of ecclesiastical power and privilege – not only among the Baptists but am ng all who open the doors of theological training to the whole people of God.

NEWS OF EXTENSION

Italy

The Italian Bible Institute operates 2 extension centers, in Rome and Milan, with a total of 65 students. About 300 pages of reading are assigned for each course. Questions based on this reading are handed out with the assignments and discussed at the class sessions held every 2 weeks.

USA

Fuller Theological Seminary's extension program is now in its second year. During its first year centers operated in Seattle, Fresno, Bakersfield, and Los Angeles, with an average of 105 students registered each quarter. Lt was expected that the number of students and centers would increase rapidly. The courses offered are not necessarily for professional training, but they are accredited, and some students have already transferred into the residence program in Pasadena. Professors travel from the central campus every 2 weeks for the regular extension seminars, some at a distance of 1500 kilometers. In addition to the regular academic study, the students participate in core-group experiences and supervised practical work.

New York Theological Seminary, with the help of Adelphi University and other institutions, has developed a special extension-type program for Spanish-speaking pastors in New York City. These are older gifted men whose educational level and economic situation excludes them from the traditional seminaries. In this program they are normally given about 60 of a total 120 credits for the B.A. degree on the basis of their previous education, life experiences and language ability at the beginning. They take approximately 5 seminars in a broad range of liberal arts studies for an additional 30 credits. Most of the additional 30 credits are taken in workshops and courses directly related to the practice of ministry. The entire program is designed to fit the circumstances and needs of the students, most of whom are employed in secular jobs and also pastoring city congregations. 25 enrolled in September, 1973, 25 more in February, 1974, and another 25 in September, 1974. These men are all earning a university degree while developing their competence as pastors and supporting their families.

Southern Africa

The Theological Education Fund requested F. Ross Kinsler of Guatemala to visit South Africa, Botswana, and Rhodesia January 14 to February 1, 1975. The visit was timed to coincide with a major consultation of theological educators and churchmen at Johannesburg. A statement drawn up at the consultation will be included in our next bulletin. James H. Emery, also of Guatemala, will make a similar visit to East Africa in April. The purpose of these visits is to observe what is happening in theological education in these countries, to discuss with local leaders the needs, possibilities and problems of their extension programs, to share ideas, concerns, and experiences, and perhaps to formulate some recommendations about future developments.

Mexico

The Extension Theological Seminary of the Southeast held its first graduation on August 28, 1975 near Merida, Yucatan. 21 men received their diplomas, having completed 30 courses by extension over a period of 6 years. Truckloads of people from the large region represented by the graduates swelled the audience to more than 1000. The significance of this extension program is difficult to measure. The number of theologically educated church leaders in the 4 presbyteries of Yucatan and in Belice (British Honduras) is rapidly multiplying, and the congregations are growing through the leadership of these men. A new presbytery has been organized in the state of Quintana Roo. David Legters, the founder of the Extension Theological Seminary of the Southeast, has recently been serving as Rector of the Presbyterian Theological Seminary in Mexico City. Now 10 extension centers have been set up in the Federal District and more centers are being organized in the nearby state of Vera Cruz. No doubt other presbyteries and other denominations throughout the country are watching these developments with keen interest. (Rev. David Legters, Seminario Teológico Presbiteriano, Avenida Universidad 1643, San Angel, México 20, D.F., México)

Brazil

The Baptist Bible Institute of Campinas began as a night school in 1963. In 1969 extension centers were started in 5 nearby cities, and by 1971 the night school program ceased to exist. In 1974 there were 14 centers with 122 students. The 4-year program is "officially" for laymen,

but one graduate has already been ordained, and several pastors are taking the courses. The program serves the Baptist Association of Campinas, which has 40 congregations with about 3000 members. This Association supports the program with $15.00 per month; the students purchase all texts at cost and pay $1.50 per month for tuition; the teachers are reimbursed only for expenses; the program is self-supporting. All the centers are located in churches; the Institute owns only a file cabinet and a bookcase and makes use of a typewriter and duplicator. "That's about all it takes to function", affirms the Director, Richard Gibbs. (Caixa Postal 995, Campinas, S. P., Brazil)

The Evangelical Seminary of Rio Grande do Sul began operations as an extension institution in 1970 under the direction of Lowell Bailey. It is sponsored by the West Indies Mission (Alianza Bíblica do Brasil), and the students belong to 11 denominations. There are 60 students with 4 regular and 2 occasional teachers in 4 centers. 14 students (10 men and 4 women) were expected to graduate in December, 1974. The program covers the traditional areas of Bible, theology, church history, and practical subjects, and it is offered at 3 academic levels. (Caixa Postal 2350, Porto Alegre, R. S., 90000, Brazil)

Chile

The Evangelical Theological Community of Santiago, Chile has developed a large extension program reaching much of that long country. Several centers have been operating in Santiago and others in Antofagasta, Vallenar, Graneras, Valparaíso, Concepción, Tomé, Zona del Carbón, Puerto Natales, y Punta Arenas. The students represent several denominations. In 1974 there were 250, and in 1975 the program is expected to expand to 500. (Rev. Agustín Batlle, Casilla 13596, Santiago, Chile)

AN URGENT PLEA

In keeping with world inflation, postage rates in Guatemala have just jumped enormously. And the price of paper rises steadily. Readers who are able to do so, especially those who have not sent in any contribution recently, are respectfully requested to send us an inflated donation during 1975. In order not

to bother ourselves or our readers with annual payments, we simply depend on periodic pleas such as this to meet our expenses. Please make checks payable to:

Extension Seminary
Apartado 3
San Felipe Reu.
Guatemala, C.A.

Extension Seminary 1975:3

Θεολογία: EXTENSION SEMINARY

Quarterly Bulletin
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Guatemala, C.A.

CONSULTATION ON THEOLOGICAL EDUCATION: Churches and Institutions of Southern Africa

Johannesburg, South Africa

(Editor's Note: About 100 representatives of the churches and theological institutions of South Africa, Namibia, Lesotho, Swaziland, Botswana, Rhodesia, and Mozambique met in Johannesburg January 21 to 23, 1975 to discuss the needs and the nature of the ministry, to consider new programs and projects in theological education, and to unite their criteria and their forces for the task of the future. It was a unique event, and the results were very constructive, for the separation between churches and institutions, which had been noted in the past, was overcome. At the end of the consultation the participants wrote down their concerns and purposes in the following affirmations, which were approved unanimously.)

At a consultation on theological education attended by church leaders and by the staffs of the theological institutions, held in Johannesburg from 21st to 23rd January, 1975, broad agreement was reached on the following points:

Theological education is the concern of the whole church. The ministry of the church is not simply the task of the ordained ministers, nor is the church's ordained ministry to be understood as something which is apart from, and inhibiting to the life of the church. Thus theological education aims to develop ministry within the church as a whole. It is the responsibility of the whole church, leaders, ordinary church members, and the staffs of the

theological institutions. We therefore suggest that it would be useful for such an ecumenical consultation as the one in which we have participated to be repeated. It is important that the church should define its task as the body of Christ and the objectives for the ministry, so as to develop methods of training which attempt to achieve the desired expectations. The programme of preparing people for ministry should be designed in the light of the objectives. This will almost certainly mean that the churches in Southern Africa will have to be very much more flexible in the types of programmes which are used in training people for ministry.

To this end:

I. This consultation, understanding the value of theological education by extension and internship training in preparation for the work of ministry:

   A. Requests the National Council for Theological Education to present to the executive bodies of the churches before June 1st 1975 a detailed scheme for both projects on an ecumenical and interracial basis indicating such considerations as:
      1. The kinds of persons for whom the courses are to be designed.
      2. The kinds of courses to be offered, the way in which the needs of the different theological traditions are to be met, and the academic levels which are to be catered for.
      3. The full-time and part-time staff that will be needed (administrative, clerical, academic, pastoral and tutorial) and the training they will require.
      4. The necessary accommodation.
      5. A realistic budget for the first 3 years, with proposals for meeting the costs.
      6. The possible use of the University of South Africa and other correspondence courses.

      N.B. It should be noted that certain seminaries have asked that the internship programme should be available not later than January 1977.

   B. Requests the NCTE to carry out the necessary research and planning. It understands that funds have been given for the extension project; it asks NCTE to seek other funds for the internship project.

C. Requests the NCTE to ensure full black participation in planning these projects and to see that the needs of black people are met, failure to do which is likely to jeopardize the scheme.

D. Requests the churches to indicate to the director of NCTE by 30th November 1975:
   1. Their response to the proposed scheme.
   2. The approximate number of candidates to be entered for the internship and extension programmes.
   3. The staff and accommodation they would be willing to make available for these programmes.
   4. The financial help they would be prepared to give.
   5. An estimate of the number of members of the churches who may wish to enter privately for the extension courses.

II. This consultation recommends that NCTE carry out a radical evaluation of residential training in itself, and in relation to new patterns of ministry and non-residential training.

III. This consultation recommends that further investigation be made into the questions of ordination, ministry and ministries, the position, status, role, and remuneration of ministers in the church and the relationship of all this to theological education. It is recommended that the Ecumenical Research Unit be asked to undertake a preliminary study and report to NCTE.

EXTENSION PROGRAMS IN SOUTHERN AFRICA

South Africa

The Johannesburg Consultation (report above) demonstrates that theological education is in ferment throughout Southern Africa, but especially in the Republic of South Africa, which most of the delegates represented. The consultation's significance lies in several vital areas: 1. It was a joint meeting of theological educators and church leaders, which means that their concerns and conclusions may be effectively translated into action. 2. They dealt with the needs of the churches and the nature of the ministry as well as specific proposals for new

programs of theological education, which opens up the possibility for basic changes in these areas. 3. They began a process of radical criticism of traditional patterns and looked seriously at alternative models of training and leadership, which should lead to further searching and innovation in the future. 4. And they set in motion plans for extension and internship programs which should bring many new people into the sphere of theological studies and relate theological education more directly to the practice of ministry in church and community life. The potential for dynamic developments in theological education and for the renewal of the ministry in South Africa is extraordinary. But it remains to be seen what the churches, the seminaries, and the various related organizations will make of these opportunities.

The Committee on Theological Education by Extension (now under the Joint Seminary Board but soon to be attached to the National Council of Theological Education of the South African Council of Churches) will take the initiative in carrying out the mandates of the Johannesburg Consultation. During the coming months they will hold further conversations with churchmen and theological educators throughout the country and draw up specific plans for a national, interdenominational extension program, with 2 or 3 different academic levels, hopefully with the full cooperation of the seminaries. The Chairman is Louis Peters, P.O. Box 5902, Johannesburg, South Africa. Peters himself, a Dominican priest, has for the past 3 years been running almost single-handed, the New Theology Correspondence Course, sophisticated university-level studies with 500 students.

The University of South Africa runs one of the most important non-traditional programs of theological education in South Africa. Since 1946 this state university has operated entirely by correspondence. In 1974 it had 34,421 students taking accredited university courses under 6 faculties, with over 500 fulltime academic staff, and a similar number of non-academic personnel. All study materials are prepared in English and Afrikaans. Up until now there has been a relatively small number of candidates for degrees in theology, but the faculty of theology is attempting a major curriculum revision and trying to provide face-to-face contact with the students, possibly with the cooperation of the seminaries. They could easily handle more students than all the residence seminaries put together, with or without their help, because the latter are trying to compete at more or less the same level without secular accreditation. The Dean of the Faculty of Theology is Professor David Bosch, University of South Africa, P.O. Box 392, Pretoria, South Africa.

Another remarkable correspondence program is the All-Africa School of Theology, Box 263, Witbank, Transvaal, South Africa. This program was designed especially for pastors of the African Independent Churches by Rev. F. H. Burke, a missionary of the Assemblies of God. 500 students are currently taking the ministerial course, which costs $30.00 and is made up of about 40 individual courses or units, each with an examination to be sent in and graded by the staff, and normally takes 3 years to complete. The workbooks have been prepared in English, but some have been translated into South African languages. Apparently this program, which is run on a shoe-string budget by one family, is doing more for the training of leadership among the 3000 independent, black denominations in South Africa than all the other seminaries and Bible institutes put together.

There are other interesting programs in South Africa which could be called theological education by extension. Several Anglican dioceses are preparing supplementary clergy through home study, periodic meetings, and supervised practical work. The Methodists are trying out a major scheme of in-service ministerial training. The Moravians have a night-school seminary in Capetown which permits the students to be employed and the employed to study theology. Other missions and denominations are experimenting with extension programs.

Botswana

Very little theological education has been carried out in this large but sparsely populated country. Candidates for the ministry were in the past trained in South Africa, but it is now difficult to obtain visas. There is an urgent need for a ministerial training program in Botswana. The Congregational Church, for example, has about 60 pastors for its 12,000 members, but only 10 are fully trained and ordained, and 45 or 50 of the 60 are over 60 years of age.

A 2-man team, Dick Sales and Escort Mbali, initiated a major extension program in January 1975 with 6 centers along the major railroad line plus 2 other centers at distant points led by 2 volunteers. Self-instructional materials have been prepared in English at the mid-secondary level with feedback for the objective questions and discussion questions for the center meetings. For further details write to P.O. Box 237, Gaborone, Botswana.

Rhodesia

The main Protestant seminary in Rhodesia is Epworth Theological College, which has 8 fulltime faculty, the support of 5 major denominations, and 29 students in residence (for 4 years). Several of these denominations and the Epworth faculty realize that this traditional program is not sufficient to meet the needs of the country. It is even questionable whether this kind of training is appropriate, whether such an enormous investment in so few students is justifiable, whether the churches can support many professional pastors who graduate at this level (university). Epworth is trying to add a number of extension activities in order to respond to the needs of the churches.

The Anglicans in Rhodesia recognize that they must depend increasingly on a self-supporting, supplementary clergy. 14 men have been trained already for this kind of ministry; 23 more are now being trained (4 times as many as are in traditional seminaries); by 1980 there will be more supplementary than traditional clergy in the Anglican Church in Rhodesia, Botswana, Zambia, and Malawi. These candidates study correspondence courses over a period of 4 years with 3 weekend encounters per year. Standard texts and essay questions have been used until now; they are beginning to move toward programmed instruction.

The Methodist Church of Rhodesia (English origin) has a total membership of about 65,000, with 399 churches, 607 other meeting places, and only 71 ministers plus 20 evangelists. The United Methodist Church of Rhodesia (U.S. origin) has a similar number of members and a similar crisis in its ministry. Apparently these 2 churches are unable either to prepare or to support an adequate number of pastors in the Western pattern. And they are in the process of designing some kind of extension training to provide for some kind of local congregational ministry. At present it is common for one pastor to look after 30 congregations.

The Lutherans face the same problem. They cannot train and support more professional pastors, but the existing supply of pastors is unable to care for all the congregations. They meet twice yearly for continuing education, and they have 2 institutes which train laymen. This could become the basis for an extension ministerial training program.

The Roman Catholics are beginning to make more use of married, ordained deacons, and they may have to depend increasingly on catechists for pastoral work in the congregations.

A Franciscan priest has already developed an extension training program for catechists in an area where each priest has 10 parishes under his care.

There is a significant extension program for leaders of the Independent Churches in Rhodesia. The Director's name is Daneel. Further details are not yet available.

Lesotho

The Lesotho Evangelical Church has 75,000 adult members, 300 to 350 congregations, and only 38 ordained pastors. It has a traditional seminary program and is also experimenting with an extension program. The Director is Rev. Paseka Peter Maboloka, P.O. Box 8, Roma, Lesotho.

Swaziland

A young Anglican missionary, Rev. V. G. Ashwin, has been asked to set up an extension program which could serve all the churches in that small country.

PRODUCTION OF ELEMENTARY THEOLOGICAL TEXTS: ANGLICAN EXTENSION SEMINARY

The SEAN Team, Tucumán, Argentina

"SEAN" (Seminario por Extensión Anglicano) began to function as an institution in September, 1971. Since then it has developed an extension project of consumption for students of several Latin American countries, both of the Anglican Church and of other denominations that work in the region. Due to the lack of programmed materials at the Certificate A level (fourth grade primary) the institution's main effort has been dedicated to the production of materials at that level. In order to carry out the project in the most effective, rapid, and economical way SEAN has developed what we shall call "production by extension" or production by teamwork. The project involves the production of programmed courses in several languages. For the indigenous churches there are books in Mataco and Guarani. In Spanish a programmed course of 20 lessons for new believers, called "The Abundant Life", has been produced. The largest undertaking of the SEAN team, however, is THE COMPENDIUM OF PASTORAL THEOLOGY,

BASED ON THE LIFE OF JESUS CHRIST (ACCORDING TO MATTHEW). This work is being published in six volumes, with 25 lessons in each, through the collaboration of six authors in Argentina, Paraguay, and Chile. Each volume will have a corresponding tutor's manual.

1. General Goals of the Compendium of Pastoral Theology

A. To give the student a detailed knowledge of the life of Jesus Christ related to the historical, political, social, and geographical background. The Compendium analyzes the Gospel according to Matthew and harmonizes it with the other three Gospels. It ends with the establishment of the primitive church (up to Acts 12).

B. To teach the student all the major points of systematic theology in a simple, linear way. That is, it does not present theology as isolated material but as each point arises from the biblical text itself. Everything is related to pastoral life and with the refutation of false doctrines which abound in Latin America, such as those taught by Jehovah's Witnesses, Mormons, materialists, spiritists, etc.

C. To instruct the student progressively in the techniques of study and reflection (observation, interpretation, application, analysis, synthesis, and evaluation). Thus, although the entrance level is Certificate A, on completion of the Compendium the student is able to apply mental processes that correspond to much higher levels.

D. To encourage the student to put into practice all that he learns immediately. This is achieved by introducing progressively the main aspects of the devotional and ministerial life. Emphasis is given to personal and group Bible study, prayer (personal and congregational), how to lead worship, how to prepare simple sermons, house to house visitation, how to start a new church, and how to lead someone to Christ.

E. To teach the student the Old Testament bases that are necessary to understand the life of Jesus, especially the development of Messianic prophecy.

F. To train the student so that he will be able to analyze the biblical text for himself. This is achieved through a series of exercises which the student works out following the instructions in the program. Since these exercises cover the whole text of Matthew, the

student gains an analysis of the Gospel that will serve him as a basis for sermons and preaching series throughout his ministry.

2. Presentation and Use of the Compendium of Pastoral Theology

The Compendium is divided into units, with 5 self-study lessons in each unit, enough material for one week of homework. Each unit completed individually by the student at home is considered at a group meeting (a face-to-face encounter between a group of students and a tutor). Each book contains a number of drawings in the form of contemporary stories and is accompanied by a book of supplementary aids (maps, exercises, etc.) that serve to motivate the student and to increase his comprehension of the material. The student's learning of the objectives of each lesson is measured by a test (criterion frames). So far the results tabulated indicate that 90% of the students have achieved 90% of the objectives.

In actual practice the Compendium has served a variety of purposes, among which are the following:

A. The training of leaders in the churches, especially those who have been deprived of formal education.

B. Also, it has served to mobilize the whole church, forming groups of students among the members.

C. From these groups of students can arise other tutors who will take the responsibility for new groups, using the corresponding tutor's manual.

D. With personal help in each lesson, people with less than four years of primary schooling can also study the Compendium, if they have sufficient aptitude.

E. Advanced students, such as secondary graduates and university students, are using the Compendium with considerable personal benefit, and at the same time they are preparing themselves as tutors to train others later.

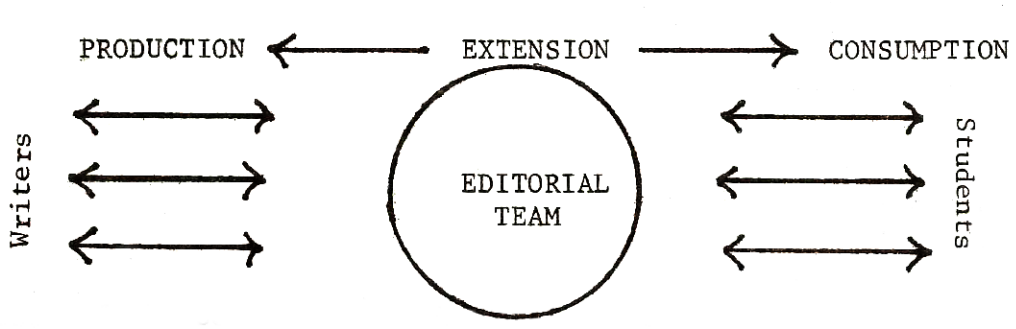
F. Likewise the Compendium can be used in traditional seminaries as part of the instruction in communication of the message to others.

At present five of the six volumes of the Compendium are in circulation. The interest manifested in the first three books has been surprising. They have been requested by churches in all the countries of South America. In the first two years of its existence the first book has been printed in four countries with a total of 4500 copies produced or distributed. It has been requested in Canada, and therefore it has been written in English. Soon it will be used also in Spain.

3. The Use of Teaching Objectives in the Production by Extension

If it takes 600 hours to prepare 6 hours of material for a programmed course, we should ask ourselves, how can we supply such a vast educational vacuum through traditional methods of production? Production by extension is an attempt to find an adequate solution to the lack of programmed materials, before the massive growth of the number of students who want to use them.

The SEAN team is made up of two parts: the team of writers, who live in different countries, and the team of editors, whose office is in Tucumán, Argentina. The logical linking between lessons written by different authors in different countries is achieved through the use of teaching objectives for each lesson which are provided ahead of time by the editing team for each writer. That is, the specific teaching objectives for each lesson enable the writer to work confidently within a clearly defined pattern and avoid the danger of crossing over into what others are writing. In this way the objectives become crucial in the production of extension, not only enabling each student's progress to be measured exactly (consumption) but also defining precisely the limits of each writer's field of work (production). This double focus of the extension method can be illustrated in the following manner:



The production of the Compendium of Pastoral Theology evolved in two stages: the initial stage of joint production and the stage of production by extension.

A. Initial Stage of Joint Production

1. A workshop on programming techniques with a study of the best texts on the subject.
2. Definition of the general goals of the Compendium.
3. Discussion regarding general guidelines for the six volumes planned.
4. Writing of the general and specific goals for each lesson of the first volume.
5. Beginning of the actual writing of the first book with close exchange of ideas and experiences.
6. Exhaustive testing of each lesson, face-to-face, with persons carefully selected from the "target population" for the course.
7. Typing of five or six carbon copies of each lesson with provisional drawings for use in the "limited field testing", i.e. a trial run with a class of three students from the target population who collaborate by doing the course at this preliminary stage.
8. Exhaustive correction of the lessons as they are sent back from the limited field testing.
9. After testing and correcting the 25 lessons of Book 1, a first experimental edition of 570 copies was mimeographed and sent to different centers inside and outside the country for the "general field testing."
10. Specification of the general objectives for each lesson of the second book and designation of writers for each lesson in order thus to initiate the first stage of production by extension.

B. Stage of Production by Extension

At this point the writers returned to their respective countries to continue working separately. Thus the work which began jointly in the first stage was shared in the following manner between the team of writers and the team of editors. The team of writers is responsible for the writing of their respective lessons based on the objectives approved by the team of editors, the face-to-face testing of their own lessons, and the sending in of the finished lessons to the team of editors with indications regarding the necessary

drawings and illustrations. Some transitional lessons are always retained and written and tested directly by the team of editors in order to ensure continuity throughout the course.

The editing team is responsible for the writing of the transitional lessons in order to provide continuity to the book, the revision of all the lessons so that each one fits into the total picture, the illustrations for each lesson in provisional form with drawings, and the limited field testing of all the lessons with the corresponding corrections. Once the 25 lessons of a book have been confirmed, a first experimental edition of 570 copies is mimeographed and sent to different centers inside and outside the country for general field testing. On the basis of the feed-back from the general testing final corrections are made and a clean copy is prepared for the first approved edition in offset. The offset masters are circulated to the countries that wish to do their own printing. (To date three countries other than Argentina have done this.)

4. Some Final Conclusions Regarding the Advantages of This Method.

A. Writers of great aptitude who would never have time to prepare an entire program can contribute with one or more lessons of the course.
B. These writers, with minimal preparation and experience in programming techniques, can participate in the project because these lessons will be passed on to the editing team, which will make necessary revisions.
C. Instead of waiting years to establish a fulltime team of specialists in programming, a group of writers can train itself as it works.
D. The writers maintain contact with the pastoral situation (which is conducive to better contextualization).
E. Those who have specific knowledge can help with the preparation of the lessons most related to their specialization.
F. The team of editors can provide the services of some specialists, either in the field of programming or illustration or production of materials. Thus, by means of this service and with maximum economy of resources, a program which otherwise would be very heterogeneous can achieve homogeneity.

G. National colleagues who are versed in grammar and editing should work especially in the team of editors, who will ensure that the program maintains the proper cultural and linguistic flavor whenever expatriate writers participate.

NEWS OF EXTENSION

Guatemala

The second group of participants in the ALISTE training program for specialists in theological education by extension is made up of 6 outstanding men from 6 Latin American countries. Neemías Díaz is the Director of the Plan 70, a lay training program of the Lutheran churches in Mexico. Samuel Downs, a Moravian from Nicaragua, is expected to develop and direct an extension program for his church, which is the oldest and largest denomination among the Misquito and Spanish-speaking people along the Atlantic coast. Nelson Castro is a young pastor of the Evangelical Covenant Church of Ecuador, and he is helping his church redesign its extension program to meet their various needs. Thomas Huamanchumo is a Methodist pastor and superintendent from Trujillo, Peru; that church is facing a crisis in its ministry and is rethinking radically its approach to theological education. Mario Rivas has served the Baptist church of Bolivia as a pastor and director of the Seminary's extension program. Mardonio Ricardo is a Presbyterian pastor from the Northwest of Colombia, where extension is the only viable means of leadership training. After spending March, April, and May at the Presbyterian Seminary of Guatemala for intensive study and practical work, these men will be directing extension workshops in different parts of Latin America. They, together with the 11 participants who entered the program last year, will be expected to take up the leadership of the extension movement in this part of the world.

The Theological Education Fund requested James Emery, professor of the Presbyterian Seminary of Guatemala, to attend a consultation of the Association of East African Theological Colleges and visit institutions in the region during April, 1975.

Costa Rica

The Latin American Association of Theological Schools (ALET) and the Latin American Association of Extension Theological Institutes and Seminaries (ALISTE) planned to hold a joint consultation and simultaneous assemblies in Alajuela, Costa Rica June 2-7. Topics for Study included "Non-Formal Education" and "Open Theological Education". Guidelines for the future should be laid down at these meetings.

Mexico

Several major seminaries of the historic churches in Mexico now have departments of extension: Evangelical United Seminary, John Calvin Seminary, Augsburg Lutheran Seminary, San Andres Seminary (Anglican), and Presbyterian Theological Seminary. The directors of these programs met together for the first time last October and planned to meet regularly in the future.

The Second National Workshop on Theological Education by Extension will be held June 24 to 27 at the Evangelical United Seminary, Theological Community, Mexico City. The purpose of this workshop is to prepare extension center directors, to prepare those who will lead other regional workshops, and to discuss extension materials and plans for the future.

Guyana

The Guyana Council of Churches has been carrying on an extension program for the past 2 years including the major Protestant denominations and the Catholic Church. The present Director is Rev. Paul Tidemann, a Lutheran.

Niger

The Sudan Interior Mission runs an extension program in Niger with 105 church leaders currently enrolled. The Director, George Learned, travels 1350 miles per month by small plane to reach scattered teaching points.

Brazil

The Evangelical Association for Theological Education by Extension (AETTE) held its General Assembly in Campinas February 5 and 6, 1975. Dietrich Reimer was elected President and Lois McKinney Executive Secretary. Dr. McKinney will edit the AETTE bulletin (in Portuguese); her address is: Caixa Postal 30.259, Sao Paulo 01000, Brazil. Dr. Werner Kaschel, Director of the Baptist Theological Faculty of Sao Paulo, gave several addresses on different aspects of theological education. The next session of AETTE will be February 5 and 6 in Rio de Janeiro.

England

The new address of the Administrator of Theological News and Programming, 2 bulletins that present news and articles related to theological education by extension, is: John E. Langlois, Les Emrais, Castel, Guernsey, Channel Islands, United Kingdom.

Kenya

Evangel Publishing House has put out 5 programmed texts. Some of the titles are: *Bringing People to Jesus*, Talking with God, General Epistles, and Basic Christian Experience. The address is P.O. Box 969, Kisumu, Kenya.

A number of well organized extension seminary projects are being carried out in Kenya, covering the most heavily populated areas, and others are being planned. The Church of God has some 173 extension students in a program related to the Kima Theological College of Maseno, near Lake Victoria. The program has a missionary as director, but the centers are all led by Kenyans, several of whom are teachers in the residence program of the college. All of the teaching is in Swahili in the extension program, English in the residence program. The program includes both laymen and pastors, men and women. The materials presently in use are the programmed texts produced by the Association of Evangelicals in Africa and Madagascar, (AEAM – formerly AEBICAM) and they find the texts to be adequate for their needs. Other courses use small books and workbooks prepared at Kima.

Other extensive programs are carried out within the African Inland Church and the Baptist churches. Both the Anglican Diocese of Nakura and the Presbyterian Church of East Africa are in the planning stages of developing extension theological education. The needs are urgent in

many areas for the theological colleges cannot provide the numbers of pastors needed to lead the large number of churches in Kenya, a pastor often having in his charge from 5 to 20 congregations, with poorly prepared evangelists carrying the main pastoral load.

Ethiopia

A concentrated effort is being made by the Mekane Yesu Seminary (Lutheran) of Addis Ababa to provide the prepared leadership for this large and rapidly expanding church. Tekle Haimanot is in charge of the extension department that presently enrolls some 130 students in 7 centers. The materials in use are a combination of the AEAM books translated into Amharic and others written by teachers of the Seminary, some in both English and Amharic, others only in Amharic. The extension program is carried on by monthly visits from a teacher, with weekly meetings of the students to discuss their work in the interval. A programmed course on the Gospel of John is in preparation in English and will be translated into Amharic.

The SIM Mission has a large extension program and the Coptic Evangelical Church (Presbyterian) is working in three areas with smaller extension programs in the indigenous languages.

Tanzania

An active program of extension theological education is being carried on by the Lutheran Synod of Arusha, northern Tanzania. The work was initiated by the Synod in view of the number of churches, many of them large, with inadequate pastoral care. Pastors Gabriel Kimerei and Dean Peterson are in charge of the study program which is for deacons or those formerly called evangelists. The studies form a three year cycle with weekly meetings and two intensive study periods each year of three and a half weeks. The students gather at one location for the intensive study periods. The three year cycle is divided in an interesting way: the first year concentrates on Bible study, the second on church history, and the third, which they are doing at present is a combination of theology and practical courses, including such matters as indigenous religions. The two men who lead the program are writing the materials in Swahili. As the centers are scattered over a wide area, at some the students have the weekly meeting together and one of the leaders visits monthly; at other places they are able to have weekly contact with a teacher. The earlier reluctance to work by extension has changed to an

enthusiastic approval as they have seen the growth and maturity of the students. The chief complaint seems to be the very heavy schedule of visits and writing that TEE imposes on those who work in it.

John W. Hanson, Imagination and Hallucination in African Education, East Lansing, Michigan State University, 1965.

This small 55-page book is an eloquent, incisive analysis of the crisis in educational development in Africa – and throughout the Third World – today. The illusion, which has become a vast hallucination, to many peoples and governments, is that by copying and expanding Western schooling patterns these countries will obtain the benefits of Western wealth and technology. The facts prove that this does not happen and that this trend serves rather to produce increasing numbers of unemployable, frustrated school graduates and dropouts. Even more tragic, it serves to devaluate local cultural values and perpetuate patterns of dependence and inferiority. The author, himself a U.S. educator who has spent many years as a consultant in Africa, advocates an alternative course of radical imagination in which education is freed from traditional schooling concepts and related more directly to national development needs and cultural patterns. Reading this book should stimulate theological educators in non-Western countries to evaluate critically their own inherited institutional forms and to consider the urgent need for creative new patterns of theological education.

Colombia

Wayne Weld, the author of The World Directory of Theological Education by Extension (1972), has just published the results of a new world survey. The data are incomplete, for it is very difficult to discover how many programs there are and to obtain information from all of them. Nevertheless Weld has gathered information from 238 extension programs with 25,249 students in 59 countries. According to this count Latin America still has the largest number of extension programs (96) and students (9991).

Wayne Weld publishes a monthly airmail newsletter, Extension. It contains primarily current news of theological education by extension around the world. The annual subscription price is $5.00, which includes air postage. The new address for Weld and for his newsletter is: North Park Seminary, 5125 N. Spaulding Ave., Chicago, Illinois 60625, U.S.A.

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Θεολογία: EXTENSION SEMINARY

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CONCORDIA, HONG KONG: A CASE STUDY IN TRANSITION TOWARD A NON-TRADITIONAL THEOLOGICAL TRAINING PROGRAM

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(Editor's Note: The following paper was presented by Manfred Berndt, President of Concordia Seminary, Hong Kong, to the Accreditation Commission of the Association of Theological Schools of Southeast Asia at its meeting in Singapore, April 8-15, 1974. Although the events and circumstances that brought about the changes mentioned here are unique, the innovations themselves and the reasoning behind them may be widely applicable, especially among traditional seminaries that are seeking to modify their present structures and methods. The author has written another longer, stimulating paper on "The Accreditation of Non-Traditional Programs of Study." His address is: 68 Begonia Road, Yau Yat Chuen, Kowloon, Hong Kong.)

1. THE PROBLEM AND THE INITIAL REACTION

One of the incidents which, decades from now, may prove to have been a "watershed event" in the history of the Hong Kong Mission of the Lutheran Church – Missouri Synod, is the strike of seminary students in October, 1971. The immediate issue was student dissatisfaction with

what they felt was an insufficient rate of increase in student aid.[1] The general antecedent issue or problem seemed to have been the complex web of relationships and attitudes of dependence which seem to become the by-product of heavily subsidized missions. The long-range problem for the future seemed to be the extent to which the church could simply assimilate almost totally subsidized students and, year after year, churn out entire classes of graduates who, based on projection of past performance, would remain on subsidy for some 20 years to come. The effect would be that the church, rather than moving toward self-support, would be caught in a vicious circle of greater and greater dependence on overseas subsidy.

A counter proposal was made to the striking students, to discuss the entire matter at a two-day retreat one month later, to be held at a "neutral" site rather than the seminary (where the very surroundings would load the dialogue atmosphere with student-professor relationships rather than encounter as equals). Worship was to be an essential part of the retreat; it was to end with a service of Holy Communion. A number of "ground rules" were agreed on, the crucial one being that the short-term solution should not aggravate the long-term solution.

The retreat – actually an "encounter session" without any of the trimmings of politeness – was itself an exhaustive experience. After two-thirds of the retreat had passed, no progress seemed to have been made – the main problem being that, for the reasons given above, the short-term solution proposed aggravated the problem in the long run.[2]

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[1] All the seven students in the B.D. program were getting about HK$ 2,000 per year; those students fortunate enough to get scholarship assistance at the Chinese University of Hong Kong around this time, were getting about HK$ 1,200.

[2] During the encounter sessions which followed the strike, the faculty was surprised by the apparent depth of the roots and the extent of acceptance of dependence as a "satisfactory" relationship. Some examples will suffice: (a) During the consultation immediately following the strike, an elected student leader defined the problem as he saw it. "It's simple: once the seminary has accepted us as students, the church has the obligation to take care of us during the seminary years, to provide us with a church after we graduate, and to subsidize that church for as long as it needs it." (The catalogue clearly stated that graduation from the seminary did not guarantee a call from a congregation.) (b) When leaders of the summer camp tried to recruit young people and college age students for that camp, this writer overheard several sarcastic remarks about how "normal people, even university students, have to work during summer; only if a young person got himself accepted into the seminary could he hope to get enough seminary student aid not to need to work during the summer." To the writer, this was disturbing because of what is reflected about the eventual image of the clergy. (c) The fact that part-time self-employed students in our programs of the seminary had to pay tuition, fees without the help of any student aid, caused some resentment among some of them, the net affect of which was a decided lowering of the image of the ministerial students. (d) Soon after the strike, the seminary dormitory students added that if their demands were not met, they would be forced, for economic reasons, to leave the dormitory as of November 1st and to live and eat with their families. The administration interpreted that this demand was based

During the last third of the retreat, a solution emerged.[3] The students asked if, somehow, the church or the seminary would help them in training themselves toward a "subsidiary employment"; at the same time, the sense of calling into the Holy Ministry was such that they did still want to finish their degree program and somehow serve as pastors. Without intending to do so, they had provided what was almost a "textbook definition" of what is usually known as a "worker-priest".

At that point, the only decision for the seminary was whether or not to expel them all, simply because they were planning on not abiding by the "full-time residential requirements" as we had them earlier. Their request to be allowed to attend seminary classes part-time was forwarded to the seminary's Board of Control,[4] which, similarly, could not use expulsion for so reasonable a request; even less was it in a position quickly to corral a new group of students just to be able to satisfy those in the church who thought that the seminary must of course have full-time students – otherwise it can hardly be a seminary! The seminary Board of Control therefore accepted the situation as it had developed (aware that the student's solution had some real positive elements), and so reported this to the General Conference which, likewise, did not overrule it.

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on the firm conviction that the overseas mission so desperately wanted seminary students and clergy that it would of course run after the students and beg them please to come back. The administration's answer then was: "Well, we can rent out that space for charges five times higher than what we are charging you." When November 1st came, nothing happened; the students apparently felt that staying in the dormitory was more economical.

The above examples – which could be multiplied – are listed here, not as an indictment of the students; rather, if anything, the indictment would have, to be against those who had allowed that situation to develop – and missionaries and faculty certainly had a major responsibility in that. The attempt at this point is to describe the problem, rather than to find whom to fault.

[3] Credit for the utilizing of the conflict towards creative ends should go to these three persons: (a) to Dr. Victor Hafner, Seminary President, for not "solving" the problem, as done too often before, by "simply covering up with additional subsidy," or for reacting in a disciplinary, legalistic manner; (b) To Principal John Chu, Dean of Students, for bearing the biggest brunt of the conflict, and (c) to Mr. Daniel Cheung, a student, who was himself a self-employed "worker-student", for his constructive attitude, always thinking of solutions, always "building bridges."

[4] In the matter of "help toward subsidiary employment", the seminary was not in a position to help financially. However, the seminary could recommend the students to agencies, including church schools, which usually accepted them in special training programs.

2. SEQUENCE OF CHANGES WHICH BECAME NECESSARY

It is safe to say that, at the time of the retreat, the faculty probably never envisioned the domino-like sequence of changes which would be set in motion by that first decision to accept the student's proposal. Following are some of the major changes:

A. Acceleration of the New Program. The original plan was not to have any new classes of part-time students until September, 1973, to allow time for changing of syllabi, etc. However, without any publicity, highly qualified people kept inquiring whether the seminary could offer courses to part-time students in Fall, 1972. Since a half-time student would require 8 instead of 4 years to graduate, it was felt that delays should be avoided as much as possible: the decision was then made to start classes, but "in low gear", cautiously, without publicity. Of 22 students applying, 16 were accepted.[5] These included three principals, three deans, three teachers, one accountant, one nurse, one stenographer/typist, and one factory manager.

In most universities, transition from one existing program to a new program requires at least four years. (The existing classes must be allowed to finish their program according to the catalogue requirement stated at the time of their admission.) In the case of Concordia, however, the combination of (a) the request of existing students to change as soon as possible to part-time status and (b) the request of new applicants to be accepted as soon as possible, made for a rate of transition which the faculty originally had never envisioned.

B. Ratio of Class-time to Homework Hours. The new students had reason for putting a high price on their time. It made little sense to spend time travelling to classes if the teacher merely used the lecture method, or if his homework was negligible. If a teacher was known to be weak, the students could choose not to sign up, and the teacher would find himself with a scheduled course, but without students! This was a drastic change from the pattern of "required courses in required time frames" which gave the teacher a "captive" audience,

[5] Those rejected fell into three categories: (a) Some did not pass one of the two entrance examinations; (b) Some were not able to produce a satisfactory letter of recommendation from the pastor or congregation; and (c) some could not prove satisfactory "secular" employment – meaning at a salary level which was at least comparable to that of a clergyman. The intent was to eliminate "higher income" or "security" as a possible primary motive toward becoming ministers.
The academic entrance requirement was a B.A. degree, the R.T. (Registered Teacher) Diploma, or its professional equivalent: the latter meant completion of professional training in some post-secondary professional training program.

regardless of how poorly he performed. The new arrangement forced the teachers totally to revise their syllabi, drastically reducing lecture time, increasing homework, and setting aside class-time for short, frequent tests, and, especially, for discussion of the homework.

C. Field Work Internship. Formerly, we had a 14-month full-time internship, plus part-time field work during the remaining three years; with self-employed students, this had to be changed by integration with the entire field work experience during all the years of the student at the seminary.

D. Student Requests for Tutorials. Some of the capable students submitted a number of requests which the seminary administration was not accustomed to entertain at all: would the seminary grant any – even part – academic credit for courses taken at the Chinese University of Hong Kong and other colleges? For Workshops led? For assisting as team teachers in classes? For research and reading in theology done under the guidance of a tutor? For taking certain courses via examinations? For classes attended at other seminaries?

The initial response of the administration to such requests was negative. This response was based on the tradition of extreme caution which is characteristic of the Lutheran Church – Missouri Synod. At the same time, as long as we were in a process of transition, it was felt that this was perhaps the precise opportune time to research the whole gamut of implications raised by such requests. After about one year of research, a policy on transfer of credits and tutorial arrangements was drafted and approved by the seminary's Board of Control. We would have preferred to research the matter much more: but the preliminary findings were so overwhelmingly positive, that it was felt that we could proceed with a broad outline of categories, in the awareness that further amendments and improvements suggested by both the faculty and the Accreditation Commission would have to be incorporated. It was also understood that, at least until the Accreditation Commission discussed these changes, we would proceed slowly and cautiously.

E. Full-time Professors' Schedules. The above changes had caused a considerable change in the "shape" of the schedules of full-time professors. Where formerly a full-time professor had two to three courses (6-9 class hours) per week, now he might have from one to two courses (from 2-5 hours) per week. These classes now generally required more preparation, especially in devising of interesting and relevant homework and methods to evaluate that homework.

The additional time was then planned to be for tutorial consultation with students who were interested in academic credits via "non-traditional ways."

F. Full-time Students' Schedules. There was concern in some quarters of the church that the above changes committed the seminary to a discriminating, almost hostile attitude against the very concept of "full-time students." As the program evolved, however, that concern was satisfied: for now either gifted students, or students temporarily unemployed, could take seminary courses on any degree of "full-timeness" they chose. They could take as many as available in the evening classes (Tuesday, Wednesday, Thursday), generally totalling up to 10 credits, and, in addition, by tutorial arrangements get up to seven more credits (the former full-time load for the student was an average of 17 class hours per week.) Up to this point, not one student has taken such a full load; but the option is still there.

3. ILLUSTRATIONS OF TYPES OF "PIGGY-BACK" TUTORIALS

What follows is a listing of some examples of tutorial arrangements approved by our seminary's Board of Control. The ten categories listed are the same as those ten listed in Appendix I.

Category 1. "Theological courses at Shatin Lutheran Theological Seminary." This actually is not a tutorial", but rather a straight "transfer of credit." Nevertheless, it is listed in this policy because most of the other categories do, to varying degrees, deal with what may functionally be described as transfer of academic credit. Thus far only one student was treated under this category. He attended one year at Shatin Lutheran Theological Seminary, and was granted full credit for that year. Some felt that such requests should, to be consistent, be treated in the same category as No. 2 below ("other seminaries of other denominations"), i.e., the syllabi, etc., should be examined and additional homework assigned for each course before credit was given.

Others felt that such a requirement would be an irritant and not be positive toward inter-Lutheran relations; the result was that the requirement of additional work was dropped.

Category 2. "Theological courses at other seminaries and theological schools." Some students who have taken third and fourth year courses at Chung Chi Seminary have applied for consideration of transfer credit. The present policy of the LCMS (Lutheran Church – Missouri

Synod) makes such outright transfer of credits from seminaries of other denominations almost impossible. However, the students were told that if those syllabi could be produced and examined, and additional reading or research assigned by the tutor could be done, those original courses would be considered for "piggy-back" credit.

Category 3. "Special theology related courses offered by agencies in the community." Four students attended the ten-week (two hours per week) course "RSI" designed by the Ecumenical Institute and offered at Shum Oi Church. In addition, the four students met two times with the tutor, once at the beginning, and once at the end. For the last meeting each of them was required to present a paper evaluating the course from the Lutheran perspective. Special attention was to be given also to the methods used in that course. The tutor himself attended the course once when it was offered on an earlier occasion.

Under this category it is hoped to utilise more courses offered by highly qualified community agencies: Hong Kong Christian Service, Hong Kong Christian Industrial Committee, agencies dealing with the drug problem, or with youth leadership, etc. Certainly they would do at least as good a job as a "jack-of all-trades practical theology prof."

Category 4. "Non-theology courses taken at recognized post-secondary schools, if supplemented with a theologically oriented research relating to that same topic." One student, a B.A. graduate from New Asia College, proposed to have additional "piggy-back" readings related to eight courses which he took at New Asia – courses dealing with the Arts and the Humanities. The "mini-contracts" are in the process of being worked out. The readings will not merely be "sandwich additions", the student will have to show, usually in a paper, how his "theology readings" relate to that specific course.

Category 5. "Special activities in our church workshops, drawing up, implementing, and evaluating new plans, etc." Two students did considerable work in (a) planning, (b) translating materials, (c) presenting and (d) leading discussions, in connection with three workshops: (a) on the religious hymn dance (b) on the inductive approach. to catechetical instruction and (c) on the making and the use of church banners. One factor in determining the amount of credit of such experiences in the principle that one credit is to represent the approximate equivalent of about 33 hours of academic work. (Traditionally, this works out to about 11 class sessions, each with two hours of homework; however, there may be variations of this formula,

from one extreme of, say, 33 hours of attendance in class in which no homework was given at all, to, say, two or three sessions totalling not much more than two or three hours, but with assurance that the equivalent of about 30 hours of "homework" was actually done.)

Category 6. "Tutorial teaching in a course sponsored by our seminary." In a number of instances some of the more gifted and interested students were asked by professors (usually Westerners) to assist in the teaching of a course. For that student, this usually involved considerably more intensive readings than for the rest of the class; he also had to participate in the formulation of the course objectives, the activities and assignments, and the methods of evaluation. To handle the "feed-back" the assistant had to be "on top" of his subject. The arrangement parallels that of the "graduate assistant" in USA universities, with one major difference: the advisor in charge usually sits in on all classes and meets with the assistant much more frequently than his USA counterpart.

Category 7. "Teaching a course once taken at the seminary, but teaching it at a lower level, say, in a congregation or middle school." No one has yet availed himself of this avenue, though several are considering it. An example is the two-credit course on Church Growth (for which we also have taped lectures which the students may use). Several students are considering teaching the same course more in "layman's language" over a ten-week period in their home congregation. If the "students of that student" pass a reasonable test for that "layman's level", the "teaching student" may get his two-credit course to count for 3 credits. The need for clergy and even theological students to be able to "shift gears" from theological language to "layman's language" is crucial enough that the discipline provided by such an option needs no further defense.

Category 8. "Guided research." This category has not yet been used, though several students are considering it. One example is the group of three students who plan to combine readings on fellowship and community life (such as Bonhoeffer's Life Together) with a survey of dormitory life arrangements at six Hong Kong seminaries, in order to come up with a proposal including the following: recommendations for changes (including architectural changes) in the buildings and rooms of our present seminary dormitory; dormitory regulations; religious and community life, etc. A method must be followed, and the entire proposal, from start to finish, must have coherence.

Category 9. "Reading and testing, at times with a supplementary research paper." One student who missed two "required" courses, requested and was given the chance to take the course by testing. It was done over a three-month period, with two tests, one in mid-term and one at the end. Each test was independently drafted and corrected by two different professors. The feeling is that, if possible, additional research or reading would give more balance to any credit obtained in this way.

Category 10. "Courses taken earlier at the seminary under a different program." A number of teachers in the seminary's Teacher Education Program have completed the 24 credits required for that diploma; however, since the usual homework load in that Teacher Education Program is assumed to be one hour of homework for each hour of class, while in the B.Th. program it is two hours of homework for one hour of class, the maximum number of credits allowed for Teacher Education Program courses toward the B. Th. degree is 18 credits (rather than 24).

We have proceeded cautiously, slowly. Most of the above "mini-contracts" are still awaiting final faculty approval before official entry into the students' academic record.

4. GENERAL OBSERVATIONS

A. Dynamic and process of change. If the proposal for change had come either from the faculty or from the Board of Control, then it would – deservedly – not have had a chance. As it was, however – a simple, reasonable request of students – there was little anyone could do about it! This also quickly silenced any objection coming from those in the church who, seeing the long term discomforting implications of the change, may have tried to suggest that this was surely a pet plan of some professor or Board of Control member imposed onto the seminary. It was nothing of the kind. It was a request from students, causing considerable inconvenience to faculty members who, from the selfish viewpoint of scheduling and work, would have preferred, by far, the "traditional" arrangement with a more "captive" student body.

The implication would seem to be that we should not overlook the possible role of seminary students in the process of the dynamic of change.

What is discomforting, and almost frightening, however, is the realization of the extent to which, in the long run, the decision-making process will forever have to be altered. The Carnegie Commission on Non-traditional Study "warns" about this, not in the sense that it

considers the trend negative, but in the sense that Boards of Governors, administrators, and faculty SHOULD BE FULLY AWARE OF THE ULTIMATE IMPLICATIONS FOR THE DECISION-MAKING PROCESS SET IN MOTION BY SUCH INITIAL STUDENT PARTICIPATION.[6] As said earlier, the faculty of our seminary never envisioned the extent to which "indirect student voting" (in the classes for which they signed up) would affect the decision-making process; and it is reasonable to expect that we are only at the beginning of this change in the process of decision-making. The point is not that students will usurp what is rightly the scope of other groups – Board of Governors, faculty, administration – it is merely to say that decisions cannot be made as unilaterally as in the past. The relationship between denominational seminaries and the sponsoring churches is complex enough; the intrusion of a "third party" of students could be just too much for the churches to accept. This subject merits close observation in the future.

It is possible that in some seminaries where students have had similar requests or frustrations, the problem was "solved" in that the student had to conform to the "form" (time frames, etc.) or leave – and he usually left. He had the "freedom" to leave. The apparent contentment of students in such seminaries is not an automatic indication that these institutions necessarily have been more successful in dealing with students' concerns.

At the other extreme, there is the danger of letting students determine too much, to the point that quality is threatened. It is at this point that the Accreditation Commission can perform its unique function: insisting on quality, without being wooden, rigid as to form. The tendency for churches may be to deal with the problem from the viewpoint of the extent to which such students may ultimately threaten the jobs of other clergy, rather than from the concern of academic quality.

B. Extent of Preliminary Research Needed. One agonizing decision was whether or not we should delay implementation until full research into all non-traditional approaches had been made by the school, full detailed evaluation guidelines for every courses and program, etc. When, after one year of research, the decision was made to go ahead, it was partially in the awareness that some mistakes would still be made, but also the awareness that the

[6] Commission on Non-traditional Study, Samuel Gould, Chairman, Diversity by Design (Jossey-Bass Publishers, San Francisco, 1973), pp. 54-55.

Accreditation Commission would, in the first instance, be guidance-giving, rather than merely "fault-finding", and that our seminary would eagerly accept and implement such advice. We know it is also possible to rationalize indecision or fear under the alibi, "more research is still needed." At this point, it still seems to us that it was the right decision at the right time: however, that is not to say that some reasonable men may feel we should have waited less – or more – before introducing all the consequent changes.

C. The Ongoing Process of Transition. We are aware that what Concordia has done may be only a temporary stage within a process. It is possible that five or ten years from now the church will decide again to revert to a full-time traditional residential program. If and when it does so, we are confident that it will be much more something the local church really wants and is willing to support, rather than, as seemed to be the case of the former full-time traditional seminary program here, something rather imposed, largely by overseas missionaries, and essentially a carbon copy of seminaries of the church in the USA.

There are weaknesses that still need attention. Decrease in fellowship is one, though this concept itself needs some vacuum-cleaning.[7] One way of solving that may be by arranging more frequent one-day, or during the summer, one-week or even one-month live-ins at which worship and fellowship are stressed. A second need is the whole area of instruments of evaluation for non-traditional experiences. A third one is the area of recruitment, in which, up to this point, we have done next to nothing.[8] Then, sometimes there were surprises, too. It was feared that the "extension" approach would weaken the student-teacher relationship;

[7] The Carnegie Commission Study says, "The idea of a cohort of students entering college together, proceeding systematically through four years, and then maintaining for the rest of its life an identity as a formal class still has great meaning in many four year colleges, particularly the older ones. There is no question that strong emotional ties to the institution are made even stronger thereby, as evidenced by the annual ritual of college class reunions." Then the study goes on to show how, from the academic viewpoint, the practice deserves to be punctured. From the Christian viewpoint, the concept applied to seminaries could be questioned further. Fellowship generated a common task of service – such as the people with whom the student is doing field work in a parish – is at least an important as the camaraderie which parades in the name of "Koinonia."

[8] We have felt extremely sensitive to the obligation not to promise students or the church at large any more than what our program could ultimately deliver to them. The "Interim Statement on Non-traditional Study," approved by the Federation of Regional Accreditation and Non-traditional Study, is emphatic in warning non-traditional programs to be absolutely truthful in announcing no more than is actually offered. Two major preliminary studies were made in our church, one on the shapes, the strengths and weaknesses of "worker-priest arrangement," and the other on the extent to which our Lutheran Church – Missouri Synod in Hong Kong could actually absorb "worker-priest graduates." Final decision on the second one of these two is expected at the April, 1974 General Conference, after which time the seminary will be in a better position to distribute an accurate publicity and recruitment brochure.

however, in our experience, the "tutorial arrangement" has forced teachers and students to look at each other in terms of their uniqueness rather than homogeneity, so that, in the present arrangement, several professors have commented that they have gotten to know the students better than under the former, full-time residential system. A second surprise was that the academic level of students now applying was, on the average, three years higher than those admitted formerly. A third surprise was the maturity and commitment of these people. They had jobs, families, children, responsibilities – yet they wanted to study theology and serve in the church in a special way.

D. Conclusion. We have received much undeserved and sometimes wildly exaggerated praise for being a "pioneering seminary." Actually, the opposite is the case. If anything, the whole range of symptoms and causes of the institutional illness in our church (mainly, the fruits of excessive, long-term dependence) which brought on the strike is something which we would just as soon keep a secret. It is nothing to be proud of.

On the other hand, if the equivalent value of our present training program is questioned, we are ready to speak out rather boldly. We are less easily fooled now by what is assumed to be quality education in traditional programs. And, in a negative sort of way, we think we may even have something to be proud of: that is, the fact that at the time of the student strike, we at least did not try to "solve" it by unilateral authoritative decisions; we allowed the inductive process and these tense meetings to do their painful but creative work, even if we knew, in advance, that for us on the faculty it would mean change after discomforting change. Our observation of Asian churches, with their emphasis on authority and seniority, leads us to suspect that in Concordia's "methodology of dealing with conflict," perhaps we do have something to boast about a little, after all.

More directly, we believe that when disagreeing faculty and students are genuinely repentant and accept each other as brothers, especially in the Holy Communion meal, God is bound to bless such deliberations with reconciliation and new visions shared by both young and old (Cf. Joel 2:28).

NEWS OF EXTENSION

Chile

The Association of Seminaries and Theological Institutions (Southern Cone) held a Consultation on Extension Education in Santiago, Chile, August 13 – 16. About 40 people participated – delegates of member institutions, representatives from other institutions in the region (Argentina, Uruguay, Paraguay, and Chile), and Chilean church leaders. Reports and evaluations of existing programs and materials were presented the first day. During the second day 3 topics were studied: a definition extension education, types of leaders to be formed, and relations between extension education and residential centers. The preparation of self-study materials was emphasized during the final 2 days. In preparation for the consultation a dossier of extension programs in the Southern Cone was circulated. Persons interested in receiving a copy of this dossier and a report of the consultation (in Spanish) may write to the Executive Secretary, Dr. José Míguez Bonino, Camacuá 282, Buenos Aires 6, Argentina.

A workshop on programmed instruction was held in Santiago August 18 – 20 with the help of Terry Barratt and Ross Kinsler, who had been invited for the ASIT Consultation. Rev. Sergio Correa, Coordinator of ALISTE for Chile, organized the workshop.

Peru

Rev. Thomas Huamanchumo, Methodist pastor and ALISTE specialist, organized a seminar on theological education by extension in Lima August 21 – 23 in the evenings. Some 25 people participated. It was noted that at least 8 denominations are carrying on or initiating extension programs in Peru: Methodists, Friends, Nazarenes, Iglesia Evangélica Peruana. Pilgrims, and 3 Baptist groups. Huamanchumo's address is: Apartado 806, Trujillo.

Argentina

The Compendium of Pastoral Theology, Based on the Life of Jesus Christ (According to Mathew) is now complete in 6 volumes of 25 lessons each. (See the description in the previous number of this bulletin.) It is now being revised and published in English. Those interested in more information or who wish to request copies may write to Rev. Terry Barratt, Casilla 134,

S.M. de Tucumán, Argentina. The first volumes are also being published in Spanish in Colombia, Peru, and Chile.

Philippines

The Philippine Association for Theological Education by Extension announced a workshop on programmed instruction in Davao City October 13-18, 1975. The Annual Meeting of the Association will be held in Quezon City February 17-21, 1976 together with another similar workshop.

The Foursquare Bible College in the Philippines has an extension program with more than 200 students, and it is growing rapidly. Each student is expected to participate in 2 outreach stations (preaching points, evangelistic home Bible studies, etc.) each week, and the results have been phenomenal. For example, a group of students began work in a nearby town; it was organized as a church 6 months later; and within a year the attendance had grown to 125.

The extension program of the Lutheran Church in the Philippines now has 26 centers with 250 students. A recent survey indicates that the average age of the students is 35, and 64% are married. 41% have held several congregational positions, and 26% have preached previously.

In 1974 300 students completed at least one course in the extension program of the Philippine Baptist Mission. The program is expected to reach a potential of 500 to 800 students continuously year after year.

Persons interested in receiving regular news and articles about theological education by extension in the Philippines may subscribe to the PAFTEE Bulletin. Local rates ₱2.50. Foreign subscriptions: U.S. $2.00, airmail postage included. Write to the Editor, P.O. Box 1594, Manila, Philippines.

England

The Theological Education Fund has received a generous donation specifically designated for the development of theological education by extension and other alternative patterns in Latin America. Probable areas for assistance are:

1. Consultations, workshops, visits by specialists, etc.
2. Training national and regional specialists.

3. Assistance for the production of instructional materials.
4. Launching or strengthening extension programs.
5. Sharing between extension and residence programs.
6. Research into pedagogical, methodological, and curricular matters.
7. Publication of bulletins and other informative material.
8. Coordination within countries, regions, or even denominations.

In order to apply these funds effectively, the TEF is setting up a special Latin America Commission, to be made up of the Executive Secretaries of 4 major Latin America Associations (ALET, ALISTE, ASIT, ASTE) plus 2 TEF Committee members, 2 students, and the TEF Area Director for Latin America and the Caribbean, Rev. Aharon Sapsezian. Project requests may be sent to the association secretaries or directly to Sapsezian at this address: Theological Education Fund, 13 London Road, Bromley, Kent, BR1 1DE, England.

Ecuador

The Latin American Association of Extension Theological Institutes and Seminaries announces the training of a third group of extension specialists in 1976. Nelson Castro, International Coordinator and President of the Association, is launching the plans and promotion of the project with the assistance of the other members of the Executive Committee, the National Coordinators, and the participants in this same project in 1974 and 1975. Persons, institutions, and churches who would like more information should contact Castro immediately: Apartado 404 A, Quito, Ecuador.

U.S.A.

Because of growing demand, the School of World Mission at Fuller Theological Seminary will offer from now on 2 special programs in Theological Education by Extension and in Programmed Instruction. Those who can attend for the full academic year (September to May) may obtain a Master's degree in Missiology. Those who can attend only for the Winter Quarter (January to March) may take courses specifically related to extension training. Coordinating these programs are Ralph D. Winter and Frederic L. Holland. For further information write to: Dean of the School of World Mission, 135 N. Oakland Avenue, Pasadena, California 91101.

Costa Rica

Educatión Teológica Nazarena is the name of the new bulletin published by the Commission for the Investigation and Coordination of Theological Education in Latin America and the West Indies in order to improve the communication of ideas, news, and developments which are taking place in Nazarene institutions throughout the region. Some of the goals are: To provide a forum for the discussion of educational principles, methods, and concepts; to present articles on the nature and preparation of the ministry; to encourage dialogue between the institutions and the churches; to promote cooperation and coordination among the educational programs; and to stimulate the use of extension methods. This bulletin may be requested (in Spanish) from the Director of the Commission, Howard Conrad, Apartado 3977, San José, Costa Rica.

Guatemala

The Guatemala Center for Studies in Theological Education and Ministry is now functioning. As a first step circulars have been initiated at 5 different levels: the local institution (The Presbyterian Seminary) and its denomination, the local area, the national level, the region (Latin America), and the international level. A tentative list of 20 topics for occasional papers has been drawn up, and 3 of these papers are already available. Periodic meetings are beginning to take place at the first 2 levels, and field investigations are being initiated. In the near future more information will be presented in this bulletin, which is itself an integral part of the work of this center. During the first stage the Director of the Center will be F. Ross Kinsler, Apartado 1, Quezaltenango, Guatemala.

The bi-annual bulletin of the Bible Institute of the Church of God in Guatemala indicates that 30 to 35 students will receive their diplomas this year at the first combined graduation of the extension, residential, and correspondence programs. In addition to these 3 programs the Church of God offers another series of book studies for church groups with local leaders and a 4-week vacation course for pastors and institute graduates. Director of the Bible Institute and of the entire education program is Rev. Francisco Son, also Coordinator of ALISTE for Guatemala. His address is: Apartado 102, Quezaltenango, Guatemala.

Brazil

The Eduardo Lane Bible Institute has one of the largest extension programs in Brazil with 643 students in 52 centers over a wide geographical area. About 20% of these students are candidates for fulltime service. The program is divided into 3 stages: the Basic Course of 10 subjects, the Intermediate Course of 7 subjects, and the Advanced Course of 8 subjects. A diploma is awarded on completion of the 3 stages at either one of 2 academic levels. The staff has invested a great amount of time in the preparation of instructional materials for all these courses (in Portuguese). In 1974 a total of 6200 copies were sold for distribution in Portugal, Mozambique, Angola, Guinea Bissau, and other countries as well as Brazil. The address for the institute's headquarters and for ordering materials is: CEIBEL, Caixa Postal 12, Patrocinio, M.G. 38740, Brazil.

Using the open university system, the Baptist Theological Faculty of Sao Paulo has just initiated a Masters program in the major fields of theological research. Within the area of religious education candidates may choose a specialization in theological education by extension. Students will attend classes on campus 2 weeks each semester and follow a program of individualized studies during the intervals, studying an overage of 20 hours per week to complete the program in 2 and a half years. For further information, write to: Faculdade Teológica Batista, Caixa Postal 30259, Sao Paulo 01000, Brazil.

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Θεολογία: EXTENSION SEMINARY

Quarterly Bulletin
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Apartado 3
San Felipe Reu.
Guatemala, C.A.

GUATEMALA CENTER FOR STUDIES IN THEOLOGICAL EDUCATION AND MINISTRY

1. INTRODUCTION

Just one year ago we presented in this bulletin a preliminary proposal called "Centers for Studies in Theological Education and Ministry." This was a general recommendation launched in the midst of the current search for alternatives in theological education, a tentative suggestion for those who are working for the renewal of the ministry of the whole church, and more specifically a challenge to the theological education by extension movement to broaden and deepen its concerns. That article has brought enthusiastic response from many different places and from diverse sectors of the Christian movement. It has also brought us a more specific challenge: to initiate such a center here in Guatemala as a pilot project or experiment which others may want to look at and adapt to their own situations.

This article translates the earlier, preliminary proposal into a concrete, operating project. The Guatemala Center for Studies in Theological Education and Ministry was formally initiated in July, 1975, and it has laid out a full program of activities for 2 years. We are including this report as a further invitation to others to join with us in the process of innovation and renewal in theological education and the ministry.

The Guatemala Center is more than a pilot project or an experiment; it is the logical next step in our own development. The extension movement has led us along an exciting and

demanding path of reflection, praxis and dialogue. The ALISTE project for training specialists in theological education by extension has forced us to work out a thorough analysis of theological education, and it has brought us into a personal, team relationship with colleagues throughout Latin America. The Extension Seminary Bulletin, personal correspondence, and special trips have established further, stimulating contacts with creative theological educators and churchmen in many places. If the concept of Centers for Studies in Theological Education and Ministry is valid, it should certainly work right here in Guatemala.

What follows is a description of the specific plans and perspectives of the Guatemala Center for Studies in Theological Education and Ministry. Our purpose is not to suggest that others should repeat what we are doing but simply to give some concrete applications of the general concerns and proposals which are so evident today among many people around the world. Other centers will work out their programs in response to their own goals and needs, opportunities and resources. The Guatemala Center hopes to be just one among many different centers sharing a vision and a task in service to Christ and His Church.

2. GOALS AND OBJECTIVES

A. One of our basic goals is to bring together systematically all of the ideas, projects, and materials that we ourselves have been working on – and should be dealing with – as well as the increasing inflow of similar ideas, projects, and materials from others. In order to make the best use of all this we simply had to organize our plans, files, meetings, and our own work. The Center is attempting to integrate and channel the process of development in theological education and ministry which we are involved in.

B. Similarly we are increasing and regularizing our contacts with others who are involved in the same process in different parts of the world. This is being worked out through a network of communication which is multi-level and multilateral. Some of these contacts are already taking shape as Centers for Studies in Theological Education and Ministry.

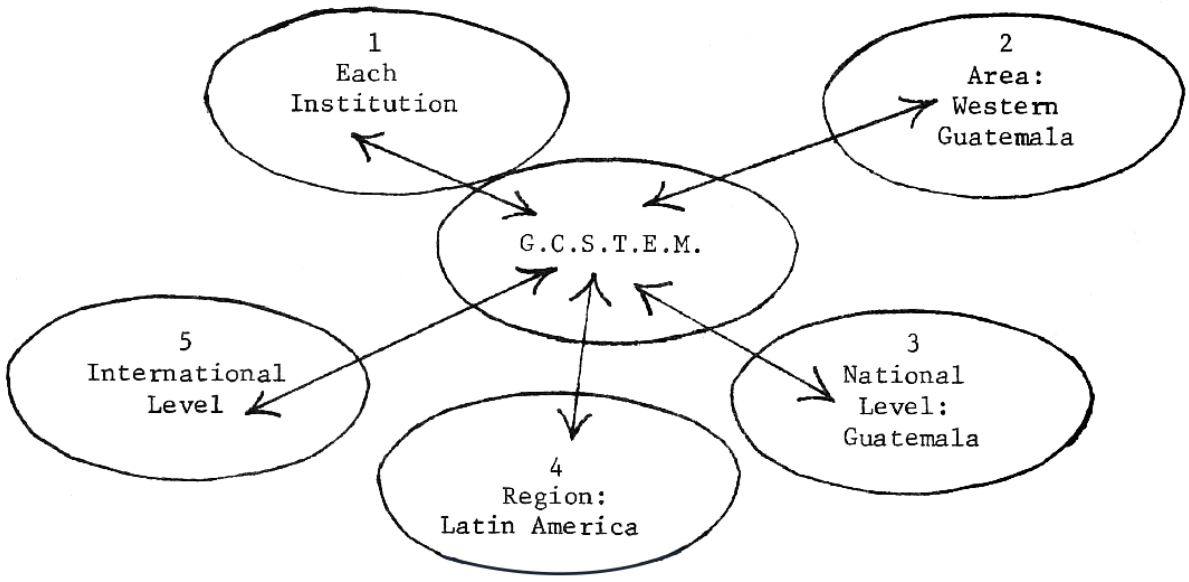
C. Also, we are organizing and augmenting the preparation and publication of articles and other materials related to theological education and the ministry. These publications are being shared through the network just mentioned and through the Extension Seminary Quarterly Bulletin.

D. One of our greatest concerns is to provide training for theological education at the local, national, regional, and international levels. This involves personal participation in training projects and also the preparation of materials to be used by others.

E. For some time we have felt the need to carry out careful research in areas we are already working in and in other new areas. We must go into the whole gamut of educational structures, curriculum design, pedagogy and methods of evaluation; the biblical, historical, sociological, and economic bases for theological education; the design of programs and materials for specific leadership needs in specific cultural contexts, etc. The Center gives us a vehicle and the resources to carry out these kinds of research and development projects.

3. A NETWORK OF COMMUNICATION

One of our first steps was to set up a network of communication with people who are involved in innovation and renewal in theological education here in Guatemala, in Latin America, and elsewhere. This network is the heart and circulatory system of the entire program. The following diagram demonstrates the 5 principal levels and their interrelationships from the perspective of our own Center for Studies in Theological Education and Ministry.



This network is multi-level and multilateral. It is much simpler than it seems. We began by identifying the different levels or circles of people who are or should be involved with us in this process. Then we set down the names and the addresses of the most likely persons at each level, and we initiated regular (at least 4 times a year) circular mailings at all levels

simultaneously. In order to make the communication multilateral, we simply sent out the lists of addresses for each level to all the recipients and asked them to send on any bulletins, articles, and other materials they may have to all the others on their list. There is some overlapping of people between the different levels; this insures the continuation of interlocking communication even if the Guatemala Center should disappear. Our center is no more important than any other center.

Each Center for Studies in Theological Education and Ministry will set up as many levels as are necessary and feasible to respond to its own needs. In our case there must be at least 5 levels. The basic level in our case is the individual institution, and this will be true for most. We all spend most of our time and energy at this level. The other levels can easily build upon and relate to this basic level. Now for the first time we are sharing regularly and widely with our own seminary personnel (including students, staff, board members) and our church leaders the same issues and experiences that we are discussing with colleagues in ALISTE and further afield.

The second level, which covers the local western area of Guatemala, is one of the most stimulating, because it is a close fellowship and yet diverse in ecclesiastical traditions, academic levels, and cultural settings. We have already begun to meet regularly, and we have held one joint workshop. We share many of the same concerns and needs; all 5 institutions represented (Presbyterian, Primitive Methodist, Church of God, Baptist) have extension programs; 4 members of this group have been through the ALISTE training program.

Levels 3, 4, and 5 function primarily through various kinds of correspondence. In addition to the circular letters for each level we send out our Extension Seminary Quarterly Bulletin (in English and Spanish) and Occasional Papers, and there is considerable personal correspondence. We hope to establish a yearly meeting or consultation on theological education at the national level, and we are occasionally involved in workshops, consultations, and training programs in Latin America and elsewhere.

This network should multiply the benefits of experiments and thinking going on at all levels. Innovations and materials developed at one place can be communicated immediately and widely. For example an idea for curriculum design which takes shape at our seminary can be discussed at the local area meeting and shared through circulars with colleagues at the

national, regional, and international levels. Likewise, when a research project carried on half way around the world comes to us through a circular, we can pass it on through our bulletins and circulars to Latin America, Guatemala, and our own institution. Many people will be challenged to rethink what they are doing, try new techniques and models, carry out research and evaluation, and launch new programs. And many will be stimulated to write up their ideas and experiences because they know others are eager to hear about and to try out new alternatives.

4. THE PROGRAM – SOME EXAMPLES

A. We have already noted that the heart of the program is a network of communication with at least 5 different levels. This and the other aspects of the program require a considerable amount of correspondence, personal and otherwise.

B. For 6 years we have published the Extension Seminary, a quarterly bulletin, which now has a circulation of about 1250 in Spanish and 2250 in English. Last year we began putting out additional Occasional Papers with a limited first edition of 150 copies in Spanish and 150 in English. The first 4 papers have already been sent out to our regular correspondents and are listed elsewhere in this bulletin. A list of 20 topics related to theological education and ministry has also been circulated.

C. We hope to complete our files on extension programs and instructional materials in Latin America. Other files will bring together articles, reports, and periodicals dealing with theological education and education in general for our own use and for passing on information to others.

D. We continue to have a significant if scattered number of visitors who come to see and discuss our extension program, and we sometimes have the opportunity to visit other programs. We hope to encourage more exchange visits between theological institutions here in Guatemala.

E. Regular meetings are planned at the first 3 levels of our network, as has been mentioned. In addition we expect to hold a Central American Seminar on Theological Education by Extension in 1976 or 1977. Similarly plans are being made for an International Seminar on Theological Education by Extension, that will be held in English in Guatemala in October of

this year. (See announcement elsewhere in this bulletin.)

F. Workshops play an important role in the development of extension and other types of theological education. We continue to contribute personnel and materials for a broadening scope of workshops at all levels. Materials are already available or being prepared on the following topics: analysis of theological education programs, design of materials for theological education, theological education by extension, open theological education, non-formal education, educational technology, teaching methods, curriculum design.

G. In 1976 our Seminary will take the primary responsibility for training a third group of extension specialists for Latin America under ALISTE. The materials developed for this program have now been translated into English for possible use in Africa and elsewhere. Another training program that should be launched later this year is called "Internships in Theological Education." Persons interested in learning from particular alternative styles or adaptations of theological education will be able to spend from one to 9 months as visiting professors in appropriate places, learning and working along side those who have developed a successful working model of those types. Another high priority is the training of additional personnel here at our own seminary.

H. As mentioned earlier, one of our objectives is to carry out research projects. Several projects are already underway. We are working directly with the Mam Evangelical Center in the development of their leadership training program for an Indian sub-culture. Also, we are making a study of the completely indigenous, non-formal leadership development process among the Keckchi Indians in Izabal, Guatemala. One of our group is preparing an analysis and evaluation of the results of 13 years of extension at the Presbyterian Seminary of Guatemala. An urgent and somewhat controversial topic for research and development this year will be the designing of a course to involve our churches in human development. The procedures and results of these projects will be shared through the publications and the network of communication of the Center.

5. CONCLUSION

It should be noted that the Guatemala Center for Studies in Theological Education and Ministry is different from most research centers. It does not have any fulltime, specialized

personnel. It requires very little on-going budget for administration, although we have received a generous grant which makes possible many of the projects listed above. It is flexible and can respond to any number of needs and opportunities.

The fact that the entire program is being carried out by ordinary practitioners of theological education makes it realistic and widely applicable, but even more important it is a matter of principle. Research centers often become strong-holds of erudite specialists who can theorize and expound but who have long been cut off from the demands and problems and insights of day-to-day praxis. They tend to become irresponsible in their pronouncements and to create, quite understandably, vested interests in their own institutions. The model which we are developing can be adapted to all kinds of situations, even where there are no additional resources available, and it is completely at the service of the churches and their theological institutions. In fact we find that many people involved in theological education are already doing many of these same things, which is one of the main reasons why we launched the original, general proposal a year ago.

Some will question whether such a center or centers which are so identified with the theological institutions themselves can really become instruments for change, whether they can challenge the established structures of the churches and their programs, whether they can really be self-critical. Our thinking is that only when the people in our churches and institutions become involved directly in this process of reflection and innovation can genuine change and renewal take place. Noone else can do it for us; in fact we react and become defensive when others try to tell us what to do. Over the past 10 years the extension movement has showed us that many, many people are ready and eager to work for fundamental, far-reaching changes in theological education and patterns of ministry.

So this report on the Guatemala Center for Studies in Theological Education and Ministry is an invitation to colleagues everywhere – no matter how sophisticated or humble, no matter how well or poorly endowed, no matter how new or old their programs may be – to join in the unending, challenging process of renewal in the training of the ministry of the church for mission.

OCCASIONAL PAPERS NOW AVAILABLE FROM THE GUATEMALA CENTER FOR STUDIES IN THEOLOGICAL EDUCATION AND MINISTRY

No. 1: "Self-Study Workshop on Theological Education" (34 p.)

No. 2: "Dialogue on Alternatives in Theological Education India" (17 p.)

No. 3: "Dialogue on Alternatives in Theological Education Southern Africa" (14 p.)

No. 4: "The Preparation of Leadership for the Pastoral Ministry: An Historical Resumé" (11 p.)

Persons interested in receiving copies should send $1.00 U.S. per paper plus an estimated amount for postage, indicating clearly how many copies, in English or Spanish, surface or air mail. Orders should be limited to one or 2 per institution because these are limited editions. Persons living in countries that do not permit sending out money need not worry about payment. These papers may be reprinted. Send requests to F. Ross Kinsler, Apartado 1, Quetzaltenango, Guatemala.

BOTSWANA THEOLOGICAL TRAINING PROGRAMME: After One Year

Richard W. Sales, Botswana

(Editor's Note: We had the privilege of visiting the author and his colleague, Escourt Z. Mbali, on the eve of the launching of their very significant extension program in January, 1975, as reported in this bulletin, Number 3 – 1975. Now they describe the first year's experience, sharing their needs and vision as well as their approach to theological education in that vast, sparsely populated, developing nation in the heart of Southern Africa. Their address is: Box 237, Gaborone, Botswana.)

1. THE BACKGROUND OF THE BOTSWANA THEOLOGICAL TRAINING PROGRAMME

The BTTP is a combination of necessity and guesswork. When, in 1973, it was learned that

students from Botswana churches would no longer be admitted to Rhodesia for theological training, people were very worried. Since 1967 no Botswana had been admitted to South Africa by that country's government. In many churches the need for trained ministers had become critical and there was no other place to turn without enormous expense.

In common with governments and economists, church leaders used to agree that Botswana had very little scope for development. Its first high school was actually located in South Africa. Until independence its capital was in South Africa. It was considered an unviable dependency. But after Botswana became independent, things began to change. They changed within the country, and also outside. Because Botswana is a free independent country, its citizens were denied the free access they once had to schooling, including theological training, in the white-dominated south and more recently in Rhodesia, in both of which countries large interdenominational seminaries had been established by the major denominations.

A crisis of ministry developed very quickly in Botswana. It went hand in hand with spiraling prices which further impoverished already poor churches. When a commission set up by the churches met to discuss the situation in 1973 it was quickly realised that, a) we have no funds to build a residential theological seminary, b) we cannot even recruit suitably qualified persons for full-time service for the salaries we can offer are far below those an educated man commands in either government or business, and c) because of historical background, there are very few persons in Botswana who can even launch a theological training scheme.

Necessity was upon us. We had heard of the success of schemes of extension training in Latin America and, to some extent, Asia, but none of us had ever experienced them. It so happened that Dr. Sales, one of the two or three men in Botswana who had taught in a theological school, had to go to America in December, 1973, because of his wife's illness. For that reason, we tentatively agreed that we would try to muster our resources to launch a programme of theological training in 1975, by extension, if he felt that this was feasible and could do the groundwork for the commission.

2. SOME SALIENT FEATURES OF THE BTTP

A. It is an Extension Theological Training

When we actually began the Programme in 1975, we had some know-how about extension

training and what it implied, but we have learned a great deal more during the year. We knew that extension training was an attempt to combine the home-study of correspondence training with regular weekly meetings of classes in different centres, to resemble residential schooling. We had prepared, at the suggestion of people with experience, materials for the first year which were carefully tailored for home study, a page of information, with questions outlining the main points and model answers for checking. But we discovered, what extension leaders have long known, that in addition to the home study and regular class discussion, it is very important for the students to be using the materials they are studying in their churches.

When we began, we knew that one important advantage to what we were doing would be that we could teach men and women while they worked. We have since seen that this preparation for ministry has in it the seeds of a real revolution in ministry. We have found that top people are giving their time, that they are prepared to give their services on a part-time basis to their churches, and that they combine, in the weekly meetings, good theological studies with searching investigations of their own fields of secular employment. We have seen, in effect, lay academies being born as we meet with the highly motivated students.

B. Training, not only for Ordination, but for Lay Leadership

Another very significant discovery, built into this sort of approach, but largely unrealised until we were actually teaching, is that many people who are already church leaders in different denominations, want and need a good background in theological education to discharge their duties in their churches effectively. Churches, not only in Botswana, but in Africa in general, have come more and more to rely upon one man, the ordained clergyman, for everything concerning the life of the church, while ordinary Christians have sat passively and watched. It has been a very unfortunate development, one that has disturbed many thinking laymen. But now, with the opportunity to study some of the same things that candidates for ordination study, several lay leaders have enrolled in the course to better equip themselves for their jobs in their churches. The entire plan of training is laid out for seven years, with five years set as the length of time most churches require before ordaining a person. But some people are taking one or two or even three years of training for the express purpose of increasing their own ability as lay leaders.

C. The 'Modular' approach

We have built our entire approach around the concept that the ministry, lay or clerical, is a combination of knowledge and skills. For that reason, we have begun to plan our years in such a way that we can concentrate upon a skill while studying traditional theological subjects. The first background year concentrates upon general acquaintance with the range of issues and studies that a person will encounter in training. For home study, each page is a unit in itself. Each week a person will have something to communicate to others in his or her church about the meaning of the church's ministry and the heritage of every Christian. The second year, in which we concentrate upon the gospels and Old Testament to the Exile, we learn the Bible to preach it. The workbook is devised to help students learning how to preach and each session will begin with a sermon and sermon criticism. The third year the emphasis will be upon teaching, teaching others to teach, and administering a programme of study in a church, while people use materials from Paul's letters and the Old Testament. Fourth year and onward will stress other skills of ministry, visiting, counselling, church administration and so on.

In this way, a layman wishing to specialise in a field of his or her own choice, could, after the first year, elect the teaching ministry or the preaching ministry for specialisation, while a person who plans to study for ordination will, as things are now planned, gain skills in each of the areas we have isolated.

D. With regard to the Church and the Churches

The BTTP does not claim to prepare people for denominational ministries, but rather for the Christian ministry. From the beginning we have stressed to the churches of Botswana that we will train people from any denomination but that every denomination must plan to teach its own specific denominational information to its candidates. With that in mind we have opened the door in every way possible to persons from both "older" and "independent" African churches. In the first year course there were two men studying from African independent churches out of twenty. In the second year we have applications from people in four independent churches. Likewise, we have invited such churches to participate in our Governing Board by making the annual subscription to the programme as low as possible for member churches. This involves us in a risk. I do not refer to the risk, which we have come to think is negligible, that the independents will "take over", for the cooperation and constructive

contributions of such churches are already obvious to most of us. The risk is that in so doing we fail to challenge the churches to do their utmost, especially the relatively wealthier of them, to support the programme financially. It is a calculated risk. Time will tell whether it was taken wisely.

3. THE FIRST YEAR: LESSONS LEARNED

With one year completed, we in the BTTP have learned some important and decisive lessons. We were told by brothers in other places that we had entered this scheme with too few resources and too small a staff (two full-time tutors). But necessity has led to great advantages. Had we been blessed with, say, a tutor in every centre, we should never have discovered the rich reservoir of voluntary assistance which has come forward in 1975. Because people want to have training, teachers in secondary schools and local ministers have offered to conduct discussion groups in places too distant for the tutors to reach on a regular basis. One of these groups is perhaps the most successful of them all. We have discovered that where the desire exists, we can act to enable people to teach themselves.

We have found that people from many places have been more than willing to assist us with books ranging from good high school religious texts, to the very best in theological research at no cost to ourselves. So excellent has been the response to our appeal, that we have helped the university to begin a good theological library, a mutual benefit to both them and us, for we will have access to it as well, and by our willingness to help, and the university's cooperation, we will have a very valuable cross-fertilisation in the future. At the same time, we have been enabled to set aside small portable libraries for centres where people without the normal access to books expected in western countries, will have them at hand. Finally, the generousity of the Presbyterian Church in America has enabled us to give valuable books from the Westminster series, once used in American Churches, to students for their own libraries.

We have learned, on the other side, that maintaining scattered centres is not always easy. Distant centres have had to take a major responsibility to keep going. One of them failed during 1975 for want of dedicated leadership. In future we will attempt to give more help to leaders in such centres. We have also realised this year that a fairly high initial drop-out rate is to be expected. Of the nearly forty who began the course, half have found that they could not continue, either because the materials were written in English (a Tswana translation is in

progress but because it is being sandwiched between other duties, goes very slowly) or because transport and communication even to places thirty miles from a centre, have sometimes proven insurmountable. Also many middle-aged people find that regular study after such a lapse of years, just does not work.

4. THE OUTLOOK FOR 1976

Nevertheless, we have already received applications from over thirty people to take the course in 1976 and have plans to open work in three new centres during that year. Some of this year's first-year students have offered to supervise the first year students in the centre where they live next year while they continue to study. It opens a new possibility, one with great ramifications for the future. It may be that by the time we have completed the first cycle of the course, we shall have dozens of volunteer teachers, people of talent who have taken the course and are prepared to teach others as a contribution to the work of the Church in Botswana. This excites us and makes what we are doing seem more than just a job. It seems to be a "seeding" operation which could cover the ground of this semi-desert country in a few years' time.

In addition to the secondment of a pastor by the Lutheran Church for 1976, we have offers of group Leadership from one independent pastor, and two volunteer workers from the Mennonite Central Committee, as well as an Anglican priest and another school teacher.

During 1975 we held discussions with people representing a group of churches in nearby Swaziland. They are also eager to begin the sort of work we have been doing and would like to use our materials initially. This also gives use both hope for future growth, and the possibility of mutual help in the production of material that we badly need.

There are two things that we feel presently hold us back as we look toward 1976. The first of these is publicity. We could have, indeed have been offered, a regular time on Radio Botswana, but just cannot take advantage of this at the moment because we are so tied to producing materials for the coming year. In consequence, there are still many people who do not know we exist. This may, in some measure, change as we grow over the next few years. But we feel strongly our inability to mount an educational message over the radio.

5. FINANCIAL CONCERNS

The other problem is one of finance. We have kept fees low and demanded less than we might have done of churches joining, in order to be able to offer people from poor churches training. In order to make up the deficit, we put in applications to both TEF and the DICARWS of the WCC. TEF accepted our application but informed us that they would not help with capital expenses, and we understand that DICARWS dropped our application, which was given an 'A' rating by the Botswana Christian Council, because TEF had accepted it. This means we face two important needs during 1976.

A. Priority One: Housing for Tutors

At present the two tutors rent houses in Gaborone for a combined rental of R450 per month, which is almost equivalent to their salaries. This is simply because we have no capital funds whatever for purchase. We estimate that in 1976 we will spend nearly 6000 Rands ($ 7000) just to be housed unless we can obtain gifts from donors amounting to R35,000 (about $40,000) to buy houses for the tutors to live in. It is a non-recurrent necessity that tutors have shelter and the BTTP has decided that Gaborone is the best place for them to be located initially.

Since it was September before we learned that DICARWS had turned down our application we have a very pressing need to put this request before donors quickly, lest we fritter away the meager resources we have on rentals.

B. Priority Two: Training of Local Leadership

When we made our budget we neglected to put into it (through lack of prior experience) a sum for the training and communication with local group leaders. As you will see, our experience this year has taught us the lesson that this is a significant target group and that our efforts can be far more productive in teaching them to conduct the programme than in trying to do it for ourselves. Initially we should bring them together for a period of training in the programme itself. Then tutors should make periodic visits, of necessity by air, to help them solve problems they may have. It is a number two priority because we are publishing a newsletter and can, if necessary, try to do this by post. But we see the importance of face to face meetings in Botswana to be very great.

Travel from the points in Botswana where these people are to a meeting and the cost of such a short residential meeting will likely be R300 ($350) and periodic visits, say three during 1976 by air, would cost R1000 ($1150).

Ghanzi will illustrate the need for air travel. To go there by land means either hiring a four wheel drive vehicle and spending two days each way on the road, or relying on someone else's transport, a minimum of three days each way. To combine that with our own weekly meetings is manifestly impossible.

6. IN CONCLUSION

The BTTP is here. It is alive and growing, even in expensive Gaborone. There are tremendously exciting possibilities slowly growing up as a result of our first year of operation. But we have learned that we can grow only as rapidly as funds and friends help us. It is a very good lesson. May the Lord provide both in abundance.

NEWS OF EXTENSION

Honduras

The Commission of Christian Education of the Church of God in Central America and Panama met in Honduras in October, 1975 to consider the needs and resources for leadership training throughout the region. Francisco Son, Director of Education and of the Bible Institute in Guatemala, presented a major paper analyzing their diverse programs and introducing the benefits of theological education by extension. The group took steps to develop extension training throughout Central America in 1976 with the goal to reach 20% of the actual ministry. The Guatemala institute, which has just completed 3 years of extension training (as well as residence), will help establish programs in Honduras and Belice. The institute in El Salvador will do the same in Nicaragua, and the Seminary in Panama will cooperate with Costa Rica.

Bolivia

The George Allan Theological Seminary and its associated editorial house sponsored 2 national workshops in La Paz October 13-24. The first week was a general workshop on new

alternatives in theological education with emphasis on extension. 32 persons representing 8 denominations participated. The second week was a technical workshop for writers of self-instructional materials. About 10 people attended, half of them with experience, the rest newcomers to the task of preparing course materials for extension programs. Leaders for the workshops were Richard Gunderson, Ray Morris, Virgilio Soleto, Tomás González, Enrique Rocha, Walter Gruel, Rodolfo Cajiri, and Alejo Quijada (From Peru).

England

The North West Ordination Course was originally established by the Anglican dioceses of Chester, Blackburn, Liverpool, and Manchester. It is an extension program which trains men and women of the Church of England and other denominations for ordained and lay ministries. "The course is based on 9 residential weekend conferences and a 10-day summer school in each of the 3 years. In addition each trainee attends a weekly meeting at the nearest center. Private study is individually directed with regular tutorials and pastoral interviews. The teaching methods seek to develop the individual's capacity to work on his own initiative and to provide him with the basis for future study and ministry. Assessment of progress is rigorous, being done partly through continuous appraisal of academic, practical, and personality development and partly through external assessment of academic work. Each trainee has to produce extended essays which are submitted to appointed external examiners, normally university teachers of professorial or senior lectures status. The course not only seeks to build a firm foundation of theological understanding but also pays very close attention to the practicalities of ministry." Most of the students are 30 to 45 years old and have academic or professional qualifications. There are no formal requirements for entrance; essential qualifications are "the motivation to work, a reasonable intelligence, and ability to write coherent prose." Candidates are normally expected to be authorized by their churches for ordained or lay ministries. The Principal is Dr. G. R. Selby, The Cathedral, Manchester, England.

U.S.A.

In 1975 the Cook Christian Training School initiated its extension program of training for ordained and lay ministries among the various Indian populations in the U.S. 231 persons of 3 denominations studied at 16 locations. Courses cover biblical studies, practical theological

courses, and topics such as "Contemporary Indian Issues," "The Indian Bill of Rights," and "Indian Cultures and Church Missions." Accreditation is being negotiated through Dubuque Theological Seminary (Presbyterian), Sewanee Theological Seminary (Episcopal), and United Theological Seminary (U.C.C.), but the churches and their institutions seem to be more concerned about guarding their ordination standards than they are about preparing a functional and culturally adequate ministry. Reports and materials may be requested from Rev. Gary Kush, 708 S. Lindon Lane, Tempe, Arizona 85281, U.S.A.

INTERNATIONAL SEMINAR ON THEOLOGICAL EDUCATION BY EXTENSION

sponsored by the

GUATEMALA CENTER FOR STUDIES IN THEOLOGICAL EDUCATION AND MINISTRY

The Presbyterian Seminary of Guatemala will be the setting for a month long seminar on theological education by extension in English during October, 1976. Each participant will go through a process of analysis of theological education and prepare a major paper focussing on his own church's leadership needs.

There will be ample opportunity to observe and discuss the seminary's extension program, now in its 14th year, and also to visit other extension programs in Guatemala. Candidates should be experienced leaders in the field of theological education. There is room for only 25 unaccompanied individuals. Cost for the entire month, including food, room, tuition, materials, and local travel will be $150 U.S. Interested people should write immediately to James H. Emery, Apartado 3, San Felipe, Reu. Guatemala.

Extension Seminary 1976:2

Θεολογία: EXTENSION SEMINARY

Quarterly Bulletin
Number 2 – 1976

Apartado 3
San Felipe Reu.
Guatemala, C.A.

THE CHALLENGE OF THE EXTENSION MOVEMENT

F. Ross Kinsler

(This article was prepared for *One World,* a monthly magazine of the World Council of Churches.)

On November 29, 1975 the Presbyterian Seminary of Guatemala held its annual graduation ceremony. Ten students received their diplomas, 5 at the post-primary level and 5 at the secondary level; their ages varied from 24 to 54; 8 are married and have a total of 26 children and 4 grandchildren; they have experienced an average of 11 years of secular employment, including farming, weaving, tailoring, and even professional football; they represent a total of 85 years of service as church workers, pastors, Bible institute teachers, and youth leaders. All of these men took their theological studies by extension, supporting themselves and their families (with the partial exception of 2 of them) and serving their churches during the entire period (one student took 10 years).

Just 10 years earlier this seminary had held the first graduation for its new extension program, which began to operate in 1963. During this 10-year period extension graduates have filled most of the pastorates of the denomination, including the larger city churches, belying the criticism first that extension training wouldn't produce pastors and later that it wouldn't produce capable leaders. During this period the extension concept has grown from one small experiment in Guatemala to at least 238 programs with 26,655 students in 59 countries around the world. The movement continues to expand so rapidly that it is difficult to project

or imagine its potential. Three members of this graduating class are leaders of the Church of God, a Pentecostal denomination with 600 small congregations in Guatemala; one of them, Francisco Son, directs his denomination's Bible Institute, which held its first extension graduation a month earlier with 27 receiving diplomas. Similarly Pentecostal groups in Mexico, Chile, Brazil and elsewhere, as well as historic denominations and independent organizations throughout Latin America, are taking up the challenge of theological education by extension.

The Purpose of Theological Education by Extension

The common, overriding purpose of this movement is very simple: Extend the resources of theological education to the present and future leaders of the congregations, i.e. to encourage and enable local leaders to develop their gifts and ministries without leaving their homes, jobs, communities, and churches. The underlying reasons and arguments for extension are complex and profound.

One argument is pragmatic and numerical. We can reach many more students, and we are more likely to reach the leaders, if we go out to the congregations. Other arguments are pedagogical and anthropological. Real learning must integrate theory and practice, and leadership abilities are formed in living, not academic, situations. Another reason for doing theological education by extension is ideological. It is an attempt to reverse the hierarchical patterns that dominate most societies, educational systems, and the churches themselves.

Fundamentally, theological education by extension is concerned about the nature of the ministry; it is a movement for renewal. The Western academic model has projected a professional pattern of ministry which is neither theologically sound nor widely effective in building up the ministry of the whole church. Extension opens up theological education – and through it the ministry – to all, not just to candidates for clerical status who meet certain academic standards. Extension thus demonstrates that the ministry belongs to the people; it releases the corporate dynamics of ministry; it mobilizes the church for mission.

The Nature of Theological Education by Extension

The key word in any definition of theological education by extension is *extension.* It is an extension of ministerial training to local leaders. This is more than simple geography and logistics. It refers to the indigenization, democratization, and contextualization of training and

ministry.

We extend theological education geographically by setting up study centers wherever there are congregations. We extend it chronologically by fitting it into the lifestyle of the local leaders, which means holding classes at their convenience and proceeding at a rate which their "free" time permits; it means doing theological study in the midst of the concerns of life and ministry, instead of studying for some future, indefinite, unknown service; it may take 5, 10, 15 or more years to "finish." We extend theological education culturally, socially, and academically by adjusting our curriculum to each sub-culture, class, and school-level represented in our churches; each center sets its own ethos and discusses the course contents in terms of its own needs and understanding. Finally we extend theological education ecclesiastically by admitting all who wish to prepare themselves for ministry, not just candidates for the fulltime pastoral ministry. In all these dimensions of extension we adapt to the students instead of forcing them out of their diverse contexts to fit an institutional regimen, an arbitrary norm, or an established mold. In these ways the churches develop their own leadership; the leaders understand, represent, and serve their people; the ministry can once again become an expression of the whole body of Christ.

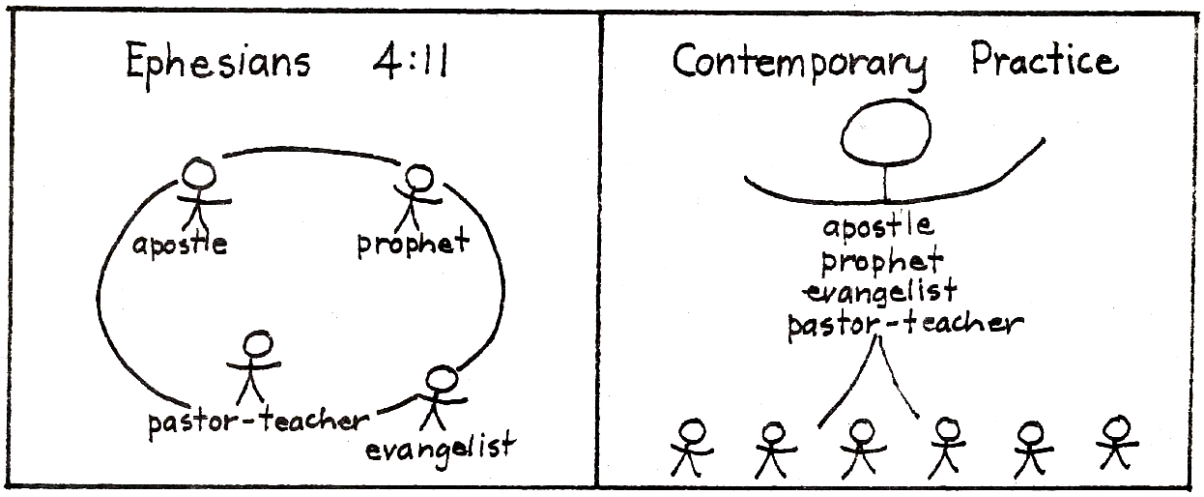
As an educational "system" theological education by extension integrates 3 basic elements. One is individualized study, which up to now has mostly been prepared in printed form, i.e. textbooks plus workbooks or programmed materials. Extension students must get the basic content of their courses on their own. The second element is practical work in the congregations. Since the students are directly involved in the life and program of their churches, they naturally relate the information and concepts, issues and skills which they are studying to the real situation. The third element in the extension system is the regular, usually weekly, sessions in each center. These "classes" are seminars in which the students and professors or local tutors discuss the main points in the week's assignments and the students' experiences in their life and ministry; this provides a unique opportunity to integrate theory and practice and adds an essential interpersonal experience in the students' formation for ministry.

Some Issues Raised by the Extension Movement

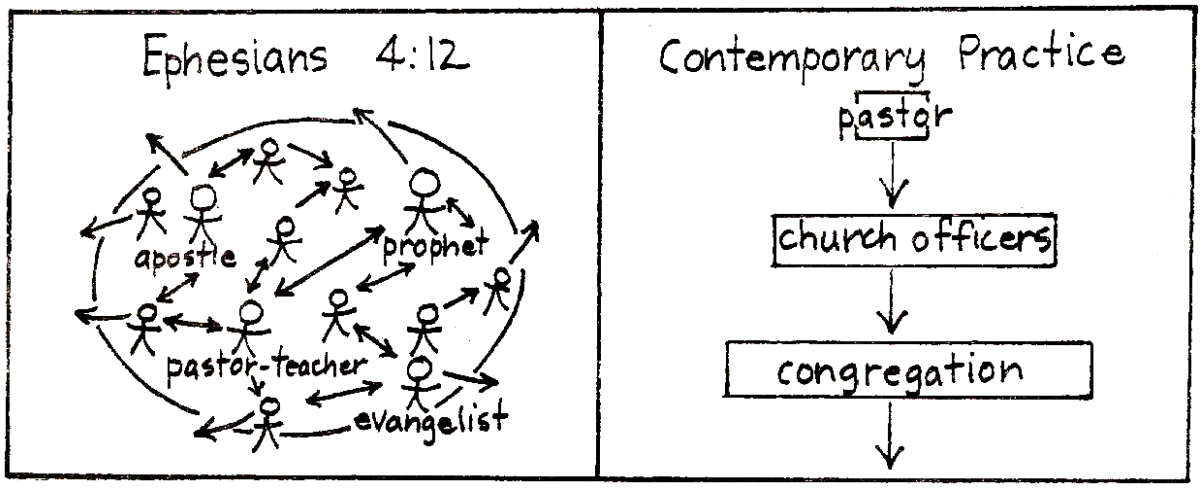
The extension experience is giving more and more people a new perspective from which to

view theological education, and it is raising a number of fundamental issues that all theological educators and churchmen should consider seriously. These perspectives and issues are more basic and far-reaching than any one method or pattern of training.

1. One basis for the change to extension is theological. We find that traditional training patterns reinforce the false dichotomy between clergy and laity, and we are seeking to revive the concept of ministry in Ephesians 4:11-16, which is collegiate and corporate.



The role of the churches' leaders is not fundamentally to rule the members or to minister to them but to equip them for mutual ministry in building up the whole body.

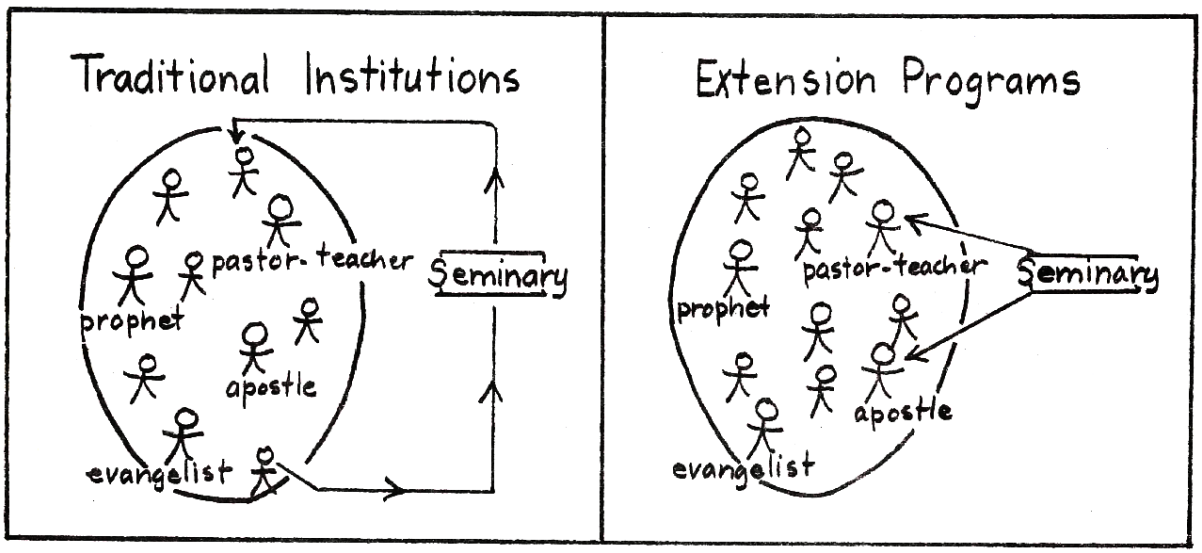


To send off unproven and inexperienced young men to Bible institute or seminary and then send them back as pastors to run the local parishes is more likely to stifle than to stimulate local leadership and general participation in ministry. By extension we can encourage and train

local leaders as they develop their gifts and are selected by the normal processes of congregational life.

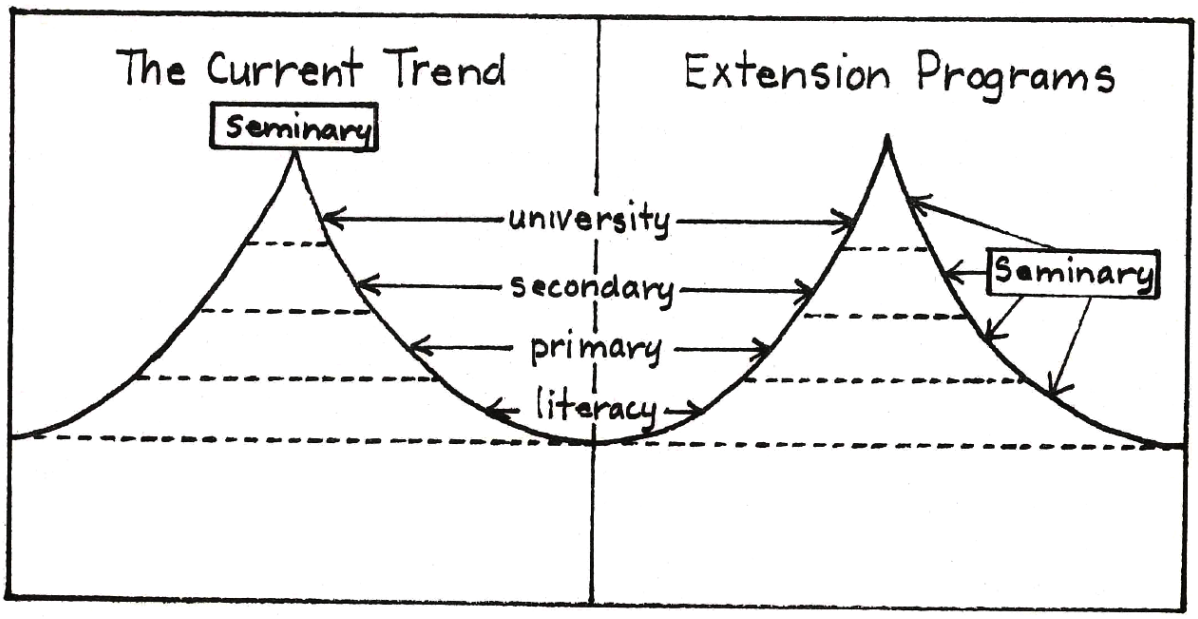
2. Modern church history confirms the effectiveness of this biblical pattern. Apparently the Apostle Paul had no difficulty finding and training leaders in each new congregation, and he was able to turn over to them all the ministerial tasks in a few days or weeks or at the most months John Wesley developed a rigorous training scheme for lay preachers without separating them from their family responsibilities and daily ministry; these men were far more effective leaders of the people than their contemporaries, the academically trained Anglican clergymen. Similarly the Anglican and Presbyterian churches were very seriously hampered by their "high" concept of the ministry and by their training requirements during the frontier days in North America; in contrast the Methodists with their circuit-riders and the Baptists with their spontaneous preachers expanded rapidly along with the population movements. Unfortunately none of these groups seem to have learned this lesson; in 20th Century Latin America the Baptists and Methodists have taken on the traditional requirements and patterns of training, and the Pentecostals have run away with the evangelical movement under local leaders mostly trained empirically among the people "in the streets" and in the congregations. Theological education by extension seeks to build on and into this dynamic process of leadership formation.

3. The same basic concern can be expressed sociologically. Leaders are not "produced" by institutions; they develop through experience in the community. Pastors and other church leaders require more than academic knowledge and credentials; they need a sense of calling, gifts, leadership ability, identification with the people, acceptability to the people. These qualities cannot be "learned" at any seminary or Bible institute; in fact by sending candidates to these institutions we remove them from the very situations and processes in which they can develop naturally; and the artificial credentials and status which these institutions provide can be detrimental to their formation as leaders. Thus extension educators go out to find leaders rather than "make" them. We provide these natural leaders with tools that will make their ministry more effective.



4. Among the issues raised by the extension movement are a critique of educational structures, the use of educational technology, and the formation of a humanistic philosophy of education. These can only be mentioned in passing, but they are powerful arguments for change in theological education.

Ivan Illich and others have pointed out that around the world both private and public school systems form a hierarchy which not only places each person in the social structures of power and privilege according to the grade level attained but also drugs the people into acceptance and even approval of its striking inequalities. Theological institutions have until recently followed the blind rush up this very ladder of success, assuming naively that more schooling is always better and that higher academic levels are superior to lower ones. In Latin America some denominations are now caught in the frightening trap of training all their pastors at the university level, which places their churches in the hands of the elite one to 3% of the population. Extension programs break this pattern by offering functionally equivalent ministerial training at all levels of the schooling pyramid.



The debate about programmed learning has created more heat than light with regard to theological education by extension. The important issue is independent study for external students. The legitimacy of home study is being proven overwhelmingly as the myth of schooling is unveiled and as educational technology produces more effective instructional media and materials at all academic levels and for many different kinds of training. Moreover, curriculum specialists are laying increasing stress on the integration of theory and practice, and field-based training is in many cases considered superior to institutionalized schooling. Theological education by extension is benefitting from these advances; in some ways it stands at the forefront of its own field.

Even more important than structures and methods is our basic educational philosophy. Brazilian educator Paulo Freire has proclaimed eloquently that genuine education does not consist of the quantity of information amassed nor the level of the academic ladder scaled but the degree of human liberation attained. Freire himself has indicated that extension education can be another instrument for domestication; indeed the term "extension" seems to convey the idea of transmitting and imposing something on passive recipients. If, however, the basic philosophy of theological education by extension is conscientization through dialogue, this new structure and methodology can become an invaluable vehicle for liberation.

5. One of the most critical and delicate issues raised by the extension movement is economic, i.e. the high cost of theological education. Theological institutions have always

been heavily subsidized in the Third World, and now even the most richly endowed seminaries in the North Atlantic countries are unable to meet the high cost of schooling. What hope is there that the poor churches in the poorer countries will ever be able to finance higher and higher levels of theological training?

Even more serious is the high cost of graduates from traditional seminaries. The vast majority of the congregations in most countries will simply not be able to hire a B.D. or the equivalent in the foreseeable future. And should they even try?

The extension model changes radically this aspect of theological education. Many more students can be trained for the same cost; the students support themselves while they study; they generally do not increase their economic expectancy by taking the theological course; and they do not necessarily become dependent on the church for their future ministry. As instructional materials become available, extension programs will be able to operate with minimal budgets and without specialized personnel; practicing pastors and church leaders may well be the best teachers if given adequate orientation.

These arguments sometimes strike a sensitive note in Third World countries. It is easy to make extension sound like a cheaper way to give inferior training to poorer people. And it is hard to prove that a more economical program can provide more effective training for many more people. But that is exactly what extension claims to do.

6. All of the former matters are secondary to the primary missiological concerns of the extension movement. We assume that seminaries and Bible institutes exist to help the churches carry out their mission in the world. Extension theological educators question whether traditional institutions are fulfilling their goals and suggest new ways to do so more effectively.

Consider the formation of pastors, which is the primary task of most theological institutions and which is crucial for the missionary task of the church. In Latin America there are 400 to 500 institutions, but we estimate that 80% of the Protestant congregations are being led by men who have no formal theological training. In parts of Africa and Asia each pastor has to supervise an average of 5, 10, 20 or more congregations. In the U.S. and Europe thousands of churches will soon close or be yoked together, not for lack of seminary graduates but because

the congregations cannot afford to hire them. Theological education by extension has come on the scene with the vision of providing trained leadership for every congregation, although this does not mean that every congregation will have a fulltime clergyman.

Another major concern is the formation of leaders who can interpret and guide the churches' involvement in the modern world. It seems quite obvious to extension educators that "laymen," not clergy, are the ones who are involved in the social, economic, and political structures and who can and must lead the churches in their missionary task. It is also evident that these leaders must represent every class and sub-culture, every sector of the population (youth, women, the aged, etc.), every profession and occupation. The traditional seminary is hopelessly narrow in its selection and limited in its outreach. Theological education by extension offers the possibility of forming a broad base of leadership for the missionary engagement of the church in the world.

Finally, we return to our starting point, the nature of the church and its ministry as expressed in Ephesians 4:11-16. Throughout this passage Paul repeatedly emphasizes that ministry is the task of the whole body and that every member plays a vital role in building up the body. Over the past 200 years theological education has increasingly become the sole concern of a privileged few; the ministry has become the specialized task of the professional clergy. The extension movement is an attempt to reverse this process, to return to a more corporate, dynamic concept of ministry, to respond to the Spirit's moving among the Pentecostal and independent churches, and to renew all our churches for mission.

The Challenge of the Extension Movement

Quite obviously this article has been prepared by a partisan of the extension movement. It also has its enemies, and in some places it has met with great indifference, strong criticism, or heated opposition. It is easy to find examples of simplistic materials, mechanical teaching, inept administration and to use them to condemn the whole movement. Existing extension programs do need criticism; some are apparently oblivious of the concepts and concerns mentioned in this paper; most of them are less than 5 years old and lack trained personnel, adequate instructional materials, and economic support. But above all the extension concept needs and deserves a chance to prove its worth, to pursue its goals, and to work out the implications of its new approach to theological education.

It is interesting to note that, at least in Latin America, the major centers of theological education – such as the Theological Community in Mexico, the Seminario Bíblico Latinoamericano in Costa Rica, and the ISEDET in Argentina – are taking up wholeheartedly the challenge of the extension movement, bringing to bear their invaluable resources and prestige. Similarly the associations of seminaries – ALET in northern Latin America, ASTE in Brazil, and ASIT in the South – have all, after some hesitation and still with some reservations, made extension one of their primary concerns.

The most significant challenge of the extension movement, to partisans and critics alike, is to look upon it not as a fixed, alternative system of theological education but as a vehicle for change and renewal. Many of those who are involved in extension programs have not only changed their methods and perspectives but continue to search for new tools and insights. And many who are not directly involved in extension are taking seriously the issues it has raised. The extension movement has presented a challenge to theological educators of all kinds, and it holds out to the whole church a renewed vision of the ministry.

NEWS OF EXTENSION

Zaire

The Institut Superieur Theologique de Bunia has recently initiated an extension program. They have 65 students in Swahili and Bangala as well as about 18 in French. The address is B. P. 304, Bunia, Rép. du Zaire.

U.S.A.

Wheaton College's Summer Institute of Missions, planned for August 2-13 will include a course led by Ted Ward, Sam Rowen, and Duane Elmer on "Programmed Theological Education by Extension." Both introductory and advanced training will be offered. For further information write to Dr. Wilbert Norton, Wheaton College Graduate School, Wheaton, Illinois 60187.

The Cook Christian Training School, mentioned in the previous number of this bulletin, has prepared reports of its extension program, a manual on "Basic Teaching Skills," a slide-cassette presentation of "The Navajo Project," and 3 training modules on theological education by extension. These and samples of course materials in English may be obtained from Rev. Gary Kush, 708 S. Lindon Lane, Tempe, Arizona 85281.

Brazil

The Associacao Evangélica para Treinamento Teológico por Extensao (AETTE) has published a catalogue of self-study materials available in Portuguese at 3 academic levels. This catalogue may be requested from AETTE, Caixa Postal 30.259, Sao Paulo 01000, S P, Brazil.

Swaziland

Anglicans, Lutherans, Independents and others are setting up an ecumenical extension training program in Swaziland. Self-study materials from Botswana are being edited and translated into the local language initially, and the program may later be integrated into the South African Council of Churches' extension program. The secretary is Rev. V. G. Ashwin, Box 68, Mazini, Swaziland, Southern Africa.

Colombia

The Lutheran Churches of northern Latin America will hold a major consultation on theological education in Bogotá, Colombia June 14-18. The Lutheran extension organization for Latin America, Co-Extension, and the Augsburg Lutheran Seminary of Mexico will participate in the consultation, at which plans for the future will be made.

England

The 2 periodicals, Programming and Theological Education, which are published by the World Evangelical Fellowship, are now being combined under the name Theological Education Today and a new editor, Pat Harrison. Subscription rates are $3.00 air mail and $1.50 surface mail. Order from John Langlois, Les Emrais, Castel, Channel Islands, United Kingdom.

Australia

Geographically one of the largest extension programs in the world is being launched for Aborigines in North and Central Australia. It is a cassette-based program sponsored by the Anglican, Methodist, Presbyterian, and United Churches.

Switzerland

The Lutheran World Federation sponsored an International Consultation on Theological Education September 21-27, 1975 at Bossey, Switzerland. The general purpose of the consultation was to explore new forms of theological education and to formulate recommendations for Lutheran Churches and institutions around the world. One of the main concerns was the theological preparation of the whole people of God, and one of the methods recommended was theological education by extension.

Guatemala

The Asociación Latinoamericana de Institutos y Seminarios Teológicos por Extensión (ALISTE) is training a third group of extension specialists for local, national, and regional leadership in the extension movement throughout Latin America. The 11 participants, who represent 7 countries and 8 denominations, are now at the Presbyterian Seminary of Guatemala for 2 1/2 months of intensive studies; on May 17 they will depart for workshops in several countries as they return home. 6 of the participants are candidates for degrees at the Latin American Biblical Seminary of Costa Rica.

1. Rodolfo Cajiri	Unión Cristiana Evangélica	Bolivia
2. Trino Flores	Methodist	Costa Rica
3.Máximo Godoy	Iglesia Evangélica Peruana	Peru
4. Sixto Gutiérrez	Lutheran	Bolivia
5. Benigno José Aparicio	Church of Christ	Mexico
6. Osmundo Ponce	Presbyterian	Guatemala
7. Freddy Rojas	Methodist	Bolivia
8. Sidney Rooy	Reformed	Argentina
9. Jerjes Ruiz	Baptist	Nicaragua

10. Justo Uri	Lutheran	Bolivia
11. Martín Villachica	Methodist	Costa Rica

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Nicaragua

The Baptist Theological Seminary (Apartado 132, Jinotepe, Nicaragua) initiated its extension program in 1973 with 2 centers (4 groups) for lay leadership training and one for pastors, a total of 34 students. In 1974 there were 3 centers (7 groups) for laymen; 55 completed courses; and a pastor and 3 graduates studied by extension to upgrade their preparation. In 1975 86 students studied in 6 centers (10 groups); the increase was due especially to a new project of the Evangelism and Missions Committee to provide pastoral care for some 60 fields where there are no workers and no funds to support workers.

Rhodesia

Fred Holland reports on the following extension programs now operating in Rhodesia, which

were represented at a workshop there last August: BIC – 9 centers – 80 students; Church of Christ – 1 center – 11 students; TEAM – 5 centers – 13 students; Southern Baptist – 2 centers; African Independent Churches – 6 centers – 35 students; Free Methodist – 6 centers – 35 students.

Brazil

Ronald Iwasko has prepared a lengthy "Progress Report" of the Bible Institute of the Assemblies of God in the State of Ceara (IBADEC), which was founded in 1973 as an extension program. During 1974 24 people were trained as orientors, and 86 students began regular extension studies in 2 centers. In 1975 an additional 17 orientors were trained, 6 more centers were opened, and 169 students finished the year. More centers were to be initiated in 1976, and by March the student enrollment was expected to reach 322. A random sampling indicates that about 14% of the students are pastors, 7% evangelists, 10% presbyters, 18% deacons, and 51% helpers; the average age is about 39; 75% have completed less than 8 grades of formal schooling, and 10% have completed secondary.

The significance and potential of extension training among the Assemblies of God in Brazil can hardly be overemphasized. This movement, the largest Protestant body in Brazil, has more than 2 million adult members and about 40,000 workers (ranked in descending order as pastors, evangelists, presbyters, deacons, and helpers), of which probably 38,000 have received no formal theological training. For many years it was thought that institutional training was against the will of God; now extension training is being accepted. Iwasko believes that within 5 years 5000 of these local leaders will be enrolled in extension theological studies. (Caixa Postal 534, Fortaleza 60.000, Ceará, Brazil)

Kenya

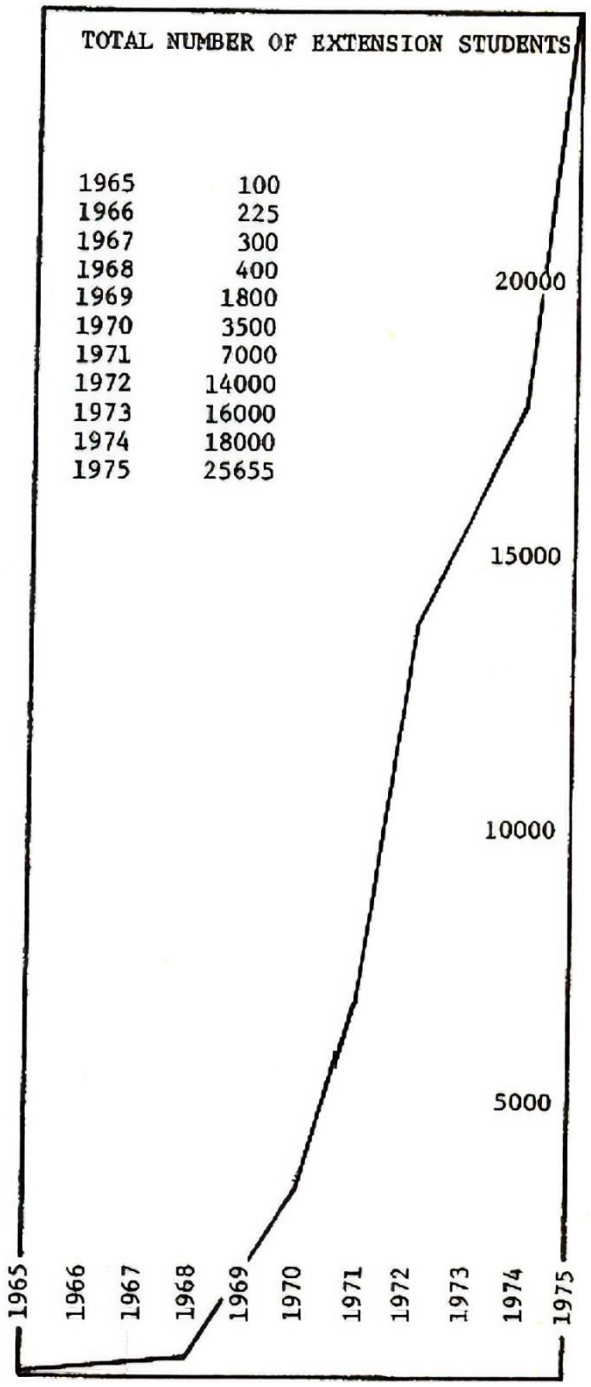
Evangel Press of Kisumu, Kenya has now published 6 programmed extension texts under the auspices of the Association of Evangelicals of Africa and Madagascar. 3 more are in the process of publication, and others are being written. Apparently English is the basic language, although the books are being prepared specifically for use in Africa. Permission has been granted for translations into 55 languages. (P.O. Box 969, Kisumu, Kenya)

U.S.A.

Lois McKinney has published a self-study guide called Writing for Theological Education by Extension, "for writers who must develop programmed instruction without the benefit of outside assistance." It requires the use of several other books, all of which are available from William Carey Library, 533 Hermosa Street, S. Pasadena, California 91030.

WORLD DICTORY OF THEOLOGICAL EDUCATION BY EXTENSION – 1976 SUPPLEMENT

Wayne C. Weld has published a supplement to his 1973 directory in an admirable attempt to gauge the rapid growth of the extension movement. The directory and supplement together are available for $5.95, the supplement alone for $1.95, from William Carey Library, 533 Hermosa Street, S. Pasadena, California 91030. The following data and charts are taken from the supplement with the author's permission. The total number of extension programs and students may well be 25% or 50% greater.



REGIONAL DISTRIBUTION OF EXTENSION STUDENTS – 1975

Regions	Countries	Institutions	Students
Africa	13	35	4091
Asia	12	26	2955
Caribbean	8	10	1457
Europe	4	6	179

Latin America	16	126	15000
North America	2	20	2553
Oceania	3	5	420
TOTALS	59	238	26655

EXTENSION PROGRAMS IN LATIN AMERICA

Countries	Institutions	Centers	Students
Argentina	8	64	1016
Bolivia	4	37	365
Brazil	34	242	3317
Chile	3	13	173
Colombia	9	140	1221
Dominican Republic	2	16	150
Ecuador	8	77	1005
Guatemala	7	261	2308
Honduras	3	51	194
Mexico	7	70	995
Panama	1	6	36
Peru	5	45	412
Puerto Rico	1	3	21
Surinam	1	3	13
Uruguay	2	6	105
Venezuela	4	24	237
TOTALS	99	1058	11566

EXTENSION PROGRAMS IN ASIA

Countries	Institutions	Centers	Students
Hong Kong	1	6	92
India	1	26	378
Indonesia	4	26	542
Iran	1	2	23
Japan	1	1	27

Malaysia	1	15	100
Pakistan	2	7	108
Philippines	6	58	534
Thailand	4	14	141
TOTALS	21	155	1955

EXTENSION PROGRAMS IN THE CARIBBEAN

Countries	Institutions	Centers	Students
Guadeloupe	1	7	75
Guyana	1		140
Haiti	2	52	793
Jamaica	2		50
Trinidad	2	9	102
TOTALS	8	68	1160

EXTENSION PROGRAMS IN NORTH AMERICA

Countries	Institutions	Centers	Students
Canada	1	15	98
United States	13	81	1955
TOTALS	14	96	2053

EXTENSION PROGRAMS IN EUROPE

Countries	Institutions	Centers	Students
France	1	4	19
Italy	1	6	60
TOTALS	2	10	79

EXTENSION PROGRAMS IN OCEANIA

Countries	Institutions	Centers	Students
Australia	2	13	320
TOTALS	2	13	320

Extension Seminary 1976:3

Θεολογία: EXTENSION SEMINARY

Quarterly Bulletin
Number 3 – 1976

Apartado 3
San Felipe Reu.
Guatemala, C.A.

A WORKING DEFINITION OF THEOLOGICAL EDUCATION BY EXTENSION

F. Ross Kinsler

1. INTRODUCTION

People who are new to the extension concept continue to ask, What is theological education by extension? Those who are involved in the extension movement are constantly rethinking the bases and the nature of their programs. This paper is an expression of that process of definition, intended especially for group discussion by seminary faculties, in theological consultations, and at extension workshops.

At a recent ASIT consultation in Chile it became evident that there is no simple, exact definition of theological education by extension or even a clear distinction between extension and residence programs in Latin America today. There are now many varied adaptations of extension; residence and extension have been combined in several different ways; many residence programs have broken out of the traditional stereotypes. All across the board there is a growing sensitivity to the concerns of contextualization and an increasing openness to new alternatives.

It is useful to look at theological education by extension as a movement and a vision rather than a specific technique or system. From the beginning one of the dangers has been that extension might become a fixed formula, another confining tradition to replace or

complement the residential pattern that had dominated for so long. Definitions are often limiting; their function is normally to enclose and exclude. Our intention here is to develop a working definition of extension that will be challenging and liberating rather than polarizing and confining.

2. THE PURPOSE OF THEOLOGICAL EDUCATION BY EXTENSION

Throughout the brief history of the extension movement there has been a common, overriding purpose: to extend the resources of theological education to the functioning and developing leaders of the congregations. Within this general goal many different reasons have been set forth, and these arguments merit more discussion than is possible here. But whatever the specific reasons for each extension program, the shared vision has been *to encourage and enable local leaders to develop their gifts and ministries without leaving their homes, jobs, communities, and local congregations.*

A. This purpose has been expressed *pragmatically and numerically.* We must take our training programs to the local church leaders because they cannot come to our seminaries and institutes. Or, we can reach many more students, and we are more likely to get the leaders, if we go to the congregations. This argument is very important, especially when it is linked to the other arguments that follow, but it can give the impression that extension is a stop-gap, second-rate approach to theological education.

B. Others have struggled to assert the legitimacy or even the superiority of extension as *an alternative system of theological education.* Using widely accepted arguments from educational specialists, they affirm that real learning must integrate theory and practice creatively, that teachers and students must relate to each other as persons and as complementary equals, that learning takes place in all of life and is often more effective outside of our academic institutions. These insights do not in themselves make extension programs effective, but they do suggest that the extension approach has tremendous potential because these insights can be applied far more naturally in extension than traditional programs.

C. One of the basic concerns of extension advocates has been *the nature of the ministry.* The Western pattern of theological education has projected a professional model of the ministry,

which encourages the non-trained to take a very secondary role. In Latin America this tendency is aggravated by the dominant Roman Catholic tradition, which still maintains a great divorce between clergy and laity. And throughout the Third World education, including theological education, plays an increasing role in the formation of elite classes. Extension can reverse these trends because it opens the door to theological education and the ministry to all, not just high-level candidates for the professional clergy.

D. There is a similar *ideological argument* for extension. Throughout the world we find hierarchical social and economic structures of power and privilege, based on race, wealth, class, technology, and education. In our churches this situation is repeated and exacerbated through traditional patterns of theological education, ordination, and the unique authority of the clergy – among Roman Catholics, Protestants, independent churches, and Pentecostals. Most members of most denominations are overwhelmingly proletarian, but their clergy-dominated power structures are usually identified with the ruling classes. If extension opens the door to theological education to the natural leaders of all our congregations, then the ministry should begin to reflect the concerns and serve the needs of the masses.

E. The extension movement now stretches across many ecclesiastical and ideological positions, and it includes many different concerns, but it shares a common vision for *the renewal of the ministry of the whole church for mission.* Its purpose is not primarily bound up with theological institutions as such or even with the church as an end in itself but rather with the mobilization of the church for mission in the world. To the extent that this vision prevails, the concepts and patterns of the extension movement must themselves fall under constant criticism and be subject to change. We have barely begun to reach and incorporate the leaders of all our local congregations in theological education... for ministry... in the church's mission.

3. VARIOUS DIMENSIONS OF THEOLOGICAL EDUCATION BY EXTENSION

In working out the purpose of theological education by extension several different dimensions should be kept in mind. The most obvious is geographical, but this is not the only dimension nor the most important. Each extension program should analyze and respond to the leadership needs of its churches in all of the following dimensions. Our purpose is to extend our resources for theological education in all these ways.

A. Geographically. Obviously if we intend to reach the leaders of all our congregations without extracting them from their local situations, we have to decentralize our training programs. Extension centers must be located within reasonable travel time of all the congregations.

B. Chronologically. Not only must extension centers be located close to the students; extension meetings or classes must be scheduled at times when they can attend. Most of them hold jobs or are housewives or attend school. Some are church workers and pastors and are especially busy on weekends. Rural people are often self-employed and can meet during weekdays; city people are more likely to meet in the evenings.

C. Culturally. Often an extension program is expected to serve urban and rural churches, and the students may represent several different sub-cultures. The course materials may be the same, but the center meetings must adapt the content to the needs, customs, language, and thought patterns of each group. The teachers must fit into each local environment and encourage full discussion by the students so that their studies will be integrated into their understanding and applied in their ministry effectively.

D. Academically. Ideally, extension programs should offer theological courses at all the academic levels represented in the churches they serve. This often means that higher as well as lower levels must be added to that which has traditionally been the norm. Two problems emerge at once: How to provide materials and personnel for such a wide range and how to avoid pretense and prejudice between students and graduates of the different levels. An essential principle of the extension philosophy has been the functional parity of different academic levels; students at all levels must be given equal recognition for ministry. Course materials can be adjusted or produced separately for the different levels. As the purpose of renewal and mission becomes clear to the students, they should become proud of their diversity and committed to a common ministry.

E. Socially. As a corollary to the previous points, extension reaches people of all different social classes and economic levels. It is important to note, however, that extension programs are not normally the means of social or economic advancement. On the contrary these programs serve people who have already made their place in life through a non-religious profession, who support themselves while they study theology, and who are not expecting to

find a better paid job in the professional ministry. Extension programs are thus able to train theologically professional people who rarely enter a traditional seminary and also to avoid the support problem of graduates from high level theological seminaries, especially in Third World countries, where pastors' salaries at this level are almost non-existent.

F. Ecclesiastically. Traditionally, theological institutions have accepted only candidates for "fulltime" ministries, primarily because of their high cost and limited space, and only such candidates could afford to attend those institutions. In extension this all changes; elders and deacons and ordinary members can "enter" just as easily as ministerial candidates. Some extension programs have been set up primarily or exclusively for church workers, pastors, and candidates; others are described as lay training. If our purpose is to broaden the concept of ministry and renew the ministry of the whole church, however, it is important to encourage non-clergy to participate alongside the clergy.

G. Numerically, ideologically, and theologically. Using the same resources, extension programs readily train far more students than traditional institutions. And they include a far wider spread of the churches' leadership: older as well as young people, women as well as men, non-clergy as well as candidates for the ministry and church workers, people from all academic levels, sub-cultures, and social-economic groups. This is not merely a quantitative concern but ideological and theological also. The ministry should involve the whole body of Christ and serve all sectors of human society. Theological education by extension facilitates the formation of ministry of the people, by the people, and for the people.

4. THREE ESSENTIAL ELEMENTS IN THEOLOGICAL EDUCATION BY EXTENSION

Although there is no magic formula for theological education by extension, every program should include and integrate these 3 elements: self-study materials for individual study, practical work in the congregations, and regular class encounters or seminars. All 3 of these elements are essential to the effectiveness of extension as a learning system, especially as they relate to each other.

A. Self-study materials are essential for extension students because they must get the basic content of their courses on their own. Extension classes are normally held just once a week or even Less frequently and the limited time available (one to 3 hours) cannot be squandered

passing out information. Extension professors have gone to great pains to prepare and place in the hands of their students not only textbooks but also workbooks that will guide them effectively through the important points toward their objectives. On the one hand recent educational technology has been helpful in defining objectives, identifying student capabilities, setting up learning sequences, and evaluating these materials. On the other hand there is an increasing awareness of the significance of non-printed and non-formal educational processes, especially among people whose reading ability is limited. The search for more effective self-study materials and procedures continues.

B. In many places extension has been successful primarily because the students are so involved in *practical work* in their own congregations. This was not planned so much as assumed, because the students are the leaders, often the functioning pastors of their churches. Much more thought needs to be given, however, to the effective use of practical work in the formation of extension students and in the development of extension curricula. Although extension students naturally raise pertinent questions and make direct application of their courses as they study, some extension programs make very poor use of this invaluable relationship between theory and practice.

C. The third essential ingredient in extension learning systems is the *regular encounters or seminars* at each extension center. One important function of the center meetings is to provide fellowship and inspiration for the extension students and professors. Another is to provide motivation and clarification and confirmation of their studies. Another is to integrate through discussion the course content and the practical problems and work in the congregations. This expression and exchange of ideas and experiences is itself an important addition to the students' formation which cannot be reduced to the printed page nor left to the student on his own. The center meetings are really the heart of the program; the effectiveness of the other 2 elements, self-study materials and practical work, is to a great extent determined by what goes on in the brief but vital meetings of students and professors at each center. Most extension programs have found that the optimum frequency for center meetings is once a week, which allows for working students to cover a reasonable amount of study material and also provides them with a regular stimulus for daily study on top of all their other responsibilities. Needless to say it is essential that extension students maintain a steady discipline of home study in order to be able to participate meaningfully in the center meetings

and to progress effectively toward their learning objectives.

5. EXTENSION AND OTHER TYPES OF THEOLOGICAL EDUCATION

In defining theological education by extension it can be helpful to compare and distinguish several other types. Although residential seminaries and Bible institutes have become the norm or standard of full theological training, other systems of leadership training continue to be used widely in the Third World: correspondence courses, brief institutes, and evening classes. The following contrasts only bring out the broad differences and are not meant to be prejudicial. In widely different situations each type may at times be the only or the best way to do theological education. In the future we shall probably see more combining and exchange between these and other forms.

A. Residential programs generally take their students from their normal, diverse contexts and provide intensive, long-term studies at some central location. The training itself is usually the primary concern of the students for 2, 3, or more years, and most of them are young, single men preparing for fulltime church work. *Extension programs* do not take their students away from their communities, congregations, jobs, and families. The training is fitted into their life-style and added to all their other responsibilities and may take 5 to 15 years to complete. The students normally work fulltime at some secular job or in their congregations, and many of them are older, mature leaders. They may or may not be candidates for ordination as pastors, fulltime or otherwise.

B. Correspondence courses are usually offered to all kinds of people, pastors and workers as well as ordinary members and even non-members, sometimes in great numbers. They do not take the students out of their normal settings, nor do they provide any personal contact other than the printed page, or in some cases cassettes. Therefore there is little opportunity to clarify, adapt, expand, or debate the course content for individual or group understanding. Often, but not always, these courses are very elementary, and the level of drop-outs is usually very high. *Extension programs* usually depend heavily upon printed materials, but they also provide regular personal contact between each group of students and their professors. This allows for greater depth and adaptation of the courses, provides motivation and clarification for the students, facilitates integration of theory and practice, and adds the vital interpersonal dimension to the learning experience.

C. Brief institutes vary greatly as to length, content, and methodology. They bring students together at some central location, but they do not normally cut them off from their families, jobs, communities, and congregations. They may be theoretical or practical or both, but they usually do not provide for or sustain ongoing study or application of what is learned. They may reach a wide selection of local church leaders, but they usually do not give them sufficient training or accreditation to become recognized as pastors. *Extension programs* bring together their students at local centers regularly and provide daily home-study materials to assure on-going study throughout most or all of the year. Many of these programs offer full ministerial training, and those who are candidates may be ordained as pastors upon graduation.

D. Night Bible schools are prevalent in many countries, especially in urban areas, and reach large numbers of students, many of whom are older, married, and employed, and some of whom are the leaders of their congregations. Classes are held 2 to 5 evenings a week, for 2 or 3 hours. Because so much of the students' limited free time is spent getting to and attending classes, little time is left for independent study. The students usually listen to the professors' lectures, take notes, and memorize them for examination purposes. *Extension programs* provide the basic course content in the form of self-study materials. The weekly class sessions are not intended to pass out information but to discuss the concerns and problems of the students as they work through these materials and try to relate them to their own lives and ministry.

6. SOME EXAMPLES OR MODELS OF THEOLOGICAL EDUCATION BY EXTENSION

No doubt there are many, many different possible adaptations and combinations of theological education by extension. At the ASIT consultation in Chile the group that worked on a definition of extension suggested several different models and recommended certain guidelines to evaluate these models. Perhaps future consultations and workshops will carry forward this task. There is much to be learned from the great diversity of extension programs that are already operating. Following are samples selected from among at least 250 extension programs in 60 countries around the world, most of which were initiated during the past 5 to 10 years.

A. The most commented extension program is the Presbyterian Seminary of Guatemala, which is based at a central campus with a core faculty, administration, and publishing

operation all committed to extension work. The fulltime faculty members, some of whom do not live at the seminary, visit all the centers once a week for 2 to 3-hours sessions, and larger 2 or 3-day gatherings are held at the central campus 2 or 3 times per year. This type of extension is not uncommon, but few institutions have been willing to phase out their residential programs in favor of extension. Many extension programs serve areas 2 to 10 times larger and with poorer highways.

B. Many seminaries and Bible institutes have added extension programs to their regular residential programs. In Colombia, for example, the United Biblical Seminary at Medellín, the Christian and Missionary Alliance Institute at Armenia, and the Caribbean Bible Center at Sincelejo have parallel programs of residence and extension. In some places extension serves a lower academic level; in others it reaches above and below the residence program. In most cases it causes additional burdens for the same staff and additional strain on limited budgets. For these and other reasons it may become the second-best training program.

C. Extension and residence have been combined in several different ways. The Evangelical United Seminary in Mexico, for example, offers basic ministerial training by extension at the secondary level; outstanding students are encouraged to take advanced training on campus at the university level. Other extension programs find that their students become interested in further studies and go on to residential schools. Some have pointed out that the extension program may well give new life to the residential institutions, increasing the number of applicants and attracting more mature and more committed students. There is a danger, however, that this relationship reinforce the idea that extension is only a step toward further, more accredited training.

D. Some extension programs have had to adapt the Guatemala model to serve vast geographical areas. The Eduardo Lane Bible Institute, for example, covers 120,000 square miles in Central Brazil. The central staff is unable to visit the extension centers weekly even with the help of small planes, so pastors and other qualified people tutor local groups, and faculty members supervise them through monthly visits and by correspondence.

E. The George Allan Theological Seminary in Bolivia also serves an enormous region and has further complications with cultural, linguistic, and geographic differences. The work is divided into districts, and staff teams have developed in several places which participate in the

preparation of materials as well as the teaching in the centers.

F. The Peruvian Evangelical Church has for some time had a number of Bible institutes with long or short-term residence programs in different parts of the country. Now the national Christian education committee hopes to utilize these bases to build up their incipient extension program throughout the presbyteries with the help of a national coordinator.

G. The TAFTEE program in India has been able to build up local, largely voluntary extension faculties for their 25 widely separated centers, each with a locally named dean or coordinator. Another promising development is the use of upper level extension students to teach lower level extension classes as part of their required work. If each of the present 350 university-level students were to teach 10 more, they could begin to meet the vast needs for training in the thousands of local congregations.

H. The Conservative Baptist extension program in Northern Honduras emphasizes the significance of teaching or discipleship in the formation of their students. Each student is required to teach at least one other student from the very beginning and to train him to teach others. This chain effect is focussed on the formation of new congregations, which is the chief task of every student.

I. The Apostolic Church of Mexico is launching a series of extension programs under its department of education and a national extension coordinator. These programs are planned to meet specific needs, such as the formation of Sunday school teachers and deacons, the continuing education of pastors, and the preparation of candidates for the ministry. They even plan to train extension teachers through an extension program, which is of course only logical.

J. The Latin American Biblical Seminary of Costa Rica is one of the largest, most influential, and most competent theological institutions in Latin America, and it has become involved in the extension movement in several creative ways. An extension committee of faculty and advanced students provides advice, materials, training, and supervision for extension programs in Costa Rica. A specialization in theological education by extension is offered for regular degree-level students. And a new program, now in its experimental stage, will enable individuals and groups scattered throughout Latin America to design and carry out high-level theological studies pertinent to their interests and needs, based in their local situations,

utilizing local resources, with the advice and accreditation of the Latin American Biblical Seminary.

K. The South African Council of Churches' Department of Theological Education is now planning a vast extension program that will bring together the resources of many of the major denominations and offer fully recognized ministerial training for local leaders throughout the country. Participating churches will contribute funds and personnel, some of whom will give fulltime to teaching and the preparation of self-instructional materials. At first 3 academic levels will be offered, and centers will be set up in 10 major cities. The program will cost an estimated $50,000 for the national office plus $50,000 for course preparation and $2000 for each center during the first year. Once initiated (in 1977) the program will probably expand rapidly to 25 or more centers, and many of these centers will probably have to reach out into the rural areas and form sub-centers. It will be interesting to see the effect of such a massive thrust in theological education by extension upon largely traditional churches in a tense, racist society.

7. CONCLUSION

We have considered the purpose of theological education by extension, including several reasons or arguments for extension, various dimensions of theological education by extension, 3 essential elements in extension as an educational system, a broad comparison of extension and other types of theological education, and some examples or models of theological education by extension. Each of these topics calls for considerable discussion in theoretical and in practical terms. These notes are presented not as a set formula but as a working definition of theological education by extension. Each church and institution should work through the issues and possibilities suggested here in terms of its available resources and objectives or needs.

This paper may be used by faculties, consultations, and workshops in several different ways. Participants may be given copies for individual study and then come together for discussion section by section. Or each section could be presented orally and then discussed in groups. Questions for discussion over each section can be prepared ahead of time or the groups themselves can identify the issues and questions to be discussed. Many issues and practical questions arise readily from the material presented. Every effort should be made to focus

directly on the needs and possibilities of the churches and programs represented. If some of the participants are already working in extension programs, their experiences, problems, and insights should be useful.

Any study of the extension concept and movement should include critical evaluation. It is not enough to ask what is the purpose of theological education by extension; we must also ask whether this purpose is being fulfilled. It is not enough to look at the different dimensions and elements in extension; we must also ask ourselves to what extent we are responding to these dimensions and providing for the effective integration of these elements. It is not enough to review the many possibilities of theological education by extension; we must ask whether our vision is in fact being incarnated in effective training, in the renewal of the ministry, in the mobilization of the whole church for mission.

NEWS OF EXTENSION

Brazil

Dietrich Reimer of the Mennonite Brethren Biblical Seminary in Curitiba was elected President of the *Associacao Evangélica para Treinamento Teológico por Extensao (AETTE)* at the Ninth Annual Assembly in Rio de Janeiro February 5-6, 1976. The new Vice President is Daniel Reis of the Evangelical Seminary of Rio Grande do Sul; the Secretary is Décio Azevedo of the Renewal Presbyterian Seminary at Cianorte; and the Treasurer is Paulo Moreira Filho of the Latin American Evangelism Service of Sao Paulo. Lois McKinney continues as Executive Secretary (Caixa Postal 30.259, Sao Paulo 01000, S.P., Brazil). 2 institutions joined AETTE as full members, bringing the total to 33, and 14 regional representatives were named to coordinate AETTE's activities around the major urban centers in the country. The Tenth Assembly of AETTE will be held February 1-4, 1977 at the Biblical Seminary and Institute in Londrina.

Kenya

Fred Holland reports on 12 extension programs now operating in Kenya with a total of 175 centers and 1736 students. The groups listed are Church of God, Africa Inland Mission, Southern Baptist, Presbyterian, Anglican, World Gospel Mission, and PEFA.

Argentina

The Baptist Mission of Northwest Argentina (Casilla 1551, La Rioja, Argentina) reported having 18 extension centers with 175 students at the primary and sub-primary levels in 1975. Center meetings are held weekly or bi-weekly, and the basic curriculum is "The Compendium of Pastoral Theology Based on the Life of Jesus Christ (According to Matthew)," produced by SEAN, the Anglican team based in Tucumán, Argentina.

Cameroon

The Baptist Bible Training College now has an extension program, which in 1975 had 9 centers with 64 students, mostly at the sub-primary level. The address of the administrator is Baptist Centre, Nkwen, P.O. Box 1, Bamenda, United Republic of Cameroon.

Honduras

The Extension Department of the Bible Institute of Tegucigalpa (Apartado 416, Tegucigalpa, Honduras) had in 1975 11 centers with a total of 98 students distributed as follows: 18 at the sub-primary level, 56 at the primary level, and 24 at the secondary level. The program is sponsored by the World Gospel Mission and the Holiness Church of Honduras.

Nigeria

The Lutheran Church of Christ in the Sudan (P.O. B. 287, Jos, Nigeria) reported 8 extension centers with 130 students at the sub-primary level in 1975. They are developing study materials in the Hausa language.

The Lutheran Bible Institute (P.O.B. 101, Ogoja, S.E. State, Nigeria), which is sponsored by the Evangelical Lutheran Mission and the Lutheran Church of Nigeria, had 26 students in its extension program in 1975.

Peru

Baptist Mid-Missions (Apartado 552, Trujillo, Peru) reported 10 extension centers with 98 students at the sub-primary and primary levels in 1975.

The Bethany Bible Institute (Apartado 39, Satipo, Junín, Peru), which is sponsored by the South

America Mission, had 48 extension students at the sub-primary and primary levels in 1975.

Philippines

The Philippine (Southern) Baptist Mission and related churches operated 20 extension centers in 1975 with a total of 250 students, 195 at the primary level, 35 at the secondary level, and 20 at the university level. They plan to expand into 2 new regions in the next 2 years and to produce 6 new extension texts each year for 10 years. (Philippine Baptist Extension Seminary Training, P.O. Box 94, Davao City, Philippines)

The Lutheran Church in the Philippines (P.O. Box 507, Manila, Philippines) had 26 centers and 150 students in its extension program in 1975. The primary goal is to train ordained pastors; the secondary goal is to train a theologically strong laity.

Thailand

The Karen Baptist Convention and the Board of International Ministries of the American Baptist Church sponsor an extension program which in 1975 had 63 students. They are adapting George Patterson's booklets from Honduras and printing them in the Pwo Karen, Sgaw Karen, and Thai languages. (Box 91, Chiengmai, Thailand)

The Overseas Missionary Fellowship (P.O. Box 1, Yala, South Thailand) is developing an extension program for 3 provinces of South Thailand. In 1975 they had 3 centers with 30 students, 20 at the primary level and 10 at the university level.

U.S.A.

The Extension Department of the American Baptist Theological Seminary (1800 White's Creek Pike, Nashville, Tennessee 37207) reported 30 centers with 668 students in 1975. This is a drop from 39 centers and 854 students in 1970. Extension students may complete up to 36 semester hours toward an accredited degree in approved units. Work must be completed at the Seminary in Nashville for the B.A. and/or B. Th. degree.

Uruguay

The Baptist Theological Institute of Uruguay (Dr. Carlos Ma. de Peña 4335, Montevideo,

Uruguay) had 5 extension centers with 55 students in 1975 at the primary and secondary levels. On completion of 4 years they receive a diploma similar to the one given to resident students. Most of the men look forward to developing a mission into a church that will support them in a fulltime ministry.

Venezuela

The Association of Evangelical Free Churches (Apartado 4713, Maracay, Aragua, Venezuela) had 5 extension centers with 40 students in 1975.

TRAGIC LOSS IN BOLIVIA

Virgilio Soleto, Director of the George Allan Extension Theological Seminary, has reported the death of Walter Gruel, regional director of the extension program in northern Bolivia, and Rómulo Cholima, one of the seminary's most outstanding extension students, on January 20, 1976 when the small Cessna 898 in which they were traveling crashed near Corani. Gruel, a missionary under the Andies Evangelical Mission, had been an ardent supporter of the extension program from the beginning, and he was on his way to an extension staff meeting in Cochabamba when the accident occurred. Cholima and his wife were traveling to La Paz where she was to give birth to their fifth child in a month's time. Missionary pilot Henry Redyke and 2 other passengers also died in the crash.

This is the fourth time this bulletin has had to announce the tragic loss of extension leaders. Some readers will recall the death of Wallace D. Rehner, an outstanding leader of the extension movement in Colombia, in 1970 (p.7, No.2, 1970), of Robert M. Lytton, an extension pilot and professor in Central Brazil, in 1971 (p.3, No.3, 1971), and of Gilbert A. Reimer, director of Bethel Seminary in Panama, in 1974 (p. 9, No.2, 1974). All but Reimer died in small plane crashes in the service of the extension movement.

PERIODICALS RELATED TO THEOLOGICAL EDUCATION BY EXTENSION

AETTE Bulletin

Published quarterly in Portuguese by the *Associacao Evangélica para Treinamento Teológico por Extensao.* Contains news and articles about extension developments in Brazil. A catalogue of self-study materials in Portuguese is included periodically. Request from AETTE, Caixa Postal 30.259, Sao Paulo 01000, S.P., Brazil.

ALISTE Bulletin

Published sporadically in Spanish by the *Asociación Latinoamericana de Institutos y Seminarios Teológicos de Extensión.* Contains news and articles about extension developments in the Spanish-speaking countries of Latin America. A catalogue of self-study materials available in Spanish was circulated several years ago, and an updated, annotated catalogue is planned. Order from Rubén Lores, Apartado 901, San José, Costa Rica.

CAMEO Releases

The Committee to Assist Missionary Educators Overseas puts out periodical releases in English of its activities, including news of extension workshops and publications. Request from John Gilmore, CAMEO Coordinator, Free Methodist G.M.B., College and 9th, Winona Lake, Indiana 46590, U.S.A.

El Extensionista

Published quarterly in Spanish by Co-Extension, the Coordinating Committee for Lutheran Extension Seminaries in Spanish America. Contains news and articles and periodically includes additional study documents related to theological education and the ministry, some of which are available in English. Occasionally accompanied by *Los Setenta,* the bulletin of the Extension Department of Augsburg Lutheran Seminary of Mexico City. Request from Co-Extensión, Apartado 20-416, México 20, D.F., Mexico.

Diáspora

A new bulletin in Spanish published by the Department of Theological Education by Extension of the United Evangelical Seminary, Mexico City. Contains news and

reports of this extension program, which serves the Methodist, Congregational, and Disciples of Christ Churches in Mexico. Circulates with *El Camino,* the bulletin of the Seminary. Request from C.E.U., Avenida San Jerónimo 157, México 20, D.F., Mexico.

Extension

Published monthly in English by Wayne C. Weld and circulated by air mail. Contains current news, reports, and short articles of the extension movement around the world. Order ($6.00 yearly) from *Extension,* 5125 N. Spaulding Avenue, Chicago, Illinois 60625, U.S.A.

Extension Seminary

Published quarterly in English and Spanish at the Presbyterian Seminary of Guatemala. Contains articles, reports, and news of extension around the world. Is sent normally by surface mail. Order from *Extension Seminary,* Apartado 3, San Felipe Reu., Guatemala.

PAFTEE Bulletin

Published quarterly in English by the Philippine Association for Theological Education by Extension. Contains news and reports of extension in the Philippines. Circulated by air mail. Order ($2.00 yearly) from The Editor, P.O. Box 1594, Manila, Philippines.

TAFTEE Times

Published quarterly in English by The Association for Theological Extension Education in India. Contains news and reports of the TAFTEE program and articles related to theological education and the ministry. Request from TAFTEE, P.O. Box 520, Richards Town, Bangalore 560,005, India.

Theological Education Today

A recent union of 2 periodicals, *Programming* and *Theological News,* this new bulletin is published by the World Evangelical Fellowship. Contains news and articles about theological education and the ministry, with an emphasis on extension and other alternative forms. Order ($3.00 air mail, $1.50 surface mail)

from John Langlois, Les Emrais, Castel, Channel Islands, United Kingdom.

Editor's Note: Many of the items listed here and also some of the news items included in this bulletin were taken from the *1976 Supplement* to *The World Directory of Theological Education by Extension* by Wayne C. Weld, William Carey Library, 533 Hermosa Street, S. Pasadena, California 91030, U.S.A.

Extension Seminary 1976:4

Θεολογία; EXTENSION SEMINARY

Quarterly Bulletin
Number 4 – 1976

Apartado 3
San Felipe Reu.
Guatemala, C.A.

THE PREPARATION OF LEADERSHIP FOR THE PASTORAL MINISTRY: AN HISTORICAL RESUME

James H. Emery

What has been the historical process followed in the preparation of leaders for the pastoral ministry?

This is an important question to ask ourselves as we study the factors involved in theological education by extension. In order to answer it, we must make a historical study which will permit us to recognize the distinct periods the church has passed through in the matter of ministerial preparation, as well as in the preparation of church officials and other leaders. From the beginning the selection and training of church leadership has been a source both of controversy and of considerable thought. The church is a mirror of its leaders. The leaders are a product of the church.

Another important question to ask is whether the moments of greatest achievement of the church are due to the outstanding men who led it at critical times, or if these achievements depend on appropriate historical circumstances to bring them about. There are two possible solutions: if the church depends upon the presence of outstanding men, then what is needed is to offer them an adequate preparation. If on the other hand, men respond to the circumstances of great movements, motivated by the Holy Spirit, then we need not worry about their preparation and training. Usually the church has responded to these two extremes

of thought by corresponding extremes of action.

In order to see what forces actually operate in regard to theological education, and how they do so, it is necessary to understand the roots from which they come, as well as to consider the influences of the 20th century. Therefore we will review some aspects of history that should throw light on the sources of our traditions of ministerial training in the Christian church.

The Apostolic Period

The first meeting that took place between the apostles and the Jewish authorities after the Day of Pentecost gives us some understanding of preparation for the ministry in that historic moment. The Book of Acts tells us the following in Chapter 4:13: "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus". It is evident that the reason for their wonder was because the first leaders of that apostolic group had provided a reason for such wonder, in that they had no credentials to do what they were doing. We need to ask if they really were "uneducated and common men" in the usual sense of that expression today. In those times every Jewish man received five to eight years of study in the synagogue, based chiefly on the Law and the Prophets, with the Rabbi serving as teacher. The young men were being prepared to participate in the religious life of the community, because they would eventually take part in the services of the synagogue, reading and commenting on the designated portion for that day, along with all the older men. Therefore Jesus' disciples were not "uneducated" in the sense of being illiterate as many believe or interpret today. What they did not have, according to one commentator, were specialized Rabbinic studies.

The Book of Acts does tell us that the Jews realized "that they (the apostles) had been with Jesus". This was important because they recognized that they had received something that books did not give, an authoritative message and a confidence to speak and act according to their faith. In company with Jesus they had learned in a practical and effective way. Above all, the presence of the risen Lord and the Holy Spirit guided them and influenced them in their boldness. It seems that what most caught the attention of the Sanhedrin was that these were laymen operating within the customary Jewish religious context. This emphasizes the fact that the word "common" meant they were laymen, not professionals.

No doubt the members of the Sanhedrin, when they saw the apostles acting with such success in their ministry, remembered the prophet Amos and others like him whose message had defied those robed in Jewish authority or vested with the empty power of the council.

Returning to the picture of the Lord and His ministry that was being repeated in the lives of the apostles, we need to remember that those who recognized Him during His ministry were not the wise, the theologians, nor the ecclesiastical bureaucracy but simple people like Anna, Simon, the shepherds and the foreign Magi. When Peter and John were confronted by the Sanhedrin, it was a confrontation between authority and tradition on the one hand and the living and personal experience of the disciples on the other.

How would it be possible for the church to preserve the essentials of its inheritance with the newness of living experience? Is it possible to maintain the freshness of an experience with Jesus along with scholarship? Does scholarship always take one to the ivory tower so that there is a continual necessity for radical reform to break with organizations and fossilized traditions, and begin movements outside of the immobile structures? With the passing of time, will those who have assumed authority, tradition and structures have to be displaced by others who are in fact dedicated to fulfilling the work of the ministry among the people?

After the first disciples, the Bible does not give us much information in regard to how other Christians were prepared, except in the case of Paul and his helpers. We know that Paul was educated not only in the synagogue but also at the feet of Gamaliel in Jerusalem. Gamaliel was one of the most outstanding rabbis in all the history of Judaism, and it appears that Paul received a more complete education in the Old Testament than the other apostles. Due to his relationship with the community of Tarsus it appears that he also knew Greek culture as well as having an accurate knowledge of the culture of Imperial Rome. Besides his personal experience on the road to Damascus, he was in contact with several of the apostles, which was useful in filling out his knowledge. His theology was the fruit of his experience and personal reflection. And like all rabbis, he had to learn a profession or a trade in order to support himself.

We know that Paul prepared co-workers in the places where he founded churches. In some of these places he stayed longer than others. Where he stayed as long as two years, he dedicated himself to teaching, visiting, discussing and preaching. Those who accompanied him therefore

learned a great deal about the work of the church at first hand. They could dedicate themselves to taking care of churches he had founded earlier, or to other congregations of unknown origin. At any rate, the preparation was informal, dialogical, and integrated with experience.

In Acts and the Epistles we find a description of the ministry of the church which included constant evangelism, teaching, and visitation, the three most important activities. From what we know, the greater number of the apostles, preachers and evangelists supported themselves, although on occasion they received help toward housing and food from the brethren. Church services followed the pattern of the synagogue with the addition of "the breaking of the bread" according to 1 Cor. 11. Every man was expected to participate in the synagogue service, which indicates that at the beginning there was not much distinction between the brethren in the Christian community.

The Post-Apostolic Period

After the apostolic age there is a gap of several years in which not much is known about the worship, discipline or ministry of the church. Toward the end of the second century the scene is completely different. By that time the majority of the church members were Gentiles and not Jews. The pattern of government of the synagogue had changed to a form more similar to that of the Roman Empire. And by that time there were orders or grades of clergy that were markedly separate from laymen. Worship was more formal and bishops governed the church and had local pastors under their control.

The second and third centuries were times of persecution and theological conflict. Arguments between differing opinions made the preservation of the purity of apostolic teaching a necessity. To maintain this purity the issue of apostolic succession was considered basic. Being in the line of succession was more important than having a fruitful ministry, in validating one's call. The guarantee of pure doctrine did not rest only on Scripture, but also on approved people. Therefore the bishop came to be considered as the repository of the teaching that had been given him by whoever ordained him. What each one had been taught was assumed to be what had been handed down to him in a direct line from the apostles. Since there was no formal teaching for the majority of priests, we can assume that this teaching was not only informal, but highly variable in quality and content.

The founding of catechetical schools, like that of Alexandria, also responded to the need for maintaining the purity of the faith. These schools were not to prepare ministers for the church but were for new converts. They became centers for advanced and creative thought and extensive literary activity. When sharp conflicts arose over the pagan philosophies that had infiltrated the church, the leaders of the catechetical schools dedicated themselves to the defense of the faith.

Many of the outstanding Christian thinkers had been prepared in philosophy and rhetoric in secular academies and not in the churches. After their conversion they used their training for the development of theology and the defense of the faith against its accusers.

Several well-known leaders of the first centuries followed this route. Clement of Alexandria studied various schools of philosophy, such as neo-Platonism, on his own account. On being converted to Christianity, he traveled from place to place to hear various teachers so that he could study the teachings of the apostles in depth. He was much attracted by Pantaenus, the first director of the School of Catechists at Alexandria, who was an investigator of philosophy and of apostolic teaching. Origen was of Christian parents and learned much of the Bible and also philosophy from his father. Later he dedicated himself to the teaching of rhetoric and Greek literature. Augustine and Jerome received a great deal of secular training before entering into the Christian ranks.

When Augustine became Bishop of Hippo he gathered together upon occasion many of the pastors of his diocese for the purpose of instruction. One writer affirms that from the time of the apostles to the time of Augustine in the fifth century, there had been no special institutions for the preparation of ministers or priests. Therefore this action by Augustine was unusual and normally the majority of rural priests did not receive anything more than a very short and informal kind of training. This continued in many of the churches during the entire Middle Ages and has continued even up to our times.

The Middle Ages

The Middle Ages began with the renaissance of the schools that had fallen into decay in Greece and Rome. New institutions and movements were initiated that influenced later developments. In the year 425 Theodosius II renovated the University of Constantinople, for

example, so that it dedicated more attention to the study of Christian authors. However, the study of the classical works of grammar, rhetoric, philosophy and law continued, and other universities followed suit through the years. Theology and ministerial preparation were not taught in these schools. On the contrary, the movement that insisted that ministerial preparation be changed came from another source.

After the second century the influence of neo-Platonism and gnosticism created a marked trend toward asceticism in the church. The hermits refused the luxury and worldliness of the majority of the population, and especially that found in the organized church. Latourette says (Lat. 1953: pp. 221-22): "At first it (monasticism) was primarily a lay movement, not within the hierarchical structure of the clergy. To some degree it was a rebellion of the individual against the organizational exclusiveness of the Catholic Church, regimented as that was under the control of the bishops and clergy". Led by people such as Benedict of Nuria, who formed a "school for the service of the Lord", the monasteries became centers of intellectual development. Part of the discipline imposed was that of study, especially of the Scriptures. This daily study, together with meditation, prayer and manual labor created an atmosphere that promoted intellectual development. Although the monks at the beginning were laymen, their abnegation, holiness, and intellectual capacity recommended them as spiritual advisers, and it was not long before they were asked to serve as priests and ministers, to which they agreed and were ordained. Later, as this movement became widespread all over the Empire, a large number of priests took monastic vows. In this way this lay rebel movement shaped the ideal for the clergy in the Middle Ages. It was the monks in particular who filled the missionary ranks that carried Christianity to all the pagan tribes of the north and west of Europe.

In addition to the monasteries, there were a number of schools attached to the cathedrals which prepared children for secular posts more than anything else. Later these schools served as nuclei from which sprang up the universities. Libraries were built up by these schools, by the monasteries, and by a few wealthy individuals. Such libraries attracted many to study, and since an ordinary book cost an equivalent of 150 to 200 dollars (U.S.A.) and a Bible close to 10,000 dollars, the libraries became very important. There were many more libraries than those of today, although their collections were much smaller. The larger libraries had up to 100 books, but by 1300 A.D. the Library of Canterbury, one of the largest, had some 5000 volumes. Much of the work of copying books was done in the monasteries and this allowed

these centers to build up libraries.

During all this period of the Middle Ages there was a continual struggle to reform the clergy, not only concerning its moral life, but also in the intellectual aspect. Isidore, Bishop of Seville, presiding over the Fourth Council of Toledo in 633, tried to have laws approved that would require every young man who was a candidate for the priesthood to live together with the other candidates in a house near the cathedral in order to study and to be under discipline. Charlemagne published a series of decrees to require from the clergy the ability to read and write as well as being able to exercise their ecclesiastical functions. In his reign, reading schools were established for the priests who were supervised by the bishops. He sent the bishops to examine the priests and those who did not measure up were to be suspended. However, this was not generally carried out in actual practice. The general ignorance of the clergy had become common as far back as the third century.

This situation in the Catholic Church continued until after the Reformation. Apparently the secular clergy only learned the mass by memory, together with the other ceremonies. Some knew how to read the breviary and the missal, but they had little or no preparation beyond that. The posts of parochial priest and bishop received monetary allotments and other benefits, and this led to the selling of these posts to whoever paid the best price. One person could thus control the finances of several parishes while he paid a poor rector a pittance to do the actual work. All the outstanding thinkers we know from the Middle Ages were not from the parish, but had received their training as monks.

The medieval universities were founded on the basis of the monasteries or cathedral schools. Although some dated from the ninth century they did not receive official letters of authorization for general studies until the 12th or 13th centuries. The teachers, after their preparation under authorized professors, received a license from the cathedral authorities to teach, and formed a guild or a college. The university consisted of another guild of students who employed the professors. These students lived in lodgings near the Cathedral, and the professors came to these buildings to give their classes. In this way these places became the colleges and faculties of the universities of today, such as the Sorbonne in Paris.

The monastic orders founded houses for their students, in part to provide housing, but also for spiritual training and discipline. This discipline served to keep them protected from the

current heresies of the day. Most candidates for the ministry did not study theology since that was an advanced course. It took some 15 years to finish, and since the students began at the age of 14 or 15, a theologian did not graduate until he was 30 or 35 years old. For this reason, and because of the high cost of studies, many of the clergy only studied canon law and no theology at all.

In the thriving commercial cities the authorities took the initiative to pay the professors, so that those faculties dedicated themselves to teaching business courses as well as classical studies and in this way the burgers controlled the universities.

During all this time the great majority of clergy received no specialized study at all. In contrast large numbers of monks were in a position to obtain a university education within the monastic system. The idea was that the monks should be well educated and as they had outstanding scholars among their ranks they could receive classes from them without charge.

After the 13th century came a period of decadence in the church, which undermined the foundations of the universities. The Renaissance, with its emphasis on man as supreme and on the renewed study of the classics of Greece and Rome, helped to lessen the interest and influence of the church and theology on the European scene. This period saw the suppression of the efforts toward reform of John Hus, Wycliffe, Savonarola, and others who were supported in great part by the lay preachers. We note again that the beginning of reform in the church came from the laymen and the lower clergy. There was opposition from the powerful of the secular world, the church, and even the universities. For this reason, when the Reformation of the 16th century began, one of its chief complaints was against the ignorance of the clergy.

The Reformation

It is interesting that the person who began the Reformation was a well-trained priest and a professor in a university. The University of Wittenberg was founded during the Reformation and for this reason did not have a long tradition behind it and was considered of little importance. It had a small teaching staff and only the support of one prince, who respected Luther, to give it any authority. The great men of the world paid little attention to events in the outlying provinces.

The preparation of preachers was one of the basic reforms and the University served this purpose. Every believer needed to be able to read the Bible in order to know the will of God for himself. This gave a real impulse toward study. Melanchthon, a layman, was the most important personage in the theological preparation of future Lutheran pastors. Calvin studied law. He was not ordained as a priest. It is probable, however, that the Presbytery of Geneva did ordain him, although there is no proof of this. At any rate he labored to overcome the ignorance of the ministry by means of an academy that later became the University of Geneva. Calvin's commentaries were the teachings that he gave in the Church of St. Peter in Geneva as instruction for the believers. The academy not only prepared pastors, but prepared men for other careers as well, thus the studies for the ministry were not isolated from secular studies.

The Counter-Reformation

The Counter-Reformation of the Roman church had as one of its principal aims the reformation of clerical life, especially in regard to the education of priests. Under the initiative of Archbishop Pole of England, the idea of a theological seminary was proposed, resulting in decisions made at the Council of Trent (1546-1563). It decreed that there be a seminary in every diocese to receive candidates for the priesthood who had to be at least 14 years of age and literate. A great deal of inertia hindered these plans from becoming reality with any rapidity. Not until 1612, 50 years after the ending of the Council, was a seminary begun in France, and then it was only in the form of retreats of a few weeks' duration. The decree did not make study obligatory for ordination, and therefore education was still not considered necessary. An office established in the Vatican for the control of theological education did not succeed in controlling any institutions of such nature until 1915, a long time indeed to achieve that control.

During all these years the bishops and the orders, among the latter those of the Jesuits, arranged teaching according to their own way of thinking. The Jesuits, who took the lead during the Reformation, made education a means to gain power, although their ideal waited many years to achieve its objectives. Therefore they fought for a well prepared clergy. Because of their educational prowess, many Jesuits came to occupy positions of importance in the university faculties, began universities and seminaries, with the result that their order built

itself into one of the most powerful in the Catholic church. The order's chief motive was to counteract the ideas and influence of the Reformation and their chief weapon was education.

The Jesuits were at the head of the Catholic missionary movements in the whole world, their missionary zeal taking them to Canada, the central part of North America, Paraguay, India (with Xavier), China, Japan, and other places. Even with all the efforts of the Council of Trent, the Jesuits and other orders, as well as the initiative of interested bishops, it was impossible to reform the clergy as they wished. Vincent de Paul, one of those interested in providing an adequate preparation, became discouraged with the canons of the Council. His experience showed that one could not expect all those who entered seminary studies at the age of 14 to continue to the end of the course and become priests. This obliged him to recommend that they not be accepted as students until they were at least 22 years of age, and that preferably they be 30. According to him the seminaries did not produce results because of the lack of perseverance of these young students.

The Modern Period

In the modern period, which for our purposes begins after the years of the Reformation, many new movements arose which were outside the traditional lines of the national churches. Many of these movements rejected the ministerial training provided in the universities. Even among those who had risen to high church posts, many had received their training at the side of a pastor in service. This practice was notable especially in England, Scotland and North America. Groups like the Quakers, Baptists, and Congregationalists in England were excluded from many institutions and had to train their own leaders for the ministry. In North America the colonists founded universities that served for the preparation of ministers but there never was a majority of pastors that were graduates of these centers. The rest read theology with some active pastor. The universities were dedicated to teaching future lawyers, teachers, etc., so that there was not much difference between laymen and pastors in regard to education. As we will see later, with the entrance of new waves of thought in the 18th century, the universities were rejected as institutions of theological preparation.

The movement identified with the name of Wesley began a new stage in ministerial preparation. Since large numbers of Anglican ministers did not take care of the needs of the people, Wesley was obliged to prepare leaders himself who would do so. Among the converts

to the Wesleyan movement were many capable people who, however, lacked academic preparation. John Wesley, his brother Charles, and George Whitefield had an excellent background themselves, but their followers did not. Therefore Wesley dedicated himself to "organize classes", which he used as nuclei in the system. The leaders who became preachers lent themselves to a rigid discipline. They established a well-coordinated schedule. They assigned 8 hours a day to sleep and eat, eight to study, pray and meditate, and eight to preach, visit and do social work. This regimen allowed many Wesleyan preachers to become better educated than the university graduates, and this preparation was gotten while active in the work, constantly preaching and visiting. Wesley edited a collection of 50 works that had to be studied. He wrote some himself and others were from the best theological writers of the day. The itinerant preachers sold the books, but had to study them before selling in order to explain their value to prospective buyers. By means of this profound and constant teaching, and the discipline that accompanied it, the Methodists became not only a great church, but developed a first class teaching and pastoral ministry.

Another 18th century development which influenced the thought of the times and put its stamp on theology was the movement known as The Enlightenment. Although it held some fundamental beliefs such as a transcendental god, it negated many others, and entered the churches in the form of deism and unitarianism. Many of the universities were swept by these currents and churches were divided. With the hope of arresting these influences, many denominations began theological seminaries, especially in North America. These institutions tried to preserve pure doctrine; some would say they tried to indoctrinate their students. The first seminary was begun by the Reformed church in 1784. By the year 1825 there were a good number scattered throughout the eastern United States, but in spite of these universities and seminaries, many pastors still received their education in some pastor's Study. Charles Finney, the famous evangelistic preacher, and founder of a college, was educated in this way.

The proliferation of the small denominations speeded up the establishment of a great number of small colleges, which tried to maintain an education free from heresy. In England and Europe the traditions of the universities continued without as many changes as in the United States.

The modern missionary movement, which took many missionaries to many parts of the world,

was contemporary with the movement to establish seminaries. Those recruited had had seminary training and therefore carried with them the ideal of what all good ministers should have in the way of preparation. Of course there were no such institutions in the countries to which they went. William Carey founded the University of Serampore, and other institutions followed, but in many places the matter of institutions had to wait. Therefore most national workers received an informal preparation. To the missionary the ideal was that only a seminary or university education was adequate. The idea that the people in the new churches did not have the maturity to govern themselves and that therefore the missionary presence was indispensable influenced many. A few people were sent to Europe or to the United States to study, but on returning, if they were not employed by the missionary society, they could seldom find support for themselves on the level possible within the church. The study of missions has shown that this gave rise to a ministry that had three levels: the missionaries on top, the institutional graduates (a small number headed for the administrative levels), and a large number of evangelists, workers, colporters, who carried the main load under extremely limited conditions. Of course the picture differs in respect to details in different parts of the world, but in general it is the same everywhere. The interests of each mission for preparing its own workers or pastors forced each denomination to begin seminaries and Bible institutes, which led to the excessive number of inadequate institutions today.

The Protestant missionary movement developed in the last century brought to the mission countries an ideal that was focused on the person of the missionary. As the missionary movement slowly extended itself, ideals were implanted so that in our century the institutional concept is predominant in the minds of most people. To place the methodology of theological education by extension in historical context, we have to remember that the first Protestant seminary was not established until 1784. Many missionaries, trained in seminaries with well defined ideologies in regard to the ministry, have projected that ideal in other countries because it was what they had experienced just before going to those countries.

When the theological seminaries began to turn in other directions at the end of the 18th century, due to the influence of liberal theology, German criticism, and the social gospel, another educational movement began. Earlier some seminaries had accepted illiterate students without any academic requirements. By the end of the 19th century secondary education was required. So began the desire for academic recognition and seminaries began

to give degrees, which had not been done before.

Many churches refused seminary graduates because of their liberal theology. The revivals of Spurgeon, Moody and others began the movement to organize institutions known as Bible institutes and this movement too was extended to other countries. More recently these institutions, for the main part, have been converted into Bible colleges in order to grant diplomas recognized by the authorities as equivalent to those of the universities.

In recent years the norm of excellence for ministerial preparation has become a university degree in humanities and three years of theological study afterwards. One can see from the history of ministerial training that this illusion has no basis and that excellence in the ministry is not related to the number of years spent in academic study. It never has been the norm and only could be approximated in the United States after the Second World War when returning soldiers received generous government scholarships. Even with all the wealth of the United States, therefore, this level was barely achieved only after 1945. One asks how the church managed to survive the twenty centuries until now if that norm were indispensable. To seek to impose this ideal over a world in its present economic condition is to mock the significance of the church and of its ministry. This ideal has been projected back into history so as to give the illusion that it has been the expectation for several hundred years.

Conclusions

After a brief review such as this there are several conclusions that come to mind. The problem of an adequate concept of the ministry and its becoming a reality have been constantly present since the beginning of the church. The gap between the ideal and reality has been tremendous. During the greater part of church history the average minister has not had even a minimum concept of what his call is really about. Great efforts have been made to correct the situation, but generally with limited results. What has been accomplished in the way of reform has often been through movements outside the structures of the established organizations, and at times in complete conflict with them. Some of the outstanding examples are the monastic movement, the Reformation, the Wesleyan movement, and the founding of the Bible institutes. With the passage of time all of them have decayed and petrified so that in the long run they have become institutions not of reform and renewal but places to defend ecclesiastical positions. Sometimes the motivation has been to isolate the candidates from

the world in order to indoctrinate them with particular brands of theology and protect them from the threats of real life. It has produced a ministry which has often been introverted, timid, and incapable of facing reality. Most of whatever vigor and value there is has come from other sources. The result has been a continual necessity to reform the institutions and the concept of the ministry since one can expect little from stagnant forms.

The imposition of an impossible ideal of ministry, in opposition to the real situation, in overseas churches has had negative results and consigned these churches of the Third World to always be second class citizens in the body of Christ. To require years of study in a system economically impossible to reach implies that the North Atlantic pattern is the only acceptable one and condemns all the rest. All this has been imposed by people who are ignorant of their own tradition of ministerial preparation. Great institutions with libraries of hundreds of thousands of books are not of prime importance when the students consult less than 500 during their studies. The cost of study per person per year in most seminaries (some 4,000 U.S. dollars) could buy for each student all the library that he needs for the rest of his life.

Combining the way in which the institution isolates the student from the world in which he has to work, with the way in which the faculty cuts itself off from the church in order to be autonomous, results in a prejudicial atmosphere for the ministry and the church. Today a radical evaluation of the institutions is needed, considerable reform, and possibly a new movement that will call the church again to its task and its ministers to lead a complete renewal.

When one considers the tendencies for the clergy to become absorbed in maintaining their rights and privileges, it is possible that any new movement for renewal and reform might have to come from the laymen again. The question is, can the people in the institutions of theological education become alert to the situation and initiate the radical changes needed in many churches around the world?

NEWS OF EXTENSION

Peru

A workshop was held August 11-14, 1976 at the Bible Institute of Huánuco with 2 objectives: to train extension center leaders and to discover writers of extension materials. Máximo Godoy, David Jones, Tomás Huamanchumo, and Alejo Quijada directed the program, and 34 people attended. As a direct result of the workshop the Institute has opened an extension department with 4 centers and about 20 students. (Rev. Máximo Godoy, Apartado 348, Huánuco, Peru)

Mexico

51 people attended the third annual Workshop on Theological Education by Extension, June 14-18, 1976, at the Theological Community in Mexico City. They represent 10 denominations and 7 extension programs with a total of 791 students. The sponsoring institutions were the United Evangelical Seminary, John Calvin Seminary, and the Presbyterian Seminary of Mexico.

A new organization called the Mexican Promotor of Open Seminaries (PROMESA) is taking shape in Mexico. Its objectives will be:

1. To offer technical educational advice for programs and personnel.
2. To provide technical help in curriculum design.
3. To establish a common accreditation system for several academic levels.
4. To encourage and coordinate higher theological studies.
5. To promote cooperative use of personnel, materials, and programs.
6. To establish a center for educational services that will provide instructional materials and facilitate the writing, publication, and distribution of such materials.
7. To find and channel national and international funds for programs of affiliated institutions.
8. To establish relationships with similar international entities.

This new organization could well form a link in the developing chain of Centers for Studies in Theological Education and Ministry.

Taiwan

The Extension Department of China Evangelical Seminary recently reported having 189 students in 5 centers. Hugh Sprunger, the Director, noted the following needs for improvement:

1. Stronger relationships with churches and pastors.
2. Closer integration of theory and practice.
3. More materials and courses for different academic levels.

Belgium

The Belgian Bible Institute, sponsored by the Greater Europe Mission, has an extension program equivalent to its residential program. An all-day monthly meeting is held at the central campus, and an intermediate session is held at several locations for 3 hours on Saturday or an evening. By studying 2 hours a day for 10 months a year an extension student may complete the 3-year residence course in 6 or 7 years; he may stretch it out over 10 years or more; if employed only part-time he may double up his studies and finish in 3 or 4 years. Students are expected to be active members of local churches and share in a congregational ministry. Over 80 persons have taken at least one course in this program, which uses Dutch and French.

Philippines

The Philippine Association for Theological Education by Extension, in its April 1976 bulletin lists 18 programs with 74 centers, 71 center leaders (46 Filipinos and 26 expatriates), and 603 courses completed in 1975. Enrollment is expected to pass 1000 this year. The President of PAFTEE is Ronald Biel; Vice President is Esau Selorio; Secretary is Joy Oyco; Treasurer is Robert Ferris. (P.O. Box 1594, Manila, Philippines)

Brazil

Donald Kaller, in an article written for *Christianity Today,* reports that theological education by extension, first introduced into Brazil in 1968, is now reaching 3700 students throughout the country. Although the original promoters and writers for extension were mostly expatriates, the majority are now Brazilians. 60 self-instructional texts have been prepared; a similar

number are now being written; 44 Brazilian writers are being trained at the post-graduate level to carry on this strategic task. Instead of reducing the number of students in residential seminaries and Bible institutes, extension has contributed to their growth by conscientizing the local churches re church vocations.

Peru

Arnold Cook reports that the Alliance Church in Peru launched an extension program this year with 8 urban centers, 4 of them in Lima, with a total of 133 students, using the Compendium of Pastoral Theology prepared by the Anglicans of Northern Argentina. They plan to expand into the rural areas and increase enrollment to 500.

Bolivia

The Nazarene Extension Bible Institute has 3 centers with about 40 students, most of whom are Aymara-speaking Indians.

Ecuador

The Nazarene Extension Seminary of Ecuador has built central offices near Guayaquil. In 1975 there were 35 students in 3 centers in that city, and plans are to extend the program into 3 other regions.

U.S.A.

San Francisco Theological Seminary (Presbyterian) reported a total of 843 students during the academic year 1974-75. 673 of these students were enrolled in the S.T.D. and D. Min. programs, which combine in-service study projects, regular, locally based group sessions, and short periods (6 weeks long) on campus. The Seminary's M.A.V. program is another form of extension theological studies for laymen. Ministerial candidates in the regular M. Div. program take an internship in parish and other service situations during their third year, returning to campus just one day a week. In conclusion only 10% to 20% of the students are in fulltime residential study. (2 Kensington Road, San Anselmo, California 94960)

Fuller Theological Seminary has developed a special extension program for Black and Hispanic pastors in the Los Angeles area. Candidates must be at least 35 years old and have a minimum

of 5 years' experience in the ministry. Those who do not have a basic college degree enter as special students for the first 12 courses until they demonstrate their ability to do seminary level work; then they are officially admitted to the M.A. degree program, which requires an additional 12 courses. They are expected to spend 21-26 hours per week for 3 or 4 years to complete the program. During the academic year 1975-76 35 Black pastors and 32 Hispanic pastors were enrolled. (135 N. Oakland Avenue, Pasadena, California 91101)

Colombia

The Lutheran Churches of Northern Latin America held a major Consultation on Theological Education in Bogota, Colombia June 14-18, 1976. While traditional forms of training were not discarded, emphasis was placed on theological education by extension, which "seems to be the alternative most adequate for massive ministerial training available to the church." Taking seriously the realities of the Latin American context and the universal priesthood of all believers, the delegates affirmed that theological preparation must be made available to all their members without regard to race, age, social condition, sex, or level of academic preparation. Recommendations were set forth to improve, coordinate, and integrate the different extension and residential programs throughout the region. Following the consultation Co-Extension, the Lutheran extension organization for Northern Latin America, held its annual meeting and named Neemías Díaz as its new International Coordinator. His address is Apartado 20-416, Mexico 20, D.F., Mexico.

Venezuela

Rudolph Blank and Mark Kempff, professors of the Juan de Frías Institute, were elected President and Coordinator of the newly organized Association for the Development of Theological Education by Extension in Venezuela. The first consultation of Venezuelan extension programs was held on February 24, 1976 in Cumaná, Venezuela.

Uruguay

The Lutheran Extension Theological Institute of Uruguay was recently founded by the Lutheran Church of America mission in that country.

Panama

The Baptist Seminary of Panama now has 11 extension centers with 188 students enrolled.

SCHOLARSHIPS FOR THEOLOGICAL EDUCATORS

The Latin American Biblical Seminary offers a limited number of scholarships for the preparation of teachers for residential and extension theological training programs. Candidates must hold a basic theological degree and be involved in theological education or have specific plans therefore. The medium of instruction is Spanish. For further information write to The Rector, Latin American Biblical Seminary, Apartado 901, San. José, Costa Rica.

Guatemala

The Guatemala Center for Studies in Theological Education and Ministry is holding an International Seminar on Theological Education by Extension in English, October 4-22, 1976, at the Presbyterian Seminary of Guatemala. The purpose of the seminar is to prepare key theological educators from different parts of the world to lead others in a more complete analysis of the component factors of ministerial training programs, the design of theological curricula, and the training and orientation of personnel for theological education tasks. The participants are:

1. James H. Emery, Professor, Presbyterian Seminary of Guatemala
2. Michael Henderson, Pastor and Educational Specialist, U.S.A.
3. Ross Kinsler, Professor, Presbyterian Seminary of Guatemala
4. Louis Peters, Director, Theological Extension College, South Africa
5. Gnanadickam Selvaraj, Dean of TAFTEE for Madras and Associate Director for Laity Training, Gurukul Lutheran Theological College, India
6. Eriberto Soto, Missionary, United World Mission, Guatemala
7. Lee Stewart, Coordinator, Center for Studies, Service and Training, Northwest Project of the Presbyterian Church, Colombia

8. Fred G. Tinley, Presbyterian Missionary, Mexico
9. Robert T. Waldron, Church of Christ Missionary, Guatemala
10. Daniel R. Wetzel, President, Mokahum Indian Bible School, Christian and Missionary Alliance, U.S.A.

El Salvador

Jerjes Ruiz, one of the new ALISTE extension specialists, led a workshop for 16 pastors and other leaders of the Baptist Association of El Salvador June 21-23, 1976. The objectives for the workshop were set by the participants, who presented practical concerns. They expect to launch an extension program with 12 centers throughout the country.

Bolivia

Justo Uri and Sixto Gutiérrez, Aymara-speaking extension specialists, led a workshop for 60 Lutheran leaders from 9 districts of Bolivia and also Peru. They utilized studies and methods from the ALISTE III training session earlier this year. (Casilla 8471, La Paz, Bolivia)

Argentina

The Association of Theological Institutions (ASIT) is planning a series of workshops on theological education by extension throughout the Southern Cone of South America during 1976 and 1977: 5 in Argentina, 3 in Chile, one in Paraguay, and one in Uruguay. The Executive Secretary of ASIT is Pablo A. Deiros, Camacuá 282, Buenos Aires 6, Argentina.

Philippines

The extension program of Union Theological Seminary (P.O. Box 841, Manila 2800, Philippines) has grown to 310 students with 45 supervisor-counselors spread throughout the country. The program, which is sponsored by the United Church of Christ and the United Methodist Church, began in 1974, is directed by Dr. José Gamboa, and involves the entire faculty of the Seminary.

***ADVENTURES IN TRAINING THE MINISTRY: A Honduran Case Study in Theological Education by Extension*, by Kenneth B. Mulholland, Presbyterian and Reformed Publishing Co., Box 185, Nutley, New Jersey 07110, U.S.A.**

The first section of this book begins with a survey of the factors converging upon theological education in Latin America today. The traditional pattern is defined, placed in its historical setting, and summoned before the tribunal of theological, numerical, and qualitative evaluation. Then it is seen in the context of the anthropological, economic, and educational aspects of the Latin American reality. Finally, alternative systems of theological education are described and evaluated, with special reference to the basic principles of theological education by extension.

The second section traces the development of theological education by extension from its beginnings in Guatemala a decade ago through its rapid growth in Latin America to a worldwide phenomenon. Reference is also made to its possible application to the North American scene.

The third section, highly subjective, is a first-person account of the attempt to develop a program of theological education by extension in the Evangelical and Reformed Synod of Honduras.

The final section describes the relationship between various important aspects of theological education as they bear upon extension: church growth, pre-theological education, accreditation, the role of the teacher, and the relationship between residence and extension study.

The publisher has authorized this bulletin to offer our readers a special introductory price of $3.50 post paid (list $5.95). Checks should accompany orders to the above address.